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Abu Dawud  
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(202-275 H. / 817-889 J.C.)

# SUNAN ABU DAWUD

*The Third correct Tradition  
of the Prophetic Sunna*

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English-Arabic Text

VOLUME I



DAR AL-KOTOB AL-ILMIYAH

established by Mohamed Ali Beydoun in 1971

Beirut-Lebanon





**دار الكتب العلمية**

أسسها محمد علي بيضون سنة 1971

بيروت - لبنان



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1<sup>st</sup> edition

2008 A.D - 1429H

**دار الكتب العلمية**

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بيروت - لبنان

Mohamad Ali Baydoun Publications Dar Al-Kotob Al-Ilmiyah

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Riyad al-Soloh Beirut 1107 2290

عـرـمـون ، القـبـة  
مبنى دار الكتب العلمية  
هاتف: ١٢/١١/٨١٠ ٨٠٤ ٩٦١ +  
فاكس: ٨١٣ ٨٠٤ ٩٦١ +  
ص.ب: ٩٤٢٤ - بيروت - لبنان  
رياض الصلح - بيروت ٢٢٩٠ - ١١٠٧

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**Title: Sunan Abu Dawud**

(The Third correct Tradition  
of the Prophetic Sunna)

**classification:** Prophetic Hadith

**Author** : Imam Abu Dawud As-Sijistani

**Translator** : Mohammad Mahdi al-Sharif

**Publisher** : Dar Al-Kotob Al-ilmiyah

**Pages** : 2528 (5 Volumes)

**Year** : 2008

**Printed in** : Lebanon

**Edition** : 1<sup>st</sup>

الكتاب: سنن أبي داود

إنكليزي-عربي

التصنيف: حديث

المؤلف: الإمام أبو داود السجستاني

المترجم: محمد مهدي الشريف

الناشر: دار الكتب العلمية - بيروت

عدد الصفحات: 2528 (5 أجزاء)

سنة الطباعة: 2008

بلد الطباعة: لبنان

الطبعة: الأولى (لبنان)





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- 473 ..... [ت168/م155 ، 156] - باب في الرَّجُلِ يَقُولُ لِلرَّجُلِ: «أَضَحَكَ اللَّهُ سِنَّكَ»
- 475 ..... [ت169/م156 ، 157] - باب ما جاء في البناءِ
- 475 ..... [ت170/م157 ، 158] - باب في اتِّخَاذِ العُرْفِ
- 477 ..... [ت171/م158 ، 159] - باب في قَطْعِ السِّدْرِ
- 477 ..... [ت172/م159 ، 160] - باب في إمَّاطَةِ الأَدَى عَنِ الطَّرِيقِ
- 479 ..... [ت173/م160 ، 161] - باب في إطفاءِ النارِ بِاللَّيْلِ
- 479 ..... [ت174/م161 ، 162] - باب في قَتْلِ الحَيَّاتِ
- 485 ..... [ت175/م162 ، 163] - باب في قَتْلِ الأَوْزَاعِ
- 485 ..... [ت176/م163 ، 164] - باب في قَتْلِ الذَّرِّ
- 487 ..... [ت177/م164 ، 165] - باب في قَتْلِ الضَّفَدَعِ
- 487 ..... [ت178/م165 ، 166] - باب في الحَذْفِ
- 487 ..... [ت179/م166 ، 167] - باب ما جاء في الخِتَانِ
- 487 ..... [ت180/م167 ، 168] - باب في مِشْيِ النِّسَاءِ مع الرَّجَالِ فِي الطَّرِيقِ
- 489 ..... [ت181/م168 ، 169] - باب في الرَّجُلِ يَسُبُّ الدهَرَ

## *In the Name of Allah, Most Gracious, Most Merciful*

### *Introduction*

the composer of this work of sunan is Sulaiman Ibn Al-Ash'ath Ibn Shaddad Ibn Amr Ibn Amir As-Sijistani, the chief of the traditionists and narrators of Basrah.

He was born in 202 of Hegira, and entered Basra in 220. he made a lot of journeys, for the purpose of collecting narrations from different transmitters and narrators all over the countries within Islamic state until he excelled his contemporaries in that field. He died in Shawwal sixteenth 275 of Hegira.

He tells that he collected over five hundred thousand narrations, from all of which he selected only those upon which he depended in composing his sunnan, i.e. no more than four thousand and eight hundred narrations, most of which are genuinely authentic, in addition to nearly six hundred Mursal traditions.

From amongst his misters, a mention might be made of Al-Qa'nabi, Sulaiman Ibn Harb in Mecca; Muslim Ibn Ibrahim, Abdullah Ibn Raja', Abu Al-Walid At-Tayalisi in Basra; Al-Hasan Ibn Ar-Rabie, Ahmad Ibn Yunus in Kufa; Abu Tawbah Ar-Rabie Ibn Nafi in Halab; Abu Ja'far An-Nufaili, and Ahmad Ibn Abu Shu'aib in Harran; Haiwah Ibn Shuraih, Yazid Ibn Abd Rabbih in Hims; Safwan Ibn Salih, and Hisham Ibn Ammar in Damascus; Ishaq Ibn Rahawaih in Khurasan; Ahmad Ibn Hanbal in Baghdad; and others.

But his great value as a traditionist on the one hand, and the high significance of his composition become clear when we know that two of the most important and fundamental pioneers of Hadith narrators



transmitted from him, and of course I mean here Abu Isa ATirmidhi, and An-Nasa'I, besides the tens of narrators and transmitters who took from him.

According to Abu Dawud himself: "It is sufficient for a Muslim in his religion to know and act upon only four from all the Prophetic traditions: the first is the statement of the Prophet: "The deeds are (regarded as valid and thus receive reward) only according to the intentions (for which they are done)." The second is his statement: "It is out of one's good faith to keep himself far from that which is not of his business." The third is: "One will not have his faith complete unless he accepts for his brother the same as he accepts for himself." The fourth is: "The lawful is clearly evident, and the unlawful is clearly evident."

The composition of Abu Dawud contains nearly 4800 traditions, half of which belong to those upon which both sheikhs, i.e. Al-Bukhari and Muslim agree, and some belong to those narrated in accordance with the terms stipulated at least by one of them, in addition to some narrations whose chains of transmission have weak narrators. If we add to those the six hundred Mursal traditions, the total becomes then five thousand, two hundred and seventy-four.

From amongst his compositions, a mention might be made of the following: his sunnan, which ranks third to both Sahihs of Bukhari and Muslim, and first of all the compositions of sunnan; The questions in which he differs with Ahmad Ibn Hanbal; His answer to the questions of Al-Ajurri; An epistle to describe his way of composing Sunan; Asceticism; Mentioning the names of those from whom he narrated traditions; The book of Mursals (from amongst Prophetic traditions); A book of men (of narration); The book of Preordainment and Fate; The book of abrogator; Musnad Malik; The companions of Ash-Sha'bi.

Our work in the translation of this composition which appears in English for the first time is to abide by the Arabic text of the tradition,

with simple additions just for explanation and they are distinguished by being put in between to parens, and omission of all the transmitters barring the last one i.e. the companion who herd and narrated directly from the Prophet, or that who follows him in narration in case the name of such companion is not mentioned in the chain of transmission. The following example is typical of that: "It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather." His grandfather referred to herein is Abdullah Ibn Amr, the famous companion.

*Mohammad Mahdi Al-Sharif*

*Cairo 2007*



## **(1/1) THE BOOK OF PURIFICATION**

### **[1] Being In Privacy On Answering The Call Of Nature**

1- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came out (to answer the call of nature), he would go as far (as he could in order that none would see him).

2- It is narrated on the authority of Jabir Ibn Abdullah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out for excretion (in the open space), he would go as far (as he could) in order to be hidden from the sight of anyone.

### **[2] One Should Seek A Place Fitting For His Urination**

3- It is narrated on the authority of Abu At-Tayyah from his mister that he said: When Abdullah Ibn Abbas came to Basrah, he used to relate narrations from Abu Musa; and Abdullah sent a letter to Abu Musa, asking him for many things, thereupon Abu Musa sent his reply as follows: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" one day when he wanted to urinate, thereupon he went to a cavity in the stem of a wall (something similar to a urinal), and then he urinated and said: "If anyone of you intends to urinate, let him seek a place fitting for his urination."

### **[3] What One Says On Entering The Open Space (Or The Privy?)**

4- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the open space (or the privy) he would say: "O Allah! I seek refuge with You (or I seek refuge with Allah) from the Evil Ones (amongst jinns): their males and females."

Abu Dawud says: According to the narration of Shu'bah from Abd Al-Aziz, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I seek refuge with You...", and once: "I seek refuge with Allah", and according to the narration of Wuhaib "Let him seek refuge with Allah!"

5- The same previous narration on the same authority in which he says: "O Allah! I seek refuge with You..." and Shu'bah said: One time he said: "I seek refuge with Allah..." and according to the narration of Abd Al-Aziz "Let him seek refuge with Allah!"

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### [1/1] - كتاب الطهارة<sup>(1)</sup>

#### [ت1/م1] (2) - بَابُ التَّحْلِي عِنْدَ قَضَاءِ الْحَاجَةِ

1 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ بْنِ قَعْنَبٍ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرٍو -، عَنْ أَبِي سَلَمَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبُ أَبْعَدَ».

2 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ الْمَلِكِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ الْبَرَارَ انْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ».

#### [ت2/م2] - بَابُ الرَّجُلِ يَتَبَوَّأُ لِبَوْلِهِ

3 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَبُو التَّيَّاحِ، قَالَ: حَدَّثَنِي شَيْخٌ قَالَ: «لَمَّا قَدِمَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ الْبَصْرَةَ فَكَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى، فَكَتَبَ عَبْدُ اللَّهِ إِلَى أَبِي مُوسَى، يَسْأَلُهُ عَنْ أَشْيَاءَ، فَكَتَبَ إِلَيْهِ أَبُو مُوسَى: إِنِّي كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَأَرَادَ أَنْ يَبُولَ فَأَتَى دَمِيًّا فِي أَصْلِ جِدَارٍ فَبَالَ، ثُمَّ قَالَ ﷺ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيَرْتَدِّ لِبَوْلِهِ مَوْضِعًا».

#### [ت3/م3] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا دَخَلَ الْخَلَاءَ

4 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ وَعَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ: - عَنْ حَمَّادٍ قَالَ: - «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ» وقال: - عَنْ عَبْدِ الْوَارِثِ قَالَ: - «أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

قال أَبُو دَاوُدَ: رَوَاهُ شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وقال مَرَّةً: «أَعُوذُ بِاللَّهِ»، وقال وَهَيْبٌ: «فَلْيَتَعَوَّذْ بِاللَّهِ».

5 - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو - يَعْنِي السَّدُوسِيَّ - قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْعَزِيزِ - هُوَ ابْنُ صُهَيْبٍ -، عَنْ أَنَسِ بْنِ هَذَا الْحَدِيثِ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ»، وقال شُعْبَةُ: وقال مَرَّةً: «أَعُوذُ بِاللَّهِ». وقال وَهَيْبٌ: عَنْ عَبْدِ الْعَزِيزِ: وَلْيَتَعَوَّذْ بِاللَّهِ.

(١) الرقم الأول يدل على رقم الكتاب حسب «تحفة الأشراف» للزمري، والرقم الثاني هو الرقم المناسب للمعجم المفهرس لألفاظ الحديث النبوي الشريف.

(٢) الرقم الأول المسبوق بحرف «ت» هو رقم الباب في تحفة الأشراف. والرقم الثاني المسبوق بحرف «م» هو رقمه في المعجم المفهرس لألفاظ الحديث النبوي الشريف.



6- It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Those privies are inhibited (by the evil ones from amongst the jinns): so, if anyone of you enters the open space, let him say: "I seek refuge with Allah from the Evil Ones (amongst the jinns): their males and females."

#### **[4] It Is Hateful To Face The Qiblah While Answering The Call Of Nature**

7- It is narrated on the authority of Salman that it was said to him (by way of scoffing at him): "Indeed, your Prophet teaches you everything, to the extent that he even teaches you (how to do concerning) the excrement." He (Salman) said: "Yes. Verily, he forbade that none of us should face the Qiblah (while excreting), nor should we clean our privates (after answering the call of nature) with the right hand, nor should anyone of us use less than three (pieces of) stones, nor should we clean our private parts with any (piece of) dung, filth or bone."

8- It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm to you in the position of a father to his sons, to instruct you: when anyone of you goes to the privy (to answer the call of nature), let not him face the Qiblah, nor should he turn his back to it, nor should he wash his private parts with his right hand." He further commanded (to use) three stones (to clean one's private parts with); and he forbade (using) both dung and bone.

9- It is narrated on the authority of Abu Ayyub Al-Ansari: The Messenger of Allah "Allah's blessing and peace be upon him" forbade such as goes to answer the call of nature to face the Qiblah, and said: "Let such turn towards the East or towards the West!" When we went to Sham, we found that the privies were built facing the Qiblah, thereupon we used to move away from them (on answering the call of nature), and rather ask for Allah's Forgiveness.

10- It is narrated on the authority of Ma'qil Ibn Abu Ma'qil Al-Azdi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to face both Qiblahs whether on urinating or on excreting.

11- It is narrated on the authority of Marwan Al-Asfar that he said: I saw Ibn Umar having made his mount kneel down facing the Qiblah, to which he sat and urinated, thereupon I said to him: "O Abu Abd Ar-Rahman! Is it not that such (urinating facing the Qiblah) was forbidden (by the Messenger of Allah "Allah's blessing and peace be upon him"))?" he said: "Yes. But that was forbidden in case of (answering the call of nature) in the open space. But if something is between you and the Qiblah, there is no harm."

6 - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ الْحُشُوشَ مُحْتَضِرَةٌ، فَإِذَا أَتَى أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ: أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ».

#### [4م/4] - بَابُ كَرَاهِيَةِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ قَضَاءِ الْحَاجَةِ

7 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ سَلْمَانَ قَالَ: قِيلَ لَهُ: «لَقَدْ عَلَّمَكُمْ نَبِيُّكُمْ كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةَ!» قَالَ: أَجَلٌ، لَقَدْ نَهَانَا ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، وَأَنْ لَا نَسْتَنْجِيَ بِالْيَمِينِ، وَأَنْ لَا يَسْتَنْجِيَ أَحَدُنَا بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ، أَوْ يَسْتَنْجِيَ بِرَجِيعٍ أَوْ عَظْمٍ.

8 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنِ الْقُقْعَاقِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ أَعْلَمُكُمْ، فَإِذَا أَتَى أَحَدُكُمْ الْغَائِطَ، فَلَا يَسْتَقْبِلُ الْقِبْلَةَ وَلَا يَسْتَدْبِرُهَا، وَلَا يَسْتَطِبُ بِيَمِينِهِ»، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرُّوْثِ وَالرَّمَةِ.

9 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ رَوَايَةً قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ بِغَائِطٍ وَلَا بَوْلٍ، وَلَكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَا حِضَّ قَدْ بُنِيَتْ قَبْلَ الْقِبْلَةِ، فَكُنَّا نَنْحَرِفُ عَنْهَا وَنَسْتَغْفِرُ اللَّهَ.

قَالَ ابْنُ الْأَعْرَابِيِّ: حَدَّثَنَا الرَّعْفَرَانِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ بِإِسْنَادِهِ وَمَعْنَاهُ.

10 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِي زَيْدٍ، عَنْ مَعْقِلِ بْنِ أَبِي مَعْقِلٍ الْأَسَدِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَتَيْنِ بِبَوْلٍ أَوْ غَائِطٍ».

قَالَ أَبُو دَاوُدَ: وَأَبُو زَيْدٍ هُوَ مَوْلَى بَنِي ثَعْلَبَةَ.

11 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ مَرْوَانَ الْأَصْفَرِ قَالَ: «رَأَيْتُ ابْنَ عُمَرَ أَنَاخَ رَاحِلَتَهُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ جَلَسَ يَبُولُ إِلَيْهَا، فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَلَيْسَ قَدْ نُهِيَ عَنْ هَذَا؟ قَالَ: بَلَى، إِنَّمَا نُهِيَ عَنْ ذَلِكَ فِي الْفَضَاءِ، فَإِذَا كَانَ بَيْنَكَ وَبَيْنَ الْقِبْلَةِ شَيْءٌ يَسْتُرُكَ فَلَا بَأْسَ».



### **[5] The Concession Pertaining To That**

12- It is narrated on the authority of Abdullah Ibn Umar that he said: No doubt, once I came up the roof of our house, and saw the Messenger of Allah “Allah’s blessing and peace be upon him” sitting on two bricks to answer the call of nature, facing Jerusalem.

13- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that we should face the Qiblah while urinating (or excreting). But even, a year before his death, I saw him having faced it (while he was urinating).

### **[6] How Does One Uncover His Private Parts On Answering The Call Of Nature?**

14- It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to answer the call of nature, he would not lift his garment (to uncover his privates) until he would (sit down and) become very close to the ground.

Abu Dawud says: This is narrated on the authority of Abd As-Salam Ibn Harb from Al-A’mash from Anas Ibn Malik; and it is a weak narration.

Abu Dawud says: The same is narrated on the authority of Abd As-Salam, through another chain of transmitters.

### **[7] It Is Hateful To Be Engaged In Conversation While Answering The Call Of Nature**

15- It is narrated on the authority of Abu Sa’id that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Let no two men set out to the open space together, and uncover their private parts while talking to one another, for that provokes the anger of Allah Almighty.”

### **[8] Could One Return The Greeting With Peace While Urinating?**

16- It is narrated on the authority of Ibn Umar that he said: A man came upon the Messenger of Allah “Allah’s blessing and peace be upon him” while he was urinating; and when he saluted him, he did not reply.

Abu Dawud says: According to another narration on the authority of Ibn Umar and others, the Messenger of Allah “Allah’s blessing and peace be upon him” turned to his right and returned the greeting to him.

17- It is narrated on the authority of Al-Muhajir Ibn Qunfudh that he came upon the Messenger of Allah “Allah’s blessing and peace be upon

**[5/5م] - باب الرخصة في ذلك**

**12 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «لَقَدْ ارْتَقَيْتُ عَلَى ظَهْرِ النَّبِيِّ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى لَيْتَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ».

**13 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «نَهَى نَبِيُّ اللَّهِ ﷺ أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِبَوْلٍ، فَرَأَيْتُهُ قَبْلَ أَنْ يُقْبَضَ بِعَامٍ يَسْتَقْبِلُهَا».

**[6/6م] - باب: كيف التكشف عند الحاجة**

**14 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ حَاجَةً لَا يَرْفَعُ ثَوْبَهُ حَتَّى يَذْنُو مِنَ الْأَرْضِ».

قال أبو داود: رَوَاهُ عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَهُوَ ضَعِيفٌ.

قال أبو عيسى الرَّمْلِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ الْوَلِيدِ: حَدَّثَنَا عمرو بن عون: أخبرنا عبد السلام به.

**[7/7م] - باب كراهية الكلام عند الحاجة**

**15 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ عِيَّاضٍ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَخْرُجُ الرَّجُلَانِ يَضْرِبَانِ الْغَائِطَ كَاشِفَيْنِ عَنْ عَوْرَتَيْهِمَا يَتَحَدَّثَانِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَمُتُّ عَلَى ذَلِكَ».

قال أبو داود: هذا لَمْ يُسْنِدْهُ إِلَّا عِكْرِمَةُ بْنُ عَمَّارٍ، وَهُوَ مِنْ حَدِيثِ أَهْلِ الْمَدِينَةِ. حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، بهذا. يعني: موقوفاً.

**[8/8م] - باب أيرد السلام وهو يبول؟**

**16 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا عُمَرُ بْنُ سَعْدٍ، عَنْ سُفْيَانَ، عَنْ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ».

قال أبو داود: وَرَوَى عَنْ ابْنِ عُمَرَ وَغَيْرِهِ أَنَّ النَّبِيَّ ﷺ تَيَمَّمَ ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ.

**17 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ أَبِي سَاسَانَ، عَنْ الْمُهَاجِرِ بْنِ قَنْفُذٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ



him” while he was urinating, and greeted him with peace, but he did not reply until he offered ablution and apologized to him saying: “No doubt, I disliked to mention the Name of Allah except in a state of purification.”

### **[9] When One Mentions The Name Of Allah Almighty While Being Not In A State Of Purification**

18- It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to mention Allah Almighty at any time (whether he is or is not in the state of ablution).

### **[10] When One Has A Ring On Which The Name Of Allah Almighty Is Mentioned Enters The Privy**

19- It is narrated on the authority of Anas: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” came in the open space (to answer the call of nature), he would put off his ring.

Abu Dawud says: This narration is disapproved for according to another narration on the authority of Anas, the Messenger of Allah “Allah’s blessing and peace be upon him” got a silver ring and then he threw it away.

### **[11] Removing The Taint Of Urine**

20- It is narrated on the authority of Ibn Abbas: Once The Prophet "Allah's blessing and peace be upon him" came upon the graves of two newly-buried persons. The Prophet "Allah's blessing and peace be upon him" said: "These two persons are being tortured not for a major sin (to avoid). Indeed, one of them never saved himself from being soiled with his urine while the other used to go about with calumny" (to make enmity between friends)." Then, he called for a green leaf of a date-palm tree which he divided into two, and placed one over each, and said: "It might dilute (the torture) from them as long as they do not get dried."

21- The same is narrated on the authority of Ibn Abbas, with a slight change of wording.

22- It is narrated on the authority of Abd Ar-Rahman Ibn Hasanah that he said: I set out in the company of Amr Ibn Al-As to the Messenger of Allah “Allah’s blessing and peace be upon him”, who came out having a leather shield, with which he screened himself and then urinated, thereupon we said: “Look at him while urinating in the same way as a woman

وَهُوَ يُبُولُ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ حَتَّى تَوَضَّأَ، ثُمَّ اعْتَذَرَ إِلَيْهِ فَقَالَ: «إِنِّي كَرِهْتُ أَنْ أَذْكَرَ اللَّهَ تَعَالَى إِلَّا عَلَى طَهْرٍ»، أَوْ قَالَ: «عَلَى طَهَارَةٍ».

### [ت9/9م] - بَابُ فِي الرَّجُلِ يَذْكُرُ اللَّهَ تَعَالَى عَلَى غَيْرِ طَهْرٍ

18 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ سَلَمَةَ - يَعْنِي الْفَأْفَاءَ -، عَنْ الْبَهِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ عَلَى كُلِّ أَحْيَانِهِ».

### [ت10/10م] - بَابُ الْخَاتَمِ يَكُونُ فِيهِ ذِكْرُ اللَّهِ تَعَالَى يَدْخُلُ بِهِ الْخَلَاءُ

19 - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ أَبِي عَلِيٍّ الْحَنْفِيِّ، عَنْ هَمَّامٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ وَضَعَ خَاتَمَهُ».

قال أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ، وَإِنَّمَا يُعْرِفُ عَنْ ابْنِ جُرَيْجٍ، عَنْ زَيْدِ بْنِ سَعْدٍ، عَنْ الزُّهْرِيِّ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرَقٍ ثُمَّ أَلْقَاهُ. وَالْوَهْمُ فِيهِ مِنْ هَمَّامٍ، وَلَمْ يَرَوْهُ إِلَّا هَمَّامٌ».

### [ت11/11م] - بَابُ الْاسْتِبْرَاءِ مِنَ الْبَوْلِ

20 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ: أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ، وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِأَثْنَيْنِ، ثُمَّ غَرَسَ عَلَى هَذَا وَاحِدًا وَعَلَى هَذَا وَاحِدًا وَقَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَبْسَا». قَالَ هَنَادٌ: «يَسْتَتِرُ» مَكَانَ «يَسْتَنْزِهُ».

21 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «كَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ»، أَوْ قَالَ أَبُو مُعَاوِيَةَ: «يَسْتَنْزِهُ».

22 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَسَنَةَ قَالَ: انْطَلَقْتُ أَنَا وَعَمْرُو بْنُ الْعَاصِ إِلَى النَّبِيِّ ﷺ فَخَرَجَ وَمَعَهُ دَرَقَةٌ ثُمَّاسْتَرَّ بِهَا ثُمَّ بَالَ، فَقُلْنَا: انْظُرُوا إِلَيْهِ يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ،



urinates!” on hearing that, he said: “Do you not know what the man belonging to the children of Israel received (in that respect)? Whenever they were affected by (the traces of) urine, they would file the very portion that received (the taint of) urine, and when he forbade them to do so, he came under torture in his grave.”

Abu Dawud says: According to the narration of Abu Wa'il from Abu Musa, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “(whenever the urine affected) the skin or the body of anyone of them...”

### **[12] When One Urinates While Standing**

23- It is narrated on the authority of Hudhaifah that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” came to a dumps of some people, and urinated while standing; and then he asked for water therewith he (wetted his hands and) passed them over his footwears.

Abu Dawud says: According to Musaddad (Hudhaifah said): I started going as far from him (as I could in order not to see him), thereupon he called me until I came to be behind him.

### **[13] When One Urinates At Night In A Pot And Puts It Near Him (Till The Morning)**

24- It is narrated on the authority of Umaimah, daughter of Ruqaiqah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” had a vessel made of wood sticks underneath his bed, in which he used to urinate at night (and in the morning, he would spill it over).

### **[14] The Places In Which Urinating Is Forbidden**

25- It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Safeguard yourselves against both causers of curse!” they said: “What are both causers of curs O Messenger of Allah?” he said: “They are to answer the call of nature on the main road of the people, or under the shade to which they take shelter.”

26- It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Safeguard yourselves against the following three causes of curse: to excrete in the resources (of water), or on the main streets, or in the shade (to which people take shelter).”

فَسَمِعَ ذَلِكَ فَقَالَ: «أَلَمْ تَعْلَمُوا مَا لَقِيَ صَاحِبُ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمُ الْبَوْلُ قَطَعُوا مَا أَصَابَهُ الْبَوْلُ مِنْهُمْ، فَنَهَاهُمْ، فَعُذِّبَ فِي قَبْرِهِ».

قال أبو داود: قال منصور: عن أبي وائل، عن أبي موسى، في هذا الحديث قال: «جَلَدَ أَحَدِهِمْ»، وقال عاصم: عن أبي وائل، عن أبي موسى، عن النَّبِيِّ ﷺ قال: «جَسَدَ أَحَدِهِمْ».

### [ت12/م12] - بَابُ الْبَوْلِ قَائِمًا

**23 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ، (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ - وَهَذَا لَفْظُ حَفْصِ - ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: «أَتَى رَسُولُ اللَّهِ ﷺ سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا، ثُمَّ دَعَا بِمَاءٍ فَمَسَحَ عَلَى خُفَّيْهِ».

قال أبو داود: قال مُسَدَّدٌ قال: «فَدَهَبْتُ أَتْبَاعُهُ، فَدَعَانِي حَتَّى كُنْتُ عِنْدَ عَقِبِهِ».

### [ت13/م13] - بَابُ فِي الرَّجُلِ يَبُولُ بِاللَّيْلِ فِي الْإِنَاءِ ثُمَّ يَضَعُهُ عِنْدَهُ

**24 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ حُكَيْمَةَ بِنْتِ أُمِّمَةَ بِنْتِ رُفَيْقَةَ، عَنْ أُمِّهَا أَنَّهَا قَالَتْ: «كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عِيدَانٍ تَحْتَ سَرِيرِهِ يَبُولُ فِيهِ بِاللَّيْلِ».

قَالَ ابْنُ الْأَعْرَابِيِّ: حَدَّثَنَاهُ هِلَالُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَجَّاجٌ، بِهِ.

### [ت14/م14] - بَابُ الْمَوَاضِعِ الَّتِي نَهَى النَّبِيُّ ﷺ عَنِ الْبَوْلِ فِيهَا

**25 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اتَّقُوا اللَّاعِنِينَ». قَالُوا: وَمَا اللَّاعِنَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ، أَوْ فِي ظِلِّهِمْ».

**26 -** حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ وَعُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ - وَحَدِيثُهُ أَثَمٌ - ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، حَدَّثَنِي حَيَّوَةُ بْنُ شُرَيْحٍ أَنَّ أَبَا سَعِيدٍ الْحَمِيرِيَّ حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اتَّقُوا الْمَلَاعِنَ الثَّلَاثَةَ: الْبَرَّازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ».



### **[15] Urinating In The Place Where One Takes Bath**

27- It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you urinate in his bathing place and then take bath (and offer ablution in it according to the narration of Ahmad), since the most part of evil suggestions come from that.”

28- It is narrated on the authority of Humaid Al-Himyari, son of Abd Ar-Rahman that he said: I met a man who was one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” as was Abu Hurairah and he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that anyone of us should comb his hair everyday or urinate in his bathing place.

### **[16] It Is Forbidden (To Urinate Or Excrete) In A Hole**

29- It is narrated on the authority of Abdullah Ibn Sarjis that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade urination in a hole. It was said to Qatadah: “Why is the urination in a hole undesirable?” he said: “They are said to be the dwelling places of jinns.”

### **[17] What One Says On Coming Out Of The Privy**

30- It is narrated on the authority of A’ishah “Allah be pleased with her” that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” came out of the offices of nature, he would say: “(O Allah!) I ask for Your Forgiveness!”

### **[18] It Is Hateful To Touch The Penis With The Right Hand While Removing The Taint Of Urine**

31- It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you urinates, let not him touch his penis with his right hand; and when he goes to the open space (to excrete), let not him use his right hand in sweeping (the traces of excrement); and when he drinks, let not him drink in a single breath!”

32- It is narrated on the authority of Hafsa, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” was accustomed to use his right hand in eating, drinking and wearing his clothes, and use his left hand in anything else.

**[ت15/م15] - بَابُ فِي الْبَوْلِ فِي الْمُسْتَحْتَمِّ**

**27 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا : حَدَّثَنَا عَبْدُ الرَّزَّاقِ ، قَالَ أَحْمَدُ : حَدَّثَنَا مَعْمَرٌ : أَخْبَرَنِي أَشْعَثُ ، وَقَالَ الْحَسَنُ : عَنْ أَشْعَثِ بْنِ عَبْدِ اللَّهِ ، عَنْ الْحَسَنِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحْتَمِهِ ثُمَّ يَغْتَسِلُ فِيهِ» . قَالَ أَحْمَدُ : «ثُمَّ يَتَوَضَّأُ فِيهِ ، فَإِنَّ عَامَّةَ الْوُسُوسِ مِنْهُ» .

قَالَ أَبُو دَاوُدَ : هَذَا مُرْسَلٌ ، وَهُوَ مِمَّا انْفَرَدَ بِهِ أَهْلُ مِصْرَ .

**28 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا زُهَيْرٌ ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ ، عَنْ حُمَيْدِ الْجَمِيرِيِّ - وَهُوَ ابْنُ عَبْدِ الرَّحْمَنِ - قَالَ : «لَقِيتُ رَجُلًا صَحَبَ النَّبِيَّ ﷺ كَمَا صَحَبَهُ أَبُو هُرَيْرَةَ قَالَ : نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ أَوْ يَبُولَ فِي مُغْتَسِلِهِ» .

**[ت16/م16] - بَابُ النَّهْيِ عَنِ الْبَوْلِ فِي الْجُحْرِ**

**29 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ : حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ ، حَدَّثَنِي أَبِي ، عَنْ قَتَادَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ أَنَّ النَّبِيَّ ﷺ «نَهَى أَنْ يُبَالَ فِي الْجُحْرِ» قَالَ : قَالُوا لِقَتَادَةَ : مَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ قَالَ : «كَانَ يُقَالُ إِنَّهَا مَسَاكِنُ الْجِنِّ» .

**[ت17/م17] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَرَجَ مِنَ الْخَلَاءِ**

**30 -** حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ : حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ : حَدَّثَنَا إِسْرَائِيلُ ، عَنْ يُونُسَ بْنِ أَبِي بُرْدَةَ ، عَنْ أَبِيهِ قَالَ : حَدَّثَنِي عَائِشَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ : «غُفْرَانُكَ» .

**[ت18/م18] - بَابُ كَرَاهِيَةِ مَسِّ الذَّكَرِ بِالْيَمِينِ فِي الْاسْتِزْبَاءِ**

**31 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا : حَدَّثَنَا أَبَانُ : حَدَّثَنَا يَحْيَى ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ ، عَنْ أَبِيهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا بَالَ أَحَدُكُمْ فَلَا يَمَسُّ ذَكَرَهُ بِيَمِينِهِ ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَتَمَسَّحُ بِيَمِينِهِ ، وَإِذَا شَرِبَ فَلَا يَشْرَبُ نَفْسًا وَاحِدًا» .

**32 -** حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ الْمِصْبِصِيُّ : حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ ، قَالَ : حَدَّثَنِي أَبُو أَيُّوبَ - يَعْنِي الْإِفْرِيقِيَّ - عَنْ عَاصِمٍ ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ وَمَعْبُدٍ ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخَزَاعِيِّ قَالَ : حَدَّثَنِي حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ : «أَنَّ النَّبِيَّ ﷺ كَانَ يَجْعَلُ يَمِينَهُ لِبَطْنِهِ وَشِرَاهِهِ وَثِيَابِهِ ، وَيَجْعَلُ شِمَالَهُ لِمَا سِوَى ذَلِكَ» .



33- It is narrated on the authority of A'ishah that she said: The right hand of the Messenger of Allah "Allah's blessing and peace be upon him" was used for his ablution and food, and his left hand for (removing the traces of urine and excrement in) the privy, and whatever harmful things he would receive (on account of that).

34- The same is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[19] Screening Oneself (While Answering The Call Of Nature) In The Open Space**

35- It is narrated on the authority of Abu Sa'id Al-Khair from Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who applies kohl, should do so an odd number of times: if one does so, he has done good, otherwise, there is no blame on him; he, who uses stones (to clean his privates after urination or excrement), let him use an odd number (of pebbles, and three are desirable): if one does so, he has done good, otherwise, there is no blame on him; whoever takes out anything (of the remaining food) from between his teeth, let him emit it, and he, who licks something (with his tongue), let him swallow it: if one does so, he has done good, otherwise, there is no blame on him; he, who comes to an open space (to answer the call of nature), let him screen himself, and in case he finds nothing barring a sandhill, let him screen himself behind it: verily, Satan touches with harm the buttocks of mankind (in case it is laid bare): if one does so, he has done good, otherwise, there is no blame on him."

Abu Dawud says: Abu Sa'id Al-Khair was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him".

### **[20] Which Thing Is Forbidden To Clean One's Privates With?**

36- It is narrated on the authority of Shaiban Al-Qitbani that Muslim Ibn Mukhallad appointed Ruwaifi' Ibn Thabit on the lower portion of the land: we walked with him from Kawm Sharik to Alqamah' or from Alqamah' to Kawm Sharik, and he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", anyone of us and his brother might agree to fight by turns, on the condition that each of them would get half the booty the other would receive, and anyone of us might then get in his lot both the blade and the feathers, and his brother the arrow. He further said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Ruwaifi'! you may have a long life after me: so, tell the people (on behalf of me) that whoever braids (the hair of) his beard or

**33 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنِي عِيسَى بْنُ يُونُسَ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ يَدُ رَسُولِ اللَّهِ ﷺ الْيُمْنَى لَطْهُورِهِ وَطَعَامِهِ، وَكَانَتْ يَدُهُ الْيُسْرَى لِحَلَاثِهِ وَمَا كَانَ مِنْ أَدَى».

**34 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

### [ت19/م19] - بَابُ الْإِسْتِثَارِ فِي الْخَلَاءِ

**35 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ الْحُصَيْنِ الْحُبْرَانِيِّ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اكْتَحَلَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَكَلَ فَمَا تَحَلَّلَ فَلْيَلْفِظْ، وَمَا لَكَ بِلِسَانِهِ فَلْيَتَلَعَّ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ، وَمَنْ أَتَى الْغَائِطَ فَلْيَسْتَتِرْ، فَإِنْ لَمْ يَجِدْ إِلَّا أَنْ يَجْمَعَ كَثِيبًا مِنْ رَمْلِ فَلْيَسْتَذْبِرْهُ، فَإِنَّ الشَّيْطَانَ يَلْعَبُ بِمَقَاعِدِ بَنِي آدَمَ، مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَا فَلَا حَرَجَ».

قال أبو داود: رواه أبو عاصم، عن ثورٍ قال: «حُصَيْنُ الْحِمَيْرِيُّ». ورواه عبدُ الملِكُ بْنُ الصَّبَّاحِ، عن ثورٍ فقال: «أَبُو سَعْدٍ الْحَيْرِيُّ».

قال أبو داود: أَبُو سَعْدٍ الْحَيْرِيُّ هُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

### [ت20/م20] - بَابُ مَا يُنْهَى عَنْهُ أَنْ يُسْتَنْجَى بِهِ

**36 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ: حَدَّثَنَا الْمُفَضَّلُ - يَعْنِي ابْنَ فَضَالَةَ الْمَصْرِيَّ -، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبَانِيِّ أَنَّ شَيْمَ بْنَ بَيْتَانَ أَخْبَرَهُ عَنْ شَيْبَانَ الْقُتَيْبَانِيِّ أَنَّ مَسْلَمَةَ بْنَ مُخَلَّدٍ اسْتَعْمَلَ رُوَيْفِعَ بْنَ ثَابِتٍ عَلَى اسْفَلِ الْأَرْضِ، قَالَ شَيْبَانُ: فَبِزْنَانِ مَعَهُ مِنْ كَوْمِ شَرِيكِ إِلَى عُلُقَمَاءَ، أَوْ مِنْ عُلُقَمَاءَ إِلَى كَوْمِ شَرِيكِ، يُرِيدُ عُلُقَمَاءَ، فَقَالَ رُوَيْفِعُ: إِنْ كَانَ أَحَدُنَا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ لَيَأْخُذُ نِضْوُ أَخِيهِ عَلَى أَنْ لَهُ النِّصْفَ مِمَّا يَغْنَمُ وَلَنَا النِّصْفَ، وَإِنْ كَانَ أَحَدُنَا لَيَطِيرُ لَهُ النَّصْلُ وَالرِّيشُ وَلِلْآخِرِ الْقَدَحُ، ثُمَّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا رُوَيْفِعُ لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ



Ties up a string (round the necks of horses) or cleans his privates with a (piece of) dung or bone of an animal, surely, Muhammad "Allah's blessing and peace be upon him" is free of responsibility from him."

37- The same is narrated on the authority of Abdullah Ibn Amr while standing for guard in the fort of Babylon (on the mountain of Fustat in Egypt).

38- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to use bone or (pieces of) dung in sweeping (our privates to remove the traces of urine and excrement).

39- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The delegate of the jinns came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Muhammad! Forbid your nation to clean their private parts with bone, dung or even coal, for indeed, Allah Almighty has provided sustenance for us in them." The Messenger of Allah "Allah's blessing and peace be upon him" forbade (his nation to do) that.

### **[21] Cleaning The Private Parts With The Stones**

40- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you goes to the offices of nature let him take three stones with him therewith to clean his private parts since this is sufficient for him."

41- It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about cleaning the privates (after answering the call of nature), thereupon he said: "Let it be with three stones, including no dung."

### **[22] Removing The Taint Of Urine (From The Penis)**

42- It is narrated on the authority of A'ishah: Once, the Messenger of Allah "Allah's blessing and peace be upon him" urinated, and Umar followed him carrying a tumbler filled with water. He asked: "What is this O Umar?" he said: "This is water for you to offer ablution." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've not been commanded to offer ablution (or to wash with water the place of emitting urine since cleaning it with stones is sufficient) every time I urinate; and had I done so, surely, it would have become a (principle of the) sunnah (to which you should stick)."

بِعَدِي، فَأَخْبِرَ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحَيْتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوْ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَرَّ عَظْمٍ، فَإِنَّ مُحَمَّدًا ﷺ مِنْهُ بَرِيءٌ.

**37 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ: حَدَّثَنَا مُفَضَّلٌ، عَنْ عِيَّاشٍ، أَنَّ شَيْمَ بْنَ بَيَّانَ أَخْبَرَهُ بِهَذَا الْحَدِيثِ أَيْضًا عَنْ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَذْكُرُ ذَلِكَ، وَهُوَ مَعَهُ مُرَابِطٌ بِحِصْنِ بَابِ أَلْيُونَ.

قال أبو داود: حِصْنُ أَلْيُونَ عَلَى جَبَلٍ بِالْفُسْطَاطِ.

قال أبو داود: وَهُوَ شَيْبَانُ بْنُ أُمَيَّةَ، يُكْنَى أَبَا حُدَيْفَةَ.

**38 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَتَمَسَّحَ بِعَظْمٍ أَوْ بَعْرِ».

**39 -** حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ الْجَمَصِيُّ: حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «قَدِمَ وَقَدْ الْجَنُّ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا مُحَمَّدُ، أَنَّهُ أَمْتُكَ أَنْ يَسْتَنْجُوا بِعَظْمٍ أَوْ رَوْثَةٍ أَوْ حُمَمَةٍ، فَإِنَّ اللَّهَ تَعَالَى جَعَلَ لَنَا فِيهَا رِزْقًا، قَالَ: فَتَنَى النَّبِيُّ ﷺ عَنْ ذَلِكَ».

### [ت21/م21] - بَابُ الاسْتِنْجَاءِ بِالْأَحْجَارِ

**40 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ مُسْلِمِ بْنِ قُرْطٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ يَسْتَطِيبُ بِهِنَّ، فَإِنَّهَا تُجْزِي عَنْهُ».

**41 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَمْرِو بْنِ خُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ خُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الاسْتِطَابَةِ فَقَالَ: «بِثَلَاثَةِ أَحْجَارٍ لَيْسَ فِيهَا رَجِيعٌ».

قال أبو داود: كَذَا رَوَاهُ أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ، يَعْنِي ابْنَ عُرْوَةَ.

### [ت22/م22] - بَابُ فِي الاسْتِزْبَاءِ

**42 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَخَلْفُ بْنُ هِشَامٍ الْمُفْرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى التَّوَّامُ. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا أَبُو يَعْقُوبَ التَّوَّامُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: بَالَ رَسُولُ اللَّهِ ﷺ فَقَامَ عُمَرُ خَلْفَهُ بِكُوزٍ مِنْ مَاءٍ فَقَالَ: «مَا هَذَا يَا عُمَرُ؟» فَقَالَ: هَذَا مَاءٌ تَتَوَضَّأُ بِهِ. قَالَ: «مَا أَمَرْتُ كُلَّمَا بُلْتُ أَنْ أَتَوَضَّأَ، وَلَوْ فَعَلْتُ لَكَانَتْ سُنَّةً».



### **[23] Washing The Private Parts With Water**

**43-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” entered an enclosed cluster of date-palms in order to answer the call of nature, and there was a young man with him having a pot (full of water to offer) ablution; and he was the youngest of us. He placed the pot near the lot-tree; and when he answered the call of nature, he came out to us after having washed his privates with the water.

**44-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “In connection with those of Quba (mosque), (the following Holy Statement) was revealed: “In it are men who love to be purified; and Allah loveth those who make themselves pure.” (At-Tawbah 108) they used to clean their private parts with the water (after answering the call of nature), thereupon this Holy Verse was revealed in them.”

### **[24] When One Rubs His Hand With The Earth Once He Cleans His Privates With The Help Of It**

**45-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” went to the offices of nature, I would bring water for him in a pot or container, therewith he would clean his privates.

Abu Dawud says: According to the narration of Waki’, there is the following addition: Then, he would rub his hand with the earth; and then I would bring another utensil (of water) for him to offer ablution. Abu Dawud says: The narration of Al-Aswad Ibn Amir is more complete.

### **[25] What About The Siwak (Teeth-Cleansing Stick)**

**46-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Had it not been difficult upon my nation, I would have commanded them to delay offering the Isha prayer and to use the Siwak at (the time of) every (obligatory) prayer.”

**47-** Abu Salamah said: I saw Zaid sitting in the mosque, having the Siwak with him as near to his ear as a pen is to the ear of a scribe, and whenever he stood up (for the prayer, he would use it).

**48-** It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban from Abdullah Ibn Abdullah Ibn Umar that I said to him: Tell me about the fact that Ibn Umar offers ablution for every (obligatory) prayer, whether he

**[ت23/م23] - بَابُ فِي الاسْتَنْجَاءِ بِالْمَاءِ**

**43 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ - يَعْنِي الْوَاسِطِيَّ -، عَنْ خَالِدٍ - يَعْنِي الْحَدَّاءَ -، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ «دَخَلَ حَائِطًا وَمَعَهُ غُلَامٌ مَعَهُ مِضْأَةٌ وَهُوَ أَصْغَرُنَا، فَوَضَعَهَا عِنْدَ السُّدْرَةِ فَقَضَى حَاجَتَهُ، فَخَرَجَ عَلَيْنَا وَقَدْ اسْتَنْجَى بِالْمَاءِ».

**44 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ قُبَاءَ ﴿فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَظْهَرُوا﴾ [التوبة: 108]» قَالَ: «كَانُوا يَسْتَنْجُونَ بِالْمَاءِ، فَنَزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ».

**[ت24/م24] - بَابُ الرَّجُلِ يَدُ الْيَدِ بِالْأَرْضِ إِذَا اسْتَنْجَى**

**45 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ، وَهَذَا لَفْظُهُ. (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ - يَعْنِي الْمُخَرَّمِيَّ - حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ الْمُغِيرَةِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا أَتَى الْخَلَاءَ أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى».

قال أبو داود: في حديث وكيع: «ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ ثُمَّ أَتَيْتُهُ بِإِنَاءٍ آخَرَ فَتَوَضَّأَ».

قال أبو داود: وَحَدِيثُ الْأَسْوَدِ بْنِ عَامِرٍ أَتَمُّ.

**[ت25/م25] - بَابُ السَّوَالِكِ**

**46 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ لِأَمْرَتِهِمْ بِتَأْخِيرِ الْعِشَاءِ، وَبِالسَّوَالِكِ عِنْدَ كُلِّ صَلَاةٍ».

**47 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَمْرَتِهِمْ بِالسَّوَالِكِ عِنْدَ كُلِّ صَلَاةٍ». قَالَ أَبُو سَلَمَةَ: فَرَأَيْتُ زَيْدًا يَجْلِسُ فِي الْمَسْجِدِ وَإِنْ السَّوَالِكُ مِنْ أَذْنِهِ مَوْضِعَ الْقَلَمِ مِنْ أَذْنِ الْكَاتِبِ، فَكُلَّمَا قَامَ إِلَى الصَّلَاةِ اسْتَاكَ.

**48 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قُلْتُ:



is or is not in the state of ablution: What is the reason for that? He said: Asma' Bint Zaid Ibn Al-Khattab told me that Abdullah Ibn Hanzalah Ibn Abu Amir related to her that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that ablution should be offered at (the time of) every (obligatory) prayer, whether one is or is not in the state of ablution; and when he found it difficult he ordered to use the Siwak at (the time of) every (obligatory) prayer. Ibn Umar felt he had enough power (to offer ablution at the time of every prayer); and thus, he did not leave the habit of offering ablution at (the time of) every (obligatory) prayer.

### **[26] How Does One Use The Siwak (Teeth-Cleansing Stick?)**

49- It is narrated on the authority of Abu Burdah from his father that he said: We went to the Messenger of Allah "Allah's blessing and peace be upon him" in order to ask him for means of transportation (with the help of which we would be able to take part in the holy battle of Tabuk), and I found him (cleaning his teeth with) Siwak, which he was placing over his tongue. According to the narration of Sulaiman: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" while he was cleaning his teeth with the Siwak, which he was placing on the end of his tongue, saying: "Ih! Ih!" i.e. making voice with his mouth. Abu Dawud says: This narration is very long, and I've abridged it.

### **[27] When One Cleans His Teeth With The Stick Of Another**

50- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was cleaning his teeth and there were two men sitting with him, one of whom was older than the other. One of them revealed to him to give the older of them the remnant of the teeth-cleansing stick (which had the traces of the teeth of the Messenger of Allah "Allah's blessing and peace be upon him").

51- It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I said to A'ishah: "With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start whenever he entered his house?" she said: "With the Siwak (i.e. with cleaning his teeth with the teeth-cleansing stick or brush)."

### **[28] Washing The Teeth-Cleansing Stick Or Brush**

52- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" cleaned his teeth with the Siwak, he would give it to me in order to wash it, therewith I would clean my teeth first, and then I would wash it, and give it to him.

أَرَأَيْتَ تَوَضَّؤَ ابْنِ عُمَرَ لِكُلِّ صَلَاةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ، عَمَّ ذَاكَ؟ فَقَالَ: حَدَّثَنِيهِ أَسْمَاءُ بِنْتُ زَيْدِ بْنِ الْخَطَّابِ أَنَّ عَبْدَ اللَّهِ بْنَ حَنْظَلَةَ بْنَ أَبِي عَامِرٍ حَدَّثَهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِالْوُضُوءِ لِكُلِّ صَلَاةٍ طَاهِرًا وَغَيْرَ طَاهِرٍ، فَلَمَّا شَقَّ ذَلِكَ عَلَيْهِ أَمَرَ بِالسَّوَاكِ لِكُلِّ صَلَاةٍ». فَكَانَ ابْنُ عُمَرَ يَرَى أَنَّ بِهِ قُوَّةً، فَكَانَ لَا يَدْعُ الْوُضُوءَ لِكُلِّ صَلَاةٍ.

قال أبو داود: إبراهيم بن سعيد رَوَاهُ عن مُحَمَّدِ بْنِ إِسْحَاقَ قال: «عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ».

### [ت26/م26] - بَابُ: كَيْفَ يَسْتَاكُ

49 - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ - قَالَ مُسَدَّدٌ: - قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ نَسْتَحْمِلُهُ فَرَأَيْنَاهُ يَسْتَاكُ عَلَى لِسَانِهِ. وَقَالَ سُلَيْمَانُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَسْتَاكُ، وَقَدْ وَضَعَ السَّوَاكَ عَلَى طَرَفِ لِسَانِهِ وَهُوَ يَقُولُ «إِهْ إِهْ»، يَعْنِي يَتَهَوَّعُ. قَالَ أَبُو دَاوُدَ: قَالَ مُسَدَّدٌ: كَانَ حَدِيثًا طَوِيلًا وَلَكِنِّي اخْتَصَرْتُهُ.

### [ت27/م27] - بَابُ فِي الرَّجُلِ يَسْتَاكُ بِسَوَاكٍ غَيْرِهِ

50 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا عَنبَسَةُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَنُّ، وَعِنْدَهُ رَجُلَانِ: أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَأَوْجَحِي إِلَيْهِ فِي فَضْلِ السَّوَاكِ: «أَنْ كَبَّرَ» أَعْطَى السَّوَاكَ أَكْبَرَهُمَا. قَالَ أَحْمَدُ - هُوَ ابْنُ حَزْمٍ - قَالَ لَنَا أَبُو سَعِيدٍ - هُوَ ابْنُ الْأَعْرَابِيِّ - : هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ. قَالَ لَنَا أَبُو دَاوُدَ: قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عِيْسَى: عَنبَسَةُ بْنُ عَبْدِ الْوَاحِدِ كُنَّا نَعُدُّهُ مِنَ الْأُبْدَالِ قَبْلَ أَنْ نَسْمَعَ أَنَّ الْأُبْدَالَ مِنَ الْمَوَالِي.

51 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: أَخْبَرَنَا عِيْسَى بْنُ يُونُسَ، عَنْ مُسْعَرٍ، عَنْ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، قَالَ: «قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسَّوَاكِ».

### [ت28/م28] - بَابُ غَسْلِ السَّوَاكِ

52 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا عَنبَسَةُ بْنُ سَعِيدٍ الْكُوفِيُّ الْحَاسِبُ: حَدَّثَنَا كَثِيرٌ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ نَبِيُّ اللَّهِ ﷺ يَسْتَاكُ فَيُعْطِينِي السَّوَاكَ لِأَغْسِلُهُ، فَأَبْدَأُ بِهِ فَأَسْتَاكُ، ثُمَّ أَغْسِلُهُ وَأَدْفَعُهُ إِلَيْهِ.



### **[29] Cleaning The Teeth With The Stick (Or The Brush) Is Out Of The True Nature (On Which The People Are Created)**

53- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are ten (characteristics) of the true tradition: cutting short the moustache, letting the beard grow (no more than a fist length), (brushing the teeth with) the teeth cleansing stick, snuffing the water in the nostrils, clipping the nails, washing the finger joints, depilating the (hair of the) armpits, shaving the (hair of the) pubic area, and washing the privates with the water (after answering the call of nature)." (Mus'ab, a sub-narrator, said: I forgot the tenth (characteristic), except that it might be rinsing the mouth).

54- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the true nature (on which the people are created) to rinse the mouth and snuff the water in the nostrils..." and he mentioned the same, with the exception of letting the beard grow, and the addition of the circumcision (for men), and sprinkling water over the private parts, and he did not mention washing the privates with the water.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas in which he said: "There are five (characteristics) pertaining to the head...in which he make a mention of parting the hair, and did not mention letting the beard grow.

Abu Dawud says: The same is narrated from the Messenger of Allah "Allah's blessing and peace be upon him", through many chains of transmitters, with variations of wording.

### **[30] Cleaning The Teeth With The Siwak For Such As Stands At Night (For Supererogatory Prayers)**

55- It is narrated on the authority of Hudhaifah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood at night (for supererogatory prayers), he would clean his mouth with the Siwak.

56- It is narrated on the authority of A'ishah that she said: It was the habit to put both (water for) ablution and Siwak for the Messenger of Allah "Allah's blessing and peace be upon him"; and whenever he stood at night (for supererogatory prayers), he would answer the call of nature, clean his teeth with the Siwak (and then offer ablution).

**[ت29/م29] - بَابُ: السَّوَاكِ مِنَ الْفِطْرَةِ**

**53 -** حَدَّثَنَا يَحْيَى بْنُ مُعِينٍ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَشْرٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَإِعْفَاءُ اللَّحْيَةِ، وَالسَّوَاكِ، وَالاسْتِنْشَاقُ بِالمَاءِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» يَعْنِي الِاسْتِنْجَاءَ بِالمَاءِ. قَالَ زَكَرِيَّا: قَالَ مُصْعَبُ بْنُ شَيْبَةَ وَنَسِيتُ الْعَاشِرَةَ، إِلَّا أَنَّ تَكُونَ الْمُضْمَضَةَ.

**54 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ بْنُ شَيْبٍ قَالَا: حَدَّثَنَا حَمَادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ بْنِ يَاسِرٍ، قَالَ مُوسَى: عَنْ أَبِيهِ، وَقَالَ دَاوُدُ: عَنْ عَمَّارِ بْنِ يَاسِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الْفِطْرَةِ الْمُضْمَضَةَ وَالِاسْتِنْشَاقَ». فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرْ إِعْفَاءَ اللَّحْيَةِ، وَزَادَ «وَالْخِتَانَ»، قَالَ: «وَالِانْتِضَاحَ»، وَلَمْ يَذْكُرْ انْتِقَاصَ الْمَاءِ، يَعْنِي الِاسْتِنْجَاءَ.

قَالَ أَبُو دَاوُدَ: وَرَوَى نَحْوَهُ عَنْ ابْنِ عَبَّاسٍ: وَقَالَ: «خَمْسٌ كُلُّهَا فِي الرَّأْسِ»، وَذَكَرَ فِيهَا الْفَرْقَ، وَلَمْ يَذْكُرْ إِعْفَاءَ اللَّحْيَةِ.

قَالَ أَبُو دَاوُدَ: وَرَوَى نَحْوَ حَدِيثِ حَمَادٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ وَمُجَاهِدٍ، وَعَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزَنِيِّ قَوْلَهُمْ وَلَمْ يَذْكُرُوا إِعْفَاءَ اللَّحْيَةِ.

وَفِي حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِيهِ: «وَإِعْفَاءُ اللَّحْيَةِ».

وَعَنْ إِبْرَاهِيمَ النَّخَعِيِّ نَحْوَهُ، وَذَكَرَ إِعْفَاءَ اللَّحْيَةِ وَالْخِتَانَ.

**[ت30/م30] - بَابُ السَّوَاكِ لِمَنْ قَامَ بِاللَّيْلِ**

**55 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ وَخُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسَّوَاكِ».

**56 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا بِهِزُ بْنُ حَكِيمٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُوَضِّعُ لَهُ وَضُوهُهُ وَسَوَاكُهُ، فَإِذَا قَامَ مِنَ اللَّيْلِ تَحَلَّى ثُمَّ اسْتَكَ».



57- It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" sleep and then get up, whether at night or by day, but that he would clean his teeth with the Siwak before he would offer ablution.

58- It is narrated on the authority of Abdullah Ibn Abbas that he said: Once, I spent the night in the house of the Messenger of Allah "Allah's blessing and peace be upon him"; and when he got up (at night) he went to the place where (the water for) his ablution was positioned, took the teeth-cleansing stick therewith he brushed his teeth, and then he recited the following Holy Verse: "Behold! in the creation of the heavens and the earth, and the alternation of Night and Day, there are indeed Signs for men of understanding" (Al Imran 190) until he was about to come, or he really came to the end of the Surah. Then, he offered ablution and went to his praying place, where he performed a two-rak'ah prayer; and then he went back to bed and slept as long as Allah willed him to sleep, after which he got up, did the same, and went back to his bed and slept; and then he got up and did the same, and every time he brushed his teeth with the Siwak, and performed a two-rak'ah prayer; and he concluded with the Witr.

Abu Dawud says: The same is narrated on the authority of Ibn Fudail from Husain, with a slight change of wording.

### [31] The Obligation Of Offering Ablution

59- It is narrated on the authority of Abu Al-Malih from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts charity out of misappropriation, nor does He Almighty accept prayer (from anyone) without offering ablution."

60- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts the prayer of anyone of you when he makes wind or sound or urine (or goes to the offices of nature) until he offers ablution."

61- It is narrated on the authority of Ali that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what is impossible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what is impossible to do in it) is the End Salutation (Taslim)."

**57 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْقُدُ مِنْ لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ إِلَّا تَسْوِكَ قَبْلَ أَنْ يَتَوَضَّأَ».

**58 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: «بِتُّ لَيْلَةً عِنْدَ النَّبِيِّ ﷺ، فَلَمَّا اسْتَيْقِظَ مِنْ مَنَامِهِ أَتَى طَهُورَهُ فَأَخَذَ سِوَاكُهُ فَاسْتَاكَ ثُمَّ تَلَا هَذِهِ الْآيَاتِ: ﴿إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾ [آل عمران: 190] حَتَّى قَارَبَ أَنْ يَخْتِمَ السُّورَةَ أَوْ خَتَمَهَا، ثُمَّ تَوَضَّأَ فَأَتَى مُصَلَّاهُ فَصَلَّى رَكَعَتَيْنِ، ثُمَّ رَجَعَ إِلَى فِرَاشِهِ فَنَامَ مَا شَاءَ اللَّهُ، ثُمَّ اسْتَيْقِظَ فَفَعَلَ مِثْلَ ذَلِكَ، كُلُّ ذَلِكَ يَسْتَاكَ وَيُصَلِّي رَكَعَتَيْنِ ثُمَّ أَوْتَرَ».

قال أبو داود: رَوَاهُ ابْنُ فَضِيلٍ عَنْ حُصَيْنٍ قَالَ: فَتَسْوِكَ وَتَوَضَّأَ وَهُوَ يَقُولُ: ﴿إِنَّ فِي خَلْقِ السَّمَكَاتِ وَالْأَرْضِ﴾ [آل عمران: 190] حَتَّى خَتَمَ السُّورَةَ.

### [ت31/م31] - بَابُ فَرَضِ الْوُضُوءِ

**59 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَا يَقْبَلُ اللَّهُ صَدَقَةً مِنْ غُلُولٍ، وَلَا صَلَاةَ بِغَيْرِ طَهُورٍ».

**60 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ تَعَالَى جَلًّا ذَكَرُهُ صَلَاةَ أَحَدِكُمْ إِذَا أَخَذَتْ حَتَّى يَتَوَضَّأَ».

**61 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنْفِيَّةِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطَّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».



### **[32] When One Renews Ablution Without Making Anything Therewith To Break It**

62- It is narrated on the authority of Abu Ghatif Al-Hudhali that he said: I was sitting with Abdullah Ibn Umar when the call for the Zhuhr prayer was pronounced; thereupon he offered ablution and performed prayer. Then, when the call for Asr was pronounced, he offered ablution (and performed prayer). I talked to him about that, and he said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution even though he is in the state of ablution, ten good deeds are written by Allah for him."

### **[33] What Contaminates The Water**

63- It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the water in which the animals and beasts might plunge, thereupon he said: "If the water is (as much as no less than) two buckets, nothing could contaminate it."

64- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar from his father: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the (judgement of the) water in the desert, in which beasts and wild animals might plunge, thereupon he said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

65- It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Umar that he said: My father told me: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the water becomes (no less than) two buckets, nothing could make it filthy."

### **[34] What About The Will Of Buda'ah**

66- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Should we offer ablution from the will of Buda'ah?" it was a well in which the (blood of) menstruation, the (dead bodies of such animals as) dogs and what is foul are thrown. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water is pure, which nothing could make filthy (as long as it is no less than two buckets)."

67- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in reply to the following statement: "Water is brought to you from the well of Buda'ah; and it is a well in which the (dead bodies of)

**[ت32/م32] - بَابُ الرَّجُلِ يُجَدِّدُ الْوُضُوءَ مِنْ غَيْرِ حَدِّثٍ**

**62 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ الْمُقْرِي. (ح): وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ. - قَالَ أَبُو دَاوُدَ: وَأَنَا لِحَدِيثِ ابْنِ يَحْيَى أَتَقَنَّ - عَنْ غُطَيْفٍ - وَقَالَ مُحَمَّدٌ: عَنْ أَبِي غُطَيْفٍ الْهَذَلِيِّ - قَالَ: كُنْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَلَمَّا نُودِيَ بِالظُّهْرِ تَوَضَّأَ فَصَلَّى، فَلَمَّا نُودِيَ بِالْعَصْرِ تَوَضَّأَ، فَقُلْتُ لَهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ عَلَى ظَهْرِ كَتَبَ اللَّهُ لَهُ عَشْرَ حَسَنَاتٍ». قال أَبُو دَاوُدَ: وَهَذَا حَدِيثُ مُسَدَّدٍ وَهُوَ أَتَمُّ.

**[ت33/م33] - بَابُ مَا يَنْجَسُ الْمَاءُ**

**63 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَغُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَالْحَسَنُ بْنُ عَلِيٍّ وَغَيْرُهُمْ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الْمَاءِ وَمَا يَنْوُبُهُ مِنَ الدَّوَابِّ وَالسَّبَاعِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ الْمَاءُ قُلْتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ». قال أَبُو دَاوُدَ: وَهَذَا لَفْظُ ابْنِ الْعَلَاءِ، وَقَالَ غُثْمَانُ وَالْحَسَنُ بْنُ عَلِيٍّ: عَنْ مُحَمَّدِ بْنِ عَبَّادِ بْنِ جَعْفَرٍ. قال أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

**64 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادٌ (ح)، وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ زُرَيْعٍ -؛ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، قَالَ أَبُو كَامِلٍ: ابْنُ الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْمَاءِ يَكُونُ فِي الْفَلَاةِ؛ فَذَكَرَ مَعْنَاهُ.

**65 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَاصِمُ بْنُ الْمُنْذِرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي أَبِي: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الْمَاءُ قُلْتَيْنِ فَإِنَّهُ لَا يَنْجَسُ».

قال أَبُو دَاوُدَ: حَمَّادُ بْنُ زَيْدٍ وَقَفَّه عَنْ عَاصِمٍ.

**[ت34/م34] - بَابُ مَا جَاءَ فِي بَثْرِ بُضَاعَةٍ**

**66 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَالْحَسَنُ بْنُ عَلِيٍّ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَنْتَوَضَّأُ مِنْ بَثْرِ بُضَاعَةٍ وَهِيَ بَثْرٌ يُطْرَحُ فِيهَا الْحَيْضُ وَلَحْمُ الْكِلَابِ وَالتَّنُّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ طَهُورٌ لَا يَنْجَسُهُ شَيْءٌ».

قال أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ: عَبْدُ الرَّحْمَنِ بْنُ رَافِعٍ.

**67 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَلِيطِ بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ الْأَنْصَارِيِّ ثُمَّ الْعَدَوِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ



dogs, the (blood of) menstruation and the remnants of the people are thrown”, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, the water is pure, and nothing could contaminate it (as long as it is no less than two buckets).”

Abu Dawud says: I heard Qutaibah Ibn Sa’id having said: I asked the caretaker of the well of Buda’ah about its depth, and he said: “It reaches the pubic area when the water is at maximum increase in it.” I asked: “Then, when it decreases?” he said: “It becomes below the private parts.” Abu Dawud says: With the help of a garment which I spread over it, I estimated the well of Buda’ah as wide as six cubits; and I asked the one who opened the garden for me, and admitted me to it whether its structure was changed from its original state, and he answered in the negative. In it, I saw water whose colour changed.

### **[35] The Water Never Becomes In A State Of Ceremonial Impurity**

68- It is narrated on the authority of Ibn Abbas that he said: One of the wives of the Messenger of Allah “Allah’s blessing and peace be upon him” took bath in a bowl, and when the Messenger of Allah “Allah’s blessing and peace be upon him” came to offer ablution from it she said to him: “O Messenger of Allah! I was in a state of ceremonial impurity (when I took bath in it).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, the water never becomes in a state of ceremonial impurity.”

### **[36] What About Urinating In The Stagnant Water**

69- It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you urinate in the stagnant water and then take bath in it.”

70- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you urinate in the stagnant water, nor take bath in it while being in a state of ceremonial impurity.”

### **[37] What About Offering Ablution With The Remaining Water From Which A Dog Drinks**

71- It is narrated on the authority of Abu Hurairah: Allah’s Apostle “Allah’s blessing and peace be upon him” said: “To purify the utensil of anyone of you in case a dog drinks from it with the end of its tongue is to wash it seven times, provided that the first should be with dust.”

رَسُولَ اللَّهِ ﷺ وَهُوَ يُقَالُ لَهُ: إِنَّهُ يُسْتَقَى لَكَ مِنْ بَثْرِ بُضَاعَةٍ! - وَهِيَ بَثْرٌ يُلْقَى فِيهَا لُحُومُ الْكِلَابِ وَالْمَحَائِضُ وَعَذْرُ النَّاسِ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

قال أَبُو دَاوُدَ: وَسَمِعْتُ قُتَيْبَةَ بْنَ سَعِيدٍ قَالَ: سَأَلْتُ قَيْمَ بْنَ بَثْرِ بُضَاعَةٍ عَنْ عُمَقِهَا، قَالَ: أَكْثَرُ مَا يَكُونُ فِيهَا الْمَاءُ إِلَى الْعَانَةِ. قُلْتُ: فَإِذَا نَقَصَ؟ قَالَ: دُونَ الْعَوْرَةِ.

قال أَبُو دَاوُدَ: وَقَدَّرْتُ أَنَا بَثْرَ بُضَاعَةٍ بِرِدَائِي: مَدَدْتُهُ عَلَيْهَا، ثُمَّ ذَرَعْتُهُ، فَإِذَا عَرَضَهَا سِنَّةً أَذْرُعَ، وَسَأَلْتُ الَّذِي فَتَحَ لِي بَابَ الْبُسْتَانِ فَأَدْخَلَنِي إِلَيْهِ هَلْ غَيْرَ بِنَاوُهَا عَمَّا كَانَتْ عَلَيْهِ؟ قَالَ: لَا، وَرَأَيْتُ فِيهَا مَاءً مُتَغَيَّرَ اللَّوْنِ.

### [ت35/35م] - بَابُ الْمَاءِ لَا يُجْنِبُ

68 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فِي جَفْنَةٍ، فَجَاءَ النَّبِيُّ ﷺ لِيَتَوَضَّأَ مِنْهَا - أَوْ يَغْتَسِلَ - فَقَالَتْ لَهُ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جُنْبًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ لَا يُجْنِبُ».

### [ت36/36م] - بَابُ الْبَوْلِ فِي الْمَاءِ الرَّكَدِ

69 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا زَائِدَةُ - فِي حَدِيثِ هِشَامَ - عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

70 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَلَا يَغْتَسِلُ فِيهِ مِنَ الْجَنَابَةِ».

### [ت37/37م] - بَابُ الْوُضوءِ بِسُورِ الْكَلْبِ

71 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ - فِي حَدِيثِ هِشَامَ - عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «طَهُورٌ إِنَاءٌ أَحَدُكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يُغْسَلَ سَبْعَ مَرَّاتٍ أَوْ لَاهَنَ بِالتُّرَابِ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَيُّوبُ وَحَبِيبُ بْنُ الشَّهِيدِ: عَنْ مُحَمَّدٍ.



72- The same is narrated on the same authority, with the following addition: "And in case a cat drinks from it with the end of its tongue, it should be washed (at least) once."

73- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a dog drinks with the end of its tongue from the utensil of anyone of you, wash it seven times, on the condition that the seventh should be with dust."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, without mentioning the dust.

74- It is narrated on the authority of Ibn Mughaffal that the Messenger of Allah "Allah's blessing and peace be upon him" commanded that the dogs should be killed; and he said later: "What do they have to do with them?" he gave concession to keep a dog for hunting and (guarding) cattle and sheep, and said: "If a dog drinks with the end of its tongue from the utensil of anyone of you, wash it seven times (with water) and in the eighth you should rub it with dust."

### **[38] What About The Remaining Water From Which A Cat Drinks**

75- It is narrated on the authority of Kabshah Bint Ka'b Ibn Malik, and she was the wife of one of the sons of Abu Qatadah, that once, she was pouring water for him to offer ablution when a cat came to drink, and he inclined the utensil to it. I kept looking at him, thereupon he said: "O daughter of my brother! Are you astonished? No doubt, the Prophet "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants)."

76- It is narrated on the authority of Dawud Ibn Salih Ibn Dinar At-Tammar from his mother that her mistress sent her with powdered edible sweet to A'ishah "Allah be pleased with her", and she found her offering prayer, thereupon she beckoned to her to place it. Then, a cat came and ate from it; and when she (A'ishah) finished and turned away (from the prayer), she ate from where the cat had eaten. On that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This (cat) is not a filthy thing: it is one of those things which always (come in houses and) turn round (their inhabitants)." No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution with the remaining water from which it drank.

**72 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ - يَعْنِي ابْنَ سُلَيْمَانَ - (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ جَمِيعًا، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ، وَلَمْ يَرْفَعَاهُ، وَزَادَ: «وَإِذَا وَلَغَ الْهَرُّ غُسْلَ مَرَّةٍ».

**73 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ، أَنَّ مُحَمَّدَ بْنَ سِيرِينَ حَدَّثَهُ، عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، السَّابِعَةَ بِالتُّرَابِ».

قال أبو داود: وأما أبو صالح، وأبو رزين، والأعرج، وثابت الأحنف، وهمام ابن منبه، وأبو السدي عبد الرحمن: رَوَوْهُ عَنْ أَبِي هُرَيْرَةَ، وَلَمْ يَذْكُرُوا التُّرَابَ.

**74 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ مُطَرِّفٍ، عَنْ ابْنِ مُعْقَلٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ، ثُمَّ قَالَ: «مَا لَهُمْ وَلَهَا؟»، فَرَخَّصَ فِي كَلْبِ الصَّيِّدِ وَفِي كَلْبِ الْغَنَمِ، وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَالثَّامِنَةَ عَفَرُوهُ بِالتُّرَابِ».

قال أبو داود: وَهَكَذَا قَالَ ابْنُ مُعْقَلٍ.

### [ت38/38] - بَابُ سُورِ الْهَرَّةِ

**75 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ - وَكَانَتْ تَحْتَ ابْنِ أَبِي قَتَادَةَ - : أَنَّ أَبَا قَتَادَةَ دَخَلَ فَسَكَبَتْ لَهُ وَضُوءًا، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ. قَالَتْ كَبْشَةُ: فَرَأَيْتُ أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ فَقُلْتُ: نَعَمْ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيَسْتَبْجَسُ، إِنَّهَا مِنَ الطَّوَافِينَ عَلَيْكُمْ وَالطَّوَافَاتِ».

**76 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ دَاوُدَ بْنِ صَالِحِ بْنِ دِينَارِ التَّمَّارِ، عَنْ أُمِّهِ أَنَّ مَوْلَاتَهَا أَرْسَلَتْهَا بِهَرِيَسَةَ إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَوَجَدَتْهَا تُصَلِّي، فَأَشَارَتْ إِلَيْهَا أَنْ ضَعِيفًا، فَجَاءَتْ هِرَّةٌ فَأَكَلَتْ مِنْهَا، فَلَمَّا انْصَرَفَتْ أَكَلَتْ مِنْ حَيْثُ أَكَلَتْ الْهِرَّةُ، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا لَيَسْتَبْجَسُ، إِنَّمَا هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ»، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ بِفَضْلِهَا.



### **[39] Offering Ablution With The Remaining Water From Which A Woman Offers Ablution**

77- It is narrated on the authority of A'ishah that she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from the same pot while being in the state of ceremonial impurity.

78- It is narrated on the authority of Umm Subayyah Al-Juhaniyyah: Khawlah Bint Qais that she said: Sometimes, my hand and the hand of the Messenger of Allah "Allah's blessing and peace be upon him" would go after each other while offering ablution from one vessel (of water).

79- It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", men and women (lawful for them) used to offer ablution together from the same pot.

80- It is narrated on the authority of Abdullah Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we and (our) women used to offer ablution from the same pot, in which we would dangle our hands.

### **[40] The Forbiddance To Do So**

81- It is narrated on the authority of Humaid Al-Himyari from a man who accompanied the Messenger of Allah "Allah's blessing and peace be upon him" for four years, the same as did Abu Hurairah, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should take bath with the same water a woman uses (and pours over the parts of her body) as well as (he forbade that) a woman should take bath with the same water a man uses (and pours over the parts of his body): but let both take handfuls together (from the same pot)."

82- It is narrated on the authority of Al-Hakam Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should offer ablution with the remaining water from which a woman offers ablution.

### **[41] Offering Ablution With The Water Of The Sea**

83- It is narrated on the authority of Abu Hurairah that he said: Once, a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We frequently ride (the ships) across the sea, carrying a little quantity of sweet water; and if we offer ablution with it, we would be given to severe thirsty: should we offer ablution with the water of the sea?" on that the Messenger of Allah "Allah's blessing and peace be

## [39م/39] - باب الوضوء بفضل وضوء المرأة

**77 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَعْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ وَنَحْنُ جُنُبَانِ».

**78 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ ابْنِ خَرَبُودٍ، عَنْ أُمِّ صُبَيْةَ الْجُهَنِيَّةِ قَالَتْ: «اخْتَلَفَتْ يَدَيَّ وَيَدُ رَسُولِ اللَّهِ ﷺ فِي الْوُضُوءِ مِنْ إِنَاءٍ وَاحِدٍ».

**79 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ. (ح): وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ الرَّجَالُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ: مِنَ الْإِنَاءِ الْوَاحِدِ - جَمِيعًا».

**80 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كُنَّا نَتَوَضَّأُ نَحْنُ وَالنِّسَاءُ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ نُذْلِي فِيهِ أَيْدِينَا».

## [40م/40] - باب النهي عن ذلك

**81 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ. (ح): وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ، عَنْ حُمَيْدِ الْحِمَيْرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحَبَ النَّبِيَّ ﷺ أَرْبَعَ سِنِينَ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ، قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ الْمَرْأَةُ بِفَضْلِ الرَّجُلِ، أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ». زَادَ مُسَدَّدٌ: «وَلْيَغْتَرِفَا جَمِيعًا».

**82 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الطَّيَالِسِيَّ - حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي حَاجِبٍ، عَنْ الْحَكَمِ بْنِ عَمْرٍو - وَهُوَ الْأَقْرَعُ - أَنَّ النَّبِيَّ ﷺ «نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ طَهُورِ الْمَرْأَةِ».

## [41م/41] - باب الوضوء بماء البحر

**83 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ ابْنِ سَلَمَةَ مِنْ آلِ ابْنِ الْأَزْرَقِ، أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ وَهُوَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّا نَرَكِبُ الْبَحَرَ



upon him” said: “It (the sea) is that, whose water is pure, and whose dead (fish) is lawful (to eat).”

#### **[42] Offering Ablution With Nabidh**

84- It is narrated on the authority of Abdullah Ibn Mas’ud that on the night of the jinns, the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “What do you have in your pot (to offer ablution)?” he said: “Something of Nabidh.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “This date (from which it is made) is good; and that (water with which it is mixed up) is pure.” Then, he offered ablution (with it).

85- It is narrated on the authority of Alqamah that he said: I asked Abdullah Ibn Mas’ud: “Who of you was with the Messenger of Allah “Allah’s blessing and peace be upon him” on the night of the Jinns?” he said: “None of us was with him.”

86- It is narrated on the authority of Ibn Juraij that Ata’ had aversion towards offering ablution with both milk and Nabidh, and said: “Surely, to practice Tayammum is dearer to me than it.”

87- It is narrated on the authority of Abu Khaldah that he said: I asked Abu Al-Aliyah about a man who becomes in a state of ceremonial impurity, and he has no water, but rather he has Nabidh: is it permissible for him to take bath with it? He answered in the negative.

#### **[43] It Is Forbidden To Offer Prayer While Restraining Urine Or Excrement**

88- It is narrated on the authority of Abdullah Ibn Arqam that once, he set out to perform Hajj or Umrah with the people, and he was their imam. One day, the Morning prayer was established, and then he said: Let anyone of you come forward (to lead the prayer)! He then went to the offices of nature (and when he returned) he said: No doubt, I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “If anyone of you wants to answer the call of nature, and, at the same time, the prayer is established, let him start with answering the call of nature.”

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah from Abdullah Ibn Arqam, through another chain of transmitters.

89- It is narrated on the authority of Al-Qasim Ibn Muhammad that once, he was sitting in the house of A’ishah when food was brought, and then Al-Qasim stood up to offer prayer. On that A’ishah said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said:

وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَتَتَوَضَّأُ بِمَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ الظُّهُورُ مَاؤُهُ الْجِلُّ مِيتَتُهُ».

### [ت42/م42] - بَابُ الْوُضُوءِ بِالنَّبِيدِ

84 - حَدَّثَنَا هَنَادٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي فِزَارَةَ، عَنْ أَبِي زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ لَيْلَةَ الْجِنِّ: «مَا فِي إِدَاوَتِكَ؟» قَالَ: نَبِيدٌ. قَالَ: «تَمْرَةٌ طَيِّبَةٌ وَمَاءٌ طَهُورٌ».

قَالَ أَبُو دَاوُدَ: وَقَالَ سُلَيْمَانُ بْنُ دَاوُدَ: عَنْ أَبِي زَيْدٍ أَوْ زَيْدٍ؛ كَذَا قَالَ شَرِيكٌ، وَلَمْ يَذْكُرْ هَنَادٌ لَيْلَةَ الْجِنِّ.

85 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ عَلْقَمَةَ قَالَ: «قُلْتُ لِعَبْدِ اللَّهِ بْنِ مَسْعُودٍ: مَنْ كَانَ مِنْكُمْ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْجِنِّ؟ فَقَالَ: مَا كَانَ مَعَهُ مِنْ أَحَدٍ».

86 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ الْوُضُوءَ بِاللَّبَنِ وَالنَّبِيدِ وَقَالَ: «إِنَّ التَّيْمُمَ أَعْجَبُ إِلَيَّ مِنْهُ».

87 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا أَبُو خَلْدَةَ قَالَ: «سَأَلْتُ أَبَا الْعَالِيَةِ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ وَلَيْسَ عِنْدَهُ مَاءٌ وَعِنْدَهُ نَبِيدٌ أَيْغْتَسِلُ بِهِ؟ قَالَ: لَا».

### [ت43/م43] - بَابُ: أَيُّصَلِّي الرَّجُلُ وَهُوَ حَاقِنٌ؟

88 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ أَنَّهُ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا وَمَعَهُ النَّاسُ وَهُوَ يَوْمُهُمْ، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَقَامَ الصَّلَاةَ - صَلَاةَ الصُّبْحِ - ثُمَّ قَالَ: لِيَتَقَدَّمَ أَحَدُكُمْ - وَذَهَبَ الْخَلَاءُ - فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَذْهَبَ الْخَلَاءُ وَقَامَتِ الصَّلَاةُ فَلْيَبْدَأْ بِالْخَلَاءِ».

قَالَ أَبُو دَاوُدَ: رَوَى وَهَيْبُ بْنُ خَالِدٍ، وَشُعَيْبُ بْنُ إِسْحَاقَ، وَأَبُو صُمْرَةَ هَذَا الْحَدِيثَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ، وَالْأَكْثَرُ الَّذِينَ رَوَوْهُ عَنْ هِشَامٍ قَالُوا كَمَا قَالَ زُهَيْرٌ.

89 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ؛ وَحَدَّثَنَا مُسَدَّدٌ، وَمُحَمَّدُ بْنُ عِيسَى - الْمَعْنَى - قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي حَزْرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - قَالَ ابْنُ عِيسَى فِي حَدِيثِهِ: «ابْنُ أَبِي بَكْرٍ»، ثُمَّ اتَّفَقُوا - أَخُو الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: كُنَّا عِنْدَ عَائِشَةَ فَجِئَ بِطَعَامِهَا، فَقَامَ الْقَاسِمُ يُصَلِّي، فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يُصَلِّي بِحَضْرَةِ الطَّعَامِ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَانُ».



“Let none offer prayer in the presence of food, nor should he do while resisting the two evil things, i.e. both urine and excrement.”

90- It is narrated on the authority of Thawban that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are three things, and it is unlawful for anyone to do any of them: let no man lead the prayer with a people and, at the same time, assign an invocation to himself apart from them: if he does so, he indeed has betrayed them; let none peep into the middle of the house (of another person) without asking for permission: if he does so, he indeed will (be considered to) have entered into it (with no permission); and let none offer prayer while he is restraining (urine or excrement) until he relieves himself.”

91- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is unlawful for such as has faith in Allah and the Last Day to offer prayer while restraining (urine or excrement) until he relieves himself; and it is unlawful for such as has faith in Allah and the Last Day to lead a people in the prayer without taking their leave, and it is not (permissible for him) to assign an invocation to himself apart from them: if he does so, he has betrayed them.”

Abu Dawud says: This is one of the traditions belonging to the people of Sham, and none joins them in it.

#### **[44] The Quantity Of Water That Is Sufficient For One To Offer Ablution**

92- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath with a single Sa’ (of water), and offer ablution with a single Mudd (of water).

93- It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath with a single Sa’ (of water), and offer ablution with a single Mudd (of water).

94- It is narrated on the authority of Abbad Ibn Tamim that he heard his grandmother, Umm Imarah having reported that once, the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, and the water brought to him was estimated as two-thirds a Mudd.

95- It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer ablution with (no more than) a utensil of two pounds of water, and take bath with (no more than) a single Sa’.

**90 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ حَبِيبِ بْنِ صَالِحٍ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدِّنِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لَا يَحِلُّ لِأَحَدٍ أَنْ يَفْعَلَهُنَّ: لَا يُؤْمُّ رَجُلٌ قَوْمًا فَيَخْصُصَ نَفْسَهُ بِالدُّعَاءِ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ، وَلَا يَنْظُرُ فِي قَعْرِ بَيْتٍ قَبْلَ أَنْ يَسْتَأْذِنَ، فَإِنْ فَعَلَ فَقَدْ دَخَلَ، وَلَا يُصَلِّي وَهُوَ حَقِنٌ حَتَّى يَتَحَقَّفَ».

**91 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ أَبِي خَالِدٍ السَّلْمِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ: حَدَّثَنَا ثَوْرٌ، عَنْ يَزِيدَ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ أَبِي حَيٍّ الْمُؤَدِّنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُصَلِّيَ وَهُوَ حَقِنٌ حَتَّى يَتَحَقَّفَ». ثُمَّ سَأَلَ عَنْهُ عَلَى هَذَا اللَّفْظِ قَالَ: «وَلَا يَحِلُّ لِرَجُلٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُؤْمَّ قَوْمًا إِلَّا بِإِذْنِهِمْ، وَلَا يَخْصُصَ نَفْسَهُ بِدُعَاةٍ دُونَهُمْ، فَإِنْ فَعَلَ فَقَدْ خَانَهُمْ».

قال أبو داود: هَذَا مِنْ سُنَنِ أَهْلِ الشَّامِ لَمْ يَشْرِكْهُمْ فِيهَا أَحَدٌ.

#### [ت44/م44] - بَابُ مَا يُجْزَى مِنَ الْمَاءِ فِي الْوُضُوءِ

**92 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ». قال أبو داود: رَوَاهُ أَبَانٌ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ صَفِيَّةَ.

**93 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ بِالصَّاعِ وَيَتَوَضَّأُ بِالْمُدِّ».

**94 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ عَبَادَ بْنَ تَمِيمٍ، عَنْ جَدِّهِ - وَهِيَ أُمُّ عَمَارَةَ - أَنَّ النَّبِيَّ ﷺ «تَوَضَّأَ فَأَتَى بِإِنَاءٍ فِيهِ مَاءٌ قَدَرُ ثُلْثِي الْمُدِّ».

**95 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ بْنِ عِيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ، عَنْ أَنَسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ بِإِنَاءٍ يَسْعُ رِطْلَيْنِ، وَيَغْتَسِلُ بِالصَّاعِ».



Abu Dawud says: The same is narrated on the authority of Anas, with a slight change of wording.

#### **[45] What About Using Water Extravagantly**

96- It is narrated on the authority of Abdullah Ibn Mughaffal that once, he heard his son invoking: “O Allah! I ask You (to give me) the white palace on the right side of the Garden when I enter into it!” on that he said to him: “O son! Ask Allah (to admit you to) the Garden, and seek refuge with Him from the fire (of Hell), for indeed, I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “There will come in this nation a people, who will transgress the due limits in (the use of) water for ablution and in the invocation.””

#### **[46] Offering Ablution Perfectly**

97- It is narrated on the authority of Abdullah Ibn Amr that once the Messenger of Allah “Allah’s blessing and peace be upon him” saw some people with their heels seeming (to receive no water after having offered ablution), thereupon he said: “Woe to the heels (which receive no water during the ablution) from the fire (of Hell)!”

#### **[47] Offering Ablution In The Copper Utensils**

98- It is narrated on the authority of A’ishah that she said: I and the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath in a container made of copper.

99- The same is narrated on the authority of A’ishah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

100- It is narrated on the authority of Abdullah Ibn Zaid that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” came to visit us; and we brought out water in a container made of copper for him to offer ablution.

#### **[48] Mentioning The Name Of Allah On Offering Ablution**

101- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no prayer (to be accepted) from such as does not offer ablution; and there is no ablution (to be considered as valid) for such as does not mention the name of Allah on offering it.”

102- It is narrated on the authority of Rabie’ah that the interpretation of the statement of the Messenger of Allah “Allah’s blessing and peace be

قال أَبُو دَاوُدَ: وَرَوَاهُ يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكَ قَالَ: عَنْ ابْنِ جَبْرِ بْنِ عَتِيكَ.  
 قال: وَرَوَاهُ سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى قَالَ: «حَدَّثَنِي جَبْرُ بْنُ عَبْدِ اللَّهِ».  
 قال أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ جَبْرِ سَمِعْتُ  
 أَنَسًا، إِلَّا أَنَّهُ قَالَ: «يَتَوَضَّأُ بِمَكُوكٍ» وَلَمْ يَذْكُرْ رِظْلِينَ.  
 قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: الصَّاعُ خَمْسَةُ أَرْطَالٍ. قال أَبُو  
 دَاوُدَ: وَهُوَ صَاعُ ابْنِ أَبِي ذَنْبٍ، وَهُوَ صَاعُ النَّبِيِّ ﷺ.

#### [45م/45] - بَابُ الْإِسْرَافِ فِي الْمَاءِ

96- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ، عَنْ أَبِي  
 نَعَامَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ مُغْفَلٍ سَمِعَ ابْنَهُ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَصْرَ الْأَبْيَضَ عَنْ يَمِينِ  
 الْجَنَّةِ إِذَا دَخَلْتَهَا. فَقَالَ: يَا بُنَيَّ، سَلِ اللَّهَ الْجَنَّةَ، وَتَعَوَّذْ بِهِ مِنَ النَّارِ، فَإِنِّي سَمِعْتُ  
 رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ قَوْمٌ يَعْتَدُونَ فِي الظُّهُورِ وَالِدُّعَاءِ».

#### [46م/46] - بَابُ فِي إِسْبَاغِ الْوُضُوءِ

97- حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي مَنْصُورٌ، عَنْ هِلَالِ بْنِ  
 يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى قَوْمًا  
 وَأَعْقَابُهُمْ تَلُوحُ، فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ، أَسْبِغُوا الْوُضُوءَ».

#### [47م/47] - بَابُ الْوُضُوءِ فِي آنِيَةِ الصُّفْرِ

98- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنِي صَاحِبُ لِي، عَنْ هِشَامِ بْنِ  
 عُرْوَةَ، أَنَّ عَائِشَةَ قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ فِي تَوْرٍ مِنْ شَبَةِ».

99- حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ إِسْحَاقَ بْنَ مَنْصُورٍ حَدَّثَهُمْ، عَنْ حَمَادِ بْنِ  
 سَلَمَةَ، عَنْ رَجُلٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ بِنَحْوِهِ.

100- حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ، وَسَهْلُ بْنُ حَمَادٍ قَالَا:  
 حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ  
 عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: «جَاءَنَا رَسُولُ اللَّهِ ﷺ، فَأَخْرَجَنَا لَهُ مَاءًا فِي تَوْرٍ مِنْ صُفْرِ فَتَوَضَّأَ».

#### [48م/48] - بَابُ فِي التَّسْمِيَةِ عَلَى الْوُضُوءِ

101- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، عَنْ يَعْقُوبَ بْنِ سَلَمَةَ،  
 عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَا وُضُوءَ لَهُ،  
 وَلَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ».

102- حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ الدَّرَاوَرْدِيِّ،



upon him”: “there is no ablution (to be considered as valid) for such as does not mention the name of Allah on offering it” refers to such as offers ablution without having the intention to be for performing prayer, as well as to such as takes bath, without having the intention to get clean from the ceremonial impurity.

#### **[49] When One Gets His Hand Into The Utensil Before Washing It**

103- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you gets up at night, let not him dip his hand into the utensil before he washes it thrice: indeed, he does not know where his hand has been during (his sleep at) night.”

104- The same is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters, in which he said: “twice or thrice.”

105- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “If anyone of you gets up from sleep at night, let not him dip his hand into the utensil before he washes it thrice: indeed, anyone of you does not know where his hand has been or how his hand has been going round during (his sleep at) night.”

#### **[50] The Way The Messenger Of Allah Offered Ablution**

106- It is narrated on the authority of Humran Ibn Iban, Uthman’s freed slave: I saw Uthman Ibn Affan having offered ablution, in which he poured water over his hands and washed them thrice. Then he rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face thrice and his right forearm up to the elbow thrice, and then washed his left forearm up to the elbow the same. Then he passed his wet hands over his head. Then he washed his right foot up to the ankles thrice and his left foot up to the ankles the same. Then he said: I saw The Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution like this and said: “If anyone Performs ablution like that of mine, then stands up and prays two Rak’ahs, during which he does not think of anything else (other than the present prayer) then his past sins will be forgiven for him.”

107- It is narrated on the authority of Humran that he said: I saw Uthman Ibn Affan having offered ablution...and he mentioned the same, with the exception of rinsing the mouth and snuffing the nose with water. He further said: He passed his wet hands over his head thrice, and washed both his feet

قال: وَذَكَرَ رَبِيعَةُ أَنَّ تَفْسِيرَ حَدِيثِ النَّبِيِّ ﷺ: «لَا وُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ»: أَنَّهُ الَّذِي يَتَوَضَّأُ وَيَغْتَسِلُ، وَلَا يَنْوِي وُضُوءًا لِلصَّلَاةِ، وَلَا غُسْلًا لِلْجَنَابَةِ.

### [ت49/م49] - بَابُ فِي الرَّجُلِ يُدْخِلُ يَدَهُ فِي الْإِنَاءِ قَبْلَ أَنْ يَغْسِلَهَا

103 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ، فَلَا يَغْمِسُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَذْرِي أَيْنَ بَاتَتْ يَدُهُ».

104 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ - يَعْنِي بِهَذَا الْحَدِيثِ - قَالَ: مَرَّتَيْنِ أَوْ ثَلَاثًا، وَلَمْ يَذْكُرْ أَبَا رَزِينٍ.

105 - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ، وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي مَرْيَمَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يُدْخِلُ يَدَهُ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ، فَإِنْ أَحَدُكُمْ لَا يَذْرِي أَيْنَ بَاتَتْ يَدُهُ، أَوْ أَيْنَ كَانَتْ تَطُوفُ يَدُهُ».

### [ت50/م51] - بَابُ صِفَةِ وُضُوءِ النَّبِيِّ ﷺ

106 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانَ مَوْلَى عُثْمَانَ بْنِ عَفَّانٍ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانٍ تَوَضَّأَ: فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا فَعَسَلَهُمَا، ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَرَ، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ مَسَحَ رَأْسَهُ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذَلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوءِي هَذَا، ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

107 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الصَّحَّاحُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ وَرْدَانَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي حُمْرَانُ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانٍ تَوَضَّأَ، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَضْمَضَةَ وَالِاسْتِنْشَاقَ، وَقَالَ فِيهِ: وَمَسَحَ رَأْسَهُ



thrice, and said: No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution like that and said: “He, who offers ablution even less than that, it will be sufficient for him.” In this way, he did not refer to the (two-rak’ah) prayer.

**108-** It is narrated on the authority of Uthman Ibn Abd Ar-Rahman At-Taimi that he said: Once, Ibn Abu Mulaikah was asked about (the most perfect way of offering) ablution, thereupon he said: I saw Uthman Ibn Affan having been asked about (the right way of offering) ablution, thereupon he asked for water, and a container full of water for ablution was brought to him, and he inclined it towards his right hand, which he got into the water, and rinsed his mouth thrice, snuffed his nose with water thrice, then washed his face thrice. Then, he washed his right forearm (up to the elbow) thrice, and washed his left forearm (up to the elbow) thrice, and then he got his hand (into the utensil) and took some water and passed his wet hand over his head and ears, rubbing their backs and insides only once, and then he washed both his feet. He then said: Where are the askers about the (right way of offering) ablution? As such I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution.

Abu Dawud says: All the narrations on the authority of Uthman pertaining to offering ablution make a mention of passing wet hands over the head only once, even though a mention is made of washing the remaining parts of ablution in the body thrice.

**109-** It is narrated on the authority of Abu Alqamah that Uthman asked for water to offer ablution, from which he poured with his right hand over his left hand and washed them up to the elbows. Then, he rinsed his mouth and snuffed water into his nostrils and washed his nose thrice...and mentioned that he offered ablution (in which he washed every parts of the body pertaining to ablution) thrice, and told that he passed his wet hands over his head, and washed his feet, and then said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution in the same way as you have seen me offering ablution...and mentioned a narration like that of Az-Zuhri, even if not more complete.

**110-** It is narrated on the authority of Shaqiq Ibn Salamah that he said: I saw Uthman Ibn Affan (while offering ablution) having washed both his forearms (up to the elbows) thrice for each, and then passed his wet hands over his head thrice, and said: No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having done the same.

ثَلَاثًا ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ هَكَذَا، وَقَالَ: «مَنْ تَوَضَّأَ دُونَ هَذَا كَفَّاهُ»، وَلَمْ يَذْكُرْ أَمْرَ الصَّلَاةِ.

**108 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الإسْكَندَرَانِيُّ: حَدَّثَنَا زِيَادُ بْنُ يُونُسَ: حَدَّثَنِي سَعِيدُ بْنُ زِيَادٍ الْمُؤَدِّ، عَنْ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ التَّيْمِيِّ قَالَ: سُئِلَ ابْنُ أَبِي مُلَيْكَةَ عَنِ الْوُضُوءِ فَقَالَ: «رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ سُئِلَ عَنِ الْوُضُوءِ، فَدَعَا بِمَاءٍ، فَأَتَى بِمِیْضَاءٍ فَأَصْغَاهَا عَلَى يَدِهِ الْيُمْنَى، ثُمَّ أَدْخَلَهَا فِي الْمَاءِ، فَتَمَضَّمَصَ ثَلَاثًا، وَاسْتَنْشَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُسْرَى ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فَأَخَذَ مَاءً فَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ، فَغَسَلَ بَطُونَهُمَا وَظُهُورَهُمَا مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَيْهِ ثُمَّ قَالَ: أَيْنَ السَّائِلُونَ عَنِ الْوُضُوءِ؟ هَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ».

قال أبو داود: أَحَادِيثُ عُثْمَانَ الصَّحَّاحِ كُلُّهَا تَدُلُّ عَلَى مَسْحِ الرَّأْسِ أَنَّهُ مَرَّةً، فَإِنَّهُمْ ذَكَرُوا الْوُضُوءَ ثَلَاثًا، وَقَالُوا فِيهَا: وَمَسَحَ رَأْسَهُ، وَلَمْ يَذْكُرُوا عَدَدًا كَمَا ذَكَرُوا فِي غَيْرِهِ.

**109 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ أَبِي زِيَادٍ -، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي عَلْقَمَةَ «أَنَّ عُثْمَانَ دَعَا بِمَاءٍ فَتَوَضَّأَ، فَأَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى، ثُمَّ غَسَلَهُمَا إِلَى الْكُوعَيْنِ قَالَ: ثُمَّ مَضَّمَصَ وَاسْتَنْشَقَ ثَلَاثًا، وَذَكَرَ الْوُضُوءَ ثَلَاثًا قَالَ: وَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ، وَقَالَ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مِثْلَ مَا رَأَيْتُمُونِي تَوَضَّأْتُ»، ثُمَّ سَأَلَ نَحْوَ حَدِيثِ الزُّهْرِيِّ وَأَتَمَّ.

**110 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ عَامِرِ بْنِ شَقِيقِ بْنِ جَمْرَةَ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ رَأْسَهُ ثَلَاثًا، ثُمَّ قَالَ: رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ فَعَلَ هَذَا.

قال أبو داود: وَرَوَاهُ وَكِيعٌ عَنْ إِسْرَائِيلَ، قَالَ: تَوَضَّأَ ثَلَاثًا فَقَطْ.



111- It is narrated on the authority of Abd Khair that once, Ali came to us after he had offered prayer, and he asked for water to perform ablution, thereupon we asked (ourselves): "What is he going to do with the water since he offered prayer? No doubt, he intended but to instruct us." A utensil full of water was brought to him, in addition to a wash-bowl. He poured water from the utensil over his right hand, and washed both his hands thrice, then rinsed his mouth and snuffed water into his nostrils and blew it out thrice, with the help of the hand over which he poured water, and then he washed his face thrice, his right forearm (up to the elbow) thrice, and his left forearm (up to the elbow) thrice. Then, he placed his hand in the utensil (and wetted them) therewith he passed over his head only once, and then he washed his right foot (up to the ankles) thrice, and his left foot (up to the ankles) thrice. Then he said: "He, who is pleased to know the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, it is like that."

112- It is narrated on the authority of Abd Khair that he said: Once, Ali offered the Morning prayer and entered the courtyard (of the mosque), where he asked for water, and a boy brought to him a utensil full of water and a wash-bowl. He took the utensil with his right hand, and poured water over his left hand, and washed both his hands thrice. Then, he got his right hand into the utensil and (with the help of it) he rinsed his mouth thrice, and snuffed his nose with water thrice...and the rest is the same, in which he told that he passed his wet hands over his head from the front to the back only once.

113- It is narrated on the authority of Abd Khair Al-Hamadani that he said: I saw Ali when a chair was brought to him, and he sat down. A cup of water was brought to him, from which he washed both his hands thrice, and then he rinsed his mouth and snuffed his nose with water with the same handful...and the rest is the same.

114- It is narrated on the authority of Zirr Ibn Hubaish that he heard Ali having said when he was asked about the way the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, thereupon he mentioned the same narration, in which he reported that he passed his wet hands over his head until water was trickling from it, and washed both his feet thrice. Then he said: "This is the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

115- It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: I saw Ali having offered ablution, in which he washed his face

**111 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: «أَتَانَا عَلِيٌّ وَقَدْ صَلَّى قَدَعًا بِطَهُورٍ، فَقُلْنَا: مَا يَصْنَعُ بِالطَّهُورِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا لِيَعْلَمَنَا. فَأَتَيْ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتُ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَمِينِهِ، فَعَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَرَ ثَلَاثًا، فَمَضَّمَضَ وَنَشَرَ مِنَ الْكَفِّ الَّذِي يَأْخُذُ فِيهِ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا، وَغَسَلَ يَدَهُ الشَّمَالَ ثَلَاثًا، ثُمَّ جَعَلَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا، وَرِجْلَهُ الشَّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَهُوَ هَذَا».

**112 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ: حَدَّثَنَا خَالِدُ بْنُ عَلْقَمَةَ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ قَالَ: «صَلَّى عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ الْعَدَاةَ، ثُمَّ دَخَلَ الرَّحْبَةَ، قَدَعًا بِمَاءٍ، فَأَتَاهُ الْغُلَامُ بِإِنَاءٍ فِيهِ مَاءٌ، وَطَسْتُ، قَالَ: فَأَخَذَ الْإِنَاءَ بِيَدِهِ الْيُمْنَى فَأَفْرَغَ عَلَى يَدِهِ الْيُسْرَى، وَغَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَمَضَّمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا» ثُمَّ سَاقَ قَرِيبًا مِنْ حَدِيثِ أَبِي عَوَانَةَ قَالَ: «ثُمَّ مَسَحَ رَأْسَهُ مُقَدَّمَهُ وَمُؤَخَّرَهُ مَرَّةً». ثُمَّ سَاقَ الْحَدِيثَ نَحْوَهُ.

**113 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفُطَةَ، سَمِعْتُ عَبْدَ خَيْرٍ قَالَ: «رَأَيْتُ عَلِيًّا أَتَيْ بِكُرْسِيِّ فَقَعَدَ عَلَيْهِ، ثُمَّ أَتَيْ بِكُوزٍ مِنْ مَاءٍ فَعَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ تَمَضَّمَضَ مَعَ الْاسْتِنْشَاقِ بِمَاءٍ وَاحِدٍ» ... وَذَكَرَ الْحَدِيثَ.

**114 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا رَبِيعَةُ الْكِنَانِيُّ، عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زُرَّ بْنِ حُبَيْشٍ أَنَّهُ سَمِعَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، وَسُئِلَ عَنْ وَضُوءِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ، وَقَالَ: وَمَسَحَ رَأْسَهُ حَتَّى لَمَّا يَقْطُرُ، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هَكَذَا كَانَ وَضُوءُ رَسُولِ اللَّهِ ﷺ.

**115 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا فِطْرٌ، عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ



thrice, then washed both his forearms (up to the elbows) thrice, and passed his wet hands over his head only once. He then said: "As such the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

**116-** It is narrated on the authority of Abu Hayyah that he said: I saw Ali having offered ablution, in which he washed every part thrice, and passed his wet hands over his head (only once), and washed both his feet up to the ankles. Then he said: "Indeed, I liked to show you the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution."

**117-** It is narrated on the authority of Ibn Abbas that he said: Ali, i.e. Ibn Abu Talib, came to visit me, and there was water (in the ground). He asked for (water to offer) ablution and a stone container of water was brought and placed in front of him. He said: "O Ibn Abbas! Should I not show you how the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution?" I said: "Yes (show that to me)!" he inclined the utensil towards his hand and washed it. Then, he got his right hand in (the utensil) and with the help of it he poured water over the other, and washed both his hands. Then, he rinsed his mouth, and snuffed water into his nostrils and blew it out. Then, he got both his hands in the utensil and had a handful of water, with which he struck his face, and touched with his thumbs whatever portion of his ears is facing them, and he did the same in the second and third times. Then, he took a handful of water with his right hand, and poured over his forelock, and left it dropping on his face. Then, he washed both his forearms up to the elbows thrice, and passed his wet hands over his head and the back of his ears. Then, he got both his hands in the utensil and took a handful of water, with which he struck his right foot while he was wearing the sandal, and washed it while putting it on; and he did the same with the other." I asked: "(Did he wash both his feet) while having the sandals?" he said: "Yes (he washed both his feet) while having the sandals." I repeated the question, and he gave the same answer.

Abu Dawud says: According to the narration of Ibn Juraij, he passed his wet hands over his head only once; and according to the narration of Ibn Wahb, he passed his wet hands over his head thrice.

**118-** It is narrated on the authority of Amr Ibn Yahya from his father that he asked Abdullah Ibn Zaid, the grandfather of Amr Ibn Yahya: "Can you show me how Allah's Apostle "Allah's blessing and peace be upon him" used to perform ablution?" Abdullah Ibn Zaid replied: "Well." He asked for water. He poured it over his hands and washed them, and then he rinsed his

فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ وَاحِدَةً، ثُمَّ قَالَ: هَكَذَا تَوَضَّأَ رَسُولُ اللَّهِ ﷺ.

**116 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو تَوْبَةَ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ (ح) وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ تَوَضَّأَ، فَذَكَرَ وُضُوئَهُ كُلَّهُ ثَلَاثًا ثَلَاثًا، قَالَ: ثُمَّ مَسَحَ رَأْسَهُ ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: إِنَّمَا أَحْبَبْتُ أَنْ أُرِيكُمْ طُهُورَ رَسُولِ اللَّهِ ﷺ.

**117 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ عَبْدِ اللَّهِ الْخَوْلَانِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «دَخَلَ عَلَيَّ عَلِيٌّ - يَعْنِي ابْنَ أَبِي طَالِبٍ - وَقَدْ أَهْرَاقَ الْمَاءَ، فَدَعَا بِوُضُوئِهِ، فَأَتَيْنَاهُ بِتَوْرٍ فِيهِ مَاءٌ حَتَّى وَضَعْنَاهُ بَيْنَ يَدَيْهِ، فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَلَا أُرِيكَ كَيْفَ كَانَ يَتَوَضَّأُ رَسُولُ اللَّهِ ﷺ؟ قُلْتُ: بَلَى. قَالَ: فَأَصْغَى الْإِنَاءَ عَلَى يَدِهِ فَعَسَلَهَا، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنَى، فَأَفْرَغَ بِهَا عَلَى الْأُخْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، ثُمَّ تَمَضَّمَصَ وَاسْتَنْشَرَ، ثُمَّ أَدْخَلَ يَدَيْهِ فِي الْإِنَاءِ جَمِيعًا، فَأَخَذَ بِهِمَا حَفْنَةً مِنْ مَاءٍ فَضَرَبَ بِهَا عَلَى وَجْهِهِ، ثُمَّ أَلْقَمَ إِنْهَامِيهِ مَا أَقْبَلَ مِنْ أُذُنَيْهِ، ثُمَّ الثَّانِيَةَ، ثُمَّ الثَّالِثَةَ، مِثْلَ ذَلِكَ، ثُمَّ أَخَذَ بِكَفِّهِ الْيُمْنَى قَبْضَةً مِنْ مَاءٍ، فَصَبَّهَا عَلَى نَاصِيَتِهِ فَتَرَكَهَا تَسْتَنْ عَلَى وَجْهِهِ، ثُمَّ غَسَلَ ذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ رَأْسَهُ وَطُهِورَ أُذُنَيْهِ، ثُمَّ أَدْخَلَ يَدَيْهِ جَمِيعًا، فَأَخَذَ حَفْنَةً مِنْ مَاءٍ، فَضَرَبَ بِهَا عَلَى رِجْلَيْهِ وَفِيهَا النَّعْلُ، فَعَسَلَهَا بِهَا، ثُمَّ الْأُخْرَى مِثْلَ ذَلِكَ. قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي النَّعْلَيْنِ؟ قَالَ: قُلْتُ: وَفِي النَّعْلَيْنِ؟ قَالَ: وَفِي النَّعْلَيْنِ.

قال أبو داود: وَحَدِيثُ ابْنِ جُرَيْجٍ عَنْ شَيْبَةَ يُشَبِّهُ حَدِيثَ عَلِيٍّ، لِأَنَّهُ قَالَ فِيهِ حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ ابْنِ جُرَيْجٍ: وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً. وقال ابن وهب فيه عن ابن جُرَيْجٍ: وَمَسَحَ بِرَأْسِهِ ثَلَاثًا.

**118 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ زَيْدٍ بْنِ عَاصِمٍ - وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ -: هَلْ تَسْتَطِيعُ أَنْ تُرَبِّينِي كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ: نَعَمْ،



mouth thrice and washed his nose with water thrice by snuffing water into the nostrils and blowing it out. He washed his face thrice and after that he washed his forearms up to the elbows twice and then passed his wet hands over his head just once from its front to its back, up to the nape of the neck, and then returned with them to the front again from where he had started. Then, he washed his feet (up to the ankles).

119- The same is narrated on the authority of Abdullah Ibn Zaid through another chain of transmitters, according to which he reported that he rinsed his mouth and snuffed water into his nostrils and blew it out with the same handful thrice...and the rest is the same.

120- It is narrated on the authority of Abdullah Ibn Zaid Al-Mazini that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution...and he made a mention of the way he offered ablution in which he reported that he passed his hand over his head after he had wetted them, and washed both his feet so much until he cleaned them perfectly.

121- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: A (pot full of water for) ablution was brought to the Messenger of Allah "Allah's blessing and peace be upon him" from which he offered ablution as follows: he washed both his hands thrice, (rinsed his mouth and snuffed his nose with water thrice), washed his face thrice, washed his forearms (up to the elbows) thrice, and then passed his wet hands over his head and ears, rubbing their backs and insides (once).

122- It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, and when he came to wiping his head, he put both his hands over the front of his head, and passed them to the nape, and returned them to the very place from where he had started.

123- The same is narrated through the same chain of transmission, with the addition that he wiped both the backs and insides of his ears, and got his fingers into the holes of his ears, according to the narration of Hisham.

124- It is narrated on the authority of Mu'awiyah that he offered ablution at the sight of the people to show them the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution. When he came to wiping the head, he took a handful of water, which he received with his left hand, and placed over the middle of his head that the water dropped or was about to flow (over his face), and passed his wet hands over his head from the front to the back, and from the back to the front.

فَدَعَا بِوُضُوءٍ، فَأَفْرَغَ عَلَى يَدَيْهِ فَعَسَلَ يَدَيْهِ، ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ: بَدَأَ بِمُقَدِّمِ رَأْسِهِ ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

**119 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ، بِهَذَا الْحَدِيثِ، قَالَ: فَمَضَّمَضَ وَاسْتَنْشَقَ مِنْ كَفِّ وَاحِدَةٍ، يَفْعَلُ ذَلِكَ ثَلَاثًا. ثُمَّ ذَكَرَ نَحْوَهُ.

**120 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ حَبَّانَ بْنَ وَاسِعٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ زَيْدِ بْنِ عَاصِمٍ الْمَازِنِيَّ يَذْكُرُ أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَذَكَرَ وَضُوءَهُ قَالَ: وَمَسَحَ رَأْسَهُ بِمَاءٍ غَيْرِ فَضْلِ يَدَيْهِ، وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْفَاهُمَا.

**121 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا حَرِيزٌ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَيْسَرَةَ الْحَضْرَمِيُّ: سَمِعْتُ الْمِقْدَامَ بْنَ مَعْدِي كَرَبَ الْكِنْدِيِّ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِوُضُوءٍ فَتَوَضَّأَ: فَعَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ تَمَضَّمَضَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ: ظَاهِرَهُمَا وَبَاطِنَهُمَا.

**122 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، وَيَعْقُوبُ بْنُ كَعْبِ الْأَنْطَاكِيِّ، لَفْظُهُ، قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، عَنْ الْمِقْدَامِ بْنِ مَعْدِي كَرَبٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ، فَلَمَّا بَلَغَ مَسْحَ رَأْسِهِ وَضَعَ كَفَّيْهِ عَلَى مُقَدِّمِ رَأْسِهِ، فَأَمَرَهُمَا حَتَّى بَلَغَ الْقَفَا، ثُمَّ رَدَّهُمَا إِلَى الْمَكَانِ الَّذِي مِنْهُ بَدَأَ. قَالَ مُحَمَّدٌ: قَالَ: أَخْبَرَنِي حَرِيزٌ.

**123 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، وَهَشَامُ بْنُ خَالِدٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا الْوَلِيدُ بِهَذَا الْإِسْنَادِ قَالَ: وَمَسَحَ بِأُذُنَيْهِ ظَاهِرَهُمَا وَبَاطِنَهُمَا. زَادَ هَشَامٌ: وَأَدْخَلَ أَصَابِعَهُ فِي صِمَاحِ أُذُنَيْهِ.

**124 -** حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ الْحَرَانِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو الْأَزْهَرِ الْمُغِيرَةُ بْنُ قُرَّةَ وَيَزِيدُ بْنُ أَبِي مَالِكٍ، أَنَّ مُعَاوِيَةَ تَوَضَّأَ لِلنَّاسِ كَمَا رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ، فَلَمَّا بَلَغَ رَأْسَهُ عَرَفَ عَرَفَةً مِنْ مَاءٍ، فَتَلَقَّاهَا بِشِمَالِهِ حَتَّى وَضَعَهَا عَلَى وَسْطِ رَأْسِهِ، حَتَّى قَطَرَ الْمَاءُ أَوْ كَادَ يَقْطُرُ، ثُمَّ مَسَحَ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ، وَمِنْ مُؤَخَّرِهِ إِلَى مُقَدِّمِهِ.



125- The same is narrated through the same chain of transmission, in which he reported that he washed every part of ablution thrice, and washed his feet making no mention of any definite number.

126- It is narrated on the authority of Ar-Rubai, the daughter of Mu'awwidh Ibn Afra' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to visit us...and she told us of the way he used to offer ablution, in which she told that he said to her: "Pour water for me to offer ablution!" she made a mention of the ablution offered by the Messenger of Allah "Allah's blessing and peace be upon him", in which she reported that he washed both his hands thrice, his face thrice, rinsed his mouth and snuffed his nose with water once, washed both his forearms (up to the elbows) thrice, passed his wet hands over his head twice, starting from the back of his head and ending with the front, then wiped both his ears, their backs and insides, and then he washed both his feet thrice.

127- The same is narrated on the authority of Ibn Aqil, with a slight change of wording, according to which he told that he rinsed his mouth and snuffed water into his nostrils and blew it out thrice.

128- It is narrated on the authority of Ar-Rubai, the daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution in her house, in which he passed his wet hands over the whole of his head, from the end to the root of the hair in all sides (of the head) without moving the hair from its state.

129- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered ablution, in which he passed his wet hands over his head from the front to the back, both his cheeks and ears only once.

130- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" wiped his head with the remaining water with which his hands were wetted (during his ablution).

131- It is narrated on the authority of Ar-Rubai, daughter of Mu'awwidh Ibn Afra' that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution in her house, in which he got his fingers into the holes of his ears.

132- It is narrated on the authority of Talhah Ibn Musarrif from his father from his grandfather that he said: I saw the Messenger of Allah

**125 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ بِهَذَا الْإِسْنَادِ قَالَ: فَتَوَضَّأَ ثَلَاثًا ثَلَاثًا وَغَسَلَ رِجْلَيْهِ بَعِيرٍ عَدِيدٍ.

**126 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بْنِ مُعَوِّذٍ عَنْ عَفْرَاءَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْتِينَا، فَحَدَّثَنَا أَنَّهُ قَالَ: «اسْكُبِي لِي وَضُوءًا»، فَذَكَرْتُ وَضُوءَ النَّبِيِّ ﷺ، قَالَتْ فِيهِ: فَغَسَلَ كَفَيْهِ ثَلَاثًا، وَوَضَّأَ وَجْهَهُ ثَلَاثًا وَمَضْمَضَ وَاسْتَنْشَقَ مَرَّةً، وَوَضَّأَ يَدَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ: يَبْدَأُ بِمُؤَخَّرِ رَأْسِهِ ثُمَّ بِمُقَدِّمِهِ، وَبِأُذُنَيْهِ كِلْتاهِمَا: طُهورَهُمَا وَبُطُونَهُمَا، وَوَضَّأَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا.

قال أبو داود: وَهَذَا مَعْنَى حَدِيثِ مُسَدَّدٍ.

**127 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ عَقِيلٍ، بِهَذَا الْحَدِيثِ يُعَيِّرُ بَعْضَ مَعَانِي يَشْرِ، قَالَ فِيهِ: وَتَمَضْمَضَ وَاسْتَنْشَرَّ ثَلَاثًا.

**128 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ عَجَلَانَ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بْنِ مُعَوِّذٍ عَنْ عَفْرَاءَ أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ عِنْدَهَا فَمَسَحَ الرَّأْسَ كُلَّهُ مِنْ قَرْنِ الشَّعْرِ، كُلَّ نَاحِيَةٍ لِمُنْصَبِ الشَّعْرِ وَلَا يُحَرِّكُ الشَّعْرَ عَنْ هَيْئَتِهِ.

**129 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرَ -، عَنِ ابْنِ عَجَلَانَ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ أَبِيهِ، أَنَّ رُبَيْعَ بْنَ مُعَوِّذٍ عَنْ عَفْرَاءَ أَخْبَرَتْهُ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. قَالَتْ: فَمَسَحَ رَأْسَهُ، وَمَسَحَ مَا أَقْبَلَ مِنْهُ وَمَا أَدْبَرَ، وَصُدْعَيْهِ، وَأُذُنَيْهِ مَرَّةً وَاحِدَةً.

**130 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنِ سُفْيَانَ بْنِ سَعِيدٍ، عَنِ ابْنِ عَقِيلٍ، عَنِ الرَّبِيعِ: أَنَّ النَّبِيَّ ﷺ مَسَحَ بِرَأْسِهِ مِنْ فَضْلِ مَاءٍ كَانَ فِي يَدِهِ.

**131 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنِ الرَّبِيعِ بْنِ مُعَوِّذٍ عَنْ عَفْرَاءَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ عِنْدَهَا فَأَدْخَلَ إِصْبَعَيْهِ فِي جُحْرِي أُذُنَيْهِ.

**132 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَمُسَدَّدٌ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ لَيْثٍ، عَنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنِ أَبِيهِ، عَنِ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمَسُّحُ رَأْسَهُ



“Allah’s blessing and peace be upon him” having (offered ablution, in which he) passed his wet hands over his head only once (from the front) to the first portion of the nape. According to the narration of Musaddad, he passed his wet hands over the whole of his head from the front to the back until he made his hands come out from underneath both his ears.

Abu Dawud says: Musaddad said: I related that narration to Yahya, but he rejected it. Abu Dawud further says that Ahmad Ibn Hanbal denied it.

**133-** It is narrated on the authority of Ibn Abbas that he saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered ablution...and mentioned the same narration, in which he washed every part of ablution thrice, and passed his wet hands over his head and ears once.

**134-** It is narrated on the authority of Abu Umamah that he made a mention of the way the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, in which he passed his wet hands over the sides of both his eyes. He said: “No doubt, both ears are a part of the head (which should be wiped with it).” This statement is said by Abu Umamah, according to Sulaiman Ibn Harb. Hammad said: I do not know whether it belongs to the Messenger of Allah “Allah’s blessing and peace be upon him” or to the narrator.

#### **[51] Offering Ablution (And Washing Each Part Which The Water Of Ablution Reaches) Thrice**

**135-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that he said: A man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! How does one offer ablution?” he asked for water in a utensil, and washed both his hands thrice, washed his face thrice, washed his arms thrice, then he passed his wet hands over his head and got his index fingers into the holes of his ears and rubbed the back of his ears with both his thumbs, and the inside of his ears with both his index fingers. Then he washed his feet (up to the ankles) thrice. Then, he said: “This is the (right way of offering) ablution: whoever adds to or reduces from that has, indeed, done bad and proved wrongful (or has indeed proved wrongful and done bad).”

#### **[52] Offering Ablution (And Washing Each Part Of Ablution) Twice**

**136-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution (in which he washed each part of the body the water of ablution reaches) twice.

مَرَّةً وَاحِدَةً حَتَّى بَلَغَ الْقَدَالَ - وَهُوَ أَوَّلُ الْفَقَا - . وَقَالَ مُسَدَّدٌ: مَسَحَ رَأْسَهُ مِنْ مُقَدِّمِهِ إِلَى مُؤَخَّرِهِ حَتَّى أَخْرَجَ يَدَيْهِ مِنْ تَحْتِ أُذُنَيْهِ .

قال أَبُو دَاوُدَ: قال مُسَدَّدٌ: فَحَدَّثْتُ بِهِ يَحْيَى فَأُنْكِرَهُ . قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَقُولُ: إِنَّ ابْنَ عُيَيْنَةَ زَعَمُوا أَنَّهُ كَانَ يُنْكِرُهُ، ويقولُ: أَيُّسَ هَذَا: طَلَحَهُ، عن أَبِيهِ، عن جَدِّهِ؟ .

**133 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ، عن عِكْرَمَةَ بْنِ خَالِدٍ، عن سَعِيدِ بْنِ جُبَيْرٍ، عن ابْنِ عَبَّاسٍ: رَأَى رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ . فَذَكَرَ الْحَدِيثَ كُلَّهُ ثَلَاثًا ثَلَاثًا . قال: وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَسَحَةً وَاحِدَةً .

**134 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ . (ح) وَحَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ، عن حَمَّادِ بْنِ زَيْدٍ، عن سِنَانِ بْنِ رَبِيعَةَ، عن شَهْرِ بْنِ حَوْشَبٍ، عن أَبِي أُمَامَةَ، ذَكَرَ وَضُوءَ النَّبِيِّ ﷺ قال: كَانَ رَسُولُ اللَّهِ ﷺ يَمَسُحُ الْمَاقِئِينَ . قال: وقال: «الْأُذُنَانِ مِنَ الرَّأْسِ» .

قال سُلَيْمَانُ بْنُ حَرْبٍ: يَقُولُهَا أَبُو أُمَامَةَ، قال قُتَيْبَةُ: قال حَمَّادٌ: لَا أَذْرِي هُوَ مِنْ قَوْلِ النَّبِيِّ ﷺ أَوْ مِنْ أَبِي أُمَامَةَ - يَعْنِي قِصَّةَ الْأُذُنَيْنِ - قال قُتَيْبَةُ: عن سِنَانِ أَبِي رَبِيعَةَ . قال أَبُو دَاوُدَ: وَهُوَ ابْنُ رَبِيعَةَ، كُنِّيَتْهُ أَبُو رَبِيعَةَ .

### [ت51/م52] - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

**135 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عن مُوسَى بْنِ أَبِي عَائِشَةَ، عن عَمْرِو بْنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ قال: إِنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الطُّهُورُ؟ فَدَعَا بِمَاءٍ فِي إِنَاءٍ فَعَسَلَ كَفَّيْهِ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ ذِرَاعَيْهِ ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ وَأَدْخَلَ إِصْبَعَيْهِ السَّبَّاحَتَيْنِ فِي أُذُنَيْهِ، وَمَسَحَ بِإِبْهَامَيْهِ عَلَى ظَاهِرِ أُذُنَيْهِ، وَبِالسَّبَّاحَتَيْنِ بَاطِنِ أُذُنَيْهِ، ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قال: «هَكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هَذَا أَوْ نَقَصَ فَقَدْ أَسَاءَ وَظَلَمَ»، أَوْ: «ظَلَمَ وَأَسَاءَ» .

### [ت52/م52] - بَابُ الْوُضُوءِ مَرَّتَيْنِ

**136 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ الْحُبَابِ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَوْبَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ الْهَاشِمِيُّ، عن الْأَعْرَجِ، عن أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ .



**137-** It is narrated on the authority of Ibn Abbas that he said: “Do you like me to show you how the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer ablution?” he asked for a utensil full of water, and took a handful of water with his right hand and rinsed his mouth and snuffed his nose with water. He took another one with both his hands, with which he washed his face. Then, he took a third handful with which he washed his right forearm, and took further one with which he washed his left forearm. He had a handful of water and shook off his hand, with which he passed over his head and both his ears. He took another handful of water and sprinkled over his right foot while it had the sandal, and wiped it with both his hands: one over the foot and the other underneath the sandal; and then he did the same with the left foot.

### **[53] Offering Ablution (And Washing Each Part Of Ablution) Once**

**138-** It is narrated on the authority of Ibn Abbas that he said: “Should I not tell you about the way the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution?” he offered ablution (and he washed each part which the water of ablution reaches) only once.

### **[54] Rinsing The Mouth And Washing The Nose Separately**

**139-** It is narrated on the authority of Talhah from his father from his grandfather that he said: I entered upon the Messenger of Allah “Allah’s blessing and peace be upon him” and saw him offering ablution, with water flowing from his face and beard on his breast, and I observed that he rinsed his mouth and snuffed his nose with water separately (i.e. done each with a handful of water, and not both with the same handful).

### **[55] What About Snuffing Water Into The Nostrils And Blowing It Out**

**140-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you offers ablution, let him snuff water into his nostrils, and then blow it out.”

**141-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(When you offer ablution) snuff water into your nostrils and then blow it out perfectly, twice or thrice.”

**142-** It is narrated on the authority of Laqit Ibn Sabrah that he said: I was the envoy of Banu Al-Muntafaq (or I was a member in the delegation of Banu Al-Muntafaq) to the Messenger of Allah “Allah’s blessing and peace

**137 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا زَيْدٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَتُحِبُّونَ أَنْ أُرِيَكُمْ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ؟ فَدَعَا بِنَاءً فِيهِ مَاءٌ فَأَعْتَرَفَ غَرْفَةً بِيَدِهِ الْيُمْنَى، فَتَمَضَّمَضَ وَاسْتَنْشَقَ، ثُمَّ أَخَذَ أُخْرَى، فَجَمَعَ بِهَا يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ أُخْرَى فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ أُخْرَى، فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ قَبَضَ قَبْضَةً مِنَ الْمَاءِ ثُمَّ نَفَضَ يَدَهُ، ثُمَّ مَسَحَ بِهَا رَأْسَهُ وَأُذُنَيْهِ، ثُمَّ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْمَاءِ فَرَشَّ عَلَى رِجْلِهِ الْيُمْنَى وَفِيهَا التَّلُّ، ثُمَّ مَسَحَهَا بِيَدَيْهِ: يَدٌ فَوْقَ الْقَدَمِ وَيَدٌ تَحْتَ التَّلِّ، ثُمَّ صَنَعَ بِالْيُسْرَى مِثْلَ ذَلِكَ.

#### [54م/53] - بَابُ الْوُضُوءِ مَرَّةً مَرَّةً

**138 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللَّهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً.

#### [54م/55] - بَابُ فِي الْفَرْقِ بَيْنَ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ

**139 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ لَيْثًا يَذْكُرُ عَنْ طَلْحَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: دَخَلْتُ - يَعْنِي عَلَى النَّبِيِّ ﷺ - وَهُوَ يَتَوَضَّأُ، وَالْمَاءُ يَسِيلُ مِنْ وَجْهِهِ وَلَحْيَتِهِ عَلَى صَدْرِهِ، فَرَأَيْتُهُ يَفْصِلُ بَيْنَ الْمَضْمَضَةِ وَالِاسْتِنْشَاقِ.

#### [55م/56] - بَابُ فِي الْاسْتِنْشَاقِ

**140 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لِيَنْشُرْ».

**141 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذَثْبٍ، عَنْ قَارِظٍ، عَنْ أَبِي عَطْفَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَنْشِرُوا مَرَّتَيْنِ بِالْغَتَيْنِ أَوْ ثَلَاثًا».

**142 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطٍ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ صَبْرَةَ قَالَ: كُنْتُ وَافِدَ بَنِي الْمُتَنَفِّقِ - أَوْ: فِي وَفْدِ بَنِي الْمُتَنَفِّقِ - إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَلَمَّا قَدِمْنَا



be upon him”: when we came to the Messenger of Allah “Allah’s blessing and peace be upon him” it happened that he was not in the house, and we found A’ishah, the Mother of the Believers. She ordered that a (dish of) meat with broth and powder and a dish of dates should be served to us. When the Messenger of Allah “Allah’s blessing and peace be upon him” came, he asked: “Have you got anything (of food, or has any kind of food been served to you)?” we said: “Yes, O Messenger of Allah.” While we were sitting with the Messenger of Allah “Allah’s blessing and peace be upon him”, the shepherd drove his sheep into the fold, and he had one which was bleating. He asked: “What has she delivered O so and so?” he said: “A baby animal.” He said: “Then, slaughter a sheep in its place!” then he said to me: “Do not think we’ve slaughtered that for your case! We have one hundred sheep, and we dislike to have more than that. So, if a baby animal is born for us, we soon slaughter a sheep in its place (in order to fix the number at one hundred).” I said: “O Messenger of Allah! I have a wife, and she has obscenity to some extent in her language.” He said: “You could divorce her (if you so like).” I said: “There is a good companionship between us, and I have children from her.” He said: “Then, admonish her: if there is good in her, she will respond. Do not strike your wife (so much severely) in the same way as you strike your slave-girl.” I said: “O Messenger of Allah! Tell me about (the right way of) offering ablution.” On that he said: “Offer ablution perfectly, wash in between the fingers, and snuff your nose with water completely unless you are fasting.”

143- The same is narrated on the authority of Laqit Ibn Sabrah, with a slight change of wording.

144- The same is narrated on the authority of Ibn Jarir, with the following addition: He said: “When you offer ablution, you should rinse your mouth...”

### **[56] Rubbing (The Hair Of) The Beard (By Getting The Hair Come In Between Fingers While Washing)**

145- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, he would take a handful of water and place it under his chin therewith to rub (the hair of) his beard and make spaces between his fingers (so that the hair would come in between them); and he would say (in comment): “As such my Lord Almighty has commanded me to do.”

عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمْ نُصَادِفْهُ فِي مَنْزِلِهِ، وَصَادَفْنَا عَائِشَةَ أُمَ الْمُؤْمِنِينَ. قَالَ: فَأَمَرْتُ لَنَا بِخَزِيرَةٍ فَصُنَعَتْ لَنَا. قَالَ: وَأَتَيْنَا بِقِنَاعٍ. وَلَمْ يَقُلْ قُتَيْبَةُ: الْقِنَاعُ. وَالْقِنَاعُ: الطَّبَقُ فِيهِ تَمْرٌ. ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَلْ أَصَبْتُمْ شَيْئًا أَوْ أَمَرَ لَكُمْ بِشَيْءٍ؟» قَالَ: قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ.

قَالَ: فَبَيْنَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسٌ إِذْ دَفَعَ الرَّاعِي غَنَمَهُ إِلَى الْمُرَاحِ، وَمَعَهُ سَحْلَةٌ تَيْعَرُ، فَقَالَ: «مَا وَلَدْتَ يَا فُلَانُ؟» قَالَ: بِهَمَّةٍ، قَالَ: «فَاذْبَحْ لَنَا مَكَانَهَا شَاةً» ثُمَّ قَالَ: «لَا تَحْسِبَنَّ» - وَلَمْ يَقُلْ: لَا تَحْسَبَنَّ - «أَنَا مِنْ أَجْلِكَ ذَبَحْنَاهَا، لَنَا غَنَمٌ مِثْلُهَا لَا نُرِيدُ أَنْ تَزِيدَ، فَإِذَا وَلَدَ الرَّاعِي بِهَمَّةٍ ذَبَحْنَا مَكَانَهَا شَاةً».

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي امْرَأَةً وَإِنَّ فِي لِسَانِهَا شَيْئًا - يَعْنِي الْبَذَاءَ - قَالَ: «فَطَلَّفُهَا إِذَا»، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ لَهَا صُحْبَةً وَلِي مِنْهَا وَلَدٌ. قَالَ: «فَمُرَّهَا» - يَقُولُ: عَظَّمَهَا - «فَإِنْ يَكُ فِيهَا خَيْرٌ فَسْتَفْعَلْ، وَلَا تَضْرِبْ ظَعِينَتَكَ كَضْرِبِكَ أُمَيْتِكَ».

فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْوُضُوءِ. قَالَ: «أَسْبِغِ الْوُضُوءَ، وَخَلِّلْ بَيْنَ الْأَصَابِعِ، وَبَالَغْ فِي الِاسْتِشْقَاقِ، إِلَّا أَنْ تَكُونَ صَائِمًا».

143 - حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطٍ بْنِ صَبْرَةَ، عَنْ أَبِيهِ وَافِدِ بْنِ الْمُتَنَفِّقِ أَنَّهُ أَتَى عَائِشَةَ فَذَكَرَ مَعْنَاهُ. قَالَ: فَلَمْ نَنْشُبْ أَنْ جَاءَ النَّبِيُّ ﷺ يَتَقَلَّعُ: يَتَكَفَّأُ، وَقَالَ «عَصِيْدَةٌ» مَكَانَ «خَزِيرَةٍ».

144 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْحَدِيثِ، قَالَ فِيهِ: «إِذَا تَوَضَّأْتَ فَمَضْمُضٌ».

### [ت57/م56] - بَابُ تَخْلِيلِ اللَّحْيَةِ

145 - حَدَّثَنَا أَبُو تَوْبَةَ - يَعْنِي الرَّبِيعَ بْنَ نَافِعٍ - حَدَّثَنَا أَبُو الْمَلِيحِ، عَنْ الْوَلِيدِ ابْنِ زُورَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنْكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ، وَقَالَ: «هَكَذَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ».

قَالَ أَبُو دَاوُدَ: وَالْوَلِيدُ بْنُ زُورَانَ رَوَى عَنْهُ حَجَّاجُ بْنُ حَجَّاجٍ، وَأَبُو الْمَلِيحِ الرَّقِّيُّ.



### **[57] Passing The Wet Hands Over The Turban**

**146-** It is narrated on the authority of Thawban that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” sent a military expedition, and they were affected by severe cold. When they came back to the Messenger of Allah “Allah’s blessing and peace be upon him” (and made a mention of that), he commanded them to pass their wet hands over the turbans and bandages (whenever they offered ablution).

**147-** It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” offering ablution and he had a Qatari turban on his head. So, he got his hand from underneath the turban, and wiped the front portion of his head, without lifting the turban.

### **[58] Washing Both The Feet**

**148-** It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I saw that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, he would (wash his feet and) rub his toes with his little finger.

### **[59] Passing The Wet Hands Over The Footwears (Leather Socks)**

**149-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: During the holy battle of Tabuk, the Messenger of Allah “Allah’s blessing and peace be upon him” set out and I followed him a short time before the Dawn prayer. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” (moved away to the offices of nature and) made his mount kneel down and then he excreted; and when he returned I poured water from a pot over his hand, thereupon he washed both his hands and then washed his face, and went on uncovering his arms (to wash them), but the sleeves of the cloak he was wearing were too narrow (to allow him to take his arms out of them). He brought his hands out from underneath the cloak, and washed them up to the elbows, and then passed his wet hands over his head, and then he passed his wet hands over his footwears. Then, he rode his mount and we both went to find the people in the prayer having made Abd Ar-Rahman Ibn Awf lead them in the prayer when its time was due. Abd Ar-Rahman had finished from the first rak’ah of the Dawn prayer (just by the time we arrived), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” stood up and joined the rows of the Muslims and offered the second rak’ah behind Abd Ar-Rahman Ibn Awf. When Abd Ar-Rahman uttered the end salutation, the Messenger of Allah “Allah’s blessing and peace be upon him” continued his prayer (to

## [ت57/58] - بابُ المسحِ على العِمَامَةِ

146 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ ثَوْبَانَ قَالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَأَصَابَهُمُ الْبَرْدُ، فَلَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى الْعَصَائِبِ وَالسَّاحِجِينَ».

147 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ، عَنْ أَبِي مَعْقِلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ وَعَلَيْهِ عِمَامَةٌ قِطْرِيَّةٌ، فَأَدْخَلَ يَدَهُ مِنْ تَحْتِ الْعِمَامَةِ فَمَسَحَ مُقَدَّمَ رَأْسِهِ وَلَمْ يَنْقُضِ الْعِمَامَةَ».

## [ت58/59] - بابُ غسلِ الرَّجْلَيْنِ

148 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ يَزِيدَ بْنِ عَمْرٍو، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجُبَلِيِّ، عَنْ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا تَوَضَّأَ يَذْلُكُ أَصَابِعَ رِجْلَيْهِ بِخِنْصِرِهِ».

## [ت60/59] - بابُ المسحِ على الخَفَيْنِ

149 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عَبَّادُ بْنُ زَيْادٍ أَنَّ عُرْوَةَ بْنَ الْمُغِيرَةَ بْنِ شُعْبَةَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَاهُ الْمُغِيرَةَ يَقُولُ: عَدَلَ رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ فِي غَزْوَةِ تَبُوكَ قَبْلَ الْفَجْرِ، فَعَدَلْتُ مَعَهُ، فَأَنَاحَ النَّبِيُّ ﷺ فَتَبَرَّرَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدِهِ مِنَ الْإِدَاوَةِ، فَعَسَلَ كَفَّيْهِ ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ، فَضَاقَ كَمَا جُبَّتِيهِ، فَأَدْخَلَ يَدَيْهِ، فَأَخْرَجَهُمَا مِنْ تَحْتِ الْجُبَّةِ، فَعَسَلَهُمَا إِلَى الْمِرْفَقِ، وَمَسَحَ بِرَأْسِهِ، ثُمَّ تَوَضَّأَ عَلَى خُفَّيْهِ، ثُمَّ رَكِبَ، فَأَقْبَلْنَا نَسِيرُ حَتَّى نَجِدَ النَّاسَ فِي الصَّلَاةِ قَدْ قَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَصَلَّى بِهِمْ حِينَ كَانَ وَقْتُ الصَّلَاةِ، وَوَجَدْنَا عَبْدَ الرَّحْمَنِ وَقَدْ رَكَعَ بِهِمْ رَكْعَةً مِنْ صَلَاةِ الْفَجْرِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَفَّ مَعَ الْمُسْلِمِينَ، فَصَلَّى وَرَاءَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الرَّكْعَةَ الثَّانِيَةَ، ثُمَّ سَلَّمَ عَبْدُ الرَّحْمَنِ، فَقَامَ النَّبِيُّ ﷺ فِي



complete the missing rak'ah), thereupon the Muslims were scared and went on glorifying (Allah) so much for they had offered the prayer before the Messenger of Allah "Allah's blessing and peace be upon him". When the Messenger of Allah "Allah's blessing and peace be upon him" concluded with the end salutation he said to them: "You've really done right (or you've really done well)."

150- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" offered ablution, and passed his wet hands over his forelock, from above the turban. According to another narration on the same authority, the Messenger of Allah "Allah's blessing and peace be upon him" used to pass his wet hands over the footwears, over his forelock, from above his turban.

151- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he was one of the riders in the company of the Messenger of Allah "Allah's blessing and peace be upon him". He said: I had a pot (full of water); and when he (the Prophet) went to answer the call of nature and returned I met him with the pot, and poured water for him (to offer ablution): he washed both his hands and face, and when he intended to uncover his arms (to wash them), and he had a woollen cloak, whose sleeves were very tight, he brought them out from underneath the cloak; and when I turned over the footwears to take them off, he said to me: "Leave the footwears, since I got my feet into them while being in the state of ablution." He then passed his wet hands over them.

Abu Dawud says: This narration is affirmed by Urwah from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

152- It is narrated on the authority of Al-Mughirah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" remained behind the people (to answer the call of nature)...and he mentioned the story, in which he said: We came back and Abd Ar-Rahman was leading the prayer. When he saw the Messenger of Allah "Allah's blessing and peace be upon him", he intended to move backward, but the Messenger of Allah "Allah's blessing and peace be upon him" beckoned to him to continue. I and the Messenger of Allah "Allah's blessing and peace be upon him" prayed a single rak'ah behind him, and when he concluded with the end salutation, the Messenger of Allah "Allah's blessing and peace be upon him" stood and completed the missing rak'ah, with no more.

صَلَاتِهِ فَفَزَعَ الْمُسْلِمُونَ، فَأَكْثَرُوا التَّسْبِيحَ، لَأَنَّهُمْ سَبَقُوا النَّبِيَّ ﷺ بِالصَّلَاةِ، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لَهُمْ: «قَدْ أَصَبْتُمْ»، أَوْ: «قَدْ أَحْسَنْتُمْ».

**150 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - (ح) وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنِ التَّيْمِيِّ: حَدَّثَنَا بَكْرٌ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَاصِيَّتِهِ، وَذَكَرَ: فَوْقَ الْعِمَامَةِ».

قَالَ عَنِ الْمُعْتَمِرِ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَيْنِ، وَعَلَى نَاصِيَّتِهِ وَعَلَى عِمَامَتِهِ». قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنْ ابْنِ الْمُغِيرَةِ.

**151 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنِي أَبِي، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ عُروَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يَذْكُرُ عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَكْبِهِ، وَمَعِيَ إِدَاوَةٌ، فَخَرَجَ لِحَاجَتِهِ، ثُمَّ أَقْبَلَ، فَتَلَقَّيْتُهُ بِالْإِدَاوَةِ، فَأَفْرَعْتُ عَلَيْهِ، فَعَسَلَ كَفْمِهِ وَوَجْهَهُ ثُمَّ أَرَادَ أَنْ يُخْرِجَ ذِرَاعَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ مِنْ جَبَابِ الرُّومِ ضَيْقَةُ الْكُمَيْنِ، فَضَاقَتْ، فَادَّرَعُهُمَا أَدْرَاعًا، ثُمَّ أَهْوَيْتُ إِلَى الْخُفَيْنِ لَأَنْزِعَهُمَا، فَقَالَ لِي: «دَعْ الْخُفَيْنِ، فَإِنِّي أَذْخَلْتُ الْقَدَمَيْنِ الْخُفَيْنِ وَهُمَا طَاهِرَتَانِ»، فَمَسَحَ عَلَيْهِمَا.

قَالَ أَبِي: قَالَ الشَّعْبِيُّ: شَهِدَ لِي عُروَةُ عَلَى أَبِيهِ، وَشَهِدَ أَبُوهُ عَلَى رَسُولِ اللَّهِ ﷺ.

**152 -** حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنِ قَتَادَةَ، عَنِ الْحَسَنِ، وَعَنِ زُرَّارَةَ بْنِ أَوْفَى، أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: تَخَلَّفَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ هَذِهِ الْقِصَّةَ، قَالَ: فَأَتَيْنَا النَّاسَ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي بِهِمُ الصُّبْحَ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ، فَأَوْمَى إِلَيْهِ أَنْ يَمْضِيَ. قَالَ: فَصَلَّيْتُ أَنَا وَالنَّبِيُّ ﷺ خَلْفَهُ رُكْعَةً، فَلَمَّا سَلَّمَ قَامَ النَّبِيُّ ﷺ فَصَلَّى الرُّكْعَةَ الَّتِي سَبَقَ بِهَا، وَلَمْ يَزِدْ عَلَيْهَا شَيْئًا».



Abu Dawud says: Abu Sa'id Al-Khudri, Ibn Az-Zubair and Ibn Umar say: He, who catches a single rak'ah of the prayer has to offer both prostrations of forgetfulness.

**153-** It is narrated on the authority of Abu Abd Ar-Rahman As-Sulami that he saw Abd Ar-Rahman Ibn Awf having asked Bilal about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution, thereupon he said: He might set out to answer the call of nature, and I would bring water for him to offer ablution, in which he would pass his wet hands over his turban and leather socks (footwears).

**154-** It is narrated on the authority of Jarir that he urinated and then offered ablution, in which he passed his wet hands over the footwears. He said: "What prevents me from doing so, since I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done so?" They said: "Perhaps, this was before the revelation of the Surah of Al-Ma'idah!" it was said (in reply to that): "He did not embrace Islam but after the revelation of Al-Ma'idah."

**155-** It is narrated on the authority of Ibn Buraidah from his father that the Negus (of Abyssinia) presented to the Messenger of Allah "Allah's blessing and peace be upon him" two black footwears, which he put on and offered ablution, in which he passed his wet hand over them.

**156-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" (offered ablution and) passed his wet hand over the footwears. I said: "O Messenger of Allah! Perhaps you've forgotten (to put off the footwears)!" he said: "It is you who have forgotten! By this my Lord Almighty has commanded me (i.e. to pass the wet hand over the footwears in ablution provided that one puts them on while being in the state of ablution)."

### **[60] How Long Could One Keep Wiping The Footwears In Ablution?**

**157-** It is narrated on the authority of Khuzaimah Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three days are given for the one on journey to keep wiping his footwears (in ablution); and only a day and a night (i.e. twenty-four hours) for the one in residence)."

**158-** It is narrated on the authority of Ubai Ibn Imarah, who offered with the Messenger of Allah "Allah's blessing and peace be upon him" the prayer to both Qiblahs (of Jerusalem and the Ka'bah), that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "(Is it

قال أبو داود: أبو سعيد الخدري وابن الزبير وابن عمر يقولون: من أدرك الفرد من الصلاة عليه سجدة السهو.

**153 -** حدثنا عبيد الله بن معاذ: حدثنا أبي: حدثنا شعبة، عن أبي بكر - يعني ابن حفص بن عمر بن سعد -: سمع أبا عبد الله، عن أبي عبد الرحمن السلمي أنه شهد عبد الرحمن بن عوف يسأل بلالاً عن وضوء رسول الله ﷺ؟ فقال: «كان يخرج يقضي حاجته، فأتته بالماء فيتوضأ، ويمسح على عمامته وموقيه». قال أبو داود: وهو أبو عبد الله مولى بني تميم بن مرة.

**154 -** حدثنا علي بن الحسين الدرهمي: حدثنا ابن أبي داود، عن بكير بن عامر، عن أبي زرعة بن عمرو بن جرير «أن جريراً بال ثم توضأ، فمسح على الخفين وقال: ما يمنعي أن أمسح وقد رأيت رسول الله ﷺ يمسح؟ قالوا: إنما كان ذلك قبل نزول المائدة. قال: ما أسلمت إلا بعد نزول المائدة».

**155 -** حدثنا مسدد وأحمد بن أبي شعيب الحراني قالوا: حدثنا وكيع: حدثنا ذلهم بن صالح، عن حجير بن عبد الله، عن ابن بريدة، عن أبيه «أن النجاشي أهدى إلى رسول الله ﷺ خفين أسودين ساذجين، فلبسهما ثم توضأ ومسح عليهما». قال مسدد: عن ذلهم بن صالح.

قال أبو داود: هذا مما تفرد به أهل البصرة.

**156 -** حدثنا أحمد بن يونس: حدثنا ابن حبان - هو الحسن بن صالح -، عن بكير بن عامر البجلي، عن عبد الرحمن بن أبي نعيم، عن المغيرة بن شعبة: أن رسول الله ﷺ مسح على الخفين، فقلت: يا رسول الله، نسيت؟ قال: «لا، بل أنت نسيت، بهذا أمرني ربي عز وجل».

### [ت61/م60] - باب التوقيت في المسح

**157 -** حدثنا حفص بن عمر: حدثنا شعبة، عن الحكم وحماد، عن إبراهيم، عن أبي عبد الله الجدلي، عن خزيمه بن ثابت، عن النبي ﷺ قال: «المسح على الخفين للمسافر ثلاثة أيام، وللمقيم يوم وليلة».

قال أبو داود: رواه منصور بن المعتز، عن إبراهيم التيمي، بإسناده قال فيه: «ولو استزدناه لزدنا».

**158 -** حدثنا يحيى بن معين: حدثنا عمرو بن الربيع بن طارق: أخبرنا يحيى بن أيوب، عن عبد الرحمن بن رزين، عن محمد بن يزيد، عن أيوب بن قطن،



permissible for me to) pass my wet hand over the footwears (in ablution instead of putting them off and washing my feet)?” The Messenger of Allah “Allah’s blessing and peace be upon him” answered in the affirmative. He asked: “(Is it for only) a day?” he said: “(You could keep doing for) a day.” He asked: “and also for two days?” he said: “(You could do for) two days.” He asked: “And also for three days?” he said: “(And you are permitted to keep doing so) as long as you like (or as long as it seems to you (to do)).”

### **[61] Passing The Wet Hand Over Both Socks**

**159-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, in which he passed his wet hand over both socks and sandals.

Abu Dawud says: Abd Ar-Rahman Ibn Mahdi does not adopt this narration, for it is well-known that according to the narration of Al-Mughirah, the Messenger of Allah “Allah’s blessing and peace be upon him” passed his wet hand over the footwears.

Abu Dawud says: It is narrated on the authority of Abu Musa Al-Ash’ari that the Messenger of Allah “Allah’s blessing and peace be upon him” passed his wet hand over both socks.

Abu Dawud says: From amongst those who passed their wet hands over the socks (during ablution), a mention might be made of Ali Ibn Abu Talib, Abdullah Ibn Mas’ud, Al-Bara’ Ibn Azib, Anas Ibn Malik, Abu Umamah, Sahl Ibn Sa’d, Amr Ibn Huraith, Umar Ibn Al-Khattab and Ibn Abbas.

### **[62]**

**160-** It is narrated on the authority of Aws Ibn Abu Aws Ath-Thaqafi that the Messenger of Allah “Allah’s blessing and peace be upon him” offered ablution, in which he passed his wet hands over both his sandals and feet.

Abu Dawud says: It is narrated on the authority of Abbad that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having come upon a well, thereupon he offered ablution, and passed his wet hand over both his sandals and feet.

### **[63] The Way Of Wiping (Footwears, Sandals, Socks, Etc)**

**161-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to pass his wet hand over both footwears (or over the back of both footwears according to another narration during ablution).

عن أَبِي بِنِ عِمَارَةَ - قَالَ يَحْيَى بْنُ أَيُّوبَ: وَكَانَ قَدْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ الْفُيُتَيْنِ - أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَمْسَحْ عَلَى الْخُفَّيْنِ؟ قَالَ: «نَعَمْ». قَالَ: يَوْمًا؟ قَالَ: «يَوْمًا». قَالَ: وَيَوْمَيْنِ؟ قَالَ: «وَيَوْمَيْنِ». قَالَ: وَثَلَاثَةً؟ قَالَ: «نَعَمْ، وَمَا شِئْتَ». قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ مَرْيَمَ الْمِصْرِيُّ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَزِينٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُسَيْبٍ، عَنْ أَبِي بِنِ عِمَارَةَ قَالَ فِيهِ: حَتَّى بَلَغَ سَبْعًا، قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ، مَا بَدَأَ لَكَ». قَالَ أَبُو دَاوُدَ: وَقَدْ اخْتَلَفَ فِي إِسْنَادِهِ وَلَيْسَ هُوَ بِالْقَوِيِّ. وَرَوَاهُ ابْنُ أَبِي مَرْيَمَ، وَيَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ، وَيَحْيَى بْنُ أَيُّوبَ، وَاخْتَلَفَ فِي إِسْنَادِهِ.

### [ت62/م61] - بَابُ الْمَسْحِ عَلَى الْجُورَبَيْنِ

159 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ - هُوَ عَبْدُ الرَّحْمَنِ بْنُ ثَرْوَانَ -، عَنْ هُزَيْلِ بْنِ شُرْحَبِيلَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْجُورَبَيْنِ وَالنَّعْلَيْنِ». قَالَ أَبُو دَاوُدَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ لَا يُحَدِّثُ بِهَذَا الْحَدِيثِ، لِأَنَّ الْمَعْرُوفَ عَنِ الْمُغِيرَةِ أَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَى الْخُفَّيْنِ. قَالَ أَبُو دَاوُدَ: وَرَوَى هَذَا أَيْضًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ مَسَحَ عَلَى الْجُورَبَيْنِ، وَلَيْسَ بِالْمُتَّصِلِ وَلَا بِالْقَوِيِّ. قَالَ أَبُو دَاوُدَ: وَمَسَحَ عَلَى الْجُورَبَيْنِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَابْنُ مَسْعُودٍ، وَالْبَرَاءُ بْنُ عَازِبٍ، وَأَنْسُ بْنُ مَالِكٍ، وَأَبُو أَمَامَةَ، وَسَهْلُ بْنُ سَعْدٍ، وَعُمَرُ بْنُ حُرَيْثٍ، وَرَوَى ذَلِكَ عَنْ عُمَرَ بْنِ الْخَطَّابِ وَابْنِ عَبَّاسٍ.

### [ت62/م62] - بَابُ

160 - حَدَّثَنَا مُسَدَّدٌ وَعَبَادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ - قَالَ عَبَادٌ قَالَ: أَخْبَرَنِي أَوْسُ بْنُ أَبِي أَوْسٍ الثَّقَفِيُّ «أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ» - . وَقَالَ عَبَادٌ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ آتَى عَلَى كِطَامَةٍ قَوْمَ - يَعْنِي الْمَيْضَاءَ - . وَلَمْ يَذْكُرْ مُسَدَّدٌ الْمَيْضَاءَ وَالْكِطَامَةَ، ثُمَّ اتَّفَقَا: «فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ وَقَدَمَيْهِ».

### [ت63/م63] - بَابُ كَيْفَ الْمَسْحِ؟

161 - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ قَالَ: ذَكَرَهُ أَبِي، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْسَحُ عَلَى الْخُفَّيْنِ».

وقال غيرُ مُحَمَّدٍ: «مَسَحَ عَلَى ظَهْرِ الْخُفَّيْنِ».



**162-** It is narrated on the authority of Ali that he said: Had the (matters of) religion been dependent upon the individual opinions, surely, the lower portion of the footwear should have been more fitting for being wiped than the upper portion; and indeed, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having passed his wet hand over the back of his footwears.

**163-** The same is narrated on the authority of Al-A’mash with a similar chain of transmission, in which he said: At first, I was not but of the opinion that the inside of both feet was more fitting for being washed (than their back) until I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having passed his wet hand over the back of both footwears.

**164-** The same is narrated on the authority of Al-A’mash with a similar chain of transmission, in which he said: Had the (matters of) religion been dependent upon the individual opinions, surely, the lower portion of the footwear should have been more fitting for being wiped than the upper portion; and indeed, the Messenger of Allah “Allah’s blessing and peace be upon him” passed his wet hand over the back of his footwears.

Abu Dawud says: The same is narrated on the authority of Waki’ in which he said: At first, I was not but of the opinion that the inside of both feet was more fitting for being washed than their back until I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having passed his wet hand over their back (i.e. of both footwears).

Abu Dawud says: It is narrated on the authority of Abd Khair that he said: I saw Ali having offered ablution, in which he washed the back of his feet and said: “Had I not seen the Messenger of Allah “Allah’s blessing and peace be upon him” having done it...”and the rest is the same.

**165-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: During the holy battle of Tabuk, I poured water for the Messenger of Allah “Allah’s blessing and peace be upon him” to offer ablution, in which he passed his wet hand over both footwears, and the lower portion of them (in particular).

#### **[64] Sprinkling Water Over The Privates**

**166-** It is narrated on the authority of Sufyan Ibn Al-Hakam or Al-Hakam Ibn Sufyan Ath-Thaqafi that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” urinated (and intended to offer ablution), he would offer ablution and sprinkle water over his privates.

**162 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ - يَعْنِي ابْنَ غِيَاثٍ -، عَنْ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ أَسْفَلُ الْخُفِّ أَوْلَى بِالْمَسْحِ مِنْ أَعْلَاهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِ خُفِّهِ».

**163 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ الْأَعْمَشِ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ قَالَ: «مَا كُنْتُ أَرَى بَاطِنَ الْقَدَمَيْنِ إِلَّا أَحَقَّ بِالْغُسْلِ، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَهْرِ خُفِّهِ».

**164 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ بِهَذَا الْحَدِيثِ، قَالَ: لَوْ كَانَ الدِّينُ بِالرَّأْيِ لَكَانَ بَاطِنُ الْقَدَمَيْنِ أَحَقَّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، وَقَدْ مَسَحَ النَّبِيُّ ﷺ عَلَى ظَهْرِ خُفِّهِ.

وَرَوَاهُ وَكِيعٌ عَنِ الْأَعْمَشِ بِإِسْنَادِهِ قَالَ: «كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُمَا». قَالَ وَكِيعٌ: يَعْنِي الْخُفَّيْنِ. وَرَوَاهُ ابْنُ يُونُسَ عَنِ الْأَعْمَشِ، كَمَا رَوَاهُ وَكِيعٌ. وَرَوَاهُ أَبُو السَّوْدَاءِ عَنْ ابْنِ عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَعَسَلَ ظَاهِرَ قَدَمَيْهِ وَقَالَ: «لَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ» وَسَاقَ الْحَدِيثَ. حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي السَّوْدَاءِ، وَسَاقَ الْحَدِيثَ.

**165 -** حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ وَمَحْمُودُ بْنُ خَالِدٍ الدَّمَشْقِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا الْوَلِيدُ، قَالَ مَحْمُودٌ: قَالَ: أَخْبَرَنَا ثَوْرُ بْنُ يَزِيدَ، عَنْ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: «وَضَّأْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ تَبُوكَ فَمَسَحَ عَلَى الْخُفَّيْنِ وَأَسْفَلِهِمَا».

قَالَ أَبُو دَاوُدَ: وَبَلَغَنِي أَنَّهُ لَمْ يَسْمَعْ ثَوْرٌ هَذَا الْحَدِيثَ مِنْ رَجَاءِ بْنِ حَيَّوَةَ.

### [ت 64/64] - بَابُ فِي الْإِنْتِصَاحِ

**166 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ - هُوَ الثَّوْرِيُّ - عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ سُفْيَانَ بْنِ الْحَكَمِ الثَّقَفِيِّ - أَوْ الْحَكَمِ بْنِ سُفْيَانَ الثَّقَفِيِّ - قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَالَ يَتَوَضَّأُ وَيَنْتَضِحُ».

قَالَ أَبُو دَاوُدَ: وَافَقَ سُفْيَانُ جَمَاعَةً عَلَى الْإِسْنَادِ، وَقَالَ بَعْضُهُمْ: الْحَكَمُ أَوْ ابْنُ الْحَكَمِ.



167- It is narrated on the authority of a man from Thaqif from his father that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having urinated and then sprinkled water over his private parts.

168- It is narrated on the authority of Al-Hakam or Ibn Al-Hakam from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” urinated, and then offered ablution and sprinkled water over his private parts.

### **[65] What One Says When He Offers Ablution**

169- It is narrated on the authority of Uqbah Ibn Amir: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we used to serve ourselves as far as pasturing camels is concerned: we used to take care of camels by turns. On my turn, after grazing them in the pastures, and returning them in the evening, I came back and saw The Messenger of Allah “Allah’s blessing and peace be upon him” standing and addressing the people. I heard from his saying: “There is no one of you, who performs ablution perfectly, then stands and offers two rak’ahs, receiving them with his heart as well as his face, but that Paradise would be assured to him.” I said: “What a good (statement or glad news or worship) this is!” behold! There was a man standing in front of me, saying: “the former is better O Uqbah!” I cast a glance and saw that he (the speaker) was Umar Ibn Al-Khattab. I asked: “What is that O Abu Hafs?” he said: “He had said just a short while before you came: “There is no one from amongst you, who performs ablution perfectly, and then says just when he finishes from ablution: “I bear testimony that there is no god but Allah, with Whom there is no partner, and that Muhammad is The Messenger of Allah”, but that the eight gates of Paradise would be opened for him, from whichever gate he wishes of them he would enter.”

170- The same is narrated on the authority of Uqbah Ibn Amir Al-Juhani from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the exception of pasturing the camels, in addition to a slight change of wording.

### **[66] What About Such As Offers All The Prayers With A Single Ablution**

171- It is narrated on the authority of Amr Ibn Amir Al-Bajali that he said: I asked Anas Ibn Malik about the ablution, thereupon he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer ablution for every (obligatory) prayer; and we (sometimes) performed many (obligatory) prayers with one ablution.

**167 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ عُيَيْنَةَ - عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَالَ ثُمَّ نَضَحَ فَرْجَهُ».

**168 -** حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ الْحَكَمِ - أَوْ ابْنِ الْحَكَمِ - عَنْ أَبِيهِ «أَنَّ رَسُولَ اللَّهِ ﷺ بَالَ، ثُمَّ تَوَضَّأَ وَنَضَحَ فَرْجَهُ».

### [ت65/م65] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا تَوَضَّأَ

**169 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ - يَعْنِي ابْنَ صَالِحٍ - يُحَدِّثُ عَنْ أَبِي عُثْمَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ خُدَّامَ أَنْفُسِنَا، تَتَنَاقَشُ الرِّعَايَةَ: رِعَايَةُ إِبِلِنَا، فَكَانَتْ عَلَيَّ رِعَايَةُ الْإِبِلِ، فَرَوَّحْتُهَا بِالْعَشِيِّ، فَأَذْرَكْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ، فَسَمِعْتُهُ يَقُولُ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحَسِّنُ الْوُضُوءَ، ثُمَّ يَقُومُ فَيَرْكَعُ رَكَعَتَيْنِ، يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، إِلَّا قَدْ أُوجِبَ». فَقُلْتُ: بَخٍ بَخٍ، مَا أَجْوَدَ هَذِهِ! فَقَالَ رَجُلٌ مِنْ بَيْنِ يَدَيَّ: الَّتِي قَبْلَهَا يَا عُقْبَةُ أَجْوَدُ مِنْهَا. فَتَنَظَّرْتُ فَإِذَا هُوَ عُمَرُ بْنُ الْخَطَّابِ. فَقُلْتُ: مَا هِيَ يَا أَبَا حَفْصٍ؟ قَالَ: إِنَّهُ قَالَ آتِنَا قَبْلَ أَنْ تَجِيءَ: «مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحَسِّنُ الْوُضُوءَ، ثُمَّ يَقُولُ حِينَ يَفْرُغُ مِنْ وَضُوئِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِلَّا فَتَحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ، يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

قال مُعَاوِيَةُ: وَحَدَّثَنِي رَبِيعَةُ بْنُ زَيْدٍ عَنْ أَبِي إِدْرِيسَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ.

**170 -** حَدَّثَنَا الْحُسَيْنُ بْنُ عِيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيْدٍ الْمُقْرِيءُ، عَنْ حَيَّوَةَ ابْنِ شُرَيْحٍ، عَنْ أَبِي عَقِيلٍ، عَنْ ابْنِ عَمٍّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجَهَنِيِّ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرْ أَمْرَ الرِّعَايَةِ، قَالَ عِنْدَ قَوْلِهِ: «فَأَحْسَنُ الْوُضُوءِ»: ثُمَّ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ... وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ مُعَاوِيَةَ.

### [ت66/م66] - بَابُ الرَّجُلِ يَصَلِّي الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ

**171 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا شَرِيكٌ، عَنْ عَمْرِو بْنِ عَامِرٍ الْبَجَلِيِّ - قَالَ مُحَمَّدٌ: هُوَ أَبُو أَسَدٍ بْنِ عَمْرِو - قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنِ الْوُضُوءِ فَقَالَ: كَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، وَكُنَّا نُصَلِّي الصَّلَاةَ بِوُضُوءٍ وَاحِدٍ».



172- It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: On the day of conquest, the Messenger of Allah “Allah’s blessing and peace be upon him” performed the five (obligatory) prayers with a single ablution, in which he passed his wet hands over his footwears; and when Umar asked him: “Today, I saw you having done something which you did not do!” he said: “I’ve done it intentionally (to teach the people how possible it is).”

### **[67] What About Offering Ablution Imperfectly**

173- It is narrated on the authority of Anas Ibn Malik that a man came to the Messenger of Allah “Allah’s blessing and peace be upon him” after having offered ablution, in which he left (as little) as a nail on his foot (untouched by water), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Go back and offer your ablution perfectly.”

Abu Dawud says: The same is narrated on the authority of Jabir from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

174- The same is narrated on the authority of Al-Hasan from the Messenger of Allah “Allah’s blessing and peace be upon him”, through a different chain of transmission.

175- It is narrated on the authority of one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” saw a man offering prayer, and in the back of his foot, there was a spot (as little) as a Dirham untouched by water, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered him to repeat both the ablution and the prayer.

### **[68] When One Has Doubt Of Doing Something Therewith The Ablution Is Broken**

176- It is narrated on the authority of Sa’id Ibn Al-Musayyab and Abbad Ibn Tamim from his paternal uncle that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” received complaint pertaining to one who has doubt of doing something in the prayer, to the extent that he imagines (that his ablution has been broken), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let not him turn away (and leave the prayer) unless he hears a sound or detects a smell.”

177- It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you

**172 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ خَمْسَ صَلَوَاتٍ بَوُضُوءٍ وَاحِدٍ وَمَسَحَ عَلَى خُفَّيْهِ، فَقَالَ لَهُ عُمَرُ: إِنِّي رَأَيْتُكَ صَنَعْتَ الْيَوْمَ شَيْئًا لَمْ تَكُنْ تَصْنَعُهُ؟ قَالَ: «عَمْدًا صَنَعْتُهُ».

### [ت67/م66] - بَابُ تَفْرِيقِ الْوُضُوءِ

**173 -** حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، أَنَّهُ سَمِعَ قَتَادَةَ بْنَ دِعَامَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ وَقَدْ تَوَضَّأَ وَتَرَكَ عَلَى قَدَمَيْهِ مِثْلَ مَوْضِعِ الظُّفْرِ! فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

قال أبو داود: هَذَا الْحَدِيثُ لَيْسَ بِمَعْرُوفٍ عَنْ جَرِيرِ بْنِ حَازِمٍ، وَلَمْ يَرَوْهُ إِلَّا ابْنُ وَهْبٍ وَحْدَهُ. وَقَدْ رَوَى عَنْ مَعْقِلِ بْنِ عَبِيدٍ اللَّهُ الْجَزَرِيُّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «ارْجِعْ فَأَحْسِنْ وَضُوءَكَ».

**174 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا يُونُسُ وَحَمِيدٌ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى قَتَادَةَ.

**175 -** حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا بَقِيَّةٌ، عَنْ بَجِيرٍ - هُوَ ابْنُ سَعْدٍ - عَنْ خَالِدٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ «أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يُصَلِّي، وَفِي ظَهْرِ قَدَمَيْهِ لُمْعَةٌ قَدَرُ الدَّرْهِمِ لَمْ يُصْبِهَا الْمَاءُ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ الْوُضُوءَ وَالصَّلَاةَ».

### [ت68/م67] - بَابُ: إِذَا شَكَّ فِي الْحَدَثِ

**176 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَعَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ قَالَ: شُكِّيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ حَتَّى يُحِيلَ إِلَيْهِ! فَقَالَ: «لَا يَنْفَتِلُ حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

**177 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَوَجَدَ حَرَكَةً فِي ذُبُرِهِ، أَحَدَثَ أَوْ لَمْ يُحَدِّثْ، فَأَشْكِلْ عَلَيْهِ، فَلَا يَنْصَرِفْ



is in prayer and he feels some trouble in his anus, and he is not sure whether he has or has not broken the ablution, let not him turn away (and leave the prayer) unless he hears a sound or detects a smell.”

### **[69] Offering Ablution On Account Of Kissing**

178- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” kissed her (while being in the state of ablution), and he did not repeat the ablution (when he went to offer the prayer).

179- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” (while being in the state of ablution) kissed one of his wives, and then he set out to perform the prayer without repeating the ablution. Urwah said to her: “It is none but you (whom he kissed)!” she laughed.

180- The same is narrated on the authority of Urwah Al-Mazni from A’ishah, through another chain of transmitters.

### **[70] Offering Ablution On Account Of Touching The Penis**

181- It is narrated on the authority of Urwah that he said: I entered into Marwan Ibn Al-Hakam and we discussed the reasons for which one should offer ablution, thereupon Marwan said: “And such as touches his penis (should offer ablution).” Urwah said: “I have no knowledge of that.” Marwan said: “No doubt, Busra, daughter of Safwan related that she heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who touches his penis, should offer ablution.””

### **[71] The Concession Pertaining To That**

182- It is narrated on the authority of Talq that he said: Once, we came to the Messenger of Allah “Allah’s blessing and peace be upon him”, and a man, seemingly a Bedouin came and asked him: “O Prophet of Allah! What do you say about such as touches his penis after he offers ablution?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Is it but a piece of flesh (or a part) of his body?”

Abu Dawud says: The same is narrated on the authority of Qais Ibn Talq, through another chain of transmitters.

183- The same is narrated on the authority of Qais Ibn Talq Ibn Ali Ibn Talq Ibn Amr Al-Yamani, through a different chain of transmitters.

حَتَّى يَسْمَعَ صَوْتًا أَوْ يَجِدَ رِيحًا».

### [ت69/م68] - بَابُ الْوُضُوءِ مِنَ الْقُبْلَةِ

178 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي رَوْقٍ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ قَبَّلَهَا وَلَمْ يَتَوَضَّأْ».

قال أبو داود: وَكَذَا رَوَاهُ الْفَرَيَابِيُّ وَغَيْرُهُ. قال أبو داود: وَهُوَ مُرْسَلٌ، وَإِبْرَاهِيمُ التَّيْمِيُّ لَمْ يَسْمَعْ مِنْ عَائِشَةَ شَيْئًا. قال أبو داود: مَاتَ إِبْرَاهِيمُ التَّيْمِيُّ وَلَمْ يَبْلُغْ أَرْبَعِينَ سَنَةً، وَكَانَ يُكْنَى أَبَا أَسْمَاءَ.

179 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ قَبَّلَ امْرَأَةً مِنْ نِسَائِهِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ». قال عُرْوَةُ: فَقُلْتُ لَهَا: مَنْ هِيَ إِلَّا أَنْتِ؟ فَضَحِكَتْ.

قال أبو داود: هَكَذَا رَوَاهُ زَائِدَةُ وَعَبْدُ الْحَمِيدِ الْحِمَانِيُّ، عَنْ سُلَيْمَانَ الْأَعْمَشِ.

180 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ الطَّالْقَانِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ مَعْرَاءَ -: حَدَّثَنَا الْأَعْمَشُ قَالَ: حَدَّثَنَا أَصْحَابُ لَنَا، عَنْ عُرْوَةَ الْمُزْنِي، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ.

قال أبو داود: قال يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ لِرَجُلٍ: اخْلُ عَنِّي أَنْ هَذَيْنِ - يَعْنِي حَدِيثَ الْأَعْمَشِ هَذَا عَنْ حَبِيبٍ، وَحَدِيثَهُ بِهَذَا الْإِسْنَادِ فِي الْمُسْتَحَاضَةِ أَنَّهَا تَتَوَضَّأُ لِكُلِّ صَلَاةٍ - قال يَحْيَى: اخْلُ عَنِّي أَنَّهُمَا شَبَهُ لَا شَيْءَ.

قال أبو داود: وَرَوَى عَنِ الثَّوْرِيِّ قَالَ: مَا حَدَّثَنَا حَبِيبٌ إِلَّا عَنْ عُرْوَةَ الْمُزْنِي، - يَعْنِي - لَمْ يُحَدِّثْنَاهُمْ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ بِشَيْءٍ.

قال أبو داود: وَقَدْ رَوَى حَمْرَةُ الزِّيَّاتُ عَنْ حَبِيبٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ حَدِيثًا صَحِيحًا.

### [ت70/م69] - بَابُ الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ

181 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: «دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ، فَذَكَّرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: وَمِنْ مَسِّ الذَّكَرِ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فَقَالَ مَرْوَانُ: أَخْبَرْتَنِي بِسُرَّةِ بَنْتِ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَسَّ ذَكَرَهُ فَلْيَتَوَضَّأْ».

### [ت71/م70] - بَابُ الرُّخْصَةِ فِي ذَلِكَ

182 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَلَاذِمُ بْنُ عَمْرِو بْنِ الْحَنْفِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ قَالَ: قَدِمْنَا عَلَى نَبِيِّ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي مَسِّ الرَّجُلِ ذَكَرَهُ بَعْدَمَا يَتَوَضَّأُ؟ فَقَالَ ﷺ: «هَلْ هُوَ إِلَّا مُضْغَةٌ مِنْهُ» أَوْ: «بَضْعَةٌ مِنْهُ».

قال أبو داود: رَوَاهُ هِشَامُ بْنُ حَسَّانَ وَسُفْيَانُ الثَّوْرِيُّ، وَشُعْبَةُ، وَابْنُ عُيَيْنَةَ، وَجَرِيرُ الرَّازِيُّ، عَنْ مُحَمَّدِ بْنِ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ.

183 - حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَابِرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ: «فِي الصَّلَاةِ».



### **[72] Offering Ablution Because Of Eating (Cooked) Meat Of Camels**

**184-** It is narrated on the authority of Al-Bara Ibn Azib: The Messenger of Allah “Allah’s blessing and peace be upon him” was asked about (the necessity of) offering ablution because of (eating the cooked) meat of camels, thereupon he said: “(It’d be better for) you to offer ablution because of (eating) it (once you stand for the prayer).” He was asked about (eating the cooked) meat of sheep, thereupon he said: “There is no necessity for you to offer ablution on account of it.” The Messenger of Allah “Allah’s blessing and peace be upon him” was further asked about offering prayer in the kneeling places of camels (around the water), thereupon he said: “You should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones.” He was asked about offering prayer in the sheep folds, and he said: “You might offer prayer in them, since they are (a source of) blessing.”

### **[73] Offering Ablution On Account Of Touching Or Washing The Raw Meat**

**185-** It is narrated on the authority of Abu Sa’id that the Messenger of Allah “Allah’s blessing and peace be upon him” came upon a young man while he was stripping off the skin of a goat, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Move aside so that I would show you (how to do so).” He inserted his hand between the skin and the flesh until it was hidden to the armpits. Then he went and led the people in the prayer, without repeating the ablution, i.e. he touched no water according to the narration of Amr.

Abu Dawud says: The same is narrated on the authority of Ata from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

### **[74] There Is No Necessity For Offering Ablution On Account Of Touching The Dead Body**

**186-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” came upon the market from one of the heights, and the people were on both its sides, thereupon he passed by the dead body of a male-goat, which he faced, and caught hold of its ear, and then he said: “Who of you like to have (the like of) that...” and the rest is the same.

## [ت72/م71] - باب الوضوء من لحوم الإبل

184 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْوُضُوءِ مِنْ لُحُومِ الْإِبِلِ؟ فَقَالَ: «تَوَضَّؤُوا مِنْهَا». وَسُئِلَ عَنْ لُحُومِ الْغَنَمِ، فَقَالَ: «لَا تَوَضَّؤُوا مِنْهَا». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ؟ فَقَالَ: «لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ، فَإِنَّهَا مِنَ الشَّيَاطِينِ». وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ؟ فَقَالَ: «صَلُّوا فِيهَا، فَإِنَّهَا بَرَكَةٌ».

## [ت73/م72] - باب الوضوء من مس اللحم النّيء وغسله

185 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَأَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّي، وَعَمْرُو بْنُ عُثْمَانَ الْجُمَيْي، الْمَعْنَى، قَالُوا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا هِلَالُ بْنُ مَيْمُونٍ الْجُهَنِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، قَالَ هِلَالٌ: لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي سَعِيدٍ، وَقَالَ أَيُّوبُ وَعَمْرُو: وَأَرَاهُ عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِغُلَامٍ وَهُوَ يَسْلُخُ شَاةً، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَنَحَّ حَتَّى أُرِيكَ»، فَأَدْخَلَ يَدَهُ بَيْنَ الْجِلْدِ وَاللَّحْمِ فَدَحَسَ بِهَا حَتَّى تَوَارَتْ إِلَى الْإِبِطِ، ثُمَّ مَضَى فَصَلَّى لِلنَّاسِ وَلَمْ يَتَوَضَّأْ.

قال أبو داود: زَادَ عَمْرُو فِي حَدِيثِهِ: يَعْنِي لَمْ يَمَسَّ مَاءً، وَقَالَ: عَنْ هِلَالِ بْنِ مَيْمُونٍ الرَّمْلِيِّ. قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ وَأَبُو مُعَاوِيَةَ عَنْ هِلَالٍ، عَنْ عَطَاءٍ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا، لَمْ يَذْكُرْ أَبَا سَعِيدٍ.

## [ت74/م73] - باب ترك الوضوء من مس الميتة

186 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِالسُّوقِ دَاخِلًا مِنْ بَعْضِ الْعَالِيَةِ، وَالنَّاسُ كَتَفَتِيهِ فَمَرَّ بِجَدِي أَسْكَ مَيْتٍ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ؟»... وَسَاقَ الْحَدِيثَ.



### **[75] Leaving (The Necessity For Offering) Ablution On Account Of (Eating) What Is Cooked By The Fire**

**187-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” ate the (cooked meat of the) shoulder of a goat, and then he offered the prayer without repeating the ablution.

**188-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: One night, I was a guest of the Messenger of Allah “Allah’s blessing and peace be upon him” who ordered that a side (of a goat) should be roasted for me. He took the knife, and went on cutting slices for me (to eat). Then, Bilal came and notified him of the time of the prayer, thereupon he threw the knife and said: “What is the matter with him? Let his hand be covered with dust!” he stood up and offered the prayer (without repeating the ablution). According to Al-Anbari, my mustache by then was longer than the due limits, thereupon he cut it short for me with the help of a stick (or asked me to cut it short with the help of a stick).

**189-** It is narrated on the authority of Ibn Abbas that once the Messenger of Allah “Allah’s blessing and peace be upon him” ate (the cooked meat of) a shoulder (of a sheep), and then he cleaned his hand with a cloth which was underneath him, and then he stood up and offered the prayer (without repeating the ablution).

**190-** It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” took a slice from the (cooked meat of) a shoulder, and then he offered the prayer without repeating the ablution.

**191-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I served the Messenger of Allah “Allah’s blessing and peace be upon him” with bread and meat; and when he ate, he asked for water therewith he offered ablution and performed the Zhuhr prayer. Then, he asked for the remaining of his food, which he ate, and then stood for the prayer without repeating the ablution.

**192-** It is narrated on the authority of Jabir Ibn Abdullah that he said: What the Messenger of Allah “Allah’s blessing and peace be upon him” adopted later from amongst both matters was to leave (the necessity for) ablution on account of eating what is cooked by the fire.

**193-** It is narrated on the authority of Ubaid Ibn Thumamah Al-Muradi that he said: Abdullah Ibn Al-Harith Ibn Jaz’ came to us in Egypt, and he was one of the companions of the Messenger of Allah “Allah’s blessing and

## [ت75/م74] - باب في ترك الوضوء مما مسَّت النار

**187 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ».

**188 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي صَخْرَةَ جَامِعِ بْنِ شَدَّادٍ، عَنْ الْمُغِيرَةِ بْنِ عَبْدِ اللَّهِ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: «ضَفَّتِ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ فَأَمَرَ بِجَنْبِ فَشْوِيٍّ، وَأَخَذَ الشَّفْرَةَ فَجَعَلَ يَحْزُلُ لِي بِهَا مِنْهُ. قَالَ: فَجَاءَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ. قَالَ: فَأَلْقَى الشَّفْرَةَ وَقَالَ: «مَا لَهُ؟ تَرَبَّتْ يَدَاهُ»، وَقَامَ يُصَلِّي. زَادَ الْأَنْبَارِيُّ: وَكَانَ شَارِبِي وَفِي، فَقَصَّه لِي عَلَى سِوَاكِ، أَوْ قَالَ: «أَقْضَهُ لَكَ عَلَى سِوَاكِ».

**189 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَكَلَ رَسُولُ اللَّهِ ﷺ كَيْفَا ثُمَّ مَسَحَ يَدَهُ بِمَسْحٍ كَانَ تَحْتَهُ، ثُمَّ قَامَ فَصَلَّى».

**190 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ انْتَهَشَ مِنْ كَيْفٍ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ».

**191 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخَنْعَمِيُّ: حَدَّثَنَا حَبَّاجٌ، قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «قَرَّبْتُ لِلنَّبِيِّ ﷺ خُبْزًا وَلَحْمًا، فَأَكَلَ ثُمَّ دَعَا بِوَضُوءٍ فَتَوَضَّأَ بِهِ، ثُمَّ صَلَّى الظُّهْرَ، ثُمَّ دَعَا بِفَضْلِ طَعَامِهِ، فَأَكَلَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ».

**192 -** حَدَّثَنَا مُوسَى بْنُ سَهْلٍ أَبُو عِمْرَانَ الرَّمْلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: «كَانَ آخِرُ الْأَمْرَيْنِ مِنْ رَسُولِ اللَّهِ ﷺ تَرَكَ الْوُضُوءَ مِمَّا غَيَّرَتِ النَّارُ».

قال أبو داود: وَهَذَا اختصار من الحديث الأول.

**193 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي كَرِيمَةَ - قَالَ ابْنُ السَّرْحِ: ابْنُ أَبِي كَرِيمَةَ مِنْ خِيَارِ الْمُسْلِمِينَ - قَالَ: حَدَّثَنِي عُبَيْدُ بْنُ ثُمَامَةَ الْمُرَادِيُّ قَالَ: «قَدِمَ عَلَيْنَا مِصْرَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ جَزْءٍ، مِنْ أَصْحَابِ



peace be upon him”. I heard him addressing the people in the mosque of Egypt: I was the seventh of seven or the sixth of six with the Messenger of Allah “Allah’s blessing and peace be upon him” in the house of a man, when Bilal came upon him and called for the prayer. We came out and passed by a man whose boiling vessel was on the fire. The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Has (the meat in) your boiling vessel become ready (for eating)?” he said: “Yes, let my father and mother be sacrificed for you!” he took a piece of it, and he kept licking it until he assumed the prayer, and I was looking at him.

#### **[76] The Severe Forbiddance Of That**

194- It is narrated on the authority of Abu Hurairah: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Offering ablution on account of eating what is cooked by the fire (is binding).”

195- It is narrated on the authority of Abu Sufyan Ibn Sa‘id Ibn Al-Mughirah that he came to visit Umm Habibah, who gave him a vessel of Sawiq (and when he finished), he asked for water therewith he rinsed his mouth. She said: “O son of my sister! Should you not offer ablution? Verily, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “You should offer ablution on account of (eating) what is cooked (or touched) by the fire.””

#### **[77] Offering Ablution On Account Of Drinking Milk**

196- It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” drank milk, and then he asked for water therewith he rinsed his mouth and said: “No doubt, it has fat.”

#### **[78] The Concession Pertaining To That**

197- It is narrated on the authority of Anas Ibn Malik that once, the Messenger of Allah “Allah’s blessing and peace be upon him” drank milk, and then he offered prayer and neither did he rinse his mouth, nor did he repeat ablution.

#### **[79] Offering Ablution On Account Of The Blood**

198- It is narrated on the authority of Jabir that he said: We set out in the company of the Messenger of Allah “Allah’s blessing and peace be upon him”, i.e. in the holy battle of Dhatu-Riqa’, where a man killed the wife of one from amongst the pagans, who took an oath that he would not return until he shed blood among the companions of Muhammad. He set out in pursuit of the traces of the Messenger of Allah “Allah’s blessing and peace

رَسُولِ اللَّهِ ﷺ، فَسَمِعْتُهُ يُحَدِّثُ فِي مَسْجِدٍ مِصْرَ قَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ، أَوْ سَادِسَ سِتَّةٍ مَعَ رَسُولِ اللَّهِ ﷺ فِي دَارِ رَجُلٍ، فَمَرَّ بِلَالٍ، فَنَادَاهُ بِالصَّلَاةِ، فَخَرَجْنَا فَمَرَرْنَا بِرَجُلٍ وَبُرْمَتُهُ عَلَى النَّارِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَطَابَتْ بُرْمَتُكَ؟» قَالَ: نَعَمْ، يَا أَبِي أَنْتَ وَأُمِّي، فَتَنَاوَلَ مِنْهَا بَضْعَةً، فَلَمْ يَزَلْ يَغْلُكُهَا حَتَّى أَحْرَمَ بِالصَّلَاةِ وَأَنَا أَنْظُرُ إِلَيْهِ».

### [ت76/م75] - بَابُ التَّشْدِيدِ فِي ذَلِكَ

194 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ حَفْصٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوُضُوءُ مِمَّا أَنْضَجَتِ النَّارُ».

195 - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى - يَعْنِي ابْنَ أَبِي كَثِيرٍ - عَنْ أَبِي سَلَمَةَ، أَنَّ أَبَا سَفْيَانَ بْنَ سَعِيدٍ بَنَ الْمُغِيرَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ فَسَقَتْهُ قَدْحًا مِنْ سَوِيقٍ، فَدَعَا بِمَاءٍ فَمَضْمَضَ. قَالَتْ: يَا ابْنَ أُخْتِي، أَلَا تَوَضَّأُ؟ إِنَّ النَّبِيَّ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ»، أَوْ قَالَ: «مِمَّا مَسَّتِ النَّارُ».

قال أبو داود: فِي حَدِيثِ الزُّهْرِيِّ: يَا ابْنَ أَخِي.

### [ت77/م76] - بَابُ فِي الْوُضُوءِ مِنَ اللَّبَنِ

196 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ لَبَنًا فَدَعَا بِمَاءٍ فَتَمَضْمَضَ ثُمَّ قَالَ: «إِنَّ لَهُ دَسْمًا».

### [ت78/م77] - بَابُ الرُّخْصَةِ فِي ذَلِكَ

197 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ زَيْدِ بْنِ الْحُبَابِ، عَنْ مُطِيعِ بْنِ رَاشِدٍ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «إِنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَلَمْ يَمَضْمِضْ وَلَمْ يَتَوَضَّأْ وَصَلَّى».

قال زَيْدٌ: دَلَّنِي شُعْبَةُ عَلَى هَذَا الشَّيْخِ.

### [ت79/م78] - بَابُ الْوُضُوءِ مِنَ الدَّمِ

198 - حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي صَدَقَةُ بْنُ يَسَارٍ، عَنْ عُقَيْلِ بْنِ جَابِرٍ، عَنْ جَابِرٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ - يَعْنِي فِي غَزْوَةِ ذَاتِ الرِّقَاعِ - فَأَصَابَ رَجُلٌ امْرَأَةً رَجُلٍ مِنْ



be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" encamped at a place, and said: "Who should guard us?" One from amongst the Emigrants and another from the Ansar were chosen for this task. He said to them: "Adhere to the opening of the mountain pass." When they went to the opening of the mountain pass, the Emigrant lay on the ground (and went on sleeping), and the Ansari stood for prayer. At the same time, the pagan came, and when he saw him (the Ansari), he came to know that he was acting as sentinel for the people, thereupon he shot him with an arrow, and harmed him. He removed it, and he (the pagan kept throwing him) until he shot him with three arrows. He (the Muslim kept patient and motionless until he) offered bowing and then he fell in prostration before his companion made sense to him. When he (the pagan) became sure they saw him, he ran away. When the Emigrant saw the blood on the body of the Ansari he said to him: "Glorified be Allah! Why have you not notified me at his first shot?" he said: "I was reciting a Surah (from the Qur'an), and I disliked to interrupt it."

### [80] Offering Ablution Because Of Sleep

199- It is narrated on the authority of Abdullah Ibn Umar that one night, the Messenger of Allah "Allah's blessing and peace be upon him" was occupied, and he delayed the Isha prayer, to the extent that we lay in the mosque, then we got up, then we slept once again, then we got up, and went on sleeping (for the third time), before he came out to us and said: "There is no one (on the surface of the earth at that time) expecting for the prayer other than you."

200- It is narrated on the authority of Anas that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" happened to (sit in the mosque, in) expectation for the Isha prayer until their heads would slant down (because of slumber), and then they would offer the prayer (once the Messenger of Allah "Allah's blessing and peace be upon him" would come out to them), without repeating the ablution.

Abu Dawud says: The same is narrated on the authority of Qatadah, through another chain of transmitters.

201- It is narrated on the authority of Anas Ibn Malik that he said: Once, the prayer was established and a man stood up and said: "O Messenger of Allah! I have a need (from you to fulfill)." He spoke to him privately for a long time that the people or some of the people were seized by slumber, after which he led the prayer, and none of them repeated the ablution.

الْمُشْرِكِينَ، فَحَلَفَ أَنْ لَا أَنْتَهِيَ حَتَّى أَهْرِيقَ دَمًا فِي أَصْحَابِ مُحَمَّدٍ، فَخَرَجَ يَتَّبِعُ أَثَرَ النَّبِيِّ ﷺ، فَنَزَلَ النَّبِيُّ ﷺ مِنْزِلًا، فَقَالَ: «مَنْ رَجُلٌ يَكْلُونَا؟»، فَاثْتَدَبَ رَجُلٌ مِنَ الْمُهَاجِرِينَ وَرَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: «كُونَا بِقِمِّ الشَّعْبِ». قَالَ: فَلَمَّا خَرَجَ الرَّجُلَانِ إِلَى قِمِّ الشَّعْبِ اضْطَجَعَ الْمُهَاجِرِيُّ وَقَامَ الْأَنْصَارِيُّ يُصَلِّي، وَآتَى الرَّجُلُ، فَلَمَّا رَأَى شَخْصَهُ عَرَفَ أَنَّهُ رَبِيعَةُ لِلْقَوْمِ، فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ، فَنَزَعَهُ، حَتَّى رَمَاهُ بِثَلَاثَةِ أَسْهُمٍ ثُمَّ رَكَعَ وَسَجَدَ، ثُمَّ انْتَبَهَ صَاحِبُهُ، فَلَمَّا عَرَفَ أَنَّهُمْ قَدْ نَذَرُوا بِهِ هَرَبَ، فَلَمَّا رَأَى الْمُهَاجِرِيُّ مَا بِالْأَنْصَارِيِّ مِنَ الدَّمَاءِ قَالَ: سُبْحَانَ اللَّهِ! أَلَا أَنْبَهْتَنِي أَوَّلَ مَا رَمَى؟ قَالَ: كُنْتُ فِي سُورَةٍ أَقْرُؤُهَا فَلَمْ أُحِبَّ أَنْ أَقْطَعَهَا.

### [ت80/م79] - بَابُ الْوُضُوءِ مِنَ النَّوْمِ

**199 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ، أَخْبَرَنِي نَافِعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ شَغِلَ عَنْهَا لَيْلَةً فَأَخَّرَهَا حَتَّى رَقَدْنَا فِي الْمَسْجِدِ، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا، ثُمَّ اسْتَيْقَظْنَا ثُمَّ رَقَدْنَا، ثُمَّ خَرَجَ عَلَيْنَا فَقَالَ: «لَيْسَ أَحَدٌ يَنْتَظِرُ الصَّلَاةَ غَيْرَكُمْ».

**200 -** حَدَّثَنَا شَاذُ بْنُ قِيَاضٍ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «كَانَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَنْتَظِرُونَ الْعِشَاءَ الْآخِرَةَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ ثُمَّ يُصَلُّونَ وَلَا يَتَوَضَّؤْنَ».

قَالَ أَبُو دَاوُدَ: وَزَادَ فِيهِ شُعْبَةُ عَنْ قَتَادَةَ قَالَ: «كُنَّا نَخْفِقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ بِلَفْظٍ آخَرَ.

**201 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ بْنُ شَيْبٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ قَالَ: «أُقِيمَتِ صَلَاةُ الْعِشَاءِ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي حَاجَةً، فَقَامَ يُنَاجِيهِ حَتَّى نَعَسَ الْقَوْمُ أَوْ بَعْضُ الْقَوْمِ، ثُمَّ صَلَّى بِهِمْ وَلَمْ يَذْكُرْ وُضُوءًا».



**202-** It is narrated on the authority of Ibn Abbas that sometimes the Messenger of Allah “Allah’s blessing and peace be upon him” fell in prostration, and then slept and even snored (and the voice of his breaths was heard), and then, he got up and offered prayer, without repeating the ablution. I said to him: “No doubt, you’ve offered prayer without performing ablution, and you fell asleep (while prostrating).” He said: “Indeed, offering ablution is binding upon such as falls asleep while lying (and not while being in the posture of prostration).” That’s because if one lies, the muscles which produces such evil (as wind or sound) relax.

Abu Dawud says: The majority of religious scholars reject the narration which implies the statement “Indeed, offering ablution is binding upon such as falls asleep while lying”, for it is a well-known fact that the Messenger of Allah “Allah’s blessing and peace be upon him” was protected (to break ablution even while being asleep by Allah Almighty). In this context, A’ishah narrated that the Prophet “Allah’s blessing and peace be upon him” said about himself: “Although my eyes sleep, my heart never sleeps.”

**203-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The eye (during wakefulness) acts as a strap with which the anus is tied up: so, if one sleeps (and thus this tie becomes of no effect), he should then offer ablution (when he gets up and intends to perform prayer).”

### **[81] When One Tramples The Filthy Things**

**204-** It is narrated on the authority of Abdullah that he said: We never offered ablution on account of trampling anything (with sandals no matter filthy it might be), nor did we tuck up both our hair and garments (during the prayer).

### **[82] When One Breaks Ablution During The Prayer**

**205-** It is narrated on the authority of Ali Ibn Talq that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you makes wind (or sound) during the prayer, let him turn away, offer ablution, and perform prayer once again.”

### **[83] What About The Pre-Seminal Fluid**

**206-** It is narrated on the authority of Ali that he said: I used to get pre-seminal fluid so much, and I used to take bath so many times until my back was filled with sores. I made a mention of that, or a mention of that was made to the Messenger of Allah “Allah’s blessing and peace be upon him”

**202 -** حَدَّثَنَا يَحْيَى بْنُ مُعِينٍ، وَهَنَادُ بْنُ السَّرِيِّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، وَهَذَا لَفْظُ حَدِيثِ يَحْيَى، عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْجُدُ وَيَنَامُ وَيَنْفُخُ ثُمَّ يَقُومُ فَيُصَلِّي وَلَا يَتَوَضَّأُ، فَقُلْتُ لَهُ: صَلَّيْتُ وَلَمْ تَتَوَضَّأْ وَقَدْ نِمْتَ! فَقَالَ: «إِنَّمَا الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا». زَادَ عُثْمَانُ وَهَنَادُ: «فَإِنَّهُ إِذَا اضْطَجَعَ اسْتَرَحَّتْ مَفَاصِلُهُ».

قال أبو داود: قَوْلُهُ: «الْوُضُوءُ عَلَى مَنْ نَامَ مُضْطَجِعًا» هُوَ حَدِيثٌ مُنْكَرٌ لَمْ يَرَوْهُ إِلَّا يَزِيدُ أَبُو خَالِدٍ الدَّالَانِيُّ عَنْ قَتَادَةَ، وَرَوَى أَوَّلَهُ جَمَاعَةٌ عَنْ ابْنِ عَبَّاسٍ، وَلَمْ يَذْكُرُوا شَيْئًا مِنْ هَذَا، وَقَالَ: كَانَ النَّبِيُّ ﷺ مُحْفُوظًا، وَقَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: «تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي».

وقال شعبه: إِنَّمَا سَمِعَ قَتَادَةَ، مِنْ أَبِي الْعَالِيَةِ أَرْبَعَةَ أَحَادِيثَ: حَدِيثُ يُونُسَ بْنِ مَتَّى، وَحَدِيثُ ابْنِ عُمرَ فِي الصَّلَاةِ، وَحَدِيثُ: «الْقُضَاءُ ثَلَاثَةٌ»، وَحَدِيثُ ابْنِ عَبَّاسٍ: «حَدَّثَنِي رَجُلٌ مَرَضِيٌّ مِنْهُمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ».

قال أبو داود: وَذَكَرْتُ حَدِيثَ يَزِيدِ الدَّالَانِيِّ لِأَحْمَدَ بْنِ حَنْبَلٍ، فَانْتَهَرَنِي اسْتِعْظَامًا لَهُ وَقَالَ: مَا لِيَزِيدِ الدَّالَانِيُّ يَدْخُلُ عَلَى أَصْحَابِ قَتَادَةَ؟ وَلَمْ يَغْبَأْ بِالْحَدِيثِ.

**203 -** حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ الْحِمَصِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا بَقِيَّةٌ، عَنْ الْوُضِيِّ بْنِ عَطَاءٍ، عَنْ مُحْفُوظِ بْنِ عُلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِذٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَكَاءُ السَّهْلِ الْعَيْنَانِ، فَمَنْ نَامَ فَلْيَتَوَضَّأْ».

### [ت81/م80] - بَابُ فِي الرَّجُلِ يَطَأُ الْأَذَى بِرِجْلِهِ

**204 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، وَإِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ، عَنْ أَبِي مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنِي شَرِيكٌ وَجَرِيرٌ وَابْنُ إِدْرِيسَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «كُنَّا لَا نَتَوَضَّأُ مِنْ مَوْطِيءٍ، وَلَا نَكُفُّ شَعْرًا وَلَا ثَوْبًا».

قال أبو داود: قَالَ إِبْرَاهِيمُ بْنُ أَبِي مُعَاوِيَةَ فِيهِ: عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، أَوْ حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ، وَقَالَ هَنَادُ: عَنْ شَقِيقٍ أَوْ حَدَّثَهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ.

### [ت82/م81] - بَابُ فِيمَنْ يُحْدِثُ فِي الصَّلَاةِ

**205 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيُنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيُعِدِ الصَّلَاةَ».

### [ت83/م82] - بَابُ فِي الْمَذْيِ

**206 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ الْحَذَّاءُ، عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَجُلًا مَذَّاءً، فَجَعَلْتُ



who said: "Do not do so (i.e. do not take bath because of having pre-seminal fluid): it is sufficient for you to wash your penis and then offer ablution like that of the prayer. But if the water (i.e. semen) is ejaculated, then, you should take bath."

207- It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that Ali required him to ask the Messenger of Allah "Allah's blessing and peace be upon him" about (the judgement of) a man who would approach his wife and (fondle her but have no sexual relation with her and thus) have no ejaculation: "What should he do? Indeed, his (the Prophet's) daughter (Fatimah) is my wife, and I feel shy of asking him such a question." I asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said: "When anyone of you finds that (secretion discharged before semen), let him then sprinkle water over his private parts, i.e. wash his penis and then offer ablution."

208- It is narrated on the authority of Urwah that Ali Ibn Abu Talib besought Al-Miqdad to ask the Messenger of Allah "Allah's blessing and peace be upon him" about that, and when he asked him the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let him wash his penis and both testicles."

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah, from his father from Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

209- It is narrated on the authority of Ali Ibn Abu Talib that he said: I said to Al-Miqdad...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of both Ali Ibn Abu Talib and Al-Miqdad, through a different chain of transmission, with a slight change of wording.

210- It is narrated on the authority of Sahl Ibn Hunaif: I used to get troubled from the pre-seminal fluid, because of which I would take bath so many times. I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Offering ablution is sufficient for you (to get rid) of that." I said: "O Messenger of Allah! How could I do with that (secretion) which my garment receives?" he said: "It is sufficient for you to take a handful of water, and sprinkle it over (the very spot) of your garment you think it receives (such a secretion)."

211- It is narrated on the authority of Abdullah Ibn Sahl Al-Ansari that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about such as makes bathing obligatory, and the judgement



أَغْتَسِلُ حَتَّى تَشْفَقَ ظَهْرِي، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، أَوْ ذَكَرَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَفْعَلْ، إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ وَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ».

**207 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَمَرَهُ أَنْ يَسْأَلَ لَهُ رَسُولَ اللَّهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ، مَاذَا عَلَيْهِ؟ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ. قَالَ الْمُقَدَّادُ: فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَنْضَحْ فَرْجَهُ وَلْيَتَوَضَّأْ وَضُوءَهُ لِلصَّلَاةِ».

**208 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ لِلْمُقَدَّادِ. وَذَكَرَ نَحْوَ هَذَا. فَسَأَلَهُ الْمُقَدَّادُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيَغْسِلْ ذَكَرَهُ وَأُنْثْيَاهُ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ الثَّوْرِيُّ وَجَمَاعَةٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الْمُقَدَّادِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ ابْنُ إِسْحَاقَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الْمُقَدَّادِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: وَالْأُنْثَيْنِ.

**209 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا أَبِي، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَدِيثٍ حَدَّثَهُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قُلْتُ لِلْمُقَدَّادِ... فَذَكَرَ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ الْمُفَضَّلُ بْنُ فَضَالَةَ وَجَمَاعَةٌ، وَالثَّوْرِيُّ، وَابْنُ عُيَيْنَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ. وَرَوَاهُ ابْنُ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمُقَدَّادِ، عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ «أُنْثْيَاهُ».

**210 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدٍ بْنُ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنْتُ أَلْقَى مِنَ الْمَذْيِ شِدَّةً، وَكُنْتُ أَكْثَرُ مِنْهُ الْاِغْتِسَالَ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ؟ فَقَالَ: «إِنَّمَا يُجْزِئُكَ مِنْ ذَلِكَ الْوُضُوءُ». قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَا يُصِيبُ ثَوْبِي مِنْهُ؟ قَالَ: «يَكْفِيكَ أَنْ تَأْخُذَ كَفًّا مِنْ مَاءٍ فَتَنْضَحَ بِهَا مِنْ ثَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَهُ».

**211 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا مُعَاوِيَةُ

pertaining to the secretion (coming from the penis) other than the water (of semen), thereupon he said: "That's the pre-seminal fluid, and every male organ has such secretion as the pre-seminal fluid: (it is sufficient for) you to wash your penis and both testicles to get rid of that, and then offer ablution like that of the prayer."

**212-** It is narrated on the authority of Haram Ibn Hakim that his paternal uncle asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is lawful for me from my wife during her menses?" he said: "You could enjoy of (every part of her body provided that it should be) over the lower garment." He made a mention of sharing food with the menstruating woman...and the rest is the same.

**213-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "What is lawful for me from my wife during her menses?" he said: "You could enjoy of (every part of her body provided that it should be) over the lower garment, even though to abstain from that is much better."

#### **[84] Approaching One's Wife Without Ejaculating**

**214-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the people (not to take bath on account of the contact of both male and female organs without ejaculation)during the early days of Islam because of their lack of clothes; and after that he cancelled out that concession, and issued the command that taking bath is binding.

Abu Dawud says: He refers to the statement: "Verily, the water (of bathing) is (obligatory for removing only the traces of) the water (of semen)"; and thus it is unnecessary to Take bath (as long as there is no ejaculation of semen).

**215-** It is narrated on the authority of Ubai Ibn Ka'b that the religious verdict that "Verily, the water (of bathing) is (obligatory for removing only the traces of) the water (of semen)"; and thus there is no necessity for Taking bath (as long as there is no ejaculation of semen) was a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" during the early days of Islam, and afterwards, it was cancelled, and taking bath became binding.

**216-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one sits between her four parts (leading to the vagina), and both the male and female organs contact each other, taking bath becomes binding."



- يَعْنِي ابْنُ صَالِحٍ -، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ جِزَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ سَعْدِ الْأَنْصَارِيِّ قَالَ: «سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يُوجِبُ الْغُسْلَ، وَعَنِ الْمَاءِ يَكُونُ بَعْدَ الْمَاءِ؟ فَقَالَ: «ذَلِكَ الْمَذْيُ، وَكُلُّ فَحْلٍ يُمْدِي، فَتَغْسِلُ مِنْ ذَلِكَ فَرْجَكَ وَأُنْثَيْكَ، وَتَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ».

**212 -** حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ قَالَ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ مُحَمَّدٍ - قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْحَارِثِ، عَنْ جِزَامِ بْنِ حَكِيمٍ، عَنْ عَمِّهِ: أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ: مَا يَحِلُّ لِي مِنْ أَمْرَاتِي وَهِيَ حَائِضٌ؟ قَالَ: «لَكَ مَا فَوْقَ الْإِزَارِ» وَذَكَرَ مُوَاطَّةَ الْحَائِضِ أَيْضًا، وَسَاقَ الْحَدِيثَ.

**213 -** حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْيَزَنِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ سَعْدِ الْأَعْطَشِ - وَهُوَ ابْنُ عَبْدِ اللَّهِ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِذٍ الْأَزْدِيِّ، قَالَ هِشَامُ: هُوَ ابْنُ قُرَيْطٍ أَمِيرُ حِمَصَ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَمَّا يَحِلُّ لِلرَّجُلِ مِنْ أَمْرَاتِهِ وَهِيَ حَائِضٌ؟ فَقَالَ: «مَا فَوْقَ الْإِزَارِ، وَالتَّعَقُّفُ عَنْ ذَلِكَ أَفْضَلُ». قَالَ أَبُو دَاوُدَ: لَيْسَ هُوَ - يَعْنِي الْحَدِيثَ - بِقَوِيٍّ.

### [ت84/م83] - بَابُ فِي الْإِكْسَالِ

**214 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي بَعْضُ مَنْ أَرْضَى أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ أَبِي بَنَ كَعْبٍ أَخْبَرَهُ «أَنَّ رَسُولَ اللَّهِ ﷺ إِنَّمَا جَعَلَ ذَلِكَ رُخْصَةً لِلنَّاسِ فِي أَوَّلِ الْإِسْلَامِ لِقَلَّةِ الثِّيَابِ، ثُمَّ أَمَرَ بِالْغُسْلِ وَنَهَى عَنْ ذَلِكَ». قَالَ أَبُو دَاوُدَ: يَعْنِي: «الْمَاءُ مِنَ الْمَاءِ».

**215 -** حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْبَزَّازُ الرَّازِيُّ: حَدَّثَنَا مُبَشَّرُ الْحَلَبِيِّ، عَنْ مُحَمَّدِ أَبِي عَسَّانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي بَنُ كَعْبٍ «أَنَّ الْفُتْيَا الَّتِي كَانُوا يُفْتُونَ أَنَّ الْمَاءَ مِنَ الْمَاءِ: كَانَتْ رُخْصَةً رَخَّصَهَا رَسُولُ اللَّهِ ﷺ فِي بَدْءِ الْإِسْلَامِ، ثُمَّ أَمَرَ بِالْإِعْتِسَالِ بَعْدُ».

**216 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ الْفَرَاهِيدِيُّ: حَدَّثَنَا هِشَامُ وَشُعْبَةُ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعْبَيْهَا الْأُرْبَعِ، وَأَلْزَقَ الْخِتَانِ بِالْخِتَانِ فَقَدْ وَجَبَ الْغُسْلُ».

217- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The water (of bathing) is (obligatory only) for (removing the traces of) the water (of semen)."

### **[85] When One In The State Of Ceremonial Impurity Returns To Having Sexual Relation Once Again**

218- It is narrated on the authority of Anas that one day, the Messenger of Allah "Allah's blessing and peace be upon him" had sexual relations with all of his wives with a single bathing (he took when he finished from them all).

Abu Dawud says: The same is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

### **[86] What About Such As Offers Ablution If He Intends To Have Sexual Relation Once Again (Before Bathing)**

219- It is narrated on the authority of Abu Rafi' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" went round all of his wives on a night, and took a bath in the house of each of them (after having sexual relation with her). I said to him: "O Messenger of Allah! Would you not reduce it to only one bath?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (taking bath after every time of having sexual relation) is more pleasant, much better and purer."

220- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has sexual relation with his wife, and it seems to him to do the same once again (before bathing), let him offer ablution between both times."

### **[87] One Could Sleep While Being In The State Of Ceremonial Impurity**

221- It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab mentioned to the Messenger of Allah "Allah's blessing and peace be upon him" that he might become in the state of ceremonial impurity at night (is it permissible for him to sleep without bathing?) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Wash your penis, then offer ablution, and go to bed."

**217 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ»، وَكَانَ أَبُو سَلَمَةَ يَفْعَلُ ذَلِكَ.

### [84م/85] - بَابُ فِي الْجَنْبِ يَعُودُ

**218 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ».

قال أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ هِشَامُ بْنُ زَيْدٍ، عَنْ أَنَسٍ، وَمَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَصَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، كُلُّهُمْ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ.

### [85م/86] - بَابُ فِي الْوُضُوءِ لِمَنْ أَرَادَ أَنْ يَعُودَ

**219 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلَمَى، عَنْ أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ طَافَ ذَاتَ يَوْمٍ عَلَى نِسَائِهِ يَغْتَسِلُ عِنْدَ هَذِهِ وَعِنْدَ هَذِهِ. قَالَ: فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، أَلَا تَجْعَلُهُ غُسْلًا وَاحِدًا؟ قَالَ: «هَذَا أَزْكَى وَأَطْيَبُ وَأَظْهَرُ».

قال أَبُو دَاوُدَ: وَحَدِيثُ أَنَسٍ أَصَحُّ مِنْ هَذَا.

**220 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ أَهْلُهُ ثُمَّ بَدَأَ لَهُ أَنْ يُعَاوَدَ فَلْيَتَوَضَّأْ بَيْنَهُمَا وَضُوءًا».

### [86م/87] - بَابُ فِي الْجَنْبِ يَنَامُ

**221 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّهُ قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».



### **[88] One Could Eat While Being In The State Of Ceremonial Impurity**

**222-** It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep while being in the state of ceremonial impurity, he would offer ablution like that of the prayer.

**223-** The same is narrated on the authority of Az-Zuhri, with the following addition: "And whenever he intended to eat while being in the state of ceremonial impurity, he would wash both his hands (before eating)."

Abu Dawud says: A Hadith like that is narrated on the authority of Az-Zuhri from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmission, with a slight change of wording.

### **[89] The Opinion That Such As In The State Of Ceremonial Impurity Should Offer Ablution (Before Doing Anything)**

**224-** It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to eat or go to bed, i.e. while he was in the state of ceremonial impurity, he would offer ablution.

**225-** It is narrated on the authority of Ammar Ibn Yasir that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to such as in the state of ceremonial impurity to eat, drink or go to bed (without bathing) on the condition that he should offer ablution.

Abu Dawud says: Ali Ibn Abu Talib, Ibn Umar and Abdullah Ibn Amr are of the opinion that if such as in the state of ceremonial impurity intends to eat (drink or sleep), he should offer ablution.

### **[90] Such As In The State Of Ritual Impurity Could Delay His Bath**

**226-** It is narrated on the authority of Ghatif Ibn Al-Harith that he said: I asked A'ishah: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to take bath because of ceremonial impurity at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first portion, and sometimes at the last portion of the night." I said: "Allah is Greater! Praise be to Allah Who has made it easy (upon the people)!" I said: "Tell me: did the Messenger of Allah "Allah's blessing and peace be upon him" use to perform the Witr prayer at the first portion or at the last portion of the night?" she said: "Sometimes he did at the first

## [ت87/88] - باب الجُنْبُ يَأْكُلُ

**222 -** حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنْبٌ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ».

**223 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ، زَادَ: «وَإِذَا أَرَادَ أَنْ يَأْكُلَ وَهُوَ جُنْبٌ غَسَلَ يَدَيْهِ».

قال أبو داود: وَرَوَاهُ ابْنُ وَهْبٍ، عَنْ يُونُسَ، فَجَعَلَ قِصَّةَ الْأَكْلِ قَوْلَ عَائِشَةَ مَقْصُورًا. وَرَوَاهُ صَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، كَمَا قَالَ ابْنُ الْمُبَارَكِ، إِلَّا أَنَّهُ قَالَ: عَنْ عُرْوَةَ أَوْ أَبِي سَلَمَةَ. وَرَوَاهُ الْأَوْزَاعِيُّ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنِ النَّبِيِّ ﷺ كَمَا قَالَ ابْنُ الْمُبَارَكِ.

## [ت88/89] - باب مَنْ قَالَ: يَتَوَضَّأُ الْجُنْبُ

**224 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ تَوَضَّأَ»، تَعْنِي وَهُوَ جُنْبٌ.

**225 -** حَدَّثَنَا مُوسَى - يَعْنِي ابْنَ إِسْمَاعِيلَ - حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ -: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ «أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلْجُنْبِ إِذَا أَكَلَ أَوْ شَرِبَ أَوْ نَامَ أَنْ يَتَوَضَّأَ».

قال أبو داود: بَيْنَ يَحْيَى بْنِ يَعْمَرَ وَعَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ رَجُلٌ. وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عُمَرَ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو: «الْجُنْبُ إِذَا أَرَادَ أَنْ يَأْكُلَ تَوَضَّأَ».

## [ت89/90] - باب فِي الْجُنْبِ يُوَخِّرُ الْغُسْلَ

**226 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمَرٌ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا بُرْدُ بْنُ سِنَانٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ غُصَيْفِ بْنِ الْحَارِثِ قَالَ: «قُلْتُ لِعَائِشَةَ: أَرَأَيْتِ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ فِي أَوَّلِ

portion, and sometimes at the last portion of the night.” I said: “Allah is Greater! Praise be to Allah Who has made it easy (upon the people!)” I further said: “Tell me: did the Messenger of Allah “Allah’s blessing and peace be upon him” use to recite the Qur’an aloud or in a low tone?” she said: “Sometimes he did so aloud, and sometimes in a low tone.” I said: “Allah is Greater! Praise be to Allah Who has made it easy (upon the people!)”

**227-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The angels never enter a house in which there is a picture, a dog, or one in the state of ceremonial impurity.”

**228-** It is narrated on the authority of A’ishah that she said: Sometimes, the Messenger of Allah “Allah’s blessing and peace be upon him” went to bed while being in the state of ceremonial impurity, without touching water.

Abu Dawud says: This narration is false.

#### **[91] Could One In The State Of Ceremonial Impurity Read Qur’an?**

**229-** It is narrated on the authority of Abdullah Ibn Salamah that he said: I visited Ali in the company of two men, one belonging to our tribe, and the other to Banu Asad as I think, thereupon Ali sent them to do a job for him and said to them: “No doubt, you are hardy strong persons! Go and defend your religion!” then, he went to the offices of nature (and answered the call of nature), and when he came out he asked for water, from which he took a handful therewith he passed his wet hands over his body, and started reciting the Qur’an. When they received that behaviour disapprovingly he said: (Sometimes) The Messenger of Allah “Allah’s blessing and peace be upon him” went to the open space to answer the call of nature, and then set out and ate with us bread and meat, and recited the Qur’an (before he offered ablution); and nothing barring the state of ceremonial impurity detained him (or he said withheld him) from (reciting) the Holy Qur’an.

#### **[92] Could Such As In The State Of Ceremonial Impurity Shake Hands With Others**

**230-** It is narrated on the authority of Hudhaifah that once the Messenger of Allah “Allah’s blessing and peace be upon him” met him, and stretched his hand towards him (to shake hands with him), thereupon he said: “I’m in a state of ceremonial impurity.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A Muslim (even though he is in the state of ceremonial impurity) never becomes filthy.”



اللَّيْلِ أَوْ فِي آخِرِهِ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ فِي أَوَّلِ اللَّيْلِ، وَرُبَّمَا اغْتَسَلَ فِي آخِرِهِ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. قُلْتُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ أَوَّلَ اللَّيْلِ أَمْ فِي آخِرِهِ؟ قَالَتْ: رُبَّمَا أُوتِرَ فِي أَوَّلِ اللَّيْلِ، وَرُبَّمَا أُوتِرَ فِي آخِرِهِ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً. قُلْتُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ كَانَ يَجْهَرُ بِالْقُرْآنِ أَوْ يُخَفِّتُ بِهِ؟ قَالَتْ: رُبَّمَا جَهَرَ بِهِ وَرُبَّمَا خَفَّتْ. قُلْتُ: اللَّهُ أَكْبَرُ!! الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

**227 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

**228 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنَامُ وَهُوَ جُنُبٌ مِنْ غَيْرِ أَنْ يَمْسَ مَاءً».

قال أبو داود: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْوَاسِطِيُّ قَالَ: سَمِعْتُ يَزِيدَ بْنَ هَارُونَ يَقُولُ: هَذَا الْحَدِيثُ وَهُمْ؛ يَعْنِي حَدِيثَ أَبِي إِسْحَاقَ.

### [ت91/م90] - بَابُ فِي الْجُنُبِ يَقْرَأُ الْقُرْآنَ

**229 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ ابْنِ سَلَمَةَ قَالَ: «دَخَلْتُ عَلَى عَلِيٍّ أَنَا وَرَجُلَانِ، رَجُلٌ مِنَّا وَرَجُلٌ مِنْ بَنِي أَسَدٍ أَحْسَبُ؛ فَبَعَثَهُمَا عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ وَجْهًا وَقَالَ: إِنَّكُمَا عَلِيجَانِ فَعَالِجَا عَنْ دِينِكُمَا، ثُمَّ قَامَ فَدَخَلَ الْمَخْرَجَ ثُمَّ خَرَجَ فَدَعَا بِمَاءٍ، فَأَخَذَ مِنْهُ حَفْنَةً فَتَمَسَّحَ بِهَا، ثُمَّ جَعَلَ يَقْرَأُ الْقُرْآنَ، فَأَنْكَرُوا ذَلِكَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنَ الْخَلَاءِ فَيُقْرِئُنَا الْقُرْآنَ، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَمْ يَكُنْ يَحْجُبُهُ - أَوْ قَالَ: يَحْجُزُهُ - عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةُ».

### [ت92/م91] - بَابُ فِي الْجُنُبِ يُصَافِحُ

**230 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فَأَهْوَى إِلَيْهِ، فَقَالَ: إِنِّي جُنُبٌ، فَقَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

**231-** It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” met me in one of the streets of Medina, and I was in the state of ceremonial impurity. I slipped away (in order to take bath). When I returned the Messenger of Allah “Allah’s blessing and peace be upon him” asked me: “Where have you been O Abu Hurairah?” I said: “O Messenger of Allah! You met me while I was in a state of ceremonial impurity; and I disliked to sit with you before I took bath.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Glory to Allah! No doubt, a Muslim never becomes filthy (even if he is in a state of ceremonial impurity).”

### **[93] Could One In A State Of Ritual Impurity Enter The Mosque?**

**232-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” came and the gates of the houses of (some of) his companions were facing the mosque, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Turn the gates of those houses away from the mosque!” then, the Messenger of Allah “Allah’s blessing and peace be upon him” entered (his dwelling place); and the people did nothing, in the hope that something might be revealed to give them concession pertaining to that. Some time later, he came out and said: “Turn the gates of those houses away from the mosque, since I never make the mosque lawful for a menstruating woman, or for such as in the state of ceremonial impurity.”

### **[94] When Such As In The State Of Ceremonial Impurity Leads The Prayer Forgetfully**

**233-** It is narrated on the authority of Abu Bakrah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” came to lead the Fajr prayer (forgetting that he was in a state of ceremonial impurity, and then he remembered), thereupon he beckoned to the people to remain in their places. (He then went and took bath and offered ablution and) returned with water dripping from his head, and led the prayer.

**234-** The same is narrated on the authority of Hammad Ibn Salamah, with the same chain of transmission, except that he told here in the first portion that he (the Prophet) said the Takbir (of assuming the prayer), and in the end he told that after the Messenger of Allah “Allah’s blessing and peace be upon him” had finished from the prayer he said: “I’m but a human being, and I was in a state of ceremonial impurity (which I forgot when I came to lead the prayer).”

**231 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى وَبَشْرٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيَنِي رَسُولُ اللَّهِ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَأَنَا جُنُبٌ، فَأَخْتَنَسْتُ، فَذَهَبْتُ فَأَغْتَسَلْتُ، ثُمَّ جِئْتُ فَقَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: قُلْتُ: إِنِّي كُنْتُ جُنُبًا فَكَرِهْتُ أَنْ أَجَالِسَكَ عَلَى غَيْرِ طَهَّارَةٍ. قَالَ: «سُبْحَانَ اللَّهِ! إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

وَقَالَ: وَفِي حَدِيثٍ بِشْرٍ: حَدَّثَنَا حُمَيْدٌ: حَدَّثَنِي بَكْرٌ.

### [ت93/م92] - بَابُ فِي الْجُنُبِ يَدْخُلُ الْمَسْجِدَ

**232 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَقْلَتُ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي جَسْرَةُ بِنْتُ دَجَاجَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: جَاءَ رَسُولُ اللَّهِ ﷺ وَوُجُوهُ بُيُوتِ أَصْحَابِهِ شَارِعَةً فِي الْمَسْجِدِ، فَقَالَ: «وَجَّهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ»، ثُمَّ دَخَلَ النَّبِيُّ ﷺ وَلَمْ يَصْنَعْ الْقَوْمُ شَيْئًا رَجَاءً أَنْ يَنْزَلَ فِيهِمْ رُخْصَةً، فَخَرَجَ إِلَيْهِمْ بَعْدُ فَقَالَ: «وَجَّهُوا الْبُيُوتَ عَنِ الْمَسْجِدِ، فَإِنِّي لَا أُحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ».

قَالَ أَبُو دَاوُدَ: هُوَ فَلَيْتُ الْعَامِرِيُّ.

### [ت94/م93] - بَابُ فِي الْجُنُبِ يُصَلِّي بِالْقَوْمِ وَهُوَ نَاسٍ

**233 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ زِيَادِ الْأَعْلَمِ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ فِي صَلَاةِ الْفَجْرِ فَأَوْمَأَ بِيَدِهِ أَنْ مَكَانَكُمْ، ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ فَصَلَّى بِهِمْ».

**234 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ بِإِسْنَادِهِ وَمَعْنَاهُ، وَقَالَ فِي أَوَّلِهِ: «فَكَبَّرَ»، وَقَالَ فِي آخِرِهِ: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا أَنَا بَشَرٌ وَإِنِّي كُنْتُ جُنُبًا».



Abu Dawud says: The same is narrated on the authority of Abu Hurairah in which he told: When he (the Prophet) stood in his praying place (to lead the prayer), we expected him to utter the Takbir (of assuming the prayer), thereupon he turned away and said to us: "Be in your places!"

Abu Dawud says: The same is narrated on the authority of Muhammad from the Messenger of Allah "Allah's blessing and peace be upon him" that he magnified Allah (and assumed the prayer), and then he beckoned with his hands to the people to sit; and then he went and took bath.

Abu Dawud says: The same is narrated on the authority of Ata Ibn Yasar and Ar-Rabie Ibn Muhammad from the Messenger of Allah "Allah's blessing and peace be upon him", in which he mentioned that he uttered the Takbir of assuming the prayer.

**235-** It is narrated on the authority of Abu Hurairah that he said: Once, the prayer was established and the people aligned in their rows, and then the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, and stood in his praying place (to lead the prayer). Then, he remembered that he had not taken bath (because of the ceremonial impurity), thereupon he said to the people: "Be in your places!" he returned to his house, and then came back to us with his head dripping water, after he had taken bath, while we were still in rows. According to the narration of Ayyash, we kept standing in expectation for him until he came out to us after he had taken bath.

### **[95] When One Has A Wet Dream, But Detects No Discharge**

**236-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about such as gets up and detects discharge, and he feels he has not experienced a wet dream, thereupon he said: "Bathing becomes binding upon him"; and he was asked about such as feels he has experienced a wet dream, but he detects no discharge, thereupon he said: "No bathing is binding upon him." Umm Sulaim said: "Then, if a woman detects that: does bathing become binding upon her?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, for indeed, women belong to the same genus to which men belong."

### **[96] A Woman Detects (In Her Dream) What A Man Detects**

**237-** It is narrated on the authority of A'ishah that she said: Umm Sulaim, the mother of Anas Ibn Malik came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath if she

قال أَبُو دَاوُدَ: رَوَاهُ الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «فَلَمَّا قَامَ فِي مُصَلَّاهُ وَانْتَظَرْنَاهُ أَنْ يُكَبِّرَ انْصَرَفَ ثُمَّ قَالَ: «كَمَا أَنْتُمْ».

قال أَبُو دَاوُدَ: وَرَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ وَهَشَامٌ، عَنْ مُحَمَّدٍ مَرْسَلًا، عَنِ النَّبِيِّ ﷺ قَالَ: «فَكَبَّرَ ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى الْقَوْمِ أَنْ اجْلِسُوا، فَذَهَبَ فَأَغْتَسَلَ». وَكَذَلِكَ رَوَاهُ مَالِكٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَبَّرَ فِي صَلَاةٍ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَبَانُ عَنْ يَحْيَى، عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَبَّرَ.

**235 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ. (ح): وَحَدَّثَنَا عَيَّاشُ بْنُ الْأَزْرَقِ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ. (ح): وَحَدَّثَنَا مُخَلَّدُ بْنُ خَالِدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ إِمَامُ مَسْجِدِ صَنْعَاءَ: حَدَّثَنَا رَبَاحٌ، عَنْ مَعْمَرٍ. (ح): وَحَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، كُلُّهُمُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «أُقِيمَتِ الصَّلَاةُ وَصَفَّ النَّاسُ صُفُوفَهُمْ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، حَتَّى إِذَا قَامَ فِي مَقَامِهِ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ، فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ»، ثُمَّ رَجَعَ إِلَى بَيْتِهِ، فَخَرَجَ عَلَيْنَا يَنْظِفُ رَأْسَهُ وَقَدْ اغْتَسَلَ وَنَحْنُ صُفُوفٌ». وَهَذَا لَفْظُ ابْنِ حَرْبٍ، وَقَالَ عَيَّاشُ فِي حَدِيثِهِ: «فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ عَلَيْنَا وَقَدْ اغْتَسَلَ».

### [ت95/م94] - بَابُ فِي الرَّجُلِ يَجِدُ الْبَلَّةَ فِي مَنْامِهِ

**236 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ الْحَيَّاطُ: حَدَّثَنَا عَبْدُ اللَّهِ الْعُمَرِيُّ، عَنْ عَبْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرَّجُلِ يَجِدُ الْبَلَّلَ وَلَا يَذْكُرُ احْتِلَامًا؟ قَالَ: «يَغْتَسِلُ»، وَعَنِ الرَّجُلِ يَرَى أَنَّ قَدْ احْتَلَمَ وَلَا يَجِدُ الْبَلَّلَ؟ قَالَ: «لَا غُسْلَ عَلَيْهِ». فَقَالَتْ أُمُّ سُلَيْمٍ: الْمَرْأَةُ تَرَى ذَلِكَ، أَعْلَيْهَا غُسْلٌ؟ قَالَ: «نَعَمْ، إِنَّمَا النِّسَاءُ شَفَائِقُ الرِّجَالِ».

### [ت96/م95] - بَابُ فِي الْمَرْأَةِ تَرَى مَا يَرَى الرَّجُلُ

**237 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: قَالَ عُرْوَةُ: عَنْ عَائِشَةَ أَنَّ أُمَّ سُلَيْمٍ الْأَنْصَارِيَّةَ - وَهِيَ أُمُّ أَنَسِ بْنِ مَالِكٍ - قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَسْتَحْيِي مِنَ الْحَقِّ! أَرَأَيْتَ الْمَرْأَةَ إِذَا رَأَتْ

detects in her dream such (a discharge) as a man detects?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, she should take bath if she notices a discharge." A'ishah said : I came towards her and said: "Woe to you! Does a woman detect that?" The Messenger of Allah "Allah's blessing and peace be upon him" came towards me and said: "Let your right hand be in dust (you will not achieve goodness) O A'ishah! why then does the child resemble his mother?"

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Urwah from Zainab, daughter of Abu Salamah, from Umm Salamah that Umm Sulaim came to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

### **[97] The Quantity Of Water Therewith It Is Sufficient For One To Take Bath**

**238-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath because of ceremonial impurity from a utensil having (as much water) as a single Faraq (i.e. 16 pounds).

Abu Dawud says: The same is narrated on the authority of A'ishah in which she said: I and the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath from one utensil having (as much water) as a single Faraq (i.e. 16 pounds).

### **[98] The Way Of Taking Bath (To Get Clean) From The State of Ceremonial Impurity**

**239-** It is narrated on the authority of Jubair Ibn Mut'im that he said: They (the companions) fell into argument about (how to) take bath (to get clean) from the state of ceremonial impurity, in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "As for me, I pour three handfuls of water over my head (one on the right side, one on the left side, and one on the middle)."

**240-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from the ceremonial impurity, he would ask for something like a vessel in which the she-camel might be milked, from which he would take water with both his hands, and pour first over the right side of his head, then over the left side, and then he would take a handful (of water) and pour over the whole of his head.



فِي النَّوْمِ مَا يَرَى الرَّجُلُ، أَتَغْتَسِلُ أَمْ لَا؟ قَالَتْ عَائِشَةُ: قَالَ النَّبِيُّ ﷺ: «نَعَمْ، فَلَتَغْتَسِلَ إِذَا وَجَدْتَ الْمَاءَ».

قَالَتْ عَائِشَةُ: فَأَقْبَلْتُ عَلَيْهَا فَقُلْتُ: أَفَّ لَكَ، وَهَلْ تَرَى ذَلِكَ الْمَرْأَةُ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَرَبَّتْ يَمِينُكَ يَا عَائِشَةُ، وَمِنْ أَيْنَ يَكُونُ الشَّبَهُ؟».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَى الزُّبَيْدِيُّ وَعَقِيلٌ وَيُونُسُ وَابْنُ أَخِي الزُّهْرِيِّ، عَنِ الزُّهْرِيِّ، وَإِبْرَاهِيمَ بْنِ أَبِي الْوَزِيرِ، عَنِ مَالِكٍ، عَنِ الزُّهْرِيِّ. وَوَافَقَ الزُّهْرِيُّ مُسَافِعَ الْحَجَبِيِّ قَالَ: عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَأَمَّا هِشَامُ بْنُ عُرْوَةَ فَقَالَ: عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ سُلَيْمٍ جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ.

### [ت97/م96] - بَابٌ فِي مِقْدَارِ الْمَاءِ الَّذِي يُجْزَى بِهِ الْغُسْلُ

238 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنِ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْتَسِلُ مِنْ إِنَاءٍ وَاحِدٍ - هُوَ الْفَرْقُ - مِنَ الْجَنَابَةِ».

قَالَ أَبُو دَاوُدَ: وَرَوَى ابْنُ عُيَيْنَةَ نَحْوَ حَدِيثِ مَالِكٍ.

قَالَ أَبُو دَاوُدَ: قَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ: قَالَتْ: «كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللَّهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ فِيهِ قَدْرُ الْفَرْقِ».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: الْفَرْقُ: سِتَّةَ عَشَرَ رَطْلًا، وَسَمِعْتُهُ يَقُولُ: صَاعُ ابْنِ أَبِي ذَنْبٍ خَمْسَةُ أَرْطَالٍ وَثُلُثٌ. قَالَ: فَمَنْ قَالَ ثَمَانِيَةَ أَرْطَالٍ؟ قَالَ: لَيْسَ ذَلِكَ بِمَحْفُوظٍ. قَالَ: وَسَمِعْتُ أَحْمَدَ يَقُولُ: مَنْ أَعْطَى فِي صَدَقَةِ الْفِطْرِ بِرَطْلَيْنَا هَذَا خَمْسَةَ أَرْطَالٍ وَثُلُثًا فَقَدْ أَوْفَى، قِيلَ: الصَّيْحَانِيُّ ثَقِيلٌ، قَالَ: الصَّيْحَانِيُّ أَطْيَبُ؟ قَالَ: لَا أَدْرِي.

### [ت98/م97] - بَابٌ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

239 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّهُمْ ذَكَرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ الْغُسْلَ مِنَ الْجَنَابَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثًا»، وَأَشَارَ بِيَدَيْهِ كِلْتَاهِمَا.

240 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ حَنْظَلَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ مِنْ نَحْوِ الْحِلَابِ، فَأَخَذَ بِكَفِّهِ، فَبَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ أَخَذَ بِكَفِّهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ».

241- It is narrated on the authority of Jami' Ibn Umair, one of the members of Banu Taimullah Ibn Tha'labah that he said: I visited A'ishah in the company of both my mother and maternal aunt, and one of them asked her: "How did you use to do on taking bath (to get clean from ceremonial impurity)?" she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer ablution like that he would offer for the prayer, and then he would pour three handfuls of water over his head. As for us women, we pour five handfuls (over our heads) because of the braids (of hair).

242- It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took bath (to get clean) from ceremonial impurity, he would start with pouring with the help of his right hand over his left hand, (or he would wash both his hands, by pouring from the utensil with the help of his right hand) and then he would wash his privates, (or he would pour over his left hand, in reference to the private parts), and then offer ablution like that of the prayer. Then, he would get his hands into the utensil therewith he would rub his hair, making spaces between his fingers, so that the hair would enter in between them until he would feel he reached or cleaned the skin, he would pour three handfuls (of water) over his head. If there was remaining water, he would pour it over his body.

243- It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to take bath (to get clean) from ceremonial impurity, he would start with his hands, which he would wash, and then wash the inside parts of his body (such as the armpits, thighs, folds of flesh, etc), and pour water over his body. If he cleaned them (i.e. both his hands), he would rub them in the wall. Then, he would offer ablution and pour the (remaining) water over his head.

244- It is narrated on the authority of Ash-Sha'bi that A'ishah said: If you so like, let me show you the traces of the hand of the Messenger of Allah "Allah's blessing and peace be upon him" in the wall, where he used to take bath (to get clean) from ceremonial impurity.

245- It is narrated on the authority of Ibn Abbas from his maternal aunt Maimunah: I placed water for the bath of the Prophet "Allah's blessing and peace be upon him" to get clean from ceremonial impurity. He turned down the vessel with his left hand on his right hand, and washed his hands twice or thrice and then poured water on his private parts. He rubbed his hands over the earth (and cleaned them), rinsed his mouth, washed his nose by snuffing water into his nostrils and blowing it out, washed his face thrice

**241 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ مَهْدِيٍّ -، عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ صَدَقَةَ: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ أَحَدُ بَنِي تَيْمِ اللَّهِ بْنِ ثَعْلَبَةَ قَالَ: «دَخَلْتُ مَعَ أُمِّي وَخَالَتِي عَلَى عَائِشَةَ فَسَأَلْتُهَا إِحْدَاهُمَا: كَيْفَ كُنْتُمْ تَصْنَعُونَ عِنْدَ الْغُسْلِ؟ فَقَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثَ مَرَّاتٍ، وَنَحْنُ نَفِيضُ عَلَى رُؤُوسِنَا حَمْسًا مِنْ أَجْلِ الضَّفَرِ».

**242 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ الْوَاشِجِيُّ، وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اغْتَسَلَ مِنْ الْجَنَابَةِ - قَالَ سُلَيْمَانُ -: يَبْدَأُ فَيُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ - وَقَالَ مُسَدَّدٌ -: غَسَلَ يَدَيْهِ، يَصُبُّ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى - ثُمَّ اتَّفَقَا -: فَيَغْسِلُ فَرْجَهُ، - وَقَالَ مُسَدَّدٌ: يُفْرِغُ عَلَى شِمَالِهِ، وَرُبَّمَا كُنْتُ مِنَ الْفَرْجِ - ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَدْخُلُ يَدَيْهِ فِي الْإِنَاءِ فَيُخَلِّلُ شَعْرَهُ، حَتَّى إِذَا رَأَى أَنَّهُ قَدْ أَصَابَ الْبَشْرَةَ، أَوْ: أَنْقَى الْبَشْرَةَ، أَفْرِغَ عَلَى رَأْسِهِ ثَلَاثًا، فَإِذَا فَضَلَ فَضْلَهُ صَبَّهَا عَلَيْهِ».

**243 -** حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ الْبَاهِلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي مَعْشَرٍ، عَنْ النَّخَعِيِّ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَسِلَ مِنَ الْجَنَابَةِ بَدَأَ بِكَفِّهِ فَعَسَلَهُمَا، ثُمَّ غَسَلَ مِرْفَعَهُ وَأَفَاضَ عَلَيْهِ الْمَاءَ، فَإِذَا أَنْقَاهُمَا أَهْوَى بِهِمَا إِلَى حَائِطٍ، ثُمَّ يَسْتَقْبِلُ الْوُضُوءَ وَيُفِيضُ الْمَاءَ عَلَى رَأْسِهِ».

**244 -** حَدَّثَنَا الْحَسَنُ بْنُ شَوْكَرٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ عُرْوَةَ الْهَمْدَانِيِّ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «لِئِنْ شِئْتُمْ لَأَرِيَنَّكُمْ أَثَرَ يَدِ رَسُولِ اللَّهِ ﷺ فِي الْحَائِطِ حَيْثُ كَانَ يَغْتَسِلُ مِنَ الْجَنَابَةِ».

**245 -** حَدَّثَنَا مُسَدَّدٌ بْنُ مُسْرَهْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ، عَنْ خَالَتِهِ مَيْمُونَةَ قَالَتْ: «وَضَعْتُ لِلنَّبِيِّ ﷺ غُسْلًا يَغْتَسِلُ بِهِ مِنَ الْجَنَابَةِ فَأَكْفَأُ الْإِنَاءَ عَلَى يَدِهِ الْيُمْنَى فَعَسَلَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ صَبَّ عَلَى فَرْجِهِ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِيَدِهِ الْأَرْضَ فَعَسَلَهَا، ثُمَّ تَمَضَّمَضَ وَاسْتَشْتَقَ وَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ صَبَّ عَلَى رَأْسِهِ وَجَسَدِهِ، ثُمَّ تَنَحَّى نَاحِيَةَ فَعَسَلَ رِجْلَيْهِ،



and both forearms thrice, and then poured water over the whole of his body. Then he withdrew from that place and washed his feet. I gave him a towel (to dry his body), but he did not take it, and instead he started wiping water off his body. I made a mention of that to Ibrahim, who said: They saw no harm in using a towel, but they disliked to make it one of their habits.

**246-** It is narrated on the authority of Shu'bah, a freed slave of Ibn Abbas that whenever Ibn Abbas took bath (to get clean) from ceremonial impurity, he would pour water with the help of his right hand seven times over his left hand, and wash his privates. Once, he forgot how many times he had poured (over his left hand), and when he asked me, I said: I do not know. He said: Let your mother be bereaved of you! What forbids you to know? Then, he would offer ablution like that of the prayer, and pour water over the skin of his body. He said: As such the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath in order to get clean (from ceremonial impurity).

**247-** It is narrated on the authority of Abdullah Ibn Umar that he said: At first, the obligatory prayers enjoined (upon the Muslims) were fifty, one should take bath seven times to get clean from ceremonial impurity, and one should wash the urine from his garment seven times; and the Messenger of Allah "Allah's blessing and peace be upon him" kept asking for reduction until the obligatory prayers were reduced to five, bathing to get clean from ceremonial impurity to one time, and washing the urine from the garment to one time.

**248-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Underneath every single hair, there is a part of ceremonial impurity (i.e. it affects the whole body covered up by the hair): so, you should wash the hair, and clean the complexion."

**249-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves a location of his body (as little as) a hair width, without washing it (to get clean) from ceremonial impurity, he will be punished (in the very location he leaves) as such and such in the fire (of Hell)." Ali commented: "Henceforth, (I came to deal harshly with) my hair (as if it) was an enemy to me." He used to cut off his hair.

### **[99] Offering Ablution After Bathing**

**250-** It is narrated on the authority of A'ishah that she said: (So many times) the Messenger of Allah "Allah's blessing and peace be upon him"

فَنَاولَتْهُ الْمُنْدِيلَ، فَلَمْ يَأْخُذْهُ، وَجَعَلَ يَنْفُضُ الْمَاءَ عَنْ جَسَدِهِ» فَذَكَرْتُ ذَلِكَ لِإِبْرَاهِيمَ، فَقَالَ: كَانُوا لَا يَرَوْنَ بِالْمُنْدِيلِ بَأْسًا، وَلَكِنْ كَانُوا يَكْرَهُونَ الْعَادَةَ.

قال أبو داود: قال مُسَدَّدٌ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ دَاوُدَ: وَكَانُوا يَكْرَهُونَهُ لِلْعَادَةِ؟ فَقَالَ: هَكَذَا هُوَ، وَلَكِنْ وَجَدْتُهُ فِي كِتَابِي هَكَذَا.

**246 -** حَدَّثَنَا الْحُسَيْنُ بْنُ عِيْسَى الْخُرَاسَانِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ شُعْبَةَ قَالَ: «إِنَّ ابْنَ عَبَّاسٍ اغْتَسَلَ مِنَ الْجَنَابَةِ يُفْرِغُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى سَبْعَ مَرَارٍ، ثُمَّ يَغْسِلُ فَرْجَهُ، فَتَسِي مَرَّةً كَمْ أَفْرَغَ، فَسَأَلَنِي كَمْ أَفْرَعْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أُمَّ لَكَ، وَمَا يَمْنَعُكَ أَنْ تَدْرِي؟ ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَفِيضُ عَلَى جِلْدِهِ الْمَاءَ، ثُمَّ يَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ».

**247 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَيُّوبُ بْنُ جَابِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كَانَتِ الصَّلَاةُ خَمْسِينَ، وَالْغُسْلُ مِنَ الْجَنَابَةِ سَبْعَ مَرَارٍ، وَغُسْلُ الْبَوْلِ مِنَ الثُّوبِ سَبْعَ مَرَارٍ، فَلَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ يَسْأَلُ حَتَّى جُعِلَتْ الصَّلَاةُ خَمْسًا، وَالْغُسْلُ مِنَ الْجَنَابَةِ مَرَّةً، وَغُسْلُ الْبَوْلِ مِنَ الثُّوبِ مَرَّةً».

**248 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَارِثُ بْنُ وَجِيهٍ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَحْتَ كُلِّ شَعْرَةٍ جَنَابَةٌ، فَاعْسِلُوا الشَّعْرَ وَأَنْقُوا الْبَشْرَ».

هَذَا الْحَدِيثُ ضَعِيفٌ.

قال أبو داود: الْحَارِثُ بْنُ وَجِيهٍ حَدِيثُهُ مُنْكَرٌ، وَهُوَ ضَعِيفٌ.

**249 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ زَادَانَ، عَنْ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُيْلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ». قَالَ عَلِيٌّ: فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي، ثَلَاثًا. وَكَانَ يَجْزُ شَعْرُهُ.

[ت99/م98] - بَابُ فِي الْوُضُوءِ بَعْدَ الْغُسْلِ

**250 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ

took bath (to get clean from ceremonial impurity), and then offered the two-rak'ah prayer (before dawn) and the Morning prayer, and I did not observe he offered ablution after bathing.

### **[100] Should A Woman Undo Her Hair On Bathing**

**251-** It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" (or I said): "O Messenger of Allah! I always braid my hair, would I undo it whenever I want to take a bath from ceremonial impurity?" he (The Prophet) replied: "No! but, it is sufficient for you to pour three handfuls (of water) over your head, and then pour the water over your body so as to become clean (or and thus you will have become clean)."

**252-** It is narrated on the authority of Umm Salamah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him"...and she asked the Messenger of Allah "Allah's blessing and peace be upon him" on her behalf about that...and the rest is the same, with the conclusion: "And press upon your braid with every handful (of water)."

**253-** It is narrated on the authority of A'ishah that she said: Whenever anyone of us (women) became in the state of ceremonial impurity, she would take three handfuls of water as such (i.e. with her hand) and pour them over her head. She took one with her hand, and poured it over that side of her head, and another over the other side.

**254-** It is narrated on the authority of A'ishah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we, women, sometimes took bath (because of ceremonial impurity) with the bandages over us, whether we were Muhrimis or Non-Muhrimis.

**255-** It is narrated on the authority of Thawban that they asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning (the bath to get clean from) the ceremonial impurity, thereupon he said: "As to the man, let him unwrap his head (so that the water would reach all the hair) and wash it until water reaches the roots of the hair (i.e. the skin of the head); and as to a woman, there is no harm on her not to undo her hair: it is sufficient for her to pour three handfuls of water over the whole of her head with both her hands."

### **[101] Is It Enough For One In The State Of Ceremonial Impurity To Wash His Head With Khatami (A Pleasant Plant) Instead Of Water**

**256-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" washed his head with



الأسود، عن عائشة قالت: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ وَيُصَلِّي الرُّكْعَتَيْنِ وَصَلَاةَ الْغَدَاةِ، وَلَا أَرَاهُ يُحْدِثُ وَضُوءًا بَعْدَ الْغُسْلِ».

### [ت100/م99] - بَابُ فِي الْمَرَأَةِ هَلْ تَنْقُضُ شَعْرَهَا عِنْدَ الْغُسْلِ؟

**251 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً مِنَ الْمُسْلِمِينَ - وَقَالَ زُهَيْرٌ: إِنَّهَا - قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضَفَرٍ رَأْسِي، أَفَأَنْقُضُهُ لِلْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكَ أَنْ تَحْفَنِي عَلَيْهِ ثَلَاثًا». وَقَالَ زُهَيْرٌ: «نَحْفِي عَلَيْهِ ثَلَاثَ حَشَيَاتٍ مِنْ مَاءٍ، ثُمَّ نُفِيضِي عَلَى سَائِرِ جَسَدِكَ، فَإِذَا أَنْتِ قَدْ طَهُرْتِ».

**252 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ نَافِعٍ - يَعْنِي الصَّائِغَ -، عَنْ أَسَامَةَ، عَنْ الْمُقْبِرِيِّ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: إِنَّ امْرَأَةً جَاءَتْ إِلَى أُمِّ سَلَمَةَ بِهَذَا الْحَدِيثِ. قَالَتْ: فَسَأَلْتُ لَهَا النَّبِيَّ ﷺ بِمَعْنَاهُ. قَالَ فِيهِ: «وَاعْمِزِي قُرُونَكَ عِنْدَ كُلِّ حَفْنَةٍ».

**253 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ إِحْدَانَا إِذَا أَصَابَتْهَا جَنَابَةٌ أَخَذَتْ ثَلَاثَ حَفَنَاتٍ هَكَذَا - تَعْنِي بِكَفِّهَا جَمِيعًا - فَتَضُبُّ عَلَى رَأْسِهَا، وَأَخَذْتُ بِيَدٍ وَاحِدَةٍ فَضَبَّتُهَا عَلَى هَذَا الشَّقِّ، وَالْأُخْرَى عَلَى الشَّقِّ الْآخَرِ».

**254 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عُمَرَ بْنِ سُوَيْدٍ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ [رَضِيَ اللَّهُ عَنْهَا] قَالَتْ: «كُنَّا نَغْتَسِلُ وَعَلَيْنَا الضَّمَادُ وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحِلَّاتٍ وَمُحْرِمَاتٍ».

**255 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ: قَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، قَالَ ابْنُ عَوْفٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِيهِ: حَدَّثَنِي ضَمْضَمُ بْنُ زُرْعَةَ، عَنْ شَرِيحِ بْنِ عَبِيدٍ قَالَ: أَقْتَانِي جُبَيْرُ بْنُ نُفَيْرٍ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ: أَنَّ ثُوبَانَ حَدَّثَهُمْ أَنَّهُمْ اسْتَفْتَوْا النَّبِيَّ ﷺ عَنْ ذَلِكَ فَقَالَ: «أَمَّا الرَّجُلُ فَلْيَنْشُرْ رَأْسَهُ فَلْيَغْسِلْهُ حَتَّى يَبْلُغَ أَصُولَ الشَّعْرِ، وَأَمَّا الْمَرَأَةُ، فَلَا عَلَيْهَا أَنْ لَا تَنْقُضَهُ، لِتَغْرِفَ عَلَى رَأْسِهَا ثَلَاثَ غَرَفَاتٍ بِكَفِّهَا».

### [ت101/م100] - بَابُ فِي الْجُنُبِ يَغْسِلُ رَأْسَهُ بِالْخَطْمِيِّ أَيْجِزُهُ ذَلِكَ؟

**256 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ: حَدَّثَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ رَجُلٍ مِنْ بَنِي سَوَاءَةَ بْنِ عَامِرٍ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ يَغْسِلُ رَأْسَهُ

Khatami while he was (taking bath to get clean from) the state of ceremonial impurity, seeing it was sufficient instead of letting it touch the water.

### **[102] Pouring Water Over Both The Man And The Woman (During Taking Bath)**

257- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" (so many times) took a handful of water and poured it over my body, and then took another handful and poured it over his body.

### **[103] Sharing Food And Living With The Menstruating Woman**

258- It is narrated on the authority of Anas Ibn Malik that he said: It was the habit among the Jews that when a woman menstruated, they did neither have food, nor did they live with her in the same house. So the Companions of The Prophet "Allah's blessing and peace be upon him" asked The Prophet "Allah's blessing and peace be upon him", and Allah, the Exalted revealed: "They ask you concerning women's courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, you may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to him constantly and he loves those who keep themselves pure and clean." (The Heifer "Al-Baqarah" 222) The Messenger of Allah "Allah's blessing and peace be upon him" said: "Live with them in the houses, and do everything except sexual intercourse." Learnt that, The Jews said: "This man wants to leave nothing we do but that he would oppose us in it." Usaid Ibn Hudair and Abbad Ibn Bishr came and said: "O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn't we have sexual relation with them during their menses (in opposition to what the Jews do)?" The (colour of the) face of The Messenger of Allah "Allah's blessing and peace be upon him" changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah "Allah's blessing and peace be upon him". He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

259- It is narrated on the authority of A'ishah that she said: (Sometimes) I ate flesh from a bone while I was in a state of menstruation, then the Prophet "Allah's blessing and peace be upon him" took it and put his mouth where mine had been. Moreover, I (sometimes) drank from the utensil, then

بِالْخَطْمِيِّ وَهُوَ جُنُبٌ، يَجْتَزِيءُ بِذَلِكَ، وَلَا يَصُبُّ عَلَيْهِ الْمَاءُ.

### [ت102/م101] - بَابٌ فِيْمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ

**257 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهَبٍ، عَنْ رَجُلٍ مِنْ بَنِي سَوَاءَةَ بْنِ عَامِرٍ، عَنْ عَائِشَةَ فِيمَا يَفِيضُ بَيْنَ الرَّجُلِ وَالْمَرْأَةِ مِنَ الْمَاءِ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ كَفًّا مِنْ مَاءٍ يَصُبُّ عَلَيَّ الْمَاءَ ثُمَّ يَأْخُذُ كَفًّا مِنْ مَاءٍ ثُمَّ يَصُبُّهُ عَلَيْهِ».

### [ت103/م102] - بَابٌ فِي مُوَآكَلَةِ الْحَائِضِ وَمُجَامَعَتِهَا

**258 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «إِنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ مِنْهُنَّ الْمَرْأَةُ أَخْرَجُوها مِنَ الْبَيْتِ، وَلَمْ يُوَآكِلُوها، وَلَمْ يُشَارِبُوها، وَلَمْ يُجَامِعُوها فِي الْبَيْتِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، فَأَنْزَلَ اللَّهُ تَعَالَى ذِكْرَهُ: ﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْرِضُوا لِلنِّسَاءِ فِي الْمَحِيضِ﴾ [البقرة: 222] إِلَى آخِرِ الْآيَةِ. قَالَ رَسُولُ اللَّهِ ﷺ: «جَامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ».

قَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدَعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ. فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بَشِيرٍ إِلَى النَّبِيِّ ﷺ فَقَالَا: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا، فَاسْتَقْبَلْتُهُمَا هَدِيَّةً مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمَا فَسَقَاهُمَا، فَظَنْنَا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا».

**259 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مِسْعَرٍ، عَنْ الْمُقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَتَعَرَّقُ الْعَظْمَ وَأَنَا حَائِضٌ، فَأَعْطِيَهُ النَّبِيُّ ﷺ، فَيَضَعُ فَمَهُ فِي الْمَوْضِعِ الَّذِي فِيهِ وَضَعْتُهُ، وَأَشْرَبُ الشَّرَابَ فَأَنَالُهُ فَيَضَعُ فَمَهُ فِي



the Prophet “Allah’s blessing and peace be upon him” took it and put his mouth from where I was drinking.

260- It is narrated on the authority of A’ishah that she said: (Sometimes) the Messenger of Allah “Allah’s blessing and peace be upon him” placed his head in my lap and recited the Qur’an, while I was menstruating.

#### **[104] Could A Menstruating Woman Take Anything From The Mosque**

261- It is narrated on the authority of A’ishah that she said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Bring me the mat from the mosque.” I said: “I’m in a state of menstruation.” He said: “No doubt, your menses is not in your hand.”

#### **[105] The Menstruating Woman Does Not Offer The Prayer Which She Misses During Her Menses**

262- It is narrated on the authority of Mu’adhah that a woman asked A’ishah: “Is it obligatory for the menstruating woman to offer the prayers she misses during her menses?” A’ishah said: “Are you from (the village of) Harura? Whenever anyone of us got her menses during the lifetime of Allah’s Apostle “Allah’s blessing and peace be upon him” she would not be ordered to offer them (the prayers missed during the menses).”

263- The same is narrated on the authority of Mu’adhah Al-Adawiyyah through another chain of transmitters, with the following addition: “And we would be ordered to observe the missed fasts, even though we would not be commanded to offer the missed prayers.”

#### **[106] What About Approaching The Menstruating Woman**

264- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said pertaining to such as has sexual relation with his wife while she is menstruating: “He should give a Dinar or half a Dinar in charity.”

265- It is narrated on the authority of Ibn Abbas that he said: If one has sexual relation with his menstruating wife while the blood is flowing strongly at the first portion (of the menses), let him give a Dinar in charity; and if he does during its pause let it be half a Dinar.”

266- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a man has sexual relation with his wife while she is menstruating, let him give half a Dinar in charity.”

المَوْضِعِ الَّذِي كُنْتُ أَشْرَبُ مِنْهُ».

260- حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ صَفِيَّةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِي فَيَقْرَأُ وَأَنَا حَائِضٌ».

### [ت104/م103] - بَابُ فِي الْحَائِضِ تَنَاوُلِ مَنْ الْمَسْجِدِ

261- حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ». قُلْتُ: إِنِّي حَائِضٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَيْضَتَكَ لَيْسَتْ فِي يَدِكَ».

### [ت105/م104] - بَابُ فِي الْحَائِضِ لَا تَقْضِي الصَّلَاةَ

262- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قَلَابَةَ، عَنْ مُعَاذَةَ قَالَتْ: «إِنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ: أَتَقْضِي الْحَائِضُ الصَّلَاةَ؟ فَقَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟! لَقَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِالْقَضَاءِ».

263- حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: أَخْبَرَنَا سُفْيَانُ - يَعْنِي ابْنَ عَبْدِ الْمَلِكِ -، عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ. قَالَ أَبُو دَاوُدَ: وَزَادَ فِيهِ: «فَتُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا تُؤْمَرُ بِقَضَاءِ الصَّلَاةِ».

### [ت106/م105] - بَابُ فِي إِتْيَانِ الْحَائِضِ

264- حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ نِصْفِ دِينَارٍ». قَالَ أَبُو دَاوُدَ: هَكَذَا الرُّوَايَةُ الصَّحِيحَةُ قَالَ: «دِينَارٍ أَوْ نِصْفِ دِينَارٍ»، وَرَبَّمَا لَمْ يَرَفَعُهُ شُعْبَةُ.

265- حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ - يَعْنِي ابْنَ سُلَيْمَانَ -، عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَائِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِذَا أَصَابَهَا فِي أَوَّلِ الدَّمِ فِدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدَّمِ فَنِصْفُ دِينَارٍ». قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ ابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مِقْسَمٍ.

266- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا شَرِيكٌ، عَنْ خَصِيفٍ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الرَّجُلُ بِأَهْلِهِ وَهِيَ حَائِضٌ فَلْيَتَصَدَّقْ بِنِصْفِ دِينَارٍ».

Abu Dawud says: The same is narrated on the authority of more than one from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: “Let him give two-fifths a Dinar in charity.”

### **[107] When One Has From His Wife What Is Less Than The Full Sexual Intercourse**

**267-** It is narrated on the authority of Maimunah that the Messenger of Allah “Allah’s blessing and peace be upon him” (so many times) approached such of his wives as he pleased while menstruating in case she had a lower garment down to half her thighs or knees, which she would tie round her waist.

**268-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” (so many times) ordered such of us (his wives) as he pleased, in case she was menstruating, to have her lower garment from over which he would approach or sleep with her (if he so liked).

**269-** It is narrated on the authority of A’ishah that she said: It happened that both I and the Messenger of Allah “Allah’s blessing and peace be upon him” slept under the same sheet, while I was menstruating; and if his garment was affected by anything (like the blood) from me, he would wash only the affected spot and no more, and then he would offer prayer in it.

**270-** It is narrated on the authority of Imarah Ibn Ghurab that one of his paternal aunts asked A’ishah: “Anyone of us (women) might get her menses, and there is but a single bed for her and her husband (what could she do?)” A’ishah said: “Let me tell you of what the Messenger of Allah “Allah’s blessing and peace be upon him” had done in this respect. Once, he entered and went to the praying place (in his house), and he did not turn away until I was overpowered by slumber, and the severe cold troubled him. He said to me: “Come near me!” I said: “I’m menstruating.” He said: “Even though (come near me): uncover your thighs!” I uncovered my thighs, and he placed both his cheek and breast over my thigh, and I inclined to him until he became warm.”

**271-** It is narrated on the authority of A’ishah that she said: Whenever I got my menses, I would come down from the bed to the straw mat, and we (his wives) would not come close to the Messenger of Allah “Allah’s blessing and peace be upon him” until we get clean.

**272-** It is narrated on the authority of Ikrimah from one of the wives of the Messenger of Allah “Allah’s blessing and peace be upon him” that whenever the Messenger of Allah “Allah’s blessing and peace be upon



قال أبو داود: وَكَذَا قَالَ عَلِيُّ بْنُ بَذِيمَةَ، عَنْ مِقْسَمٍ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا. وَرَوَى الْأَوْزَاعِيُّ، عَنْ يَزِيدَ بْنِ أَبِي مَالِكٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَمْرُهُ أَنْ يَتَصَدَّقَ بِخُمْسِي دِينَارٍ»، وَهَذَا مُعْضَلٌ.

### [ت107/م106] - بَابُ فِي الرَّجُلِ يُصِيبُ مِنْهَا مَا دُونَ الْجَمَاعِ

**267 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حَبِيبِ مَوْلَى عُروَةَ، عَنْ نُدْبَةَ مَوْلَاةٍ مَيْمُونَةٍ، عَنْ مَيْمُونَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ، إِذَا كَانَ عَلَيْهَا إِزَارٌ إِلَى أَنْصَافِ الْفَخِذَيْنِ أَوْ الرُّكْبَتَيْنِ تَحْتَجِرُ بِهِ».

قال أبو داود: قَالَ يُونُسُ: بُدِّيَتْ، وَقَالَ مَعْمَرٌ: نُدْبَةُ بِالرَّفْعِ وَبِالنَّصْبِ.

**268 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَتَرَرَّ ثُمَّ يُصَاجِعُهَا زَوْجَهَا». وَقَالَ مَرَّةً: «يُبَاشِرُهَا».

**269 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ جَابِرِ بْنِ صُبْحٍ، سَمِعْتُ خَلَّاسًا الْهَجَرِيَّ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيتُ فِي الشَّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ، ثُمَّ صَلَّى فِيهِ، وَإِنْ أَصَابَ - تَعْنِي ثَوْبُهُ - مِنْهُ شَيْءٌ، غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ، ثُمَّ صَلَّى فِيهِ».

**270 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عُمَرَ بْنِ غَانِمٍ -، عَنْ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ زِيَادٍ -، عَنْ عُمَارَةَ بْنِ غُرَابٍ قَالَ: «إِنَّ عَمَةً لَهُ حَدَّثَتْهُ أَنَّهَا سَأَلَتْ عَائِشَةَ قَالَتْ: إِحْدَانَا تَحِيضُ وَلَيْسَ لَهَا وَلِزَوْجِهَا إِلَّا فِرَاشٌ وَاحِدٌ، قَالَتْ: أَخْبِرْكَ بِمَا صَنَعَ رَسُولُ اللَّهِ ﷺ: دَخَلَ فَمَضَى إِلَى مَسْجِدِهِ - قَالَ أَبُو دَاوُدَ: تَعْنِي مَسْجِدَ بَيْتِهِ - فَلَمْ يَنْصَرِفْ حَتَّى عَلَبْتَنِي عَيْنِي وَأَوْجَعَهُ الْبُرْدُ، فَقَالَ: «أُذْنِي مِنِّي»، فَقُلْتُ: إِنِّي حَائِضٌ، فَقَالَ: «وَلِنْ؟ اكْشِفِي عَنِ فَخْذِكَ»، فَكَشَفْتُ عَنْ فَخْذِي، فَوَضَعَ خَدَّهُ وَصَدْرَهُ عَلَى فَخْذِي، وَحَنَيْتُ عَلَيْهِ حَتَّى دَفَى وَنَامَ».

**271 -** حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْجَبَّارِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ أَبِي الْيَمَانِ، عَنْ أُمِّ دُرَّةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كُنْتُ إِذَا حِضْتُ نَزَلْتُ عَنِ الْمِثَالِ عَلَى الْحَصِيرِ، فَلَمْ تَقْرُبْ رَسُولَ اللَّهِ ﷺ، وَلَمْ نَذُنْ مِنْهُ حَتَّى نَظْهَرَ».

**272 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ

him” had a desire for (anyone of his wives while she was) menstruating, he would put a garment over her privates (and then approach her).

**273-** It is narrated on the authority of A’ishah that she said: It happened that the Messenger of Allah “Allah’s blessing and peace be upon him” commanded (anyone of) us even though at the time the flowing of the blood of the menses was the most abundant, to wear a waist-sheet, then (above which) he would approach her. But, who among you could have control over his desires as the Messenger of Allah “Allah’s blessing and peace be upon him” had control over his desires!

### **[108] The Woman Who Has Persistent Bleeding From The Uterus Counts The Days Of Her Menses**

**274-** It is narrated on the authority of Umm Salamah that she said: A woman came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?” Allah's Apostle "Allah's blessing and peace be upon him" replied: "No, but you can leave it as long as the number of days and nights during which you used to get your menses (every month), and then take a bath, straighten a garment stuffed with a piece of cotton on your privates and offer the prayer.”

**275-** The same is narrated on the authority of Sulaiman Ibn Yasar from Umm Salamah from the Messenger of Allah “Allah’s blessing and peace be upon him” through another chain of transmitters, with a slight change of wording.

**276-** The same is narrated on the authority of Sulaiman Ibn Yasar from one from amongst the Ansar.

**277-** The same is narrated on the authority of Nafi’ with some variations of wording.

**278-** A Hadith like this is narrated on the authority of Umm Salamah, through a different chain of transmitters, but here a mention is made of the woman who raised such a question, i.e. Fatimah Bint Abu Hubaish.

**279-** It is narrated on the authority of A’ishah that Umm Habibah (Bint Jahsh) asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the persistent bleeding (coming from the uterus). A’ishah said: I saw her washing-tub, and it was full of blood. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Wait (far from the prayer) as long as your menses used to detain you and then take bath (and offer the prayer).”

بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ مِنَ الْحَائِضِ شَيْئًا أَلْقَى عَلَى فَرْجِهَا ثُوبًا».

**273 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا فِي فَوْحِ حَيْضَتِنَا أَنْ نَتَزَرَّ ثُمَّ يُبَاشِرُنَا، وَأَيْكُم يَمْلِكُ إِرْبُهُ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَمْلِكُ إِرْبُهُ؟!». .

[ت108/م107] - **بَابُ فِي الْمَرَأَةِ تَسْتَحَاضُ، وَمَنْ قَالَ: تَدْعُ الصَّلَاةَ**

**فِي عِدَةِ الْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ**

**274 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَتَنْظُرَ عِدَّةَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُهُنَّ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلَتَتْرَكَ الصَّلَاةَ قَدَرِ ذَلِكَ مِنَ الشَّهْرِ، فَإِذَا خَلَقَتْ ذَلِكَ فَلَتَغْتَسِلَ، ثُمَّ لَتَسْتَنْفِرَ بِثُوبٍ، ثُمَّ لَتُصَلَّ فِيهِ».

**275 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيزِيدُ بْنُ خَالِدٍ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَجُلًا أَخْبَرَهُ عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ، فَذَكَرَ مَعْنَاهُ، قَالَ: «فَإِذَا خَلَقَتْ ذَلِكَ وَحَضَرَتِ الصَّلَاةَ فَلَتَغْتَسِلَ»، بِمَعْنَاهُ.

**276 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَنَسٌ، يَعْنِي ابْنَ عِيَّاضٍ -، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَاءَ، فَذَكَرَ مَعْنَى حَدِيثِ اللَّيْثِ، قَالَ: «فَإِذَا خَلَفْتَهُنَّ وَحَضَرَتِ الصَّلَاةَ فَلَتَغْتَسِلَ»، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ.

**277 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ، عَنْ نَافِعٍ، بِإِسْنَادِ اللَّيْثِ وَبِمَعْنَاهُ، قَالَ: «فَلَتَتْرَكَ الصَّلَاةَ قَدَرِ ذَلِكَ، ثُمَّ إِذَا حَضَرَتِ الصَّلَاةَ، فَلَتَغْتَسِلَ وَلَتَسْتَنْفِرَ بِثُوبٍ، ثُمَّ تُصَلِّيَ».

**278 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ بِهَذِهِ الْقِصَّةِ، قَالَ فِيهِ: «تَدْعُ الصَّلَاةَ وَتَغْتَسِلُ فِيمَا سِوَى ذَلِكَ وَتَسْتَنْفِرُ بِثُوبٍ وَتُصَلِّيَ».

قَالَ أَبُو دَاوُدَ: وَسَمِيَ الْمَرَأَةُ الَّتِي كَانَتْ اسْتَحِيضَتْ حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ فِي هَذَا الْحَدِيثِ، قَالَ: فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ.

**279 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرٍ، عَنْ عِرَاكِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتِ النَّبِيَّ ﷺ عَنِ الدَّمِ، فَقَالَتْ عَائِشَةُ: فَرَأَيْتُ مَرْكَهًا مَلَانَ دَمًا، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «امْكُثِي قَدَرِ مَا كَانَتْ تَحِيضُكَ حَيْضَتِكَ ثُمَّ اغْتَسِلِي».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ قُتَيْبَةُ بَيْنَ أَضْعَافٍ حَدِيثِ جَعْفَرِ بْنِ رَبِيعَةَ فِي آخِرِهَا. وَرَوَاهُ عَلِيُّ بْنُ عِيَّاشٍ وَيُونُسُ بْنُ مُحَمَّدٍ عَنِ اللَّيْثِ فَقَالَا: جَعْفَرُ بْنُ رَبِيعَةَ.



280- It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered a persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and offer your prayers in the period between one menses and another."

281- It is narrated on the authority of Urwah Ibn Az-Zubair that he said: Fatimah Bint Abu Hubaish told me that she asked Asma', (or Asma' told me that Fatimah Bint Abu Hubaish asked her) to seek the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter, thereupon he ordered her to stay for the days her normal menses used to last after which she would take bath (and offer prayers and observe fasts).

Abu Dawud says: It is narrated on the authority of Urwah Ibn Az-Zubair that Zainab, daughter of Abu Salamah, told him that Umm Habibah Bint Jahsh suffered from persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to remain (far from prayer and fasting) for the period which her usual menses used to last, after which she should take bath and offer prayer.

Abu Dawud says: It is narrated on the authority of Ibn Uyainah from Az-Zuhri from Urwah from A'ishah that Umm Habibah Bint Jahsh had persistent bleeding from the uterus, and when she asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, he ordered her to leave the prayer as long as is the period of her usual menses. But Abu Dawud says that this narration of Ibn Uyainah is false.

Abu Dawud says: It is narrated on the authority of Qumair Bint Amr, the wife of Masruq from A'ishah that she said: "Such as has persistent bleeding from the uterus should leave the prayer for the period her usual menses used to last, after which she should take bath (and offer prayer)."

Abu Dawud says: The same is narrated on the authority of Abd Ar-Rahman Ibn Al-Qasim from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

Abu Dawud says: It is narrated on the authority of Ikrimah that Umm Habibah Bint Jahsh had persistent bleeding from the uterus, and she asked

**280 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ  
يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ الْمُنْذِرِ بْنِ  
الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ  
حَدَّثَتْهُ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ لَهَا  
رَسُولُ اللَّهِ ﷺ: «إِنَّمَا ذَلِكَ عِرْقٌ، فَاَنْظُرِي إِذَا أَتَى قَرُوكَ فَلَا  
تُصَلِّي، فَإِذَا مَرَّ قَرُوكَ فَتَطَهَّرِي، ثُمَّ صَلِّي مَا بَيْنَ الْقَرَاءِ إِلَى  
الْقَرَاءِ».

**281 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ  
سُهَيْلٍ -يَعْنِي ابْنَ أَبِي صَالِحٍ-، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ  
الزُّبَيْرِ قَالَ: «حَدَّثَنِي فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنَّهَا أَمَرَتْ أَسْمَاءَ  
أَوْ أَسْمَاءَ حَدَّثَنِي أَنَّهَا أَمَرَتْهَا فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ أَنْ تَسْأَلَ  
رَسُولَ اللَّهِ ﷺ، فَأَمَرَهَا أَنْ تَقْعُدَ الْأَيَّامَ الَّتِي كَانَتْ تَقْعُدُ ثُمَّ  
تَغْتَسِلَ».

قال أبو داود: وَرَوَاهُ قَتَادَةُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبِ  
بِنْتِ أُمِّ سَلَمَةَ «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتُحِيضَتْ، فَأَمَرَهَا  
النَّبِيُّ ﷺ أَنْ تَدْعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّي».

the Messenger of Allah “Allah’s blessing and peace be upon him” about that...and the rest is the same.

Abu Dawud says: It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as has persistent bleeding from the uterus leaves the prayer as long as the period her usual menses used to last, after which she should take bath and offer prayer.”

Abu Dawud says: It is narrated on the authority of Abu Ja’far that Sawdah had persistent bleeding from the uterus, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” gave her the command that when the days (of her usual menses) elapsed, she should take bath and offer prayer.

Abu Dawud says: It is narrated on the authority of Ibn Abbas, Ali and A’ishah that such as has persistent bleeding from the uterus should remain (far from the prayer) as long as is the period of her normal menses (after which she should take bath and offer prayer).

Abu Dawud says: This is the opinion accredited by Al-Hasan, Sa’id Ibn Al-Musayyab, Ata’, Makhul, Ibrahim, Salim and Al-Qasim, i.e. that the woman who has persistent bleeding from the uterus should leave the prayer as long as her usual menses would last.

### **[109] When The Menses Comes To An End, The Prayer Should Not Be Abandoned**

**282-** It is narrated on the authority of Urwah Ibn Az-Zubair that Fatimah Bint Abu Hubaish told him that she came to The Prophet "Allah's blessing and peace be upon him" and complained to him how she suffered persistent bleeding from the uterus (according to which she would not become clean). Allah's Apostle "Allah's blessing and peace be upon him" replied: "It is just from a blood vessel (and not the menses). So when your real menses begins give up your prayers (and calculate the days a normal menses lasts) and when it finishes wash off the blood (by taking a bath) and then pray."

**283-** The same is narrated on the authority of Malik from Hisham, through another chain of transmitters.

### **[110] When The Menses Comes, One Should Leave The Prayer**

**284-** It is narrated on the authority of Bahiyyah that she said: I heard a woman having asked A’ishah about a woman whose menses turned to be persistent bleeding from the uterus, thereupon she said: “The Messenger of Allah “Allah’s blessing and peace be upon him” told me to order her to



قال أَبُو دَاوُدَ: لَمْ يَسْمَعْ قَتَادَةَ مِنْ عُرْوَةَ شَيْئًا. وَزَادَ ابْنُ عُيَيْنَةَ فِي حَدِيثِ الزُّهْرِيِّ عَنْ عُمَرَةَ، عَنْ عَائِشَةَ: «أَنَّ أُمَّ حَبِيبَةَ كَانَتْ تُسْتَحَاضُ، فَسَأَلَتِ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَدْعَ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا».

قال أَبُو دَاوُدَ: وَهَذَا وَهَمٌّ مِنْ ابْنِ عُيَيْنَةَ، لَيْسَ هَذَا فِي حَدِيثِ الْحُفَظِ عَنْ الزُّهْرِيِّ إِلَّا مَا ذَكَرَ سُهَيْلُ بْنُ أَبِي صَالِحٍ. وَقَدْ رَوَى الْحُمَيْدِيُّ هَذَا الْحَدِيثَ عَنْ ابْنِ عُيَيْنَةَ، لَمْ يَذْكُرْ فِيهِ «تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا». وَرَوَتْ قَيْمِرُ بِنْتُ عَمْرِو زَوْجِ مَسْرُوقٍ، عَنْ عَائِشَةَ: «الْمُسْتَحَاضَةُ تَتْرُكُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ». وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ، عَنْ أَبِيهِ «إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدَرِ أَقْرَائِهَا». وَرَوَى أَبُو بَشِيرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةٍ، عَنْ عِكْرَمَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ اسْتَحِضَتْ» فَذَكَرَ مِثْلَهُ. وَرَوَى شَرِيكَ عَنْ أَبِي الْيَقْطَانِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ: «الْمُسْتَحَاضَةُ تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلُ وَتُصَلِّي». وَرَوَى الْعَلَاءُ بْنُ الْمُسَيَّبِ، عَنْ الْحَكَمِ، عَنْ أَبِي جَعْفَرٍ «أَنَّ سَوْدَةَ اسْتَحِضَتْ فَأَمَرَهَا النَّبِيُّ إِذَا مَضَتْ أَيَّامُهَا اغْتَسَلَتْ وَصَلَّتْ». وَرَوَى سَعِيدُ بْنُ جُبَيْرٍ عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ: «الْمُسْتَحَاضَةُ تَجْلِسُ أَيَّامَ قَرْنِهَا». وَكَذَلِكَ رَوَاهُ عَمَّارُ مَوْلَى بَنِي هَاشِمٍ وَطَلْقُ بْنُ حَبِيبٍ عَنْ ابْنِ عَبَّاسٍ. وَكَذَلِكَ رَوَاهُ مَعْقِلُ الْخَثْعَمِيُّ عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ. وَكَذَلِكَ رَوَى الشَّعْبِيُّ عَنْ قَيْمِرِ امْرَأَةٍ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

قال أَبُو دَاوُدَ: وَهُوَ قَوْلُ الْحَسَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ وَعَطَاءٍ وَمَكْحُولٍ وَإِبْرَاهِيمَ وَسَالِمٍ وَالْقَاسِمِ: «أَنَّ الْمُسْتَحَاضَةَ تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا».

قال أَبُو دَاوُدَ: لَمْ يَسْمَعْ قَتَادَةَ مِنْ عُرْوَةَ شَيْئًا.

### [ت109/م108] - بَابُ مَنْ رَوَى أَنَّ الْحَيْضَةَ إِذَا أَذْبَرَتْ لَا تَدْعُ الصَّلَاةَ

282 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ اسْتَحَاضُ فَلَا أَطْهَرُ، أَفَادْعُ الصَّلَاةَ؟ قَالَ: «إِنَّمَا ذَلِكَ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدْعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي».

[خ: 228، 306، 320، 325، 331. م: 333]

283 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ سَنَادٍ زُهَيْرٍ وَمَعْنَاهُ، وَقَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَأَغْسِلِي الدَّمَ عَنْكَ وَصَلِّي».

### [ت110/م109] - بَابُ مَنْ قَالَ: إِذَا أَقْبَلَتِ الْحَيْضَةُ تَدْعُ الصَّلَاةَ

284 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَقِيلٍ، عَنْ بُهَيَّةَ قَالَتْ: «سَمِعْتُ امْرَأَةً تَسْأَلُ عَائِشَةَ عَنْ امْرَأَةٍ فَسَدَ حَيْضُهَا وَأَهْرَيْقَتْ دَمًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَمَرَهَا

calculate the period which her usual menses used to last every month, and then regard her menses as equal to those days, during which she should leave the prayer, and then, she should take bath, straighten a garment (of cotton) round her waist, and offer prayer.

**285-** It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A'ishah reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah "Allah's blessing and peace be upon him" because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah "Allah's blessing and peace be upon him" and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" concerning that matter. Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (bleeding) is not menses, but it is from a blood vessel. So, you should take bath and offer prayer."

Abu Dawud says: The same is narrated on the authority of A'ishah with the following addition: Umm Habibah Bint Jahsh, the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. The Messenger of Allah "Allah's blessing and peace be upon him" commanded her saying: "When the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer."

**286-** It is narrated on the authority of Fatimah Bint Abu Hubaish that she used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is famous for its darkness, and if it is the case, you should leave the prayer; and when (it finishes and gives room for) the other kind,, you should (take bath and) perform ablution and then offer the prayer, for in that case, it is just persistent bleeding from the uterus."

Abu Dawud says: It is narrated on the authority of A'ishah that Fatimah got persisting bleeding from the uterus...and the rest is the same.

Abu Dawud says: It is narrated on the authority of Ibn Abbas that he said: If a woman sees the dark blood (of menses), she should leave the prayer; and if she sees herself clean (after many days) even for an hour, she should then take bath and offer prayer." Makhul says: "No doubt, women are able to distinguish well the blood of menses, which is thick and dark. So, when that is over, and it is inclined to be yellow and light, she then has

فَلْتَنْظُرَ قَدْرَ مَا كَانَتْ تَحْبِضُ فِي كُلِّ شَهْرٍ وَحَيْضُهَا مُسْتَقِيمٌ، فَلْتَعْتَدَ بِقَدْرِ ذَلِكَ مِنْ الْأَيَّامِ، ثُمَّ لَتَدْعِ الصَّلَاةَ فِيهِنَّ أَوْ بِقَدْرِهِنَّ، ثُمَّ لَتَغْتَسِلَ، ثُمَّ لَتُسْتَذِيرَ بِثَوْبٍ، ثُمَّ لَتُصَلِّيَ».

**285 -** حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمَصْرِيُّانِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - خَتَنَةُ رَسُولِ اللَّهِ ﷺ - وَتَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - : اسْتَحْيِضْتُ سَبْعَ سِنِينَ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي».

قال أبو داود: زَادَ الْأَوْزَاعِيُّ فِي هَذَا الْحَدِيثِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: «اسْتَحْيِضْتُ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - وَهِيَ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ - سَبْعَ سِنِينَ، فَأَمَرَهَا النَّبِيُّ ﷺ قَالَ: «إِذَا أَقْبَلَتْ الْحَيْضَةُ فَدْعِي الصَّلَاةَ، فَإِذَا أَذْبَرَتْ، فَاغْتَسِلِي وَصَلِّي».

قال أبو داود: وَلَمْ يَذْكُرْ هَذَا الْكَلَامَ أَحَدٌ مِنْ أَصْحَابِ الزُّهْرِيِّ، غَيْرُ الْأَوْزَاعِيِّ. وَرَوَاهُ عَنِ الزُّهْرِيِّ: عَمْرُو بْنُ الْحَارِثِ، وَاللَيْثُ، وَيُونُسُ، وَابْنُ أَبِي ذَنْبٍ، وَمَعْمَرُ، وَإِبْرَاهِيمُ بْنُ سَعْدٍ، وَسُلَيْمَانُ بْنُ كَثِيرٍ، وَابْنُ إِسْحَاقَ، وَسُفْيَانُ بْنُ عُيَيْنَةَ، وَلَمْ يَذْكُرُوا هَذَا الْكَلَامَ.

قال أبو داود: وَإِنَّمَا هَذَا لَفْظُ حَدِيثِ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قال أبو داود: وَزَادَ ابْنُ عُيَيْنَةَ فِيهِ أَيْضًا «أَمَرَهَا أَنْ تَدْعَ الصَّلَاةَ أَيَّامَ أَفْرَائِهَا»، وَهُوَ وَهَمٌ مِنْ ابْنِ عُيَيْنَةَ. وَحَدِيثُ مُحَمَّدِ بْنِ عَمْرِو عَنِ الزُّهْرِيِّ فِيهِ شَيْءٌ يَقْرُبُ مِنَ الَّذِي زَادَ الْأَوْزَاعِيُّ فِي حَدِيثِهِ.

**286 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرِو - قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ قَالَ: إِنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضَةِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخَرُ، فَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا هُوَ عِرْقٌ».

قال أبو داود: وَقَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا بِهِ ابْنُ أَبِي عَدِيٍّ مِنْ كِتَابِهِ هَكَذَا، ثُمَّ حَدَّثَنَا بِهِ بَعْدَ جَفْظًا، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «إِنَّ فَاطِمَةَ كَانَتْ تُسْتَحَاضُ». فَذَكَرَ مَعْنَاهُ.

قال أبو داود: وَرَوَى أَنَسُ بْنُ سِيرِينَ، عَنْ ابْنِ عَبَّاسٍ فِي الْمُسْتَحَاضَةِ قَالَ: «إِذَا رَأَتْ الدَّمَ الْبَحْرَانِيَّ فَلَا تُصَلِّي، وَإِذَا رَأَتْ الطَّهْرَ وَلَوْ سَاعَةً، فَلْتَغْتَسِلْ وَتُصَلِّي». وَقَالَ مَكْحُولٌ: «إِنَّ النِّسَاءَ لَا تَخْفَى عَلَيْهِنَّ الْحَيْضَةُ، إِنَّ دَمَهَا أَسْوَدُ غَلِيظٌ، فَإِذَا ذَهَبَ ذَلِكَ



got persistent bleeding from the uterus, and in that case, let her take bath and offer prayer.”

Abu Dawud says: It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: “If the menses comes, let her leave the prayer, and when it is over, let her take bath and pray.” He added: “Let her remain (far from the prayer) as long as the days her usual menses used to last.”

Abu Dawud says: It is narrated on the authority of Al-Hasan that he said: “If the flow of blood of a menstruating woman remains uninterruptedly, let her wait for a day or two after (the period of her) usual menses (and if it continues), then, she has got persistent bleeding from the uterus (with which she should take bath and offer prayer).” According to Qatadah, if the flow of the blood keeps on five days after (the period of) a woman's usual menses, let her (take bath and) offer prayer. At-Taimi said: I kept asking him about the reduction of those days to two, thereupon he said: “If they are two days, they will be out of her menses (and not because of persistent bleeding from the uterus).” When Ibn Sirin was asked about that he said: “Indeed, women have better knowledge of that matter.”

**287-** It is narrated on the authority of Imran Ibn Talhah that his mother Hamnah Bint Jahsh (the sister of Zainab Bint Jahsh, the wife of the Prophet) reported: I had persistent bleeding in abundance from the uterus; and I came to the Messenger of Allah “Allah's blessing and peace be upon him” to ask for his religious verdict pertaining to that, and I found him in the house of my sister Zainab Bint Jahsh. I said: “I have a persistent bleeding from the uterus, so much profuse and strong that it hindered me from offering prayers and observing fasts: what is your verdict concerning it?” He said: “I advise you to stuff your (privates) with cotton which causes the blood to stop.” I said: “It (the blood) is too abundant to (stop with the help of cotton).” He said: “Then, straighten a garment round your waist.” I said: “It is too abundant (to stop with the help of that): Indeed, it flows in great quantity.” On that the Messenger of Allah “Allah's blessing and peace be upon him” said: “I'm going to give you two advices, and whichever you do will be sufficient for you (from doing the other), and if you have power to do both, it is good from you.” He further said to her: “This is but an evil from Satan: tie your (privates with a piece of cloth) and regard yourself in the state of menses for six or seven days every month, according to Allah's Knowledge (and Judgement), and then you should take bath until you see you become clean (and regard yourself in a state of cleanness) for twenty-three or twenty-four (days, during which) you could offer prayer and

وَصَارَتْ صُفْرَةً رَقِيقَةً، فَإِنَّهَا مُسْتَحَاضَةٌ، فَلْتُغْتَسِلْ وَلْتُصَلِّ».

قال أبو داود: وَرَوَى حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فِي الْمُسْتَحَاضَةِ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ تَرَكْتَ الصَّلَاةَ، وَإِذَا أَذْبَرَتْ اغْتَسَلْتَ وَصَلَّاتٌ». وَرَوَى سُمَيُّ وَغَيْرُهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: «تَجْلِسُ أَيَّامَ أَقْرَائِهَا». وَكَذَلِكَ رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ.

قال أبو داود: وَرَوَى يُونُسُ عَنِ الْحَسَنِ: «الْحَائِضُ إِذَا مَدَّ بِهَا الدَّمَ تُمَسِّكُ بَعْدَ حَيْضَتِهَا يَوْمًا أَوْ يَوْمَيْنِ، فَهِيَ مُسْتَحَاضَةٌ». وَقَالَ التَّيْمِيُّ: عَنْ قَتَادَةَ: «إِذَا زَادَ عَلَى أَيَّامِ حَيْضِهَا خَمْسَةُ أَيَّامٍ فَلْتُصَلِّ». قَالَ التَّيْمِيُّ: فَجَعَلْتُ أَنْقُصُ حَتَّى بَلَغْتُ يَوْمَيْنِ، فَقَالَ: إِذَا كَانَ يَوْمَيْنِ، فَهُوَ مِنْ حَيْضِهَا. وَسُئِلَ ابْنُ سِيرِينَ عَنْهُ فَقَالَ: النِّسَاءُ أَعْلَمُ بِذَلِكَ.

**287 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَغَيْرُهُ قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ، عَنْ عَمِّهِ عِمْرَانَ بْنِ طَلْحَةَ، عَنْ أُمِّهِ حَمْنَةَ بِنْتِ جَحْشٍ قَالَتْ: «كُنْتُ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْتَفْتِيهِ وَأُخْبِرُهُ، فَوَجَدْتُهُ فِي بَيْتِ أُخْتِي زَيْنَبَ بِنْتِ جَحْشٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ أُسْتَحَاضُ حَيْضَةً كَثِيرَةً شَدِيدَةً، فَمَا تَرَى فِيهَا، قَدْ مَنَعْتَنِي الصَّلَاةَ وَالصَّوْمَ؟ فَقَالَ: «أَنْعَمْتُ لَكَ الْكُرْسُفُ، فَإِنَّهُ يَذْهَبُ الدَّمُ». قَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ. قَالَ: «فَاتَّخِذِي ثَوْبًا». فَقَالَتْ: هُوَ أَكْثَرُ مِنْ ذَلِكَ، إِنَّمَا أَتُجُّ ثَجًّا. قَالَ رَسُولُ اللَّهِ ﷺ: «سَامُرُكُ بِأَمْرَيْنِ أَيْهُمَا فَعَلْتَ أَجْزَأَ عَنْكَ مِنَ الْآخَرِ، فَإِنْ قَوَيْتَ عَلَيْهِمَا فَأَنْتِ أَعْلَمُ». قَالَ لَهَا: «إِنَّمَا هَذِهِ رَكُضَةٌ مِنْ رَكُضَاتِ الشَّيْطَانِ، فَتَحْيِضِي سِتَّةَ أَيَّامٍ أَوْ سَبْعَةَ أَيَّامٍ فِي عِلْمِ اللَّهِ تَعَالَى، ثُمَّ اغْتَسِلِي، حَتَّى إِذَا رَأَيْتِ أَنَّكَ قَدْ طَهَرْتَ وَاسْتَنْقَأْتَ، فَصَلِّي ثَلَاثًا وَعِشْرِينَ لَيْلَةً، أَوْ أَرْبَعًا وَعِشْرِينَ لَيْلَةً، وَأَيَّامَهَا، وَصُومِي، فَإِنَّ ذَلِكَ



observe fasts. You should then do every month as women who get menses and then become clean, as long as are the periods of their menses and cleanness. On the other hand, if You could, delay (offering) the Zhuhr prayer and hasten to offer the Asr prayer (when it is due, as early as you can), and take one bath for both; and also you could delay the Maghrib prayer, and hasten to offer the Isha prayer (when it is due, as early as you can), and take one bath for both, and then take bath on offering the Fajr prayer. Furthermore, you could observe fasts if you have power to do so.” The Messenger of Allah “Allah’s blessing and peace be upon him” added: “This is much dearer to me.”

Abu Dawud says: The same is narrated on the authority of Ibn Aqil with the exception that he attributes the statement “This is much dearer to me” to Hammah, and not to the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[111] Such As Has Persistent Bleeding From Uterus Takes Bath For Every (Obligatory) Prayer**

**288-** It is narrated on the authority of Urwah Ibn Az-Zubair and Amrah Bint Abd Ar-Rahman that A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him” reported: Umm Habibah Bint Jahsh, (the sister-in-law of the Messenger of Allah because she was the sister of Zainab Bint Jahsh the wife of the Messenger of Allah and) she was the wife of Abd Ar-Rahman Ibn Awf, got persistent bleeding from her uterus for seven years. She asked for the religious verdict of the Messenger of Allah “Allah’s blessing and peace be upon him” concerning that matter. Upon this, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “This (bleeding) is not menses, but it is from a blood vessel. So, when the menses starts, give up the prayer, and when it finishes, take a bath (to purify yourself from the menses) and then perform the prayer.” A’ishah resumed: She (Umm Habibah) used to take bath in a washing tub belonging to her sister Zainab Bint Jahsh, and (the blood was so abundant that) the redness of the blood would prevail the water.

**289-** The same is narrated on the authority of Amrah Bint Abd Ar-Rahman from Umm Habibah, according to which A’ishah reported that she used to take bath for every (obligatory) prayer.

**290-** The same is narrated on the authority of A’ishah, in which she said: “She (Umm Habibah) used to take bath for every prayer.”

Abu Dawud says: The same is narrated on the authority of Amrah from both A’ishah and Umm Habibah Bint Jahsh, through many chains of



يُجْزئُكَ، وَكَذَلِكَ فَافْعَلِي فِي كُلِّ شَهْرٍ، كَمَا تَحِيضُ النِّسَاءُ وَكَمَا يَظْهَرُنَّ، مِيقَاتِ حَيْضِهِنَّ وَظُهُرِهِنَّ، فَإِنْ قَوَيْتِ عَلَى أَنْ تُؤَخِّرِي الظُّهْرَ وَتُعَجِّلِي الْعَصْرَ فَتَغْتَسِلِينَ، وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ: الظُّهْرَ وَالْعَصْرَ، وَتُؤَخِّرِينَ الْمَغْرِبَ وَتُعَجِّلِينَ الْعِشَاءَ، ثُمَّ تَغْتَسِلِينَ وَتَجْمَعِينَ بَيْنَ الصَّلَاتَيْنِ، فَافْعَلِي، وَتَغْتَسِلِينَ مَعَ الْفَجْرِ، فَافْعَلِي، وَصُومِي، إِنْ قَدَرْتِ عَلَى ذَلِكَ». قال رسول الله ﷺ: «وَهَذَا أَعْجَبُ الْأُمُورِ إِلَيَّ».

قال أبو داود: وَرَوَاهُ عَمْرُو بْنُ ثَابِتٍ، عَنْ ابْنِ عَقِيلٍ قَالَ: قَالَتْ حَمْنَةُ: فَقُلْتُ: هَذَا أَعْجَبُ الْأُمُورِ إِلَيَّ، لَمْ يَجْعَلْهُ قَوْلُ النَّبِيِّ ﷺ، جَعَلَهُ كَلَامَ حَمْنَةَ. قال أبو داود: وَعَمْرُو بْنُ ثَابِتٍ رَافِضِيٌّ رَجُلٌ سُوءٌ، وَلَكِنَّهُ كَانَ صَدُوقًا فِي الْحَدِيثِ، وَثَابِتُ ابْنُ الْمُقْدَامِ رَجُلٌ ثِقَّةٌ، وَذَكَرَهُ عَنْ يَحْيَى بْنِ مَعِينٍ. قال أبو داود: سَمِعْتُ أَحْمَدَ يَقُولُ: حَدِيثُ ابْنِ عَقِيلٍ فِي نَفْسِي مِنْهُ شَيْءٌ.

### [ت111/م110] - بَابُ مَنْ رَوَى أَنَّ الْمُسْتَحَاضَةَ تَغْتَسِلُ لِكُلِّ صَلَاةٍ

288 - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ - خَتَنَةَ رَسُولِ اللَّهِ ﷺ وَتَحَتَّ عَبْدُ الرَّحْمَنِ بْنِ عَوْفٍ - اسْتَحِيضَتْ سَبْعَ سِنِينَ، فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِي لَيْسَتْ بِالْحَيْضَةِ، وَلَكِنْ هَذَا عِرْقٌ فَاغْتَسِلِي وَصَلِّي». قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ فِي مِرْكَنِ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ بِنْتِ جَحْشٍ، حَتَّى تَغْلُو حُمْرَةَ الدِّمِ الْمَاءَ».

289 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرْتَنِي عَمْرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ، عَنْ أُمَّ حَبِيبَةَ بِهَذَا الْحَدِيثِ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ».

290 - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهُمْدَانِيُّ، حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ».

قال أبو داود: قال الْقَاسِمُ بْنُ مَبْرُورٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنْ أُمَّ حَبِيبَةَ بِنْتِ جَحْشٍ. وَكَذَلِكَ رَوَاهُ مَعْمَرٌ عَنْ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، وَرَبِّمَا قَالَ مَعْمَرٌ، عَنْ عَمْرَةَ، عَنْ أُمَّ حَبِيبَةَ بِمَعْنَاهُ. وَكَذَلِكَ رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَابْنُ عُيَيْنَةَ عَنْ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ. وَقَالَ ابْنُ عُيَيْنَةَ فِي

transmission, and in the narration of Ibn Uyainah, no mention is made of the fact that the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath for every prayer. In the narration of Al-Awza'i, A'ishah told that she used to take bath for every prayer.

**291-** It is narrated on the authority of A'ishah that Umm Habibah Bint Jahsh got persistent bleeding from uterus for seven years, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath; and she used to take bath for every prayer.

**292-** It is narrated on the authority of A'ishah that Umm Habibah Bint Jahsh got persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he ordered her to take bath for every prayer...and the rest is the same.

Abu Dawud says: It is narrated on the authority of A'ishah that she said: Zainab Bint Jahsh got persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Take bath for every prayer"...and the rest is the same.

Abu Dawud says: The same is narrated through another chain of transmitters, according to which he said to her: "And perform ablution for every prayer." Abu Dawud says that this narration is false.

**293-** It is narrated on the authority of Abu Salamah that he said: Zainab Bint Abu Salamah told me that a woman who was the wife of Abd Ar-Rahman Ibn Awf got persisting bleeding in abundance from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to take bath at the time of every (obligatory) prayer, and then offer the prayer. He told me that Umm Bakr reported to him from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to a woman who might see what arouses doubt in her after her cleanness: "This bleeding is out of a blood vessel or vessels." In the narration of Ibn Aqil the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you could, take bath for every prayer." In the narration of Al-Qasim, this opinion is adopted by both Ali and Ibn Abbas.

### **[112] Combining Two Prayers And Taking A Single Bath For Both**

**294-** It is narrated on the authority of A'ishah that she said: A woman got persistent bleeding from the uterus during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she was ordered to hasten to offer the Asr prayer, and delay offering the Zhuhr prayer, and take one bath for both, and to delay offering the Maghrib prayer and hasten to offer the Isha prayer, and take one bath for both; and to take

حَدِيثُهُ: وَلَمْ يَقُلْ إِنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تَغْتَسِلَ، وَكَذَلِكَ رَوَاهُ الْأَوْزَاعِيُّ أَيْضًا، قَالَ فِيهِ: قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

**291 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنِي أَبِي، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعُمَرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «إِنَّ أُمَّ حَبِيبَةَ اسْتُحِيضَتْ سَبْعَ سِنِينَ، فَأَمَرَهَا رَسُولُ اللَّهِ ﷺ أَنْ تَغْتَسِلَ، فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ».

**292 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ، عَنْ ابْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتُ جَحْشٍ اسْتُحِيضَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَهَا بِالْغُسْلِ لِكُلِّ صَلَاةٍ»، وَسَاقَ الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَلَمْ أَسْمَعْهُ مِنْهُ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ زَيْنَبُ بِنْتُ جَحْشٍ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «اغْتَسِلِي لِكُلِّ صَلَاةٍ»، وَسَاقَ الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ الصَّمَدِ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قَالَ: «تَوَضَّعْتُ لِكُلِّ صَلَاةٍ».

قَالَ أَبُو دَاوُدَ: وَهَذَا وَهَمٌّ مِنْ عَبْدِ الصَّمَدِ، وَالْقَوْلُ فِيهِ قَوْلُ أَبِي الْوَلِيدِ.

**293 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ الْحُسَيْنِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: «أَخْبَرْتَنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ أَنَّ امْرَأَةً كَانَتْ تَهْرَاقُ الدَّمَ وَكَانَتْ تَحْتَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ وَتُصَلِّيَ».

وَأَخْبَرَنِي أَنَّ أُمَّ بَكْرٍ أَخْبَرَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الْمَرْأَةِ تَرَى مَا يَرِيهَا بَعْدَ الظُّهْرِ: «إِنَّمَا هِيَ»، أَوْ قَالَ: «إِنَّمَا هُوَ عِرْقٌ»، أَوْ قَالَ: «عُرْوٌ».

قَالَ أَبُو دَاوُدَ: فِي حَدِيثِ ابْنِ عَقِيلٍ الْأَمْرَانِ جَمِيعًا، قَالَ: «إِنْ قَوِيَتْ فَاغْتَسِلِي لِكُلِّ صَلَاةٍ، وَإِلَّا فَاجْمَعِي»، كَمَا قَالَ الْقَاسِمُ فِي حَدِيثِهِ. وَقَدْ رَوَى هَذَا الْقَوْلُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَلِيٍّ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا.

**[ت112/م111] - بَابٌ مِنْ قَالَ: تَجْمَعُ بَيْنَ الصَّلَاتَيْنِ وَتَغْتَسِلُ لِهَمَا غُسْلًا**

**294 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «اسْتُحِيضَتْ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَأَمِرَتْ أَنْ تُعْجَلَ الْعَصْرَ وَتُؤَخَّرَ الظُّهْرَ وَتَغْتَسِلَ لِهَمَا غُسْلًا، وَأَنْ تُؤَخَّرَ الْمَغْرِبَ



bath for the Fajr prayer. I asked Abd Ar-Rahman: Have you really heard it from the Messenger of Allah “Allah’s blessing and peace be upon him”? He said: I do not relate anything to you but from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**295-** It is narrated on the authority of A’ishah that Sahlah Bint Suhail got persistent bleeding from the uterus, and when she came to the Messenger of Allah “Allah’s blessing and peace be upon him” (and complained to him of that) he ordered her to take bath for every (obligatory) prayer. But, when she was put to trouble because of that, he ordered her to combine both Zhuhr and Asr with one bath, both Maghrib and Isha with one bath, and to take bath for the Fajr prayer.

Abu Dawud says: It is narrated on the authority of Al-Qasim that a woman got persistent bleeding from the uterus, and when she asked the Messenger of Allah “Allah’s blessing and peace be upon him” about that he ordered her to do the same (as in the previous narration).

**296-** It is narrated on the authority of Asma’ Bint Umais that she said: I said: “O Messenger of Allah! Fatimah Bint Abu Hubaish got persistent bleeding from the uterus from such and such a time, and since that she did not offer prayer.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Glory be to Allah! This is from the Evil One! Let her sit in a washing tub: if she detects yellowish discharge over the water, let her then take one bath for both Zhuhr and Asr prayers, and one bath for both Maghrib and Isha prayers, and take bath for the Fajr prayer, and further to perform ablution in the periods between them.”

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, in which he said: When (the repeated times of) taking bath became hard on her, he ordered her to combine each two prayers (with a single bath).

### **[113] The Opinion That It Is Sufficient For Her To Take Bath From Her Cleanness (From The Current Menses) To Her Cleanness (From The Coming One)**

**297-** It is narrated on the authority of Adi Ibn Thabit from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said, concerning such as gets persistent bleeding from the uterus: “Let her leave offering the prayer during the days of her usual menses, after which she should take bath and offer prayer; and let her perform ablution for every prayer.”

Abu Dawud says: In the narration of Uthman, she should then offer prayer and observe fasts. But anyway, it is a weak narration.

وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلًا، وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا». فَقُلْتُ لِعَبْدِ الرَّحْمَنِ: عَنِ النَّبِيِّ ﷺ؟ فَقَالَ: لَا أَحَدُثُكَ عَنِ النَّبِيِّ ﷺ بِشَيْءٍ.

**295 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ «أَنَّ سَهْلَةَ بِنْتَ سُهَيْلٍ اسْتُحِيضَتْ، فَأَتَتْ النَّبِيَّ ﷺ، فَأَمَرَهَا أَنْ تَغْتَسِلَ عِنْدَ كُلِّ صَلَاةٍ، فَلَمَّا جَهَدَهَا ذَلِكَ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِغُسْلٍ، وَالْمَغْرِبِ وَالْعِشَاءِ بِغُسْلٍ، وَتَغْتَسِلَ لِلصُّبْحِ».

قال أبو داود: وَرَوَاهُ ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ قَالَ: «إِنَّ امْرَأَةً اسْتُحِيضَتْ فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ فَأَمَرَهَا بِمَعْنَاهُ».

**296 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ سُهَيْلٍ - يَعْنِي ابْنَ أَبِي صَالِحٍ -، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ اسْتُحِيضَتْ مُنْذُ كَذَا وَكَذَا، فَلَمْ تُصَلِّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «سُبْحَانَ اللَّهِ! إِنَّ هَذَا مِنَ الشَّيْطَانِ، لِيَجْلِسَ فِي مَرْكَنٍ، فَإِذَا رَأَتْ صُفْرَةً فَوْقَ الْمَاءِ، فَلْتَغْتَسِلَ لِلظُّهْرِ وَالْعَصْرِ غُسْلًا وَاحِدًا، وَتَغْتَسِلَ لِلْمَغْرِبِ وَالْعِشَاءِ غُسْلًا وَاحِدًا، وَتَغْتَسِلَ لِلْفَجْرِ غُسْلًا وَاحِدًا، وَتَتَوَضَّأَ فِيمَا بَيْنَ ذَلِكَ».

قال أبو داود: رَوَاهُ مُجَاهِدٌ عَنْ ابْنِ عَبَّاسٍ: «لَمَّا اشْتَدَّ عَلَيْهَا الْغُسْلُ أَمَرَهَا أَنْ تَجْمَعَ بَيْنَ الصَّلَاتَيْنِ».

قال أبو داود: وَرَوَاهُ إِبْرَاهِيمُ عَنْ ابْنِ عَبَّاسٍ، وَهُوَ قَوْلُ إِبْرَاهِيمَ النَّخَعِيِّ وَعَبْدِ اللَّهِ بْنِ شَدَّادٍ.

### [ت113/م112] - بَابُ مَنْ قَالَ: تَغْتَسِلُ مِنْ طَهَرٍ إِلَى طَهَرٍ

**297 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ. ح. وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْيَفْطَانَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ فِي الْمُسْتَحَاضَةِ «تَدْعُ الصَّلَاةَ أَيَّامَ أَفْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتُصَلِّي، وَالْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ».

قال أبو داود: زَادَ عُثْمَانُ: «وَتُصَوِّمُ وَتُصَلِّي». وَقَالَ: هُوَ حَدِيثٌ ضَعِيفٌ.

298- It is narrated on the authority of A'ishah that she said: Fatimah Bint Abu Hubaish came to the Messenger of Allah "Allah's blessing and peace be upon him"...and the same is mentioned here, with the following conclusion that he said: "Take bath and then you can offer prayers, but you should perform ablution for every prayer."

299- It is narrated on the authority of Umm Kulthum that A'ishah said, concerning such as gets persistent bleeding from the uterus: "Let her take bath, i.e. one is sufficient, and then perform ablution (for every prayer) until the days of her coming menses."

300- A Hadith like this is narrated on the authority of A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him". Abu Dawud says: This narration is weak.

Abu Dawud says: The same is narrated on the authority of both Ali and Ibn Abbas.

Abu Dawud says: It is narrated on the authority of Qumair from A'ishah that he said: "Perform ablution for every prayer." It is further narrated on the same authority: "You should take bath at least once every day."

Abu Dawud says: It is narrated on the authority of Hisham Ibn Urwah from his father that she should perform ablution at the time of every prayer.

#### **[114] The Opinion That Such As Gets Persistent Bleeding From The Uterus Takes Bath From Noon To Noon**

301- It is narrated on the authority of Sumai, the freed slave of Abu Bakr, that both Al-Qa'qa' and Zaid Ibn Aslam sent him to Sa'id Ibn Al-Musayyab, in order to ask him how a woman who got persistent bleeding from the uterus should take bath (to get purified), thereupon he said: "Let her take bath from noon to noon; and if the blood prevails, let her perform ablution for every prayer, and straighten a garment round her privates."

Abu Dawud says: The same is narrated on the authority of both Ibn Umar, Anas Ibn Malik, and A'ishah, with the following addition: "Let her take bath from noon to noon everyday."

Abu Dawud says: According to Malik, this narration is false, and it is more right to say that she should take bath from cleanness (from the current menses) to cleanness (from her coming menses)." This is the narration of Mis'war Ibn Abd Al-Malik Ibn Sa'id Ibn Abd Ar-Rahman Ibn Yarbu'.



298 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عن الأعمش، عن حبيب بن أبي ثابت، عن عروة، عن عائشة قالت: «جاءت فاطمة بنت أبي حبيش إلى النبي ﷺ، فذكر خبرها، وقال: «ثُمَّ اغْتَسِلِي ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ وَصَلِّي».

299 - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ، عن أيوب بن أبي إسكين، عن الحجاج، عن أم كلثوم، عن عائشة في المستحاضة: «تَغْتَسِلُ - تَعْنِي مَرَّةً وَاحِدَةً - ثُمَّ تَوَضَّأُ إِلَى أَيَّامِ أَقْرَائِهَا».

300 - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْقَطَّانُ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ، عن أيوب بن أبي العلاء، عن أبي شبرمة، عن امرأة مسروق، عن عائشة، عن النبي ﷺ مثله.

قال أبو داود: وَحَدِيثُ عَدِيِّ بْنِ ثَابِتٍ وَالْأَعْمَشِ، عن حبيب، وأيوب بن أبي العلاء: كُلُّهَا ضَعِيفَةٌ لَا تَصِحُّ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ الْأَعْمَشِ عَنْ حَبِيبٍ هَذَا الْحَدِيثُ؛ أَوْفَقَهُ حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ. وَأَنْكَرَ حَفْصُ بْنُ غِيَاثٍ أَنْ يَكُونَ حَدِيثُ حَبِيبٍ مَرْفُوعًا. وَأَوْفَقَهُ أَيْضًا سَبَاطُ عَنِ الْأَعْمَشِ، مَوْفُوفٌ عَنْ عَائِشَةَ.

قال أبو داود: وَرَوَاهُ ابْنُ دَاوُدَ عَنِ الْأَعْمَشِ مَرْفُوعًا أَوَّلُهُ، وَأَنْكَرَ أَنْ يَكُونَ فِيهِ الْوُضُوءُ عِنْدَ كُلِّ صَلَاةٍ. وَدَلَّ عَلَى ضَعْفِ حَدِيثِ حَبِيبٍ هَذَا أَنْ رَوَاهُ أَبُو الْيَقْطَانِ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عن أبيه، عن علي رضي الله عنه، وعَمَّارٍ مَوْلَى بَنِي هَاشِمٍ، عن ابن عباس. وَرَوَى عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ، وَبَيَّانٌ، وَمُغِيرَةُ، وَفِرَاسٌ وَمُجَالِدٌ، عن الشَّعْبِيِّ، عن حمير، عن عائشة «تَوَضَّئِي لِكُلِّ صَلَاةٍ». وَرَوَاهُ دَاوُدُ وَعَاصِمٌ، عن الشَّعْبِيِّ، عن حمير، عن عائشة «تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً». وَرَوَى هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ «الْمُسْتَحَاضَةُ تَتَوَضَّأُ لِكُلِّ صَلَاةٍ». وَهَذِهِ الْأَحَادِيثُ كُلُّهَا ضَعِيفَةٌ إِلَّا حَدِيثَ قَمِيرٍ وَحَدِيثَ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ وَحَدِيثَ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، وَالْمَعْرُوفُ عَنْ ابْنِ عَبَّاسٍ الْغُسْلُ.

[ت114/م...] - بَابُ مَنْ قَالَ: الْمُسْتَحَاضَةُ تَغْتَسِلُ مِنْ طَهَرٍ إِلَى طَهَرٍ

301 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عن مَالِكٍ، عن سُمَيٍّ مَوْلَى أَبِي بَكْرٍ «أَنَّ الْقَعْقَاعَ وَزَيْدَ بْنَ أَسْلَمَ أَرْسَلَاهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ يَسْأَلُهُ: كَيْفَ تَغْتَسِلُ الْمُسْتَحَاضَةُ؟ فَقَالَ: تَغْتَسِلُ مِنْ طَهَرٍ إِلَى طَهَرٍ، وَتَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَإِنْ غَلَبَهَا الدَّمُ اسْتَقْفَرَتْ بِثَوْبٍ».

قال أبو داود: وَرَوَى عَنْ ابْنِ عُمَرَ وَأَنْسِ بْنِ مَالِكٍ «تَغْتَسِلُ مِنْ طَهَرٍ إِلَى طَهَرٍ». وَكَذَلِكَ رَوَى دَاوُدُ وَعَاصِمٌ عَنِ الشَّعْبِيِّ، عن امرأته، عن حمير، عن عائشة، إِلَّا أَنَّ دَاوُدَ قَالَ: «كُلَّ يَوْمٍ»، وفي حديث عاصم: «عِنْدَ الطَّهْرِ»، وَهُوَ قَوْلُ سَالِمِ بْنِ عَبْدِ اللَّهِ وَالْحَسَنِ وَعَطَاءٍ.

قال أبو داود: قَالَ مَالِكٌ: إِنِّي لَا أَظُنُّ حَدِيثَ ابْنِ الْمُسَيَّبِ إِنَّمَا هُوَ «مِنْ طَهَرٍ إِلَى طَهَرٍ»، وَلَكِنَّ الْوَهْمَ دَخَلَ فِيهِ فَقَلَبَهَا النَّاسُ فَقَالُوا: «مِنْ طَهَرٍ إِلَى طَهَرٍ»! وَرَوَاهُ مِسْوَزُ بْنُ عَبْدِ الْمَلِكِ بْنُ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَرْبُوعٍ قَالَ فِيهِ «مِنْ طَهَرٍ إِلَى طَهَرٍ»، فَقَلَبَهَا النَّاسُ «مِنْ طَهَرٍ إِلَى طَهَرٍ».

**[115] The Opinion That She Should Take Bath Once Everyday**

**302-** It is narrated on the authority of Ali that he said: Such as gets persistent bleeding from the uterus should take bath once everyday whenever (the period of) her menses is over, and she further should straighten a piece of wool drenched in butter or oil (round her waist)

**[116] The Opinion That She Should Take Bath From Time To Time**

**303-** It is narrated on the authority of Muhammad Ibn Uthman that he asked Al-Qasim Ibn Muhammad about the woman who gets persistent bleeding from the uterus, thereupon he said to him: "Let her leave offering the prayer during the days of her normal menses after which she should take bath and offer prayer, and let her take bath (during the period of her cleanness) from time to time."

**[117] The Opinion That She Should Perform Ablution For Every (Obligatory) Prayer**

**304-** It is narrated on the authority of Fatimah Bint Abu Hubaish that she used to get persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "If it is the blood of menses, it is well-known for its blackness, and if it is the case, stop from offering the prayer; and if it is the other (kind of blood which is light and yellowish), you then should (take bath and) perform ablution and pray."

Abu Dawud says: The same is narrated on the authority of A'ishah from Fatimah, as well as on the authority of Abu Ja'far from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "and perform ablution for every prayer."

**[118] The Opinion That No Ablution Is Binding Unless It Is Broken**

**305-** It is narrated on the authority of Ikrimah that Umm Habibah Bint Jahsh got persistent bleeding from the uterus, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to wait until the days of her normal menses would be over, and then take bath and offer prayer; and if she detected something suspicious afterwards, let her perform ablution and offer prayer.

**306-** It is narrated on the authority of Rabie'ah that he was of the opinion that no ablution for every prayer should be binding upon such as got persistent bleeding from the uterus unless her ablution was broken by something else other than the blood, for which she should perform ablution. (This is the opinion adopted by Malik Ibn Anas, according to Abu Dawud).

### [ت115/م113] - بَابُ مَنْ قَالَ: تَغْتَسِلُ كُلَّ يَوْمٍ مَرَّةً، وَلَمْ يَقُلْ: عِنْدَ الظُّهْرِ

**302 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ - وَهُوَ مُحَمَّدُ بْنُ رَاشِدٍ - عَنْ مَعْقِلِ الْخَثْعَمِيِّ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «الْمُسْتَحَاضَةُ إِذَا انْقَضَى حَيْضُهَا اغْتَسَلَتْ كُلَّ يَوْمٍ، وَاتَّخَذَتْ صُوفَةً فِيهَا سَمْنٌ أَوْ زَيْتٌ».

### [ت116/م114] - بَابُ مَنْ قَالَ: تَغْتَسِلُ بَيْنَ الْأَيَّامِ

**303 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ مُحَمَّدِ بْنِ عَثْمَانَ «أَنَّهُ سَأَلَ الْقَاسِمَ بْنَ مُحَمَّدٍ عَنِ الْمُسْتَحَاضَةِ؟ قَالَ: تَدْعُ الصَّلَاةَ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ فَتُصَلِّي، ثُمَّ تَغْتَسِلُ فِي الْأَيَّامِ».

### [ت117/م115] - بَابُ مَنْ قَالَ: تَوَضَّأَ لِكُلِّ صَلَاةٍ

**304 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرٍو - قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذَلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ، فَإِذَا كَانَ الْآخِرُ، فَتَوَضَّعِي وَصَلِّي».

قال أبو داود: قال ابن المثنى: وحدثنا به ابن أبي عدي حفظاً فقال: عن عروة، عن عائشة أن فاطمة...

قال أبو داود: وروى عن العلاء بن العلاء بن المسيب وشعبة عن الحكم، عن أبي جعفر، قال العلاء: عن النبي ﷺ، وأوقفه شعبة على أبي جعفر: تَوَضَّأَ لِكُلِّ صَلَاةٍ.

### [ت118/م116] - بَابُ مَنْ لَمْ يَذْكُرِ الْوُضُوءَ إِلَّا عِنْدَ الْحَدَثِ

**305 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ عِكْرِمَةَ: «أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ اسْتَحْيَضَتْ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَنْتَظِرَ أَيَّامَ أَقْرَائِهَا ثُمَّ تَغْتَسِلَ وَتُصَلِّي، فَإِنْ رَأَتْ شَيْئًا مِنْ ذَلِكَ تَوَضَّأَتْ وَصَلَّتْ».

قال أبو داود: وَهَذَا قَوْلُ مَالِكٍ وَرَبِيعَةَ رَحِمَهُمَا اللَّهُ.

**306 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ رَبِيعَةَ «أَنَّهُ كَانَ لَا يَرَى عَلَى الْمُسْتَحَاضَةِ وَضُوءًا عِنْدَ كُلِّ صَلَاةٍ إِلَّا أَنْ يُصِيبَهَا حَدَثٌ غَيْرَ الدَّمِ فَتَوَضَّأَ».

قال أبو داود: هَذَا قَوْلُ مَالِكٍ، يَعْنِي ابْنَ أَنَسٍ.



### **[119] When A Woman Detects Yellowish Discharge After The Cleanness From Menses**

307- It is narrated on the authority of Umm Atiyyah, and she gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him”, that she said: We used to regard the yellowish discharge detected after the cleanness from menses something of no significance.

308- A Hadith like this is narrated on the authority of Muhammad Ibn Sirin from Umm Atiyyah, through another chain of transmitters.

### **[120] Such As Gets Persistent Bleeding From The Uterus Has Her Husband Approach Her**

309- It is narrated on the authority of Ikrimah that Umm Habibah (daughter of Jahsh) got persistent bleeding from the uterus, and her husband used to have sexual relation with her.

310- It is narrated on the authority of Ikrimah that Hamnah Bint Jahsh got persistent bleeding from the uterus, and her husband used to have sexual relation with her.

### **[121] The Postpartum Period**

311- It is narrated on the authority of Umm Salamah that she said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him” the postpartum period for a confined woman was forty days, during which we would smear our faces with Wars (a plant cultivated in Yemen to remove the traces) of blackness (on the temple).

312- It is narrated on the authority of Bussah Al-Azdiyyah that she said: I performed Hajj, and I came to visit Umm Salamah and asked her: “O Mother of Believers! Samurah Ibn Jundub commands women to offer the prayers they miss during their menses.” On that she said: “They should not offer them! A woman from amongst the wives of the Messenger of Allah “Allah’s blessing and peace be upon him” spent her forty-night period of postpartum; and the Prophet “Allah’s blessing and peace be upon him” did not order her to offer the prayers she missed during that period.

### **[122] Taking Bath (To Get Clean) From Menses**

313- It is narrated on the authority of Umayyah, daughter of Abu As-Salt from a woman belonging to Banu Ghifar, and her name was mentioned to me that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” made me ride behind him on the saddlebag of his mount, and by Allah, the Messenger of Allah “Allah’s blessing and peace be upon him”

## [ت119/م117] - باب في المرأة ترى الكُدرة والصفرة بعد الطهر

307 - حدثنا موسى بن إسماعيل: أخبرنا حماد، عن قتادة، عن أم الهذيل، عن أم عطية - وكانت بايعت النبي ﷺ - قالت: «كنا لا نعد الكُدرة والصفرة بعد الطهر شيئاً».

308 - حدثنا مسدد: حدثنا إسماعيل: أخبرنا أيوب، عن محمد بن سيرين، عن أم عطية بمثله.

قال أبو داود: أم الهذيل هي حفصة بنت سيرين كان ابنها اسمه: هذيل، واسم زوجها: عبد الرحمن.

## [ت120/م118] - باب المستحاضة يغشاها زوجها

309 - حدثنا إبراهيم بن خالد: حدثنا معلى بن منصور، عن علي بن مسهر، عن الشيباني، عن عكرمة قال: «كانت أم حبيبة تستحاض، فكان زوجها يغشاها».

قال أبو داود: وقال يحيى بن معين: معلى ثقة، وكان أحمد بن حنبل لا يروي عنه، لأنه كان ينظر في الرأي.

310 - حدثنا أحمد بن أبي سريج الرازي: أخبرنا عبد الله بن الجهم: حدثنا عمرو بن أبي قيس عن عاصم، عن عكرمة، عن حمنة بنت جحش «أنها كانت مستحاضة وكان زوجها يجامعها».

## [ت121/م119] - باب ما جاء في وقت النفاء

311 - حدثنا أحمد بن يونس: أخبرنا زهير: حدثنا علي بن عبد الأعلى، عن أبي سهل، عن مسة، عن أم سلمة قالت: «كانت النفاء على عهد رسول الله ﷺ تقعد بعد نفاسها أربعين يوماً أو أربعين ليلة، وكنا نظلي على وجوهنا الورس - تعني من الكلف».

312 - حدثنا الحسن بن يحيى: أخبرنا محمد بن حاتم - يعني جبي - حدثنا عبد الله بن المبارك، عن يونس بن نافع، عن كثير بن زياد قال: «حدثني الأزدي - يعني مسة - قالت: «حججت، فدخلت على أم سلمة فقلت: يا أم المؤمنين، إن سمره بن جندب يأمر النساء يقضين صلاة المحيض! فقالت: لا يقضين، كانت المرأة من نساء النبي ﷺ تقعد في النفاس أربعين ليلة لا يأمرها النبي ﷺ بقضاء صلاة النفاس».

قال محمد - يعني ابن حاتم - : واسمها مسة، تكنى أم بسة.

قال أبو داود: كثير بن زياد، كنيته: أبو سهل.

## [ت122/م120] - باب الاغتسال من الحيض

313 - حدثنا محمد بن عمرو الرازي: حدثنا سلمة - يعني ابن الفضل - : أخبرنا محمد - يعني ابن إسحاق - ، عن سليمان بن سحيم، عن أمية بنت أبي الصلت، عن امرأة من بني غفار قد سماها لي قالت: «أرذفني رسول الله ﷺ على حقيبة رجلي،



kept (me as such) until morning when he made his mount kneel down, and I dismounted from the saddlebag, and behold! It had blood from me, and this was the first menses I've ever got. I stuck to the she-camel and felt shy. When the Messenger of Allah "Allah's blessing and peace be upon him" observed (the traces of shyness) on me, and saw the blood, he said: "What is wrong with you? Perhaps, you've got menses!" I answered in the affirmative, thereupon he said: "Make up yourself, and take a utensil full of water, and put salt in it, therewith wash the traces of blood off the saddlebag, and then return to your riding place." She further said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Khaibar, he gave us out of the booty he gained with no fight. Furthermore, she never got clean from menses but that she would put salt in (the water she used in) her purification, and she recommended that it should be used in the water of her bath when she died.

**314-** It is narrated on the authority of A'ishah that she said: Asma' (daughter of Shakal, or of Yazid Ibn As-Sakan) visited the Messenger of Allah "Allah's blessing and peace be upon him" and asked him: "O Messenger of Allah! How does anyone of us (women) take bath to get clean from menses?" He said: "Let anyone of you (O women who intend to get clean from menses) take her water mixed with (the leaves of) the lote tree and purify herself, i.e. offer ablution perfectly until she would pour water on her head and rub it strongly till it reaches the roots of the hair. Then she should pour water on her (body). She should take a piece of cotton (or cloth and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet) said: "Glory be to Allah! Purify yourself with it!" A'ishah said: I came to know what the Messenger of Allah "Allah's blessing and peace be upon him" intended, thereupon I said to her: "Apply it to the traces of blood."

**315-** It is narrated on the authority of Safiyyah Bint Shaibah that A'ishah praised the women of Ansar, and spoke good of them, and said: A woman belonging to them came to visit the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, with the change that he said: "a piece of cotton (or cloth) with musk."

**316-** It is narrated on the authority of Safiyyah Bint Shaibah from A'ishah that Asma' asked the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which he said: "She should take a piece of cotton (or cloth) with musk and purify herself with it." Asma' asked: "How should I purify myself with it?" He (The Prophet)



قالت: فَوَاللَّهِ لَنَزَلَ رَسُولُ اللَّهِ ﷺ إِلَى الصُّبْحِ، فَأَنَاحَ وَنَزَلْتُ عَنْ حَقِيْبَةِ رَحْلِهِ، فَإِذَا بِهَا دَمٌ مِنِّي، وَكَانَتْ أَوَّلَ حَيْضَةٍ حِضَّتُهَا. قالت: فَتَقَبَّضْتُ إِلَى النَّاقَةِ وَاسْتَحْيَيْتُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ مَا بِي وَرَأَى الدَّمَ قَالَ: «مَا لَكَ؟ لَعَلَّكَ نَفِسْتِ؟» قُلْتُ: نَعَمْ. قَالَ: «فَأُضِلِّحِي مِنْ نَفْسِكَ، ثُمَّ خُذِي إِنَاءً مِنْ مَاءِ فَاطِرِجِي فِيهِ مِلْحًا ثُمَّ اغْسِلِي مَا أَصَابَ الْحَقِيْبَةَ مِنَ الدَّمِ ثُمَّ عُوْدِي لِمَرْكَبِكَ». قالت: فَلَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ خَيْرَ رَضَخٍ لَنَا مِنَ الْفِيءِ. قالت: وَكَانَتْ لَا تَطْهَرُ مِنْ حَيْضَةٍ إِلَّا جَعَلْتُ فِي طَهْوَرِهَا مِلْحًا، وَأَوْصَتْ بِهِ أَنْ يُجْعَلَ فِي غُسْلِهَا حِينَ مَاتَتْ».

**314 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا سَلَامُ بْنُ سُلَيْمٍ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: «دَخَلْتُ أَسْمَاءَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، كَيْفَ تَغْتَسِلُ إِحْدَانَا إِذَا طَهَّرْتَ مِنَ الْمَحِيضِ؟ قَالَ: «تَأْخُذُ سِدْرَهَا وَمَاءَهَا فَتَوَضَّأُ، ثُمَّ تَغْسِلُ رَأْسَهَا وَتَدْلُكُهُ حَتَّى يَبْلُغَ الْمَاءُ أَصُولَ شَعْرِهَا، ثُمَّ تُفِيضُ عَلَى جَسَدِهَا ثُمَّ تَأْخُذُ فِرْصَتَهَا فَتَطْهَرُ بِهَا». قالت: يَا رَسُولَ اللَّهِ، كَيْفَ أَتَطْهَرُ بِهَا؟ قالت عَائِشَةُ: فَعَرَفْتُ الَّذِي يُكْنِي عَنْهُ رَسُولُ اللَّهِ. فَقُلْتُ لَهَا: تَتَّبِعِينَ بِهَا آثَارَ الدَّمِ».

**315 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ نِسَاءَ الْأَنْصَارِ فَأَثْنَتْ عَلَيْهِنَّ وَقَالَتْ لَهُنَّ مَعْرُوفًا. وَقَالَتْ: دَخَلْتُ امْرَأَةً مِنْهُنَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «فِرْصَةٌ مُمَسَّكَةٌ». قَالَ مُسَدَّدٌ: كَانَ أَبُو عَوَانَةَ يَقُولُ: فِرْصَةٌ، كَانَ أَبُو الْأَحْوَصِ يَقُولُ: فِرْصَةٌ.

**316 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: أَخْبَرَنَا أَبِي، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ - يَعْنِي ابْنَ مُهَاجِرٍ -، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ «أَنَّ أَسْمَاءَ سَأَلَتِ النَّبِيَّ ﷺ

said: "Glory be to Allah! Purify yourself with it!" A'ishah said in a low tone: "Apply it to the traces of blood." She (Asma') then further asked about bathing from the ceremonial impurity (because of sexual intercourse). He (The Prophet) said: "Let anyone of you take her water mixed with the (leaves of the) lot tree and purify herself, i.e. offer ablution well or complete the ablution until she would pour water on her head and rub it till it reaches the roots of the hair. Then she should pour water on her body." A'ishah said: "What good women those of Ansar are that their shyness does not prevent them from getting religious knowledge."

### [123] Practicing Tayammum

317- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Usaid Ibn Hudair with some people in search for a collar A'ishah missed, and when the prayer was due, they (were forced to) offer prayer with no ablution (since there was no water). Then, they came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon the Holy Verse of Tayammum was revealed. According to the narration of Ibn Nufail, Usaid Ibn Hudair said to her: "Allah's Mercy be upon you! You never receive anything which you dislike but that Allah makes in it a cause of relief for the Muslims and you."

318- It is narrated on the authority of Ammar Ibn Yasir that when they performed Tayammum while they were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of the clean earth for the Fajr prayer, they struck the earth with their hands therewith they wiped their faces once. Then, they struck the earth with their palms once again, therewith they wiped the backs of their hands up to the shoulders and from the palms of their hands up to the armpits.

319- The same is narrated on the authority of Ibn Wahb, in which he said: The Muslims stood and struck the earth with their hands, but their hands grasped nothing of the dust. No mention of both shoulders and armpits is made. According to the narration of Ibn Laith, they wiped up to the area over the elbows.

320- It is narrated on the authority of Ammar Ibn Yasir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" alighted and spent the night with the army at some place, and he had A'ishah with him. A'ishah lost a necklace belonging to her, made of beads of Zifar, thereupon the people were detained (from departure) in search for this necklace of her until the dawn broke, and they had no water with

بِمَعْنَاهُ قَالَ: «فِرْصَةٌ مُّمَسَّكَةٌ». فَقَالَتْ: كَيْفَ أَنْظَهُرُ بِهَا؟ قَالَ: «سُبْحَانَ اللَّهِ! تَطَهَّرِي بِهَا». وَاسْتَتَرَ بِثَوْبٍ، وَزَادَ: وَسَأَلْتُهُ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، قَالَ: «تَأْخُذِينَ مَاءَكَ فَتَطَهَّرِينَ أَحْسَنَ الطَّهْوَرِ وَأَبْلَغَهُ، ثُمَّ تَصْبِيْنِ عَلَى رَأْسِكَ الْمَاءَ، ثُمَّ تَذْلِكِيْنَهُ حَتَّى يَبْلُغَ شُؤُونَ رَأْسِكَ، ثُمَّ تُفِيضِينَ عَلَيْكَ الْمَاءَ». وَقَالَتْ عَائِشَةُ: نِعَمَ النِّسَاءِ نِسَاءُ الْأَنْصَارِ، لَمْ يَكُنْ يَمْنَعُهُنَّ الْحَيَاءُ أَنْ يَسْأَلْنَ عَنِ الدِّينِ، وَأَنْ يَتَفَقَّهْنَ فِيهِ.

### [ت123/م121] - بَابُ التَّيْمِمِ

**317 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا عَبْدُهُ - الْمَعْنَى وَاحِدٌ -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «بَعَثَ رَسُولُ اللَّهِ ﷺ أَسِيدَ بْنَ حُضَيْرٍ وَأَنَاسًا مَعَهُ فِي طَلَبِ قِلَادَةٍ أَضَلَّتْهَا عَائِشَةُ، فَحَضَرَتِ الصَّلَاةُ، فَصَلَّوْا بِغَيْرِ وُضُوءٍ. فَأَتَا النَّبِيَّ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَأَنْزَلَتْ آيَةُ التَّيْمِمِ. زَادَ ابْنُ نَفِيلٍ: فَقَالَ لَهَا أَسِيدُ بْنُ حُضَيْرٍ: يَرْحِمُكَ اللَّهُ، مَا نَزَلَ بِكَ أَمْرٌ تَكْرَهِيْنَهُ إِلَّا جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ وَلَكَ فِيهِ فَرْجًا».

**318 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: حَدَّثَهُ عَنْ عَمَارِ بْنِ يَاسِرٍ «أَنَّهُ كَانَ يُحَدِّثُ أَنَّهُمْ تَمَسَّحُوا وَهُمْ مَعَ رَسُولِ اللَّهِ ﷺ بِالصَّعِيدِ لِصَلَاةِ الْفَجْرِ، فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ، ثُمَّ مَسَحُوا وَجُوهَهُمْ مَسْحَةً وَاحِدَةً، ثُمَّ عَادُوا فَضَرَبُوا بِأَكْفِهِمُ الصَّعِيدَ مَرَّةً أُخْرَى، فَمَسَحُوا بِأَيْدِيهِمْ كُلَّهَا إِلَى الْمَنَاكِبِ وَالْآبَاطِ مِنْ بُطُونِ أَيْدِيهِمْ».

**319 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، وَعَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ، عَنْ ابْنِ وَهْبٍ نَحْوَ هَذَا الْحَدِيثِ، قَالَ: «قَامَ الْمُسْلِمُونَ فَضَرَبُوا بِأَكْفِهِمُ التُّرَابَ، وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا»، فَذَكَرَ نَحْوَهُ وَلَمْ يَذْكُرِ الْمَنَاكِبِ وَالْآبَاطِ. قَالَ ابْنُ اللَّيْثِ: إِلَى مَا فَوْقَ الْمِرْفَقَيْنِ.

**320 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ، وَمُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عَمَارِ بْنِ يَاسِرٍ «أَنَّ رَسُولَ اللَّهِ ﷺ عَرَسَ بِأُولَاتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ، فَأَنْقَطَعَ عَقْدُ لَهَا مِنْ جَزَعِ ظَفَارٍ، فَحَبَسَ النَّاسُ ابْتِغَاءً



them, which provoked the anger of Abu Bakr strongly with her, and said: "She detained the people, and there is no water with them." On that occasion, Allah revealed to the Messenger of Allah "Allah's blessing and peace be upon him" the concession of purification with the clean earth, i.e. His saying: "If you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands." (Al-Ma'idah 6) the Muslims stood up with the Messenger of Allah "Allah's blessing and peace be upon him", and struck the earth with their hands, and raised their hands grasping nothing of the dust, therewith they wiped their faces and the backs of their hands up to the shoulders, and from the palms of their hands up to the armpits.

**321-** It is narrated on the authority of Shaqiq (Ibn Salamah): I was sitting down with Abdullah (Ibn Mas'ud) and Abu Musa Al-Ash'ari when the latter asked the former: "Tell me O Abu Abd Ar-Rahman: If a person becomes in the state of ceremonial impurity and does not find water for one month, can he practice Tayammum and offer his prayer? "He replied in the negative. Abu Musa said: "What do you say about this verse: "But if you are ill, or on a journey, or one of you cometh from offices of nature, or you have been in contact with women, and you find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands"?" (Al-Ma'idah 6)? Abdullah replied: "If we allow it, then they would probably practice Tayammum with clean earth, even though water is available but cold." Abu Musa said: "Then, have you forbidden it only for that reason?" he answered in the affirmative, thereupon Abu Musa said: "Haven't you heard the statement of Ammar? He said: I was sent out by Allah's Apostle "Allah's blessing and peace be upon him" for some job and I became in the state of ritual impurity. I could not find water so I rolled myself over the dust (clean earth) like an animal does. When I returned and told the Messenger of Allah "Allah's blessing and peace be upon him" of that he said: "Like this would have been sufficient. " The Messenger of Allah "Allah's blessing and peace be upon him" (while saying so) lightly struck the earth with his hand once, then passed his left hand over the back of his right hand and his right hand over the back of his left hand, therewith he wiped his palms and face." So Abdullah said to Abu Musa: "Don't you know that Umar was not satisfied with Ammar's statement?"

**322-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza: I was sitting with Umar when a man came to him and said: "We sometimes

عَقْدَهَا ذَلِكَ، حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَقَالَ: حَبَسْتَ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ! فَأَنْزَلَ اللَّهُ تَعَالَى ذِكْرَهُ عَلَى رَسُولِهِ ﷺ رُخْصَةً التَّطَهُّرِ بِالصَّعِيدِ الطَّيِّبِ، فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمْ إِلَى الْأَرْضِ، ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَقْبِضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وَجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ، وَمِنْ بَطُونِ أَيْدِيهِمْ إِلَى الْآبَاطِ. زَادَ ابْنُ يَحْيَى فِي حَدِيثِهِ: قَالَ ابْنُ شِهَابٍ فِي حَدِيثِهِ: وَلَا يَعْتَبَرُ بِهَذَا النَّاسُ.

قال أبو داود: وَكَذَلِكَ رَوَاهُ ابْنُ إِسْحَاقَ، قال فيه: عن ابن عباس، وذكر ضربتين كما ذكر يونس. ورواه معمر عن الزهري: ضربتين. وقال مالك: عن الزهري، عن عبيد الله بن عبد الله، عن أبيه، عن عمار. وكذلك قال أبو أويس عن الزهري. وشك فيه ابن عيينة، قال مرة: عن عبيد الله، عن أبيه، أو: عن عبيد الله، عن ابن عباس، ومرة قال: عن أبيه، ومرة قال: عن ابن عباس. اضطرب ابن عيينة فيه وفي سماعه عن الزهري، ولم يذكر أحد منهم في هذا الحديث الضربتين إلا من سميت.

**321 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عن الأعمش، عن شقيق قال: «كُنْتُ جَالِسًا بَيْنَ عَبْدِ اللَّهِ وَأَبِي مُوسَى، فَقَالَ أَبُو مُوسَى: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يَجِدِ الْمَاءَ شَهْرًا، أَمَا كَانَ يَتَيْمَّمُ؟ فَقَالَ: لَا، وَإِنْ لَمْ يَجِدِ الْمَاءَ شَهْرًا. فَقَالَ أَبُو مُوسَى: فَكَيْفَ تَصْنَعُونَ بِهَذِهِ الْآيَةِ الَّتِي فِي سُورَةِ الْمَائِدَةِ ﴿فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ [المائدة: 6]؟ فَقَالَ عَبْدُ اللَّهِ: لَوْ رُخِّصَ لَهُمْ فِي هَذَا لَأَوْشَكُوا إِذَا بَرَدَ عَلَيْهِمُ الْمَاءُ أَنْ يَتَيْمَّمُوا بِالصَّعِيدِ. فَقَالَ لَهُ أَبُو مُوسَى: وَإِنَّمَا كَرِهْتُمْ هَذَا لِهَذَا؟ قَالَ: نَعَمْ. فَقَالَ لَهُ أَبُو مُوسَى: أَلَمْ تَسْمَعْ قَوْلَ عَمَارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ فِي الصَّعِيدِ كَمَا تَتَمَرَّغُ الدَّابَّةُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَصْنَعَ هَكَذَا»، فَضَرَبَ بِيَدِهِ عَلَى الْأَرْضِ فَتَفَضَّهَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ، وَبِیَمِينِهِ عَلَى شِمَالِهِ عَلَى الْكَفَّيْنِ، ثُمَّ مَسَحَ وَجْهَهُ. فَقَالَ لَهُ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَارٍ؟».

**322 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: حَدَّثَنَا سُفْيَانُ، عن سلمة بن كهيل، عن أبي مالك، عن عبد الرحمن بن أبزى قال: «كُنْتُ عِنْدَ عُمَرَ فَجَاءَهُ رَجُلٌ فَقَالَ: إِنَّا



spend a month or two in a place (where there is no water to take bath from ceremonial impurity: what should we do?)” Umar said to him: “As for me, I would not offer prayer unless I find water (to take bath from ceremonial impurity and perform ablution for the prayer).” Upon this, Ammar Ibn Yasir said to Umar Ibn Al-Khattab: "Do you remember, O Commander of The Believers, that you and I were together on a journey and we became in a state of ceremonial impurity (after sexual intercourse) and we had no water; and (you didn't pray but) I rolled myself on the ground and prayed? Then when we came to the Messenger of Allah “Allah’s blessing and peace be upon him”, and I informed him of that he “Allah’s blessing and peace be upon him” said: “It would have been sufficient for you to do such and such!” he struck the earth with his hands and blew it (the dust) off them, then wiped his face and hands up to half the arms.”” Umar said to Ammar: “Fear Allah O Ammar (and keep silent for perhaps you forgot because I was with you and did hear nothing of it)”. Ammar replied: “If you like, by Allah, I would not tell anyone of it.” Umar said: “No! We would make you responsible for what you say”.

323- The same is narrated on the authority of Abd Ar-Rahman Ibn Abza, with the same chain of transmitters, in which he said: “O Ammar! It would have been sufficient for you to do such and such!” he struck the earth with both his hands, and struck one over the other, therewith he wiped both his face and arms up to their halves.

Abu Dawud says: The same is narrated on the authority of Salamah Ibn Kuhail from Abd Ar-Rahman Ibn Abza.

324- The same is narrated on the authority of Abd Ar-Rahman Ibn Abza from Ammar Ibn Yasir in which he said: “It would have been sufficient for you to do as such.” The Messenger of Allah “Allah’s blessing and peace be upon him” struck the earth with his hand and then blew the dust off it therewith he wiped both his faces and hands.

325- The same is narrated on the authority of Shu’bah with the same chain of transmission, in which he said: “And then he blew dust off it therewith he wiped his face and hands up to the elbows (or to the upper part of the arms). Shu’bah says: Salamah used to relate: Both hands, face and both arms, until Mansur said to him one day: Consider what you say! None other than you makes a mention of the arms.

326- The same is narrated on the authority of Ammar, in which he told that he, i.e. the Messenger of Allah “Allah’s blessing and peace be upon



نَكُونُ بِالْمَكَانِ الشَّهَرِ أَوْ الشَّهْرَيْنِ. فَقَالَ عُمَرُ: أَمَّا أَنَا فَلَمْ أَكُنْ أَصْلِي حَتَّى أَجِدَ الْمَاءَ. قَالَ: فَقَالَ عَمَّارٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا تَذْكُرُ إِذْ كُنْتُ أَنَا وَأَنْتَ فِي الْإِبِلِ فَأَصَابَتْنا جَنَابَةٌ، فَأَمَّا أَنَا فَتَمَعَّكَتْ فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هَكَذَا»، وَضَرَبَ بِيَدَيْهِ إِلَى الْأَرْضِ، ثُمَّ نَفَخَهُمَا، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَيَدَيْهِ إِلَى نِصْفِ الذَّرَاعِ؟ فَقَالَ عُمَرُ: يَا عَمَّارُ، اتَّقِ اللَّهَ! فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ شِئْتَ وَاللَّهِ لَمْ أَذْكُرْهُ أَبَدًا. فَقَالَ عُمَرُ: كَلَّا، وَاللَّهِ لَنُؤَلِّيَنَّكَ مِنْ ذَلِكَ مَا تَوَلَّيْتَ».

**323 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ابْنِ أَبِيزَى، عَنْ عَمَّارِ بْنِ يَاسِرٍ فِي هَذَا الْحَدِيثِ فَقَالَ: «يَا عَمَّارُ، إِنَّمَا كَانَ يَكْفِيكَ هَكَذَا»، ثُمَّ ضَرَبَ بِيَدَيْهِ الْأَرْضَ، ثُمَّ ضَرَبَ إِحْدَاهُمَا عَلَى الْأُخْرَى، ثُمَّ مَسَحَ وَجْهَهُ وَالذَّرَاعَيْنِ إِلَى نِصْفِ السَّاعِدَيْنِ، وَلَمْ يَبْلُغِ الْمِرْفَقَيْنِ: ضَرْبَةً وَاحِدَةً.

قال أبو داود: وَرَوَاهُ وَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى. وَرَوَاهُ جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، يَعْنِي عَنْ أَبِيهِ.

**324 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ جَعْفَرٍ -: أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ بِهِذِهِ الْقِصَّةِ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ». وَضَرَبَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى الْأَرْضِ، ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ. شَكَ سَلَمَةُ وَقَالَ: لَا أَذْرِي فِيهِ «إِلَى الْمِرْفَقَيْنِ - يَعْنِي - أَوْ إِلَى الْكَفَّيْنِ».

**325 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ - يَعْنِي الْأَعْمَشَ -: حَدَّثَنِي شُعْبَةُ بِإِسْنَادِهِ بِهِذَا الْحَدِيثِ قَالَ: «ثُمَّ نَفَخَ فِيهَا وَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ إِلَى الْمِرْفَقَيْنِ، أَوْ: إِلَى الذَّرَاعَيْنِ. قَالَ شُعْبَةُ: كَانَ سَلَمَةُ يَقُولُ: الْكَفَّيْنِ وَالْوَجْهَ وَالذَّرَاعَيْنِ. فَقَالَ لَهُ مَنْصُورُ ذَاتِ يَوْمٍ: انْظُرْ مَا تَقُولُ، فَإِنَّهُ لَا يَذْكُرُ الذَّرَاعَيْنِ غَيْرُكَ».

**326 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ ذَرٍّ، عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِيزَى، عَنْ أَبِيهِ، عَنْ عَمَّارٍ فِي هَذَا الْحَدِيثِ قَالَ: فَقَالَ:

him” said: “It would have been sufficient for you to strike your hands in the earth, therewith to wipe your face and hands...and the rest is the same.

Abu Dawud says: A Hadith like this is narrated on the authority of Shu’bah from Husain from Abu Malik who said: I heard Ammar...and the rest is the same.

**327-** It is narrated on the authority of Ammar Ibn Yasir that he said: I asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the way of practicing Tayammum, thereupon he ordered me to strike the earth once for face and both hands.

**328-** It is narrated on the authority of Qatadah that he was asked about practicing Tayammum on journey, thereupon he said: Somebody narrated to me from Ash-Sha’bi from Abd Ar-Rahman Ibn Abza from Ammar Ibn Yasir that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Up to the elbows.”

### **[124] Practicing Tayammum On Residence**

**329-** It is narrated on the authority of Ibn Abbas that he said: I and Abdullah Ibn Yasar, the freed slave of Maimunah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, came to visit Abu Al-Juhaim Ibn Al-Harith Ibn As-Summah Al-Ansari who said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” came from the direction of Bir-Jamal, and a man met him and saluted him with peace, but the Messenger of Allah “Allah’s blessing and peace be upon him” did not want (to return the greeting to him) until he came upon a wall, and wiped both his hands and face, and then he returned the greeting to him.”

**330-** It is narrated on the authority of Nafi’ that he said: I went in the company of Ibn Umar to Ibn Abbas for a need; and when Ibn Umar fulfilled his need, he said among what he said on that day: A man passed by the Messenger of Allah “Allah’s blessing and peace be upon him” in one of the streets after he had come out from the offices of nature, and when he greeted him, he gave no reply. The man was about to disappear in the street by the time the Messenger of Allah “Allah’s blessing and peace be upon him” struck the wall with his hands, therewith he wiped his face, and then made another strike, therewith he wiped both his arms, after which he returned the greeting to the man and said: “Nothing prevented me from returning to you the greeting but that I was not in a state of ablution.”

**331-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” had come

- يَعْنِي النَّبِيُّ ﷺ -: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَضْرِبَ بِيَدِكَ إِلَى الْأَرْضِ وَتَمْسَحَ بِهِمَا وَجْهَكَ وَكَفِّكَ» وَسَاقَ الْحَدِيثَ .

قال أبو داود: وَرَوَاهُ شُعْبَةُ، عَنْ خُصَيْنٍ، عَنْ أَبِي مَالِكٍ قال: سَمِعْتُ عَمَّارًا يَحْطُبُ بِمِثْلِهِ، إِلَّا أَنَّهُ قَالَ: لَمْ يَنْفُخْ. وَذَكَرَ حُسَيْنُ بْنُ مُحَمَّدٍ عَنْ شُعْبَةَ عَنْ الْحَكَمِ فِي هَذَا الْحَدِيثِ قَالَ: «فَضْرَبَ بِكَفِّهِ إِلَى الْأَرْضِ وَنَفَخَ» .

**327 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: «سَأَلْتُ النَّبِيَّ ﷺ عَنِ التَّيْمُمِ، فَأَمَرَنِي ضَرْبَةً وَاحِدَةً لِلْوَجْهِ وَالْكَفَّيْنِ» .

**328 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ قَالَ: سُئِلَ قَتَادَةُ عَنِ التَّيْمُمِ فِي السَّفَرِ فَقَالَ: حَدَّثَنِي مُحَمَّدٌ عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِلَى الْمُرْتَقَيْنِ» .

#### [124م/122] - بَابُ التَّيْمُمِ فِي الْحَضَرِ

**329 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ عُمَيْرِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: «أَقْبَلْتُ أَنَا وَعَبْدُ اللَّهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ حَتَّى دَخَلْنَا عَلَى أَبِي الْجُهَيْمِ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ الْأَنْصَارِيِّ، فَقَالَ أَبُو الْجُهَيْمِ: أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ نَحْوِ بَيْتِ جَمَلٍ، فَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامَ، حَتَّى أَتَى عَلَى جِدَارٍ، فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ» .

**330 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ الْمُؤَصِّلِيُّ أَبُو عَلِيٍّ: أَخْبَرَنَا مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ: أَخْبَرَنَا نَافِعٌ قَالَ: انْطَلَقْتُ مَعَ ابْنِ عُمَرَ فِي حَاجَةٍ إِلَى ابْنِ عَبَّاسٍ، فَقَضَى ابْنُ عُمَرَ حَاجَتَهُ، وَكَانَ مِنْ حَدِيثِهِ يَوْمَئِذٍ أَنْ قَالَ: مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ ﷺ فِي سَكَّةٍ مِنْ السَّكَكِ وَقَدْ خَرَجَ مِنْ غَائِطٍ أَوْ بَوْلٍ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ، حَتَّى إِذَا كَادَ الرَّجُلُ أَنْ يَتَوَارَى فِي السَّكَّةِ، فَضْرَبَ بِيَدَيْهِ عَلَى الْحَائِطِ وَمَسَحَ بِهِمَا وَجْهَهُ، ثُمَّ ضْرَبَ ضَرْبَةً أُخْرَى فَمَسَحَ ذِرَاعَيْهِ، ثُمَّ رَدَّ عَلَى الرَّجُلِ السَّلَامَ، وَقَالَ: «إِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرُدَّ عَلَيْكَ السَّلَامَ إِلَّا أَنِّي لَمْ أَكُنْ عَلَى طَهْرٍ» .

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: رَوَى مُحَمَّدُ بْنُ ثَابِتٍ حَدِيثًا مُنْكَرًا فِي التَّيْمُمِ .

قال ابنُ دَاسَةَ: قال أبو داود: لَمْ يُتَابِعْ مُحَمَّدُ بْنُ ثَابِتٍ فِي هَذِهِ الْقِصَّةِ عَلَى «ضَرْبَتَيْنِ» عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ فِعْلَ ابْنِ عُمَرَ .

**331 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ الْبُرْلُسِيِّ: حَدَّثَنَا حَيَوَةُ بْنُ شُرَيْحٍ، عَنْ ابْنِ الْهَادِ قَالَ: إِنَّ نَافِعًا حَدَّثَهُ عَنْ ابْنِ عُمَرَ قَالَ: «أَقْبَلَ



out from the offices of nature by the time a man met him at Bir-Jamal, and greeted him, but the Messenger of Allah "Allah's blessing and peace be upon him" gave no reply until he came towards the wall, placed his hands over it, therewith he wiped his face and both his hands, after which the Messenger of Allah "Allah's blessing and peace be upon him" returned the greeting to the man.

### [125] One In The State Of Ritual Impurity Practices Tayammum

332- It is narrated on the authority of Abu Dharr that he said: Some (milch camels of) booty were brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked me to take them and go to the desert. I lived in Rabdhah, where I happened to become in the state of ceremonial impurity for five or six days (during which I could not offer prayer, since there was no water to take bath and become clean). I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "Abu Dharr!" I kept silent, and he said once again: "Let your mother be bereaved of you O Abu Dharr!" he ordered that a black slave-girl should bring a vessel full of water, and she screened me with a garment, and I screened myself behind the mount and took a bath; and it seemed as if I threw a (burden of) mountain from me. The Messenger of Allah "Allah's blessing and peace be upon him" then said to me: "Indeed, the clean earth acts as (the instrument of) ablution for a Muslim even though for as long as ten years; and once you find water, make it touch your skin: this is good."

333- It is narrated on the authority of Abu Qilabah from a man belonging to the sons of Amir that he said: I embraced Islam, and I was concerned with (sticking to the principles of) my religion, and I came to Abu Dharr, who said to me: The climate of Medina did not suit me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that some milch camels and sheep should be given to me, and he said to me: "Drink from their milk (and urine, Hammad was in doubt)." It happened that I became far from (the sources of) water, and my wife was with me, and (as a result of having sexual relation with her) I became in the state of ceremonial impurity, and I offered prayer without performing ablution. I came to the Messenger of Allah "Allah's blessing and peace be upon him" at midday, and he was sitting in the shade of the mosque, among a group of his companions, thereupon he said: "Abu Dharr!" I said: "Yes! I've been ruined O Messenger of Allah." He asked: "What has ruined you?" I said: "It happened that I became far from (the sources of) water, and my

رسول الله ﷺ مِنَ الْعَائِطِ فَلَقِيَهُ رَجُلٌ عِنْدَ بئرِ جَمَلٍ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ  
رسول الله ﷺ، حَتَّى أَقْبَلَ عَلَى الْحَائِطِ، فَوَضَعَ يَدَهُ عَلَى الْحَائِطِ، ثُمَّ مَسَحَ  
وَجْهَهُ وَيَدَيْهِ، ثُمَّ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى الرَّجُلِ السَّلَامَ.

### [ت125/م123] - بَابُ الْجُنْبِ يَتَيَمَّمُ

**332 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدُ الْوَاسِطِيُّ، عَنْ خَالِدِ الْحَذَاءِ،  
عَنْ أَبِي قِلَابَةَ. (ح) وَحَدَّثَنَا مُسَدَّدٌ قَالَ: أَخْبَرَنَا خَالِدٌ - يَعْنِي ابْنَ عَبْدِ اللَّهِ  
الْوَاسِطِيَّ - عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ  
قَالَ: «اجْتَمَعَتْ غَنِيمَةٌ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «يَا أَبَا ذَرٍّ أَبَدُ فِيهَا». فَبَدَوْتُ  
إِلَى الرَّبَذَةِ، فَكَانَتْ تُصِيبُنِي الْجَنَابَةُ، فَأَمَكْتُ الْخَمْسَ وَالسَّتَّ، فَأَتَيْتُ النَّبِيَّ ﷺ  
فَقَالَ: «أَبُو ذَرٍّ؟» فَسَكَتُ، فَقَالَ: «ثَكِلَتْكَ أُمُّكَ أَبَا ذَرٍّ، لِأُمِّكَ الْوَيْلُ!»، فَدَعَا لِي  
بِجَارِيَةٍ سَوْدَاءَ، فَجَاءَتْ بِعُسٍّ فِيهِ مَاءٌ، فَسَتَرْتَنِي بِثَوْبٍ، وَاسْتَتَرْتُ بِالرَّاحِلَةِ  
وَاعْتَسَلْتُ، فَكَأَنِّي أَلْقَيْتُ عَنِّي جَبَلًا. فَقَالَ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَلَوْ  
إِلَى عَشْرِ سِنِينَ، فَأَذَا وَجَدْتَ الْمَاءَ فَأَمِسَّهُ جِلْدَكَ، فَإِنَّ ذَلِكَ خَيْرٌ». وَقَالَ مُسَدَّدٌ:  
غَنِيمَةٌ مِنَ الصَّدَقَةِ. قَالَ أَبُو دَاوُدَ: وَحَدِيثٌ عَمْرٍو أَمَّ.

**333 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي  
قِلَابَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ قَالَ: دَخَلْتُ فِي الْإِسْلَامِ فَأَهَمَّنِي دِينِي، فَأَتَيْتُ أَبَا  
ذَرٍّ، فَقَالَ أَبُو ذَرٍّ: إِنِّي اجْتَوَيْتُ الْمَدِينَةَ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَبِعَنَمٍ،  
فَقَالَ لِي: «اشْرَبْ مِنْ أَلْبَانِهَا» - قَالَ حَمَّادٌ: وَأَشْكُ فِي «أَبْوَالِهَا»، هَذَا قَوْلُ حَمَّادٍ  
- فَقَالَ أَبُو ذَرٍّ: فَكُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي، فَتُصِيبُنِي الْجَنَابَةُ، فَأُصَلِّي  
بِغَيْرِ طَهُورٍ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ، وَهُوَ فِي رَهْطٍ مِنْ أَصْحَابِهِ،  
وَهُوَ فِي ظِلِّ الْمَسْجِدِ، فَقَالَ ﷺ: «أَبُو ذَرٍّ؟» فَقُلْتُ: نَعَمْ، هَلَكْتُ يَا رَسُولَ اللَّهِ.  
قَالَ: «وَمَا أَهْلَكَ؟» قُلْتُ: إِنِّي كُنْتُ أَغْرُبُ عَنِ الْمَاءِ وَمَعِيَ أَهْلِي فَتُصِيبُنِي  
الْجَنَابَةُ، فَأُصَلِّي بِغَيْرِ طَهُورٍ، فَأَمَرَ لِي رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَجَاءَتْ بِهِ جَارِيَةٌ



wife was with me, and (as a result of having sexual relation with her) I became in the state of ceremonial impurity, and I offered prayer without performing ablution.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that water should be brought to me, and it was brought in a vessel by a black slave-girl; and it was not full to the brim. I screened myself behind my camel and then took bath. When I returned the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Abu Dharr! No doubt, the clean earth acts as (instrument of) ablution even though you do not find water for as long as ten years; and once you find water, make it touch your skin.”

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Zaid from Ayyub, with no mention of the urine.

### **[126] When Such As In The State Of Ceremonial Impurity Fears (The Risk Of) Cold For Himself, Should He Practice Tayammum (Instead Of Taking Bath)?**

**334-** It is narrated on the authority of Amr Ibn Al-As that he said: I had a nocturnal wet dream on a cold night during the battle of Dhatus-Salasil, and I feared if I took bath, I would be ruined. So, I practiced Tayammum, and then led my companions in the Morning prayer. They made a mention of that to the Messenger of Allah “Allah’s blessing and peace be upon him” who said to me: “O Amr! Have you led the prayer while being in a state of ceremonial impurity?” I told him of the reason why I did not take bath, and said: No doubt, I heard Allah having said (in the Qur’an): “nor kill (or destroy) yourselves: for verily Allah has been to you Most Merciful!” (An-Nisa 29) on that the Messenger of Allah “Allah’s blessing and peace be upon him” smiled and said nothing to me.

**335-** It is narrated on the authority of Abu Qais, the freed slave of Amr Ibn Al-As that Amr Ibn Al-As was the leader of a military expedition...and the rest is the same, in which he mentioned that he washed his privates and performed ablution like that of the prayer, and then he led the prayer; and no mention is made of his practicing Tayammum.

Abu Dawud says: The same story is narrated on the authority of Hassan Ibn Atiyyah, in which he told that he had practiced Tayammum.

### **[127] The Wounded Practices Tayammum (Instead Of Taking Bath)**

**336-** It is narrated on the authority of Jabir that he said: We set out on journey, and one of us was struck by a stone, which wounded him severely. Then, he had a nocturnal wet dream, and asked his companions: “Do you find for me a concession to practice Tayammum (instead of taking bath)?”



سَوْدَاءُ بَعْسٌ يَتَخَصَّخَضُ، مَا هُوَ بِمَلَانَ، فَتَسْتَرْتُ إِلَى بَعِيرِي فَأَغْتَسَلْتُ، ثُمَّ جِئْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، إِنَّ الصَّعِيدَ الطَّيِّبَ طَهُورٌ، وَإِنْ لَمْ تَجِدِ الْمَاءَ إِلَى عَشْرِ سِنِينَ، فَإِذَا وَجَدْتَ الْمَاءَ فَأَمْسَهُ جِلْدَكَ».

قال أبو داود: وَرَوَاهُ حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ لَمْ يَذْكُرْ «أَبْوَالَهَا».

قال أبو داود: هَذَا لَيْسَ بِصَحِيحٍ وَلَيْسَ فِي أَبْوَالِهَا إِلَّا حَدِيثُ أَنَسٍ تَفَرَّدَ بِهِ أَهْلُ الْبَصْرَةِ.

### [ت126/م124] - بَابُ: إِذَا خَافَ الْجُنُبُ الْبِرْدَ أَتَيْتِمُّ؟

**334 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ الْمَضَرِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: «اِحْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ، فَأَشْفَقْتُ إِنْ اغْتَسَلْتُ أَنْ أَهْلِكَ، فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ، فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «يَا عَمْرُو، صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ؟» فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الْاِغْتِسَالِ، وَقُلْتُ: إِنِّي سَمِعْتُ اللَّهَ يَقُولُ: ﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا﴾ [النساء: 29] فَضَحِكَ رَسُولُ اللَّهِ ﷺ وَلَمْ يَقُلْ شَيْئًا».

قال أبو داود: عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ مَضَرِيٌّ مَوْلَى خَارِجَةٍ بِنِ حَذَافَةَ، وَلَيْسَ هُوَ ابْنُ جُبَيْرِ بْنِ نُفَيْرٍ.

**335 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ ابْنِ لَهِيْعَةَ وَعَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ «أَنَّ عَمْرُو بْنَ الْعَاصِ كَانَ عَلَى سَرِيَّةٍ، وَذَكَرَ الْحَدِيثَ نَحْوَهُ، قَالَ: فَغَسَلَ مَغَابِنَهُ وَتَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ، ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرِ التَّيَمُّمَ».

قال أبو داود: وَرَوَى هَذِهِ الْقِصَّةَ عَنْ الْأَوْزَاعِيِّ عَنْ حَسَّانَ بْنِ عَطِيَّةٍ قَالَ فِيهِ: «فَتَيَمَّمُ».

### [ت127/م125] - بَابُ: [فِي] الْمَجْرُوحِ يَتَيَمَّمُ

**336 -** حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ الزُّبَيْرِ بْنِ خُرَيْقٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: خَرَجْنَا فِي سَفَرٍ فَأَصَابَ رَجُلًا مِنَّا حَجَرٌ فَسَجَّهَ فِي رَأْسِهِ، ثُمَّ اِحْتَلَمَ، فَسَأَلَ أَصْحَابَهُ، فَقَالَ: هَلْ تَجِدُونَ لِي رُخْصَةً فِي

they said: "We do not find for you a concession to practice Tayammum, since there is water to use." He then took bath, and died consequently. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They killed him, might Allah kill them! Why have they not asked about that of which they have no knowledge? No doubt, to ask is to recover from ignorance. It would have been sufficient for him to practice Tayammum, and then have a bandage over his head (or to put a bandage over the wound, and pass his wet hand over it, and then wash the whole of his body)."

**337-** It is narrated on the authority of Ata Ibn Abu Rabah: I heard Ibn Abbas relating that once, a man was head-wounded during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"; and then, he got a nocturnal wet dream. He was commanded (by his companions whom he asked for their verdict whether he could perform Tayammum instead of bathing) to take bath; and he took bath, thereupon he died consequently. When the news of him reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "They (who ordered him to take bath) have killed him: might Allah kill them! Is not the recovery from ignorance to ask (for knowledge such as have acquaintance)?"

### **[128] When Such As Practices Tayammum Finds Water Just After Offering Prayer**

**338-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", two men set out on journey, and when the prayer was due, there was no water with them, thereupon they practiced Tayammum with the help of the clean earth and offered prayer. At the same time, they found water, and one of them repeated the prayer after he had performed ablution, and the other did not do. When they came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, he said to him who did not repeat anything: "You've behaved in accordance with the sunnah; and your prayer has been sufficient for you." He said to the other who performed ablution and repeated the prayer: "You will have a double reward."

Abu Dawud says: The same is narrated on the authority of Ata' Ibn Yasar from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

التَّيْمَمُ؟ قالوا: مَا نَجِدُ لَكَ رُخْصَةً وَأَنْتَ تَقْدِرُ عَلَى الْمَاءِ، فَاعْتَسَلَ فَمَاتَ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ ﷺ أُخْبِرَ بِذَلِكَ فَقَالَ: «قَتَلُوهُ، قَتَلَهُمُ اللَّهُ أَلَا سَأَلُوا إِذْ لَمْ يَعْلَمُوا! فَإِنَّمَا شِفَاءُ الْعِيِّ السُّؤَالُ، إِنَّمَا كَانَ يَكْفِيهِ أَنْ يَتَيَمَّمَ وَيَعْصِرَ أَوْ يَعْصِبَ» - شَكَ مُوسَى - «عَلَى جُرْحِهِ خِرْقَةً ثُمَّ يَمْسَحُ عَلَيْهَا وَيَغْسِلُ سَائِرَ جَسَدِهِ».

**337 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنَا الْأَوْزَاعِيُّ أَنَّهُ بَلَغَهُ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ قَالَ: أَصَابَ رَجُلًا جُرْحٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ احْتَلَمَ، فَأَمَرَ بِالْأَغْتِسَالِ، فَاعْتَسَلَ فَمَاتَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «قَتَلُوهُ قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنْ شِفَاءُ الْعِيِّ السُّؤَالُ؟».

### [ت128/م126] - بَابُ فِي الْمَتَيَمِّمِ يَجِدُ الْمَاءَ بَعْدَ مَا يَصِلِي فِي الْوَقْتِ

**338 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: خَرَجَ رَجُلَانِ فِي سَفَرٍ، فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ، فَتَيَمَّمَا صَعِيدًا طَيِّبًا، فَصَلَّيَا، ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ، فَأَعَادَ أَحَدُهُمَا الصَّلَاةَ وَالْوُضُوءَ، وَلَمْ يُعِدِ الْآخَرُ، ثُمَّ أَتَى رَسُولَ اللَّهِ ﷺ فَذَكَرَا ذَلِكَ لَهُ، فَقَالَ لِلَّذِي لَمْ يُعِدْ: «أَصَبْتَ السَّنَةَ وَأَجْرَانِكَ صَلَاتُكَ»، وَقَالَ لِلَّذِي تَوَضَّأَ وَأَعَادَ: «لَكَ الْأَجْرُ مَرَّتَيْنِ».

قال أبو داود: وَغَيْرُ ابْنِ نَافِعٍ يَرْوِيهِ عَنِ اللَّيْثِ، عَنْ عَمِيرَةَ بْنِ أَبِي نَاجِيَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ النَّبِيِّ ﷺ.

قال أبو داود: وَذَكَرُ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي هَذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ، هُوَ مُرْسَلٌ.



339- It is narrated on the authority of Ata' Ibn Yasar that two men set out during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

### [129] Taking Bath On Friday

340- It is narrated on the authority of Abu Hurairah: while Umar Ibn Al-Khattab was addressing the people on Friday, a man entered (the mosque). Umar referred to him indirectly in his speech saying: "What is the matter with (those) men, who delay in coming after the Adhan?" He replied: "I did nothing after I heard the Adhan more than I performed ablution and then came." Upon this, Umar said: "Did you only perform ablution? Did you not hear The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you attends (the prayer in the mosque on) Friday, let him take a bath (before coming)"?"

341- It is narrated on the authority of Abu Sa'id Al-Khudri: Allah's Messenger "Allah's blessing and peace be upon him" said: "Taking bath on Friday is binding upon such as has attained the age of puberty."

342- It is narrated on the authority of Ibn Umar from Hafsa from Allah's Messenger "Allah's blessing and peace be upon him" that he said: "It is incumbent upon everyone who has attained the age of puberty to go in the morning to (attend the ceremonies of) Friday; and it is incumbent upon such as goes in the morning to (attend the ceremonies of) Friday to take bath."

Abu Dawud says: If one takes bath just after the break of the dawn, it will be sufficient for him even though he becomes afterwards in a state of ceremonial impurity.

343- It is narrated on the authority of both Abu Sa'id Al-Khudri and Abu Hurairah that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes bath on Friday, wears the best clothes of him, applies perfume to his body if it is available to him, and then goes to (attend the ceremonies of) Friday, without passing over the people, and offers as much prayer as is decreed for Him by Allah, and pays attention (to the sermon) once the imam comes out until he finishes from his prayer, it will act as expiation for (the sins committed in the interval) between it and the previous one (and further three days according to the narration of Abu Hurairah)."

344- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Taking bath and using the Siwak (teeth-cleansing brush) on Friday are

**339 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِمَعْنَاهُ.

**[ت129/م127] - بَابُ فِي الْغُسْلِ يَوْمَ الْجُمُعَةِ**

**340 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: أَخْبَرَنَا مُعَاوِيَةُ، عَنْ يَحْيَى: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ بَيْنَا هُوَ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ دَخَلَ رَجُلٌ، فَقَالَ عُمَرُ: أَتَحْتَسِبُونَ عَنِ الصَّلَاةِ؟ فَقَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنَّ سَمِعْتُ النَّدَاءَ فَتَوَضَّأْتُ. فَقَالَ عُمَرُ: وَالْوُضُوءُ أَيْضًا! أَوْ لَمْ تَسْمَعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَتَى أَحَدُكُمْ الْجُمُعَةُ فَلْيَغْتَسِلْ».

قال أبو داود: الغسل بعد طلوع الفجر.

**341 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنُ قَعْنَبٍ، عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

**342 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ: أَخْبَرَنَا الْمُفَضَّلُ - يَعْنِي ابْنَ فَضَالَةَ -، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ حَفْصَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُحْتَلِمٍ رَوَاحُ الْجُمُعَةِ، وَعَلَى كُلِّ مَنْ رَاحَ إِلَى الْجُمُعَةِ الْغُسْلُ».

قال أبو داود: إذا اغتسل الرجل بعد طلوع الفجر أجزأه من غسل الجمعة وإن أجنب.

**343 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الْهَمْدَانِيُّ. (ح) وحدَّثنا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْخَرَّائِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ. (ح) وحدَّثنا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، وَهَذَا حَدِيثُ مُحَمَّدِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ. قال أبو داود: قال يَزِيدُ وَعَبْدُ الْعَزِيزِ فِي حَدِيثِهِمَا: عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَأَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ، وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ، ثُمَّ أَتَى الْجُمُعَةَ، فَلَمْ يَتَخَطَّ أَغْنَأَ النَّاسَ، ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ، ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ جُمُعَتِهِ الَّتِي قَبْلَهَا». قال: ويقول أبو هُرَيْرَةَ: «وَزِيَادَةٌ ثَلَاثَةَ أَيَّامٍ»، ويقول: «إِنَّ الْحَسَنَةَ بَعُشْرَ أَمْثَالِهَا».

قال أبو داود: وحديث مُحَمَّدِ بْنِ سَلَمَةَ أَتَمُّ، وَلَمْ يَذْكُرْ حَمَّادٌ كَلَامَ أَبِي هُرَيْرَةَ.

**344 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ وَبُكَيْرَ بْنَ عَبْدِ اللَّهِ بْنِ الْأَسَجِّ حَدَّثَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُكَدَّرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ أَنَّ



binding upon him who has attained the age of puberty; and he has to apply perfume if it is available, even though from that of his wife."

**345-** It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who (has sexual relation with his wife and thus) causes (her) to take a bath, and he himself takes a bath on Friday; then he hastens to go (to the mosque) at the earliest portion (of the due time of the prayer) and attends the first portion of the sermon; (and goes) walking not riding; becomes close to the imam and pays attention (to the sermon), and does not speak (during the sermon): will have, with every step he takes (to and from the mosque) the reward of the deeds of a whole year, including both fasting and standing (for supererogatory night prayer) in it."

**346-** It is narrated on the authority of Aws Ibn Aws Ath-Thaqafi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who washes his head and takes bath on Friday..."and the rest is the same.

**347-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes bath on Friday, and applies perfume to his body from that of his wife, if it is available, and then wears the best of his clothes, and does not pass over the people, nor does he speak at the time of the sermon, it will act as expiation for (all the sins committed in the interval) between them (i.e. the current Friday and the previous one); and he, who speaks (during the sermon) and passes over the people, will receive (no more than the reward of) offering Zhuhr prayer (in congregation)."

**348-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to take bath on account of four things: (to get clean) from ceremonial impurity, on Friday, (to get purified) from (the blood of) cupping, and from (the traces of the water used in the) bath of the dead.

**349-** It is narrated on the authority of Ali Ibn Hawshab that he said: I asked Makhul about the expression "causes to wash" and "takes bath", thereupon he said: "Washes his head and washes the whole of his body."

**350-** It is narrated on the authority of Sa'id Ibn Abd Al-Aziz that he said concerning the expression "causes to wash" and "takes bath": "Washes his head and washes the whole of his body."

**351-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Any person who



رسول الله ﷺ قال: «الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَالسَّوَاكُ، وَيَمْسُ مِنْ الطَّيِّبِ مَا قُدِّرَ لَهُ». إِلَّا أَنْ بُكِّرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمَنِ، وَقَالَ فِي الطَّيِّبِ: «وَلَوْ مِنْ طَيِّبِ الْمَرْأَةِ».

345 - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَانِيُّ، حَبِيبٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي أَبُو الْأَشْعَثِ الصَّنَعَانِيُّ: حَدَّثَنِي أَوْسُ بْنُ أَوْسٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ، ثُمَّ بَكَرَ وَابْتَكَرَ، وَمَشَى وَلَمْ يَرْكَبْ، وَدَنَا مِنَ الْإِمَامِ فَاسْتَمَعَ وَلَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ: أَجْرُ صِيَامِهَا وَقِيَامِهَا».

346 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَوْسٍ الثَّقَفِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ غَسَلَ رَأْسَهُ يَوْمَ الْجُمُعَةِ وَاغْتَسَلَ» وَسَاقَ نَحْوَهُ.

347 - حَدَّثَنَا ابْنُ أَبِي عَقِيلٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمِصْرِيَّانِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ ابْنُ أَبِي عَقِيلٍ قَالَ: أَخْبَرَنِي أُسَامَةُ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ، وَمَسَّ مِنْ طَيِّبٍ أَمْرَأَتِهِ - إِنْ كَانَ لَهَا -، وَلَبَسَ مِنْ صَالِحِ ثِيَابِهِ، ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ، وَلَمْ يَلْغُ عِنْدَ الْمُوعِظَةِ، كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا، وَمَنْ لَفَا وَتَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ ظَهْرًا».

348 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا مُضْعَبُ بْنُ أَبِي شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ الْعَنْزِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا حَدَّثَتْهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ، وَيَوْمَ الْجُمُعَةِ، وَمِنْ الْحِجَامَةِ، وَمِنْ غُسْلِ الْمَيِّتِ».

349 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: أَخْبَرَنَا مَرْوَانُ: حَدَّثَنَا عَلِيُّ بْنُ حَوْشَبٍ، قَالَ: سَأَلْتُ مَكْحُولًا عَنْ هَذَا الْقَوْلِ: غَسَلَ وَاغْتَسَلَ؟ فَقَالَ: غَسَلَ رَأْسَهُ وَغَسَلَ جَسَدَهُ.

350 - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الدَّمَشْقِيُّ: حَدَّثَنَا مُسَهَّرٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ فِي «غَسَلَ وَاغْتَسَلَ» قَالَ: قَالَ سَعِيدٌ: «غَسَلَ رَأْسَهُ وَغَسَلَ جَسَدَهُ».

351 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ

takes a bath on Friday like the bath of ceremonial impurity (after sexual intercourse) and then goes in the morning for the prayer (in the first hour as early as it could be), it is as if he has sacrificed a camel (in Allah's cause). Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, then it is as if he has sacrificed a horned ram. If one goes in the fourth hour, then it is as if he has sacrificed a hen. Whoever goes in the fifth hour, then it is as if he has offered an egg. When the Imam comes out (and Starts delivering the speech), the angels attend to listen to the speech."

### **[130] The Concession To Leave Taking Bath On Friday**

**352-** It is narrated on the authority of A'ishah that she said: During the early days (of Islam) the people used to do all the works for themselves, and on Friday, they used to go (to the mosque) with their state (of untidiness and dirt of clothes), thereupon it was said to them: "Would that you take bath (before you come to the mosque)!"

**353-** It is narrated on the authority of Ikrimah that he said: Some people from Iraq came to Ibn Abbas and said: "O Ibn Abbas! Do you see that taking bath on Friday is binding?" he said: "No, but it is more fitting to purify and make good such as does it; and there is no harm upon him, who does not take bath; and let me tell you how this matter began: the people (at first) lived in hardship: they used to wear woollen garments, and work (as carriers of things) on their backs. On the other hand, their mosque was narrow whose ceiling was low, similar to a bower. On a hot day, the Messenger of Allah "Allah's blessing and peace be upon him" came out and the sweat of the people was so much on account of the wool they were wearing, to the extent that bad smell came out of them and caused harm to each other. Detected that smell, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! If it is this day, take bath, and let anyone of you apply the best of his hair oil and perfume!" Ibn Abbas added: Then, Allah has brought good for them: they came to wear better clothes other than the wool, found others to do the job on behalf of them, their mosque became larger, and some of that sweat with which they caused harm to each other faded away.

**354-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who offers ablution (to attend the ceremonies) on Friday, this is good; and he, who takes bath (for the same purpose), this is better."

الْجَنَابَةِ، ثُمَّ رَاحَ، فَكَأَنَّمَا قَرَّبَ بَدَنَهُ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ.

### [ت130/م128] - بَابُ فِي الرُّخْصَةِ فِي تَرْكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ

**352 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّاسُ مُهَانَ أَنْفُسِهِمْ، فَيُرْوَحُونَ إِلَى الْجُمُعَةِ بِهَيْئَتِهِمْ، فَقِيلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ».

**353 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ: «أَنَّ نَاسًا مِنْ أَهْلِ الْعِرَاقِ جَاؤُوا فَقَالُوا: يَا ابْنَ عَبَّاسٍ، أَتَرَى الْغُسْلَ يَوْمَ الْجُمُعَةِ وَاجِبًا؟ قَالَ: لَا. وَلَكِنَّهُ أَظْهَرَ وَخَيْرٌ لِمَنِ اغْتَسَلَ، وَمَنْ لَمْ يَغْتَسِلْ فَلَيْسَ عَلَيْهِ بِوَاجِبٍ، وَسَأُخْبِرُكُمْ كَيْفَ بَدَأَ الْغُسْلُ: كَانَ النَّاسُ مَجْهُودِينَ، يَلْبَسُونَ الصُّوفَ وَيَعْمَلُونَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُهُمْ ضِيًّا مُقَارِبَ السَّقْفِ، إِنَّمَا هُوَ عَرِيشٌ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ فِي يَوْمٍ حَارٍّ، وَعَرِقَ النَّاسُ فِي ذَلِكَ الصُّوفِ حَتَّى ثَارَتْ مِنْهُمْ رِيَّاحٌ آذَى بِذَلِكَ بَعْضُهُمْ بَعْضًا، فَلَمَّا وَجَدَ رَسُولُ اللَّهِ ﷺ تِلْكَ الرِّيحَ قَالَ: «أَيُّهَا النَّاسُ، إِذَا كَانَ هَذَا الْيَوْمُ فَاغْتَسِلُوا، وَلْيَمَسَّ أَحَدُكُمْ أَفْضَلَ مَا يَحْدُ مِنْ دُهْنِهِ وَطَبِيبِهِ». قَالَ ابْنُ عَبَّاسٍ: ثُمَّ جَاءَ اللَّهُ بِالْخَيْرِ وَلَبَسُوا غَيْرَ الصُّوفِ، وَكَفُّوا الْعَمَلَ، وَوُسَّعَ مَسْجِدُهُمْ، وَذَهَبَ بَعْضُ الَّذِي كَانَ يُؤْذِي بَعْضَهُمْ بَعْضًا مِنَ الْعَرَقِ».

**354 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فِيهَا وَنِعِمَتْ، وَمَنْ اغْتَسَلَ فَهُوَ أَفْضَلُ».



### [131] When One Embraces Islam And Is Commanded To Take Bath

355- It is narrated on the authority of Qais Ibn Asim that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" with the intention to embrace Islam, thereupon he commanded me to take bath with water mixed with the (leaves of the) lot tree.

356- It is narrated on the authority of Uthaim Ibn Kulaib from his father from his grandfather that he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've embraced Islam." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, relieve yourself of the hair of infidelity" i.e. get your head shaved. The Messenger of Allah "Allah's blessing and peace be upon him" said to another one who was with him: "Remove the hair of infidelity from your body and get yourself circumcized."

### [132] A Woman Washes The Garment She Is Wearing During Menses

357- It is narrated on the authority of Mu'adhah that she said: I asked A'ishah about the menstruating, the blood of whose menses might affect the garment, thereupon she said: "Let her wash it, and in case the blood is not removed, let her mix it (the water) with yellowish discharge." She further said: "It happened that I had three monthly courses while I was living with the Messenger of Allah "Allah's blessing and peace be upon him", during which I did not wash any garment for me (since it was not affected by the blood of menses)."

358- It is narrated on the authority of A'ishah that she said: In case one of us had only a single garment, and it was affected by the blood of her menses, she would wet it with her saliva, and then rub it.

359- It is narrated on the authority of Bakkar Ibn Yahya that he said: My grandmother told me: I visited Umm Salamah, and a woman from Quraish asked her about offering prayer in the garment of the menstruating woman, thereupon Umm Salamah said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", it happened that anyone of us would get menses, and spend the days of menstruation (in her garment), and then (when it was over) she would see the garment she was wearing during menses: if it was affected by blood, we would wash it, and then offer prayer in it, and if there was no blood in it, we would leave it without washing, even though this would not prevent us from offering prayer in it. In relation to such as was braiding her hair: if anyone of us was braiding her hair and she took bath, she would not undo it, but she would pour three handfuls of water over her head: if she saw the roots of the hair wetted, she

**[ت131/م129] - باب: [في] الرجل يُسَلِّمُ فيَوْمُ بِالْغُسْلِ**

**355 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْرُ، عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ جَدِّهِ قَيْسِ بْنِ عَاصِمٍ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ أُرِيدُ الْإِسْلَامَ، فَأَمَرَنِي أَنْ أَغْتَسِلَ بِمَاءٍ وَسِدْرٍ».

**356 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ عُثَيْمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: قَدْ أَسْلَمْتُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلْقِ عَنْكَ شَعَرَ الْكُفْرِ»، يَقُولُ أَحْلِقْ. قَالَ: وَأَخْبَرَنِي آخَرُ أَنَّ النَّبِيَّ ﷺ قَالَ لآخر معه: «أَلْقِ عَنْكَ شَعَرَ الْكُفْرِ وَاحْتَنِ».

**[ت132/م130] - باب المرأة تَغْسِلُ ثَوْبَهَا الَّذِي تَلْبَسُهُ فِي حَيْضِهَا**

**357 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي أُمُّ الْحَسَنِ - يَعْنِي جَدَّةَ أَبِي بَكْرٍ الْعَدَوِيَّ - عَنْ مُعَاذَةَ قَالَتْ: «سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ الْحَائِضِ يُصِيبُ ثَوْبَهَا الدَّمُ؟ قَالَتْ: تَغْسِلُهُ؛ فَإِنْ لَمْ يَذْهَبْ أَثَرُهُ فَلْتُغَيِّرْهُ بِشَيْءٍ مِنْ صُفْرَةٍ. قَالَتْ: وَلَقَدْ كُنْتُ أَحِضُ عِنْدَ رَسُولِ اللَّهِ ﷺ ثَلَاثَ حِيضٍ، لَا أَغْسِلُ لِي ثَوْبًا».

**358 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ قَالَ: سَمِعْتُ الْحَسَنَ - يَعْنِي ابْنَ مُسْلِمٍ - يَذْكُرُ عَنْ مُجَاهِدٍ قَالَ: قَالَتْ عَائِشَةُ: «مَا كَانَ لِإِحْدَانَا إِلَّا ثَوْبٌ وَاحِدٌ تَحِيضُ فِيهِ، فَإِذَا أَصَابَهُ شَيْءٌ مِنْ دَمٍ بَلَّثَهُ بِرِيقِهَا، ثُمَّ قَصَعَتْهُ بِرِيقِهَا».

**359 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ مَهْدِيٍّ - ، قَالَ: حَدَّثَنَا بَكَّارُ بْنُ يَحْيَى: حَدَّثَنِي جَدَّتِي قَالَتْ: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، فَسَأَلْتُهَا امْرَأَةً مِنْ قُرَيْشٍ عَنِ الصَّلَاةِ فِي ثَوْبِ الْحَائِضِ؟ فَقَالَتْ أُمُّ سَلَمَةَ: قَدْ كَانَ يُصِيبُنَا الْحَيْضُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَتَلَبَّثُ إِحْدَانَا أَيَّامَ حَيْضِهَا، ثُمَّ تَطْهَرُ، فَتَنْتَظِرُ الثَّوْبَ الَّذِي كَانَتْ تَقْلُبُ فِيهِ، فَإِنْ أَصَابَهُ دَمٌ غَسَلْنَاهُ وَصَلَيْنَا فِيهِ، وَإِنْ لَمْ يَكُنْ أَصَابَهُ شَيْءٌ تَرَكَنَاهُ وَلَمْ يَمْنَعْنَا ذَلِكَ مِنْ أَنْ نُصَلِّيَ. وَأَمَّا الْمُتَمَشِّطَةُ فَكَانَتْ إِحْدَانَا



would rub it, and then she would pour three handfuls of water over the whole of her body.”

**360-** It is narrated on the authority of Asma’ Bint Abu Bakr that she said: I heard a woman having asked the Messenger of Allah “Allah’s blessing and peace be upon him”: “What does anyone of us do with her garment whenever she becomes clean (from menses): does she offer prayer in it?” on that he said: “Let her see it: if she sees (traces of) blood in it, she should rub it with some water, and sprinkle water over it and in case she sees nothing, then she could offer prayer in it.”

**361-** It is narrated on the authority of Asma’ Bint Abu Bakr that she said: A woman asked the Messenger of Allah “Allah’s blessing and peace be upon him” saying: “O Messenger of Allah! Tell me: if the garment of anyone of us is affected by the blood of menses: what should she do with it?” he said: “If the blood of menses affects the garment of anyone of you, let her rub it (with water), and then sprinkle water over it, and then she could offer prayer in it.”

**362-** The same is narrated on the authority of Hisham, through another chain of transmission, with a slight variation of wording.

**363-** It is narrated on the authority of Umm Qais Bint Mihsan that she said: I asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the blood of menses which might affect the garment, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Scrape it (the traces of the blood off the garment) with the help of a rib bone, and wash it with water mixed with leaves of lot-tree.”

**364-** It is narrated on the authority of A’ishah that she said: Anyone of us (during the lifetime of the Prophet) might have a single garment, in which she would get menses and also become in a state of ceremonial impurity (resulting from having sexual relation with her husband), and if she detected a drop of blood in it, she would rub it with the help of her saliva.

**365-** It is narrated on the authority of Abu Hurairah that Khawlah Bint Yasar came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! I have no more than a single garment, in which I get menses: what should I do with it?” he said: “When you become clean, wash it, and then offer prayer in it.” She said: “But, if the blood is not removed (what should I do?)” he said: “It is sufficient for you to wash the blood off it, and do not care of its traces.”



تَكُونُ مُمْتَشِطَةً، فَإِذَا اغْتَسَلَتْ لَمْ تَنْقُضْ ذَلِكَ وَلَكِنَّهَا تَحْفِنُ عَلَى رَأْسِهَا ثَلَاثَ حَفَنَاتٍ، فَإِذَا رَأَتْ الْبَلَلَ فِي أَصُولِ الشَّعْرِ، دَلَّكَتُهُ، ثُمَّ أَفَاضَتْ عَلَى سَائِرِ جَسَدِهَا».

**360 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ امْرَأَةً تَسْأَلُ رَسُولَ اللَّهِ ﷺ كَيْفَ تَصْنَعُ إِحْدَانًا بِثَوْبِهَا إِذَا رَأَتْ الطُّهْرَ، أَتُصَلِّي فِيهِ؟ قَالَ: «تَنْظُرُ، فَإِنْ رَأَتْ فِيهِ دَمًا فَلْتَقْرِضْهُ بِشَيْءٍ مِنْ مَاءٍ، وَلْتَنْضَحْ مَا لَمْ تَرَ، وَلْتُصَلِّي فِيهِ».

**361 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا قَالَتْ: سَأَلَتِ امْرَأَةً رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِحْدَانًا إِذَا أَصَابَ ثَوْبُهَا الدَّمَ مِنَ الْحَيْضَةِ كَيْفَ تَصْنَعُ؟ قَالَ: «إِذَا أَصَابَ إِحْدَاكِنَّ الدَّمَ مِنَ الْحَيْضِ، فَلْتَقْرِضْهُ، ثُمَّ لْتَنْضَحْهُ بِالْمَاءِ، ثُمَّ لْتُصَلِّي».

**362 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ. (ح) وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ هِشَامٍ بِهَذَا الْمَعْنَى قَالَا: «حُتْبِهِ، ثُمَّ اقْرِضْهُ بِالْمَاءِ، ثُمَّ انْضَحْهِ».

**363 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ -، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي ثَابِتُ الْحَدَّادُ: حَدَّثَنِي عَدِيُّ بْنُ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنِ تَقُولُ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يَكُونُ فِي الثَّوْبِ؟ قَالَ: «حُكِّيهِ بِضُلْعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

**364 -** حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: «قَدْ كَانَ يَكُونُ لِإِحْدَانَا الدَّرْعُ؛ فِيهِ تَحِيضٌ، وَفِيهِ تُصِيبُهَا الْجَنَابَةُ، ثُمَّ تَرَى فِيهِ قَطْرَةً مِنْ دَمٍ، فَتَقْصَعُهُ بِرِيقِهَا».

**365 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَيْسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ خَوْلَةَ بِنْتَ يَسَارٍ أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ لَيْسَ لِي إِلَّا ثَوْبٌ وَاحِدٌ، وَأَنَا أَحِيضُ فِيهِ، فَكَيْفَ أَصْنَعُ؟ قَالَ: «إِذَا طَهَرْتَ فَاغْسِلِيهِ، ثُمَّ صَلِّي فِيهِ». فَقَالَتْ: فَإِنْ لَمْ يَخْرُجِ الدَّمُ؟ قَالَ: «يَكْفِيكَ غَسْلُ الدَّمِ وَلَا يَضُرُّكَ أَثَرُهُ».

### **[133] Offering Prayer In The Same Garment In Which One Has Sexual Relation With His Wife**

366- It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he asked his sister Umm Habibah (the wife of the Prophet) whether the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer in the same garment in which he had sexual relation with her; and she answered in the affirmative.

### **[134] Offering Prayer In The Same mantles Of Women**

367- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in the same mantles (or coverings: Ubaidullah said: My father was in doubt) which we (his wives) used.

368- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in our mantles.

### **[135] The Concession To Do So**

369- It is narrated on the authority of Maimunah that the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in a mantle, whose part was on him, and the other part on one of his wives while she was menstruating; and he was offering prayer while it was on him.

370- It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer at night and I was by his side, getting my menses, having a mantle over me, a part of which was on him.

### **[136] When Semen Affects The Garment**

371- It is narrated on the authority of Hammam Ibn Al-Harith that once, he was in the house of A'ishah, and he had a nocturnal wet dream (and in the morning) a slave-girl belonging to A'ishah saw him washing the traces of semen off the garment (or washing the whole garment); and when she told A'ishah she said: "I saw myself as I was rubbing it off the garment of the Messenger of Allah "Allah's blessing and peace be upon him"."

372- It is narrated on the authority of A'ishah that she said: I used to rub the semen off the garment of the Messenger of Allah "Allah's blessing and peace be upon him", in which he would offer prayer.

373- It is narrated on the authority of A'ishah that she reported that she used to wash the (traces of) semen off the garment of the Messenger of

## [ت133/م131] - بابُ الصَّلَاةِ فِي الثُّوبِ الَّذِي يُصِيبُ أَهْلَهُ فِيهِ

**366 -** حَدَّثَنَا عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُؤَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حَدِيجٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ «أَنَّهُ سَأَلَ أُخْتَهُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي الثُّوبِ الَّذِي يُجَامِعُهَا فِيهِ؟ فَقَالَتْ: نَعَمْ، إِذَا لَمْ يَرَفِهِ أَدَى».

## [ت134/م132] - بابُ الصَّلَاةِ فِي شَعْرِ النِّسَاءِ

**367 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شُعْرِنَا، أَوْ فِي لِحْفِنَا»، قَالَ عَبْدُ اللَّهِ: شَكَ أَبِي.

**368 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يُصَلِّي فِي مَلَأَفِنَا». قَالَ حَمَادٌ: وَسَمِعْتُ سَعِيدَ بْنَ أَبِي صَدَقَةَ قَالَ: سَأَلْتُ مُحَمَّدًا عَنْهُ، فَلَمْ يُحَدِّثْنِي وَقَالَ: سَمِعْتُهُ مِنْذُ زَمَانٍ، وَلَا أَذْرِي مِمَّنْ سَمِعْتُهُ، وَلَا أَذْرِي أَسَمِعْتُهُ مِنْ ثَبَّتَ أَوْ لَا، فَسَلُّوا عَنْهُ.

## [ت135/م133] - بابُ: [فِي] الرُّخَصَةِ فِي ذَلِكَ

**369 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، يُحَدِّثُهُ عَنْ مَيْمُونَةَ «أَنَّ النَّبِيَّ ﷺ صَلَّى وَعَلَيْهِ مِرْطٌ وَعَلَى بَعْضِ أَزْوَاجِهِ مِنْهُ، وَهِيَ حَائِضٌ، وَهُوَ يُصَلِّي، وَهُوَ عَلَيْهِ».

**370 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ، وَأَنَا إِلَى جَنْبِهِ، وَأَنَا حَائِضٌ، وَعَلَيَّ مِرْطٌ لِي، وَعَلَيْهِ بَعْضُهُ».

## [ت136/م134] - بابُ الْمَنِيِّ يُصِيبُ الثُّوبَ

**371 -** حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ «أَنَّهُ كَانَ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَحْتَلَمَ، فَأَبْصَرَتْهُ جَارِيَةٌ لِعَائِشَةَ وَهُوَ يَغْسِلُ أَثَرَ الْجَنَابَةِ مِنْ ثَوْبِهِ، أَوْ: يَغْسِلُ ثَوْبَهُ، فَأَخْبَرَتْ عَائِشَةَ، فَقَالَتْ: لَقَدْ رَأَيْتُنِي وَأَنَا أَفْرُكُهُ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ».

قال أبو داود: رَوَاهُ الْأَعْمَشُ كَمَا رَوَاهُ الْحَكَمُ.

**372 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حَمَادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَفْرُكُ الْمَنِيَّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ فَيُصَلِّي فِيهِ».

قال أبو داود: وَآفَقَهُ مُعْيِرَةُ وَأَبُو مَعْشَرٍ وَوَاصِلٌ.

**373 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَابٍ الْبَصْرِيُّ: حَدَّثَنَا سُلَيْمٌ - يَعْنِي ابْنَ أَخْضَرَ - الْمَعْنَى وَالْإِخْبَارُ فِي حَدِيثِ سُلَيْمٍ، قَالَا: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ بْنِ مِهْرَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَقُولُ:



Allah “Allah’s blessing and peace be upon him” and she said: “Then, I would see a spot or spots (on account of the traces of water) on it.”

### **[137] When The Urine Of A Child Affects The Garment**

**374-** It is narrated on the authority of Umm Qais Bint Mihsan that she brought a child of her to the Messenger of Allah “Allah’s blessing and peace be upon him”, who had been given no food yet, and then he urinated on him, thereupon he asked for water which he sprinkled over that (spot of the garment which received the urine), and he did not wash the whole garment.

**375-** It is narrated on the authority of Lubabah Bint Al-Harith that she said: Once, Al-Husain Ibn Ali was in the lap of the Prophet “Allah’s blessing and peace be upon him”, and he urinated on him, thereupon I said: “O Messenger of Allah! Give me your garment (to wash it for you), and wear another garment!” he said: “No, (since it is sufficient to) sprinkle water (over the traces) of the urine of a male (child); but it is (necessary for the garment) to be washed because of the urine of a female (child).”

**376-** It is narrated on the authority of Abu As-Samh that he said: I was a servant of the Messenger of Allah “Allah’s blessing and peace be upon him”. Whenever he intended to take bath, he would say to me: “Turn your back to me.” And I would do and screen him while bathing. Once, Al-Hasan or Al-Husain was brought to him, and he urinated on his breast. I wanted to wash it (the garment), but the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Sprinkle water over (the traces of urine on) it, for it should be washed only because of the urine of a female (child) and (it is sufficient to) sprinkle water over (the traces of urine on) it because of the urine of a male (child).”

**377-** It is narrated on the authority of Ali: “As to the urine of the female child, (it is necessary to) wash (the garment because of) it; and as to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment) as long as he has not got food yet.”

**378-** It is narrated on the authority of Ali: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “As to the urine of the male child, (it is sufficient to) sprinkle water over (the traces of) it (in the garment); and as to the urine of the female child, (it is necessary to) wash (the garment because of) it.” Qatadah added: This is right as long as both have not got food yet; and in case both have got food, the whole of the garment should be washed.

سَمِعْتُ عَائِشَةَ تَقُولُ: «إِنَّهَا كَانَتْ تَغْسِلُ الْمَنِيِّ مِنْ ثَوْبِ رَسُولِ اللَّهِ ﷺ. قَالَتْ: ثُمَّ أَرَاهُ فِيهِ بَقْعَةً أَوْ بَقْعًا».

### [ت137/م134] - بَابُ بَوْلِ الصَّبِيِّ يَصِيبُ الثَّوْبَ

**374 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنٍ «أَنَّهَا أَتَتْ بَابَ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللَّهِ ﷺ فِي حِجْرِهِ، فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ، وَلَمْ يَغْسِلْهُ».

**375 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ وَالرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ قَابُوسٍ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ قَالَتْ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ فَبَالَ عَلَيْهِ، فَقُلْتُ: الْبَسْ ثَوْبًا وَأَعْطِنِي إِزَارَكَ حَتَّى أَغْسِلَهُ. قَالَ: «إِنَّمَا يُغْسَلُ مِنْ بَوْلِ الْأُنْثَى، وَيُنْضَحُ مِنْ بَوْلِ الذَّكَرِ».

**376 -** حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ - الْمَعْنَى - قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ: حَدَّثَنِي مُجَلُّ بْنُ حَلِيفَةَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ النَّبِيَّ ﷺ، فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلْنِي قَفَاكَ». قَالَ فَأَوْلِيَهُ قَفَايَ، فَأَسْتَرَهُ بِهِ، فَأَتَانِي بِحَسَنِ أَوْ حُسَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا فَبَالَ عَلَى صَدْرِهِ، فَجِئْتُ أَغْسِلُهُ، فَقَالَ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ، وَيُرْشُ مِنْ بَوْلِ الْغُلَامِ».

قال العباس: حَدَّثَنَا يَحْيَى بْنُ الْوَلِيدِ.

قال أبو داود: وَهُوَ أَبُو الزَّرْعَاءِ قَالَ هَارُونُ بْنُ تَمِيمٍ عَنِ الْحَسَنِ قَالَ: «الْأَبْوَالُ كُلُّهَا سَوَاءٌ».

**377 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «يُغْسَلُ بَوْلُ الْجَارِيَةِ وَيُنْضَحُ بَوْلُ الْغُلَامِ، مَا لَمْ يَطْعَمْ».

**378 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ، فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ: «مَا لَمْ يَطْعَمْ». قَالَ قَتَادَةُ: «هَذَا مَا لَمْ

**379-** It is narrated on the authority of Al-Hasan from his mother that she saw Umm Salamah sprinkling water over the (traces of the) urine of the male child (in the garment) as long as he has not got food yet; and if he has got food, she would wash the whole garment; and she used to wash (the whole garment on account of) the urine of the female child.

### **[138] When The Ground Receives Urine**

**380-** It is narrated on the authority of Abu Hurairah that he said: A desert dweller came in the mosque while the Messenger of Allah “Allah’s blessing and peace be upon him” was sitting, and after he had offered a two-rak’ah prayer he said: “O Allah! Bestow Your Mercy upon me and Muhammad, and do not make anyone join us in Your Mercy!” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, you’ve restrained that (i.e. Allah’s Mercy) which is all-embracing!” then, he started passing urine in one corner of the mosque, thereupon the people hastened to harm him; but the Messenger of Allah “Allah’s blessing and peace be upon him” ordered them to let him and said: “No doubt, you’ve been sent to make things easy for the people, and not to make them have aversion (towards the religion).” Then, he ordered that a bucket of water should be poured over that (place which received the urine).

**381-** It is narrated on the authority of Abdullah Ibn Ma’qil Ibn Muqarrin that he said: A desert dweller offered prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”...and the rest is the same in which he said: “Take away the (spot of) dust on which he urinated and throw it, and pour water over its place.”

Abu Dawud says: This narration is unrestricted (Mursal) since Ibn Ma’qil did not catch up with the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[139] The Purification Of The Ground When It Is Dried**

**382-** It is narrated on the authority of Ibn Umar that he said: I used to spend the night in the mosque while I was still a single young man; and the dogs used to urinate and come and leave in the mosque, and they (the companions) did not sprinkle water over anything of that (since it would become dry).

### **[140] When The Filth Affects The Tail (Of The Garment)**

**383-** It is narrated on the authority of the mother of a son belonging to Ibrahim Ibn Abd Ar-Rahman Ibn Awf that she asked Umm Salamah (the



يَطْعَمَا الطَّعَامَ غُسْلًا جَمِيعًا».

**379 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنُ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أُمِّهِ «أَنَّهَا أَبْصَرَتْ أُمَّ سَلَمَةَ تَصُبُّ الْمَاءَ عَلَى بَوْلِ الْغُلَامِ مَا لَمْ يَطْعَمْ، فَإِذَا طَعِمَ غَسَلَتْهُ، وَكَانَتْ تَغْسِلُ بَوْلَ الْجَارِيَةِ».

### [ت138/م135] - بَابُ الْأَرْضِ يَصِيبُهَا الْبَوْلُ

**380 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَابْنُ عَبْدِةَ فِي آخِرِينَ وَهَذَا لَفْظُ ابْنِ عَبْدِةَ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ، وَرَسُولُ اللَّهِ ﷺ جَالِسٌ، فَصَلَّى - قَالَ ابْنُ عَبْدِةَ - رَكَعَتَيْنِ. ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ تَحَجَّرَتْ وَاسِعًا»، ثُمَّ لَمْ يَلْبَثْ أَنْ بَالَ فِي نَاحِيَةِ الْمَسْجِدِ، فَأَسْرَعَ النَّاسُ إِلَيْهِ، فَنَهَاهُمْ النَّبِيُّ ﷺ وَقَالَ: «إِنَّمَا بُعِثْتُمْ مُبَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ، صُبُّوا عَلَيْهِ سَجْلًا مِنْ مَاءٍ»، أَوْ قَالَ: «ذُنُوبًا مِنْ مَاءٍ».

**381 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ - يَعْنِي ابْنَ عُمَيْرٍ - يُحَدِّثُ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ بْنِ مُقَرِّنٍ قَالَ: صَلَّى أَعْرَابِيٌّ مَعَ النَّبِيِّ ﷺ، بِهَذِهِ الْقِصَّةِ. قَالَ فِيهِ: وَقَالَ: - يَعْنِي النَّبِيُّ ﷺ - : «خُذُوا مَا بَالَ عَلَيْهِ مِنَ التُّرَابِ، فَالْقُوْهُ، وَأَهْرِيقُوا عَلَى مَكَانِهِ مَاءً».

قَالَ أَبُو دَاوُدَ: وَهُوَ مُرْسَلٌ. ابْنُ مَعْقِلٍ لَمْ يُدْرِكِ النَّبِيَّ ﷺ.

### [ت139/م...] - بَابُ فِي طُهُورِ الْأَرْضِ إِذَا يَبَسَتْ

**382 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي حَمْرَةُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ ابْنُ عُمَرَ: «كُنْتُ أَبِيْتُ فِي الْمَسْجِدِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكُنْتُ فَتَى شَابًّا عَزْبًا. وَكَانَتْ الْكِلَابُ تَبُولُ وَتَقْبِلُ وَتُذْبِرُ فِي الْمَسْجِدِ، فَلَمْ يَكُونُوا يَرْشُونُ شَيْئًا مِنْ ذَلِكَ».

### [ت140/م136] - بَابُ فِي الْأَذَى يَصِيبُ الذَّلِيلَ

**383 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أُمِّ وَلَدٍ لِإِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهَا

wife of the Prophet) saying: I'm a woman whose habit is to make long the tail of my (garment), with which I might walk in a filthy place (what is the verdict pertaining to that?)" she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "What is next to this (place, in case it is not filthy) purifies it (the tail of the garment, by removing the traces of filth it might receive)."

**384-** It is narrated on the authority of Musa Ibn Abdullah Ibn Yazid from a woman belonging to Banu Abd Al-Ashhal that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Between us and the mosque, there is a filthy road (upon which we should come in order to reach the mosque: what is the judgement pertaining to that?)" Allah's Apostle "Allah's blessing and peace be upon him" asked: "Is there next to it another road, that is much cleaner?" I answered in the affirmative, thereupon he said: "Then, this (removes the filthy traces made) by that."

#### **[141] When Filth Affects The Sandals**

**385-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you tramples filth with his sandals, then, the clean earth (next to it) purifies it."

**386-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one tramples filth with his footwears, then, the clean earth (next to it) purifies it."

**387-** The same is narrated on the authority of A'ishah, through another chain of transmitters.

#### **[142] Repeating (The Prayer) On Account Of Filth In The Garment**

**388-** It is narrated on the authority of A'ishah that she said: I was spending the night with the Messenger of Allah "Allah's blessing and peace be upon him", having our cover over us, above which we threw a mantle, and in the morning the Messenger of Allah "Allah's blessing and peace be upon him" took the mantle and wore it, and came out and offered the Morning prayer. When he sat down, a man said to him: "O Messenger of Allah! There is a spot of blood (on the mantle)." On that the Messenger of Allah "Allah's blessing and peace be upon him" grasped upon what is next to it (the spot of blood), and sent it (the mantle) to me as enfolded in the

سَأَلْتُ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أَطِيلُ ذَيْلِي وَأُمَشِي فِي الْمَكَانِ الْقَدِيرِ؟ فَقَالَتْ أُمُّ سَلَمَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُظْهِرُهُ مَا بَعْدَهُ».

**384 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عِيسَى، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ امْرَأَةٍ مِنْ بَنِي عَبْدِ الْأَشْهَلِ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لَنَا طَرِيقًا إِلَى الْمَسْجِدِ مُتَنَتَةً، فَكَيْفَ نَفْعَلُ إِذَا مُطِرْنَا؟ قَالَ: «الَّذِي بَعْدَهَا طَرِيقٌ هِيَ أَطْيَبُ مِنْهَا؟» قَالَتْ: قُلْتُ: بَلَى. قَالَ: «فَهَذِهِ بِهَذِهِ».

### [ت141/م137] - بَابُ فِي الْأَذَى يَصِيبُ النَعْلَ

**385 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ. (ح) وَحَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدَ: أَخْبَرَنِي أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ -، عَنْ الْأَوْزَاعِيِّ؛ الْمَعْنَى قَالَ: أُنبِئْتُ أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمَقْبُرِيِّ حَدَّثَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا وَطِئَ أَحَدُكُمْ بِنَعْلِهِ الْأَذَى، فَإِنَّ التُّرَابَ لَهُ ظُهُورٌ».

**386 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ - يَعْنِي الصَّنْعَانِيَّ -، عَنْ الْأَوْزَاعِيِّ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «إِذَا وَطِئَ الْأَذَى بِخُفَيْهِ فَظَهَرُوهُمَا التُّرَابُ».

**387 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ عَائِدٍ -: حَدَّثَنِي يَحْيَى - يَعْنِي ابْنَ حَمْزَةَ -، عَنْ الْأَوْزَاعِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ: أَخْبَرَنِي أَيْضًا سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ بِمَعْنَاهُ.

### [ت142/م138] - بَابُ الْإِعَادَةِ مِنَ النِّجَاسَةِ تَكُونُ فِي الثَّوْبِ

**388 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أُمُّ يُونُسَ بِنْتُ سَدَّادٍ قَالَتْ: حَدَّثَنِي حَمَاتِي أُمُّ جَحْدَرِ الْعَامِرِيَّةُ «أَنَّهَا سَأَلَتْ عَائِشَةَ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَتْ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْنَا شِعَارُنَا، وَقَدْ أَلْقَيْنَا فَوْقَهُ كِسَاءً، فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ﷺ أَخَذَ الْكِسَاءَ فَلَبَسَهُ ثُمَّ خَرَجَ فَصَلَّى الْعِدَاةَ ثُمَّ جَلَسَ. فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، هَذِهِ لُمْعَةٌ مِنْ دَمٍ. فَقَبَضَ رَسُولُ اللَّهِ ﷺ عَلَى مَا يَلِيهَا، فَبَعَثَ بِهَا إِلَيَّ مَضْرُورَةً فِي يَدِ الْغُلَامِ فَقَالَ: «اغْسِلِي



hand of a young boy, and said (to me): "Wash it and then dry it, and send it to me." I asked for a bowl, in which I washed it, and then I dried it and sent it back to him. At midday, the Messenger of Allah "Allah's blessing and peace be upon him" came to me while it was on him.

### **[143] When The Spit Affects The Garment**

**389-** It is narrated on the authority of Abu Nadrah: Al-Mundhir Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" spat in his garment, and then scraped its parts with each other.

**390-** A Hadith like that is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

هَذِهِ وَأَجْفِيهَا، وَأَرْسِلِي بِهَا إِلَيَّ»، فَدَعَوْتُ بِقُضْعَتِي، فَغَسَلْتُهَا، ثُمَّ أَجْفَفْتُهَا فَأَحْرَقْتُهَا إِلَيْهِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ بِنِصْفِ النَّهَارِ وَهِيَ عَلَيْهِ.

### [ت143/م139] - بَابُ الْبِصَاقِ يَصِيبُ الثَّوْبَ

389 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَبِي نَضْرَةَ قَالَ: «بَرَّقَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبِهِ وَحَكَ بَعْضُهُ بِبَعْضٍ».

390 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

## **(2/2) THE BOOK OF PRAYER**

### **[1] The Excellence Of The Prayer**

**391-** It is narrated on the authority of Malik Ibn Anas from Abu Suhail from his father that he heard Talhah Ibn Ubaidullah saying: a man, with unkempt hair, from the people of Najd, came to The Messenger of Allah "Allah's blessing and peace be upon him". The humming of his voice was heard, though what he had been saying was unclear. Then, he came close to The Messenger of Allah "Allah's blessing and peace be upon him"; and it was then (clear) that he was asking about Islam. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five prayers during the day and the night." He said: "Am I in need to offer more besides these (prayers)?" He (The Prophet) said: "No, except if you want to pray voluntarily. (You should also observe) the fasts of (the month of) Ramadan." The man asked: "Am I forced to observe more in addition to it?" He (The Prophet) said: "No, except if you want to do voluntarily." The Messenger of Allah "Allah's blessing and peace be upon him" told him about the obligatory charity. The man asked: "Have I to pay more than that?" He (The Prophet) said: "No, except if you want to pay voluntarily." The man turned back while he was saying: "I would neither add more to this, nor would I decrease anything from it." The Prophet "Allah's blessing and peace be upon him" commented: "He will be successful, if he is true (to what he said)."

**392-** The same is narrated on the same authority, through the same chain of transmitters, in which the Messenger of Allah "Allah's blessing and peace be upon him" commented: "He, by his father, would be prosperous, if he was true (to what he said)" or "he, by his father, would enter into Paradise if he was true (to what he said)."

### **[2] The Stated Fixed Times Of The Prayers**

**393-** It is narrated on the authority of Ibn Abbas: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" led me in the prayer twice (for each obligatory) prayer in the House: he led the Zhuhr prayer just when the sun passed the meridian and came to be (as small) as a strap; then he led the Asr prayer just when his shade was like him; and he led the Maghrib prayer when (the sun disappeared and) it was time for the fasting to break his fast; and led the Isha prayer when the twilight disappeared; and he led the Fajr prayer when (the dawn broke and) such as intends to observe fast would stop from



## [2/2] - كتاب الصلاة

## [1م/1] - باب فرض الصلاة

**391 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَمِّهِ أَبِي سُهَيْلٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ مِنْ أَهْلِ نَجْدٍ نَائِرُ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ، حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ صِيَامَ شَهْرِ رَمَضَانَ. قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ: وَذَكَرَ لَهُ رَسُولُ اللَّهِ ﷺ الصَّدَقَةَ. قَالَ: فَهَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

**392 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ أَبِي سُهَيْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ، بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ، قَالَ: «أَفْلَحَ - وَأَبِيهِ - إِنْ صَدَقَ، وَدَخَلَ الْجَنَّةَ - وَأَبِيهِ - إِنْ صَدَقَ».

## [2م/2] - باب في المواقيت

**393 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ فُلَانٍ بْنُ أَبِي رَبِيعَةَ - قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ - عَنْ حَكِيمِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْنِي جَبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ، فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَكَانَتْ قَدَرُ الشَّرَاكِ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي - يَعْنِي الْمَغْرِبَ - حِينَ أَفْطَرَ الصَّائِثُ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، وَصَلَّى بِي الْفَجْرَ حِينَ حَرَّمَ الطَّعَامَ وَالشَّرَابَ عَلَى الصَّائِمِ، فَلَمَّا كَانَ الْغَدُ صَلَّى بِي

having food and drink. When it was the coming day, he led the Zhuhr prayer when his shade was like him; and led the Asr prayer when his shade was twice like him; and led the Maghrib prayer just when (the sun disappeared and) it was time for the fasting to break his fast; and led the Isha prayer when one-third the night passed; and led the Fajr prayer when the morning was clear. He then turned towards me and said: "O Muhammad! This is the time (of offering prayer) fixed for the Prophets before you; and the time (of offering prayer for your nation) lies within the limits of both extremes of time.""

**394-** It is narrated on the authority of Ibn Shihab: Once, I was sitting in the couch of Umar Ibn Abd Al-Aziz when he delayed the Asr prayer. Upon this, Urwah said to him: "No doubt, Gabriel descended and offered the prayers (in their due times) in front of The Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "Know what you are saying O Urwah!" he said: I heard Bashir Ibn Abu Mas'ud saying: I heard Abu Mas'ud Al-Ansari saying: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel came down and acted as my Imam, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, and then I prayed with him", counting with his fingers five (obligatory) Prayers." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered the Zhuhr prayer just when the sun declined, and perhaps he delayed it when it was very hot; and I saw him having offered the Asr prayer when the sun was high and white, just before yellowness entered upon it, to the extent that a man would finish and turn away from the prayer and go to Dhul-Hulaifah before the setting of the sun; and I saw him having offered the Maghrib prayer when the sun disappeared; and I saw him having offered the Isha prayer when the horizon was dark, and perhaps he delayed it until the people gathered; and he offered the Morning prayer once when it was very dark, and once he prayed it when the morning was clear; and afterwards, he used to pray it during darkness until he died without praying it beyond that time of darkness.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri without making a mention of the times of the prayers, except the narration of Wahb Ibn Kaisan from Jabir from the Messenger of Allah "Allah's blessing and peace be upon him", in which he makes a mention of the time of offering the Maghrib prayer.

Abu Dawud says: The same is narrated on the authority of both Abdullah Ibn Amr Ibn Al-As and Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

الظُّهَرِ حِينَ كَانَ ظِلُّهُ مِثْلَهُ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِيهِ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمَ، وَصَلَّى بِي الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، وَصَلَّى بِي الْفَجْرَ فَأَسْفَرَ، ثُمَّ التَفَتَ إِلَيَّ فَقَالَ: يَا مُحَمَّدُ، هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ».

**394 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ اللَّيْثِيِّ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ «أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَانَ قَاعِدًا عَلَى الْمِنْبَرِ، فَأَخَّرَ الْعَصْرَ شَيْئًا، فَقَالَ لَهُ عُرْوَةُ بْنُ الزُّبَيْرِ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ أَخْبَرَ مُحَمَّدًا ﷺ بِوَقْتِ الصَّلَاةِ. فَقَالَ لَهُ عُمَرُ: اغْلَمْ مَا تَقُولُ. فَقَالَ عُرْوَةُ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي بِوَقْتِ الصَّلَاةِ، فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ»، يَحْسِبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ. فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَرُبَّمَا أَخْرَاهَا حِينَ يَشْتَدُّ الْحَرُّ، وَرَأَيْتُهُ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةً بَيَضَاءً قَبْلَ أَنْ تَدْخُلَهَا الصُّفْرَةُ، فَيَنْصَرِفُ الرَّجُلُ مِنَ الصَّلَاةِ، فَيَأْتِي ذَا الْحُلَيْفَةِ قَبْلَ غُرُوبِ الشَّمْسِ، وَيُصَلِّي الْمَغْرِبَ حِينَ تَسْقُطُ الشَّمْسُ، وَيُصَلِّي الْعِشَاءَ حِينَ يَسُودُ الْأَفْقُ، وَرُبَّمَا أَخْرَاهَا حَتَّى يَجْتَمِعَ النَّاسُ، وَصَلَّى الصُّبْحَ مَرَّةً بَغْلَسَ، ثُمَّ صَلَّى مَرَّةً أُخْرَى فَأَسْفَرَ بِهَا، ثُمَّ كَانَتْ صَلَاتُهُ بَعْدَ ذَلِكَ التَّغْلِيسِ حَتَّى مَاتَ، وَلَمْ يَعُدْ إِلَى أَنْ يُسْفَرَ».

قال أبو داود: رَوَى هذا الحديث عن الزُّهْرِيِّ: مَعْمَرٌ وَمَالِكٌ وَابْنُ عُيَيْنَةَ وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ وَاللَّيْثُ بْنُ سَعْدٍ وَغَيْرُهُمْ، لَمْ يَذْكُرُوا الْوَقْتَ الَّذِي صَلَّى فِيهِ وَلَمْ يُفَسِّرُوهُ. وَكَذَلِكَ أَيْضًا رَوَى هِشَامُ بْنُ عُرْوَةَ وَحَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عُرْوَةَ نَحْوَ رِوَايَةِ مَعْمَرٍ وَأَصْحَابِهِ، إِلَّا أَنَّ حَبِيبًا لَمْ يَذْكُرْ بِشِيرًا. وَرَوَى وَهْبُ بْنُ كَيْسَانَ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ وَقْتُ الْمَغْرِبِ قَالَ: «ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ - يَعْنِي مِنَ الْعَدِ - وَقْتًُا وَاحِدًا».

قال أبو داود: وَكَذَلِكَ رَوَى عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «ثُمَّ صَلَّى بِي الْمَغْرِبَ - يَعْنِي مِنَ الْعَدِ - وَقْتًُا وَاحِدًا». وَكَذَلِكَ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ مِنْ حَدِيثِ حَسَّانَ بْنِ عَطِيَّةَ عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ.



**395-** It is narrated on the authority of Abu Musa that once, a man asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the time of the prayer, but he gave no reply to him until he ordered Bilal (to announce the Adhan for Fajr) and the establishment for the morning (Fajr) prayer was pronounced, when the dawn had appeared, and he offered the Fajr prayer when (it was very dark to the extent that) none could recognize the face of his companion, or the face of such as sitting beside him. Then, he ordered Bilal to (announce the call for Zhuhr prayer) and the establishment for the Noon (Zhuhur) prayer was pronounced when the sun passed the meridian, and somebody said: “It was midday”; and he had better knowledge. Then, he ordered Bilal (to announce the call for Asr prayer) and the establishment for the afternoon (Asr) prayer was pronounced when the sun was high, white and clear. He ordered (Bilal to announce the call for the Evening prayer) and the establishment for the evening (Maghrib) prayer was pronounced, just when the sun set. He ordered Bilal (to announce the Adhan for Isha prayer) and the establishment for the night (Isha) prayer was pronounced When the twilight just disappeared. On the next day, he performed the Morning (Fajr) prayer when it was clear daylight and turned away to the extent that we said (to one another): “Has the sun risen?” then, the Noon (Zhuhur) prayer was established at the time he offered the Asr prayer on the previous day. He performed the Afternoon (Asr) prayer when the sun was yellow. He offered the Evening (Maghrib) prayer before the twilight faded away. He offered the Night (Isha) prayer when the (first) third of the night passed. Then, He (The Prophet) said: “Where is the man who asked about the time of prayer? The time for your prayer lies within the limits of both extremes of time.” (i.e. between the extremes of the beginning of the time of each prayer as shown on the first day, and the conclusion of the time as shown on the other day).

Abu Dawud says: The same is narrated on the authority of Jabir from the Messenger of Allah “Allah’s blessing and peace be upon him” concerning the time of offering both Maghrib and Isha, pertaining to which some said he had offered it at midnight.

Abu Dawud says: The same is narrated on the authority of Sulaiman Ibn Buraidah from his father from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**396-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The

**395 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا بَدْرُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى، عَنْ أَبِي مُوسَى: أَنَّ سَائِلًا سَأَلَ النَّبِيَّ ﷺ، فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا حَتَّى أَمَرَ بِإِلَاءٍ فَأَقَامَ الْفَجْرَ، حِينَ انْشَقَّ الْفَجْرُ، فَصَلَّى حِينَ كَانَ الرَّجُلُ لَا يَعْرِفُ وَجْهَ صَاحِبِهِ، أَوْ: أَنَّ الرَّجُلَ لَا يَعْرِفُ مَنْ إِلَى جَانِبِهِ، ثُمَّ أَمَرَ بِإِلَاءٍ فَأَقَامَ الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ، حَتَّى قَالَ الْقَائِلُ: انْتَصَفَ النَّهَارُ، وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَ بِإِلَاءٍ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ مُرْتَفِعَةً، وَأَمَرَ بِإِلَاءٍ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، وَأَمَرَ بِإِلَاءٍ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، فَلَمَّا كَانَ مِنَ الْعَدِ صَلَّى الْفَجْرَ وَانْصَرَفَ. فَقُلْنَا: أَطْلَعَتِ الشَّمْسُ؟ فَأَقَامَ الظُّهْرَ فِي وَقْتِ الْعَصْرِ الَّذِي كَانَ قَبْلَهُ، وَصَلَّى الْعَصْرَ وَقَدْ اصْفَرَّتِ الشَّمْسُ، أَوْ قَالَ: أَمْسَى، وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ، وَصَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ، ثُمَّ قَالَ: «أَيُّنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ الْوَقْتُ فِيمَا بَيْنَ هَذَيْنِ».

قال أبو داود: رَوَى سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنْ النَّبِيِّ ﷺ فِي الْمَغْرِبِ نَحْوَ هَذَا، قَالَ: ثُمَّ صَلَّى الْعِشَاءَ. قَالَ بَعْضُهُمْ: إِلَى ثُلُثِ اللَّيْلِ، وَقَالَ بَعْضُهُمْ: إِلَى شَطْرِهِ. وَكَذَلِكَ رَوَى ابْنُ بُرَيْدَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

**396 -** حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، أَنَّهُ سَمِعَ أَبَا أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَقْتُ الظُّهْرِ مَا لَمْ تَحْضُرِ الْعَصْرَ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفِرْ الشَّمْسُ،

time of offering Zhuhr prayer is effective as long as (the time of offering) Afternoon does not enter; and the time of offering Asr prayer is effective as long as the sun is not yellow; and the time of offering Maghrib prayer is effective as long as the twilight does not fall; and the time of offering Isha prayer is effective up to the middle of the night; and the time of offering the Fajr prayer is effective as long as the sun does not rise.”

### [3] The Time Of The Prayer Of The Messenger Of Allah

397- It is narrated on the authority of Muhammad Ibn Amr Ibn Al-Hasan Ibn Ali Ibn Abu Talib that he said: We asked Jabir about the time at which the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer, thereupon he said: “He used to offer Zhuhr prayer during the very scorching heat (i.e. almost at midday), and the Asr when the sun was high and bright, and the Maghrib when the sun just disappeared; and he would hasten to offer the Isha prayer whenever the people gathered, and whenever they did not gather he would delay it (until they would gather); and the Morning prayer when it was still very dark.”

398- It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer the Zhuhr prayer when it was very hot (at midday when) the sun had just declined, The Asr prayer at a time when after the prayer, a man could go to the farthest place in Medina (and arrive) while the sun was still hot and bright. (I do not know which time he mentioned for the Maghrib prayer). He did not mind delaying the Isha prayer to the third of the night, or to midnight, and he disliked sleeping before it or speaking after it. He used to offer the Morning prayer and (after finishing it) one would turn, look at the face of the person sitting by his side, and recognize him; and he (The Prophet) used to recite between 60 to 100 verses in the Fajr prayer.

### [4] The Time Of Offering The Zhuhr Prayer

399- It is narrated on the authority of Jabir that he said: I used to offer the Zhuhr prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”, and I would take a handful of pebbles to become cool in my hand, upon which I would place my forehead while prostrating on account of the severe heat.

400- It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The shade (at the time of) the (Zhuhr) prayer offered by the Messenger of Allah “Allah’s blessing and peace be upon him” was as much as three to five feet in the summer, and as much as five to seven in the winter.



وَوُقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ فَوْزُ الشَّفَقِ، وَوُقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ، وَوُقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

### [ت3/م3] - بَابُ فِي وَقْتِ صَلَاةِ النَّبِيِّ ﷺ وَكَيْفَ كَانَ يُصَلِّيهَا

**397 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو - وَهُوَ ابْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ - قَالَ: «سَأَلْنَا جَابِرًا عَنْ وَقْتِ صَلَاةِ النَّبِيِّ ﷺ، فَقَالَ: كَانَ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ حَيَّةً، وَالْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَالْعِشَاءَ: إِذَا كَثُرَ النَّاسُ عَجَلًا، وَإِذَا قَلُّوا آخَرَ، وَالصُّبْحَ بَعْلَسَ».

**398 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْمُنْهَالِ، عَنْ أَبِي بَرَزَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ، وَإِنَّا أَحَدُنَا لَيَذْهَبُ إِلَى أَقْصَى الْمَدِينَةِ وَيَرْجِعُ وَالشَّمْسُ حَيَّةً، وَنَسِيتُ الْمَغْرِبَ، وَكَانَ لَا يُبَالِي تَأْخِيرَ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ». قَالَ: ثُمَّ قَالَ: إِلَى شَطْرِ اللَّيْلِ. قَالَ: «وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يُصَلِّي الصُّبْحَ وَيَعْرِفُ أَحَدُنَا جَلِيسَهُ الَّذِي كَانَ يَعْرِفُهُ، وَكَانَ يَقْرَأُ فِيهَا مِنَ السُّتَيْنِ إِلَى الْمِئَةِ».

### [ت4/م4] - بَابُ فِي وَقْتِ صَلَاةِ الظُّهْرِ

**399 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحَارِثِ الْأَنْصَارِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنْتُ أَصَلِّي الظُّهْرَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَخَذُ قَبْضَةً مِنَ الْحَصَى لِتَبَرُّدٍ فِي كَفِّي، أَضَعُهَا لِحَبْهَتِي أَسْجُدُ عَلَيْهَا لِشِدَّةِ الْحَرِّ».

**400 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ بْنِ طَارِقٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنْ الْأَسْوَدِ، أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: «كَانَتْ قَدْرُ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ».

**401-** It is narrated on the authority of Abu Dharr that he said: I was with the Messenger of Allah “Allah’s blessing and peace be upon him” when the Mu’adhdhin wanted to pronounce the Adhan for Zhuhr prayer, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked him to delay it. Then. He wanted to pronounce the Adhan for Zhuhr prayer once again, but he (the Prophet) asked him to delay it twice or thrice, until we could see the shade of the sandhills, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, the severe heat is from the exhalation of the (fire of the) Hell. So, if it is very hot, you might offer the (Zhuhr) prayer when it is cooler.”

**402-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If it is very hot, you might offer the (Zhuhr) prayer when it is cooler.” According to the narration of Ibn Wahb, there is the following addition: “Indeed, the severe heat is from the exhalation of the (fire of the) Hell.”

**403-** It is narrated on the authority of Jabir Ibn Samurah that Bilal used to call for the Zhuhr prayer just when the sun would decline.

#### **[5] The Time Of Offering The Asr Prayer**

**404-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” used to perform the Afternoon (Asr) prayer when the sun was high and bright, and (after the prayer) one could leave for the Heights (four miles from Medina) and reach there while the sun was still high.

**405-** It is narrated on the authority of Az-Zuhri that he said: The Heights were two, or three or even four miles from Medina.

**406-** It is narrated on the authority of Khaithamah that he said: Its (the sun’s) brightness is to detect its heat.

**407-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer the Asr prayer while the sun was still in her chamber, before the appearance of its shade.

**408-** It is narrated on the authority of Ali Ibn Shaiban that he said: We came to the Messenger of Allah “Allah’s blessing and peace be upon him” in Medina, and he used to delay offering the Asr prayer as long as the sun was still white and clear.

**409-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah “Allah’s blessing and peace be upon him” said on the

**401 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو الْحَسَنِ - قَالَ أَبُو دَاوُدَ: أَبُو الْحَسَنِ هُوَ مُهَاجِرٌ - قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ يَقُولُ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فَأَرَادَ الْمُؤَدِّنُ أَنْ يُؤَدِّنَ الظُّهْرَ، فَقَالَ: «أَبْرِدْ». ثُمَّ أَرَادَ أَنْ يُؤَدِّنَ، فَقَالَ: «أَبْرِدْ». مَرَّتَيْنِ أَوْ ثَلَاثًا، حَتَّى رَأَيْنَا فِيءَ التَّلَوْلِ، ثُمَّ قَالَ: «إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ، فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ».

**402 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الهمداني وَفُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ - قَالَ ابْنُ مَوْهَبٍ: بِالصَّلَاةِ - «فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

**403 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ «أَنَّ بِلَالًا كَانَ يُؤَدِّنُ الظُّهْرَ إِذَا دَحَضَتِ الشَّمْسُ».

### [5ت/5م] - بَابُ فِي وَقْتِ صَلَاةِ الْعَصْرِ

**404 -** حَدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ «أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ بَيَضَاءُ مُرْتَفِعَةً حَيَّةً، وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةً».

**405 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ قَالَ: «وَالْعَوَالِي عَلَى مِيلَيْنِ أَوْ ثَلَاثَةٍ، قَالَ، وَأَحْسَبُهُ قَالَ: أَوْ أَرْبَعَةً».

**406 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ خَيْثَمَةَ قَالَ: «حَيَاتُهَا أَنْ تَجِدَ حَرَّهَا».

**407 -** حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ، عَنْ ابْنِ شِهَابٍ؛ قَالَ عُرْوَةُ: وَلَقَدْ حَدَّثَنِي عَائِشَةُ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظْهَرَ».

**408 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْيَمَامِيُّ: حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ بْنِ شَيْبَانَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ شَيْبَانَ قَالَ: «قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ الْمَدِينَةَ، فَكَانَ يُؤَخِّرُ الْعَصْرَ مَا دَامَتِ الشَّمْسُ بَيَضَاءَ نَفِيَّةً».

**409 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ وَيَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللَّهِ، عَنْ



Day of the (holy battle of the) Trench: “they (the infidels) occupied us from (offering) the middle prayer (i.e. the Asr prayer): Might Allah fill their houses and graves with fire!”

**410-** It is narrated on the authority of Abu Yunus, the freed slave of A'ishah: A'ishah ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse: “Guard strictly the prayers and (particularly) the middle prayer” (The Heifer “Al-Baqarah” 238), inform me. When I reached it, I informed her and she dictated to me (the following): “Guard strictly the prayers and (particularly) the middle prayer and the Afternoon (Asr) prayer, and stand up devoutly obedient to Allah”. A'ishah said: No doubt, I heard that from The Messenger of Allah “Allah's blessing and peace be upon him”.

**411-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah “Allah's blessing and peace be upon him” used to offer the Zhuhr prayer when it was very hot (at midday); and he never offered a prayer much harder upon his companions than it until Allah Almighty revealed: “Guard strictly the prayers and (particularly) the middle prayer.” (The Heifer “Al-Baqarah” 238) he said: “There are two prayers before and two prayers after it.”

**412-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah's blessing and peace be upon him” said: “He, who catches (even) a single rak'ah of the Asr prayer before the sun sets has, indeed, (been regarded to have) caught the (whole) prayer; and he, who catches a single rak'ah of the Morning prayer before the sun rises has, indeed, (been regarded to have) caught the (whole) prayer.”

**413-** It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman that he said: We came to visit Anas Ibn Malik after offering the Zhuhr prayer, and behold! He stood and offered the Asr prayer. When he finished from his prayer we made or he made a mention of the hastening to offer the prayer (as early as it could be), thereupon he said: No doubt, I heard the Messenger of Allah “Allah's blessing and peace be upon him” having said: “This (prayer one offers late) is the prayer of the hypocrites! This (prayer one offers late) is the prayer of the hypocrites! This (prayer one offers late) is the prayer of the hypocrites! Anyone of them would sit (and do not offer the prayer in its due time) until when the sun would be yellow and become between both horns or on both horns of the devil, he would stand and offer (four rak'ahs as short and light as if they are) four clicks, in which he would not celebrate Allah Almighty but little.”

عَلَيَّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ الْخَنْدَقِ: «حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا».

**410 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُنُسَ مَوْلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ قَالَ: «أَمَرْتَنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصَحَّفًا، وَقَالَتْ: إِذَا بَلَغْتَ هَذِهِ الْآيَةَ فَأَذِّنِي: ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتُهَا أَذَنْتُهَا، فَأَمَلْتُ عَلَيَّ «حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى، وَصَلَاةِ الْعَصْرِ، وَقُومُوا لِلَّهِ قَانِتِينَ»، ثُمَّ قَالَتْ عَائِشَةُ: سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ».

**411 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَمْرُو بْنُ أَبِي حَكِيمٍ قَالَ: سَمِعْتُ الزُّبَيْرَانَ يُحَدِّثُ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِهَا هَاجِرَةً، وَلَمْ يَكُنْ يُصَلِّي صَلَاةً أَشَدَّ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهَا، فَنَزَلَتْ ﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى﴾ [البقرة: 238] وَقَالَ: «إِنَّ قَبْلَهَا صَلَاتَيْنِ وَبَعْدَهَا صَلَاتَيْنِ».

**412 -** حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنِي ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الْعَصْرِ رَكْعَةً قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ، وَمَنْ أَدْرَكَ مِنَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

**413 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ بَعْدَ الظُّهْرِ فَقَامَ يُصَلِّي الْعَصْرَ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ ذَكَرْنَا تَعْجِيلَ الصَّلَاةِ أَوْ: ذَكَرَهَا، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِينَ، تِلْكَ صَلَاةُ الْمُنَافِقِينَ، يَجْلِسُ أَحَدُهُمْ حَتَّى إِذَا أَصْفَرَتِ الشَّمْسُ، فَكَانَتْ بَيْنَ قَرْنَيْ شَيْطَانٍ، أَوْ: عَلَى قَرْنَيْ الشَّيْطَانِ، قَامَ فَتَقَرَّ أَرْبَعًا لَا يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».



**414-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as misses the Asr prayer seems as if he is cut off (forbidden offspring), and deprived of his family and property.”

Abu Dawud says: The same is narrated on the authority of both Ubaidullah and Salim from Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**415-** It is narrated on the authority of Abu Amr i.e. Al-Awza’i that he said: This is (to delay the Asr prayer until) you see the whole sun on the earth as yellow.

### **[6] The Time Of Offering The Maghrib Prayer**

**416-** It is narrated on the authority of Anas Ibn Malik that he said: We used to offer the Maghrib prayer with the Messenger of Allah “Allah’s blessing and peace be upon him” and (after the prayer if it happened that) we shot arrows, anyone of us would see the place where his arrow reached.

**417-** It is narrated on the authority of Salamah Ibn Al-Akwa’ that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer the Maghrib prayer just by the time the sun set and its summit disappeared.

**418-** It is narrated on the authority of Abdullah Ibn Marthad that he said: Abu Ayyub came to us as a fighter (in the Cause of Allah), and at that time, Uqbah Ibn Amir was the governor of Egypt. He delayed offering the Maghrib prayer, thereupon Abu Ayyub said to him: “What is that prayer which you offer O Uqbah?” he said: “We’ve been occupied (and this is why we delayed offering it).” On that he said to him: Have you not heard the saying of the Messenger of Allah “Allah’s blessing and peace be upon him”: “My nation is still good, or is still on the true tradition (and nature of the Prophets) as long as they do not delay offering the Maghrib prayer until the (twilight appears and the crowds of the) stars intermingle”?”

### **[7] The Time Of Offering The Isha Prayer**

**419-** It is narrated on the authority of An-Nu’mān Ibn Bashir that he said: I know best from amongst all the time of offering this prayer, i.e. the Isha prayer: the Prophet “Allah’s blessing and peace be upon him” used to offer it on the fall of the moon at the third (night of the month).

**420-** It is narrated on the authority of Abdullah Ibn Umar that he said: One night, we expected the Messenger of Allah “Allah’s blessing and peace be upon him” to lead the Isha prayer for a long time. When one-third of the



**414 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفَوُّتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ».

قال أبو داود: وقال عبيد الله بن عمر: «أوتر»، واختلف على أيوب فيه. وقال الزهري: عن سالم، عن أبيه، عن النبي ﷺ قال: «وتر».

**415 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرِو - يَعْنِي الْأَوْزَاعِيَّ - «وَذَلِكَ أَنْ تَرَى مَا عَلَى الْأَرْضِ مِنَ الشَّمْسِ صَفْرَاءَ».

### [ت6/م6] - بَابُ فِي وَقْتِ الْمَغْرِبِ

**416 -** حَدَّثَنَا دَاوُدُ بْنُ شَيْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ﷺ ثُمَّ نَرْمِي، فَيَرَى أَحَدُنَا مَوْضِعَ نَبْلِهِ».

**417 -** حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ، عَنْ صَفْوَانَ بْنِ عَيْسَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: «كَانَ النَّبِيُّ ﷺ يُصَلِّي الْمَغْرِبَ سَاعَةً تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا».

**418 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا قَدِمَ عَلَيْنَا أَبُو أَيُّوبَ غَازِيًا - وَعُقْبَةُ بْنُ عَامِرٍ يَوْمئِذٍ عَلَى مِصْرَ - فَأَخَّرَ الْمَغْرِبَ، فَقَامَ إِلَيْهِ أَبُو أَيُّوبَ فَقَالَ لَهُ: مَا هَذِهِ الصَّلَاةُ يَا عُقْبَةُ؟ فَقَالَ: شُغِلْنَا. قَالَ: أَمَا سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَزَالُ أُمَّتِي بِخَيْرٍ» أَوْ قَالَ: «عَلَى الْفِطْرَةِ، مَا لَمْ يُؤْخَرُوا الْمَغْرِبَ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ»؟!.

### [ت7/م7] - بَابُ وَقْتِ الْعِشَاءِ الْآخِرَةِ

**419 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنْ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «أَنَا أَعْلَمُ النَّاسِ بِوَقْتِ هَذِهِ الصَّلَاةِ، صَلَاةِ الْعِشَاءِ الْآخِرَةِ، كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَلَاثَةٍ».

**420 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «مَكُنَّا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِصَلَاةِ

night elapsed or some time later, he came out and we did not know whether he had been occupied by something or (he delayed to come out) for anything else. Then, he said just when he came out: "Are you expecting that prayer? Had it not been difficult upon my nation, I would have ordered it to be offered at that hour." Then, he ordered the Mu'adhdhin to pronounce the prayer establishment.

**421-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: One night, we waited the Messenger of Allah "Allah's blessing and peace be upon him" to lead the Darkness (Isha) prayer for so long time that some thought he would not come out, and others said that he had really offered the prayer. Such being the case, the Messenger of Allah "Allah's blessing and peace be upon him" came out, and when they said to him what they had said, he replied: "Offer this (Isha) prayer when it is very dark, for you've been given preference over all the nations by virtue of that prayer, which no nation before you has ever offered."

**422-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We expected to offer the Darkness (Isha) prayer with the Messenger of Allah "Allah's blessing and peace be upon him" and (on that night) he did not come out (to lead the prayer) until nearly half the night had elapsed. (When he came out) he said: "Take your sitting places!" we took our sitting places, thereupon he said: "No doubt, the people have offered prayer and then took their lying places, and you are still in prayer as long as you are waiting the prayer; and had it not been for the weakness of the weak, and the illness of the ill, surely, I would have delayed offering that prayer until the middle of the night."

### **[8] The Time Of Offering The Morning Prayer**

**423-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the Morning prayer and (finish from the prayer, and then) the women would turn away, wrapped in their mantles, and none would recognize them on account of darkness.

**424-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer the Morning prayer as early as it could be, for it is more ready to make great your reward (or the reward)."

### **[9] Guarding Strictly The Time Of The Prayer**

**425-** It is narrated on the authority of Abdullah As-Sunabihi that he said: Abu Muhammad alleged that the Witr prayer is obligatory, thereupon

العِشَاءِ، فَخَرَجَ إِلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ، فَلَا نَذْرِي أَشْيَاءَ شَغَلَهُ أَمْ غَيْرُ ذَلِكَ، فَقَالَ حِينَ خَرَجَ: «أَتَنْتَظِرُونَ هَذِهِ الصَّلَاةَ؟ لَوْلَا أَنْ تَنْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هَذِهِ السَّاعَةَ». ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ.

**421 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمَصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَرِيزٌ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ السَّكُونِيِّ، أَنَّهُ سَمِعَ مُعَاذَ بْنَ جَبَلٍ يَقُولُ: أَبْقَيْنَا النَّبِيَّ ﷺ فِي صَلَاةِ الْعَتَمَةِ، فَتَأَخَّرَ حَتَّى ظَنَّ الظَّانُّ أَنَّهُ لَيْسَ بِخَارِجٍ، وَالْقَائِلُ مِنَّا يَقُولُ: صَلَّيْ، فَإِنَّا لَكَذَلِكَ حَتَّى خَرَجَ النَّبِيُّ ﷺ، فَقَالُوا لَهُ كَمَا قَالُوا، فَقَالَ لَهُمْ: «أَعْتِمُوا بِهِذِهِ الصَّلَاةَ، فَإِنَّكُمْ قَدْ فَضَلْتُمْ بِهَا عَلَى سَائِرِ الْأُمَمِ، وَلَمْ تُصَلِّهَا أُمَّةٌ قَبْلَكُمْ».

**422 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْعَتَمَةِ، فَلَمْ يَخْرُجْ حَتَّى مَضَى نَحْوُ مِنْ شَطْرِ اللَّيْلِ، فَقَالَ: «خُذُوا مَقَاعِدَكُمْ»، فَأَخَذْنَا مَقَاعِدَنَا، فَقَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوْا وَأَخَذُوا مَضَاجِعَهُمْ، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا أَنْتَظَرْتُمْ الصَّلَاةَ، وَلَوْلَا ضَعْفُ الضَّعِيفِ، وَسُقْمُ السَّقِيمِ، لَأَخَّرْتُ هَذِهِ الصَّلَاةَ إِلَى شَطْرِ اللَّيْلِ».

### [ت8/م8] - بَابٌ فِي وَقْتِ الصَّبْحِ

**423 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النَّسَاءُ مُتَلَفَعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرِفْنَ مِنَ الْغَلَسِ».

**424 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ بْنِ النُّعْمَانِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْبِحُوا بِالصُّبْحِ فَإِنَّهُ أَكْبَرُ أَكْبَرِ الْأَجْزَاءِ»، أَوْ: «أَكْبَرُ الْأَجْزَاءِ».

### [ت9/م9] - بَابٌ فِي الْمَحَافِظَةِ عَلَى وَقْتِ الصَّلَوَاتِ

**425 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ هَارُونَ - حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ



Ubadah Ibn As-Samit said: Abu Muhammad has told a lie. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty: he, who performs ablution for them perfectly, and offers them at their due time, with perfect rak'ahs and willing submission, has a pledge from Allah to forgive for him; and he who does not do has no pledge from Allah: If he so likes, He will forgive for him, and if He so likes, He will punish him."

426- It is narrated on the authority of Umm Farwah, a woman who gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "Which deed is best?" he said: "It is to offer the prayers at the first portion of their due time."

427- It is narrated on the authority of Abu Bakr Ibn Imarah Ibn Ruwaibah from his father that a man from the inhabitants of Basrah said to him: "Tell me of what you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No one offers prayer before the sun rises (i.e. the Fajr prayer) and before the sun sets (i.e. the Asr prayer) will enter the fire (of Hell)." He asked: "Did you really hear that from the Messenger of Allah "Allah's blessing and peace be upon him"?" he asked him thrice, and every time he asked him, he said: "Yes, my ear heard it, and my mind kept it." On that he said: "I also heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same."

428- It is narrated on the authority of Abdullah Ibn Fadalāh from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed me many things, and the following statement is of what he instructed me: "Guard strictly the five (obligatory) prayers." I said: "There are times at which I have to do many jobs: so, teach me a comprehensive thing, which, if I do, it will be sufficient for me." On that he said: "Guard strictly the performance of both prayers." I asked: "What are both prayers?" he said: "A prayer before sunrise (i.e. the Fajr prayer), and a prayer before sunset (i.e. the Asr prayer)."

429- It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five things, which if one does out of sincere faith, he will enter the Garden: it is to guard strictly the performance of the five (obligatory)

الصَّنَابِجِيُّ قَالَ: زَعَمَ أَبُو مُحَمَّدٍ أَنَّ الْوِثْرَ وَاجِبٌ، فَقَالَ عُبَادَةُ بْنُ الصَّامِتِ: كَذَبَ أَبُو مُحَمَّدٍ، أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ عَزَّ وَجَلَّ، مَنْ أَحْسَنَ وَضُوءَهُنَّ وَصَلَاهُنَّ لَوْفَتِهِنَّ، وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ، كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ، وَمَنْ لَمْ يَفْعَلْ، فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ، إِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ عَذَّبَهُ».

**426 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْقَاسِمِ بْنِ عَنَامٍ، عَنْ بَعْضِ أُمَّهَاتِهِ، عَنْ أُمِّ فَرَوَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا».

قَالَ أَبُو دَاوُدَ: قَالَ الْخَزَاعِيُّ فِي حَدِيثِهِ عَنْ عَمَّةٍ يُقَالُ لَهَا: أُمُّ فَرَوَةَ، قَدْ بَايَعَتِ النَّبِيَّ ﷺ، أَنَّ النَّبِيَّ ﷺ سُئِلَ.

**427 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُوَيْبَةَ عَنْ أَبِيهِ قَالَ: «سَأَلَهُ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَقَالَ: أَخْبِرْنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَلِجُ النَّارَ رَجُلٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ». قَالَ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ ثَلَاثَ مَرَّاتٍ، قَالَ: نَعَمْ، كُلُّ ذَلِكَ يَقُولُ: سَمِعْتُهُ أُذُنَايَ وَوَعَاهُ قَلْبِي. فَقَالَ الرَّجُلُ: وَأَنَا سَمِعْتُهُ ﷺ يَقُولُ ذَلِكَ».

**428 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ، عَنْ أَبِيهِ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ، فَكَانَ فِيمَا عَلَّمَنِي: «وَحَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ». قَالَ: قُلْتُ: إِنَّ هَذِهِ سَاعَاتٌ لِي فِيهَا أَشْعَالٌ، فَمُرْنِي بِأَمْرٍ جَامِعٍ إِذَا أَنَا فَعَلْتُهُ أَجْزَأَ عَنِّي. فَقَالَ: «حَافِظٌ عَلَى الْعَصْرَيْنِ» - وَمَا كَانَتْ مِنْ لُغْتِنَا - فَقُلْتُ: وَمَا الْعَصْرَانِ؟ فَقَالَ: «صَلَاةٌ قَبْلَ طُلُوعِ الشَّمْسِ وَصَلَاةٌ قَبْلَ غُرُوبِهَا».

**429 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنْفِيُّ عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ: حَدَّثَنَا قَتَادَةُ وَأَبَانُ كِلَاهُمَا عَنْ خَلِيدِ الْعَصْرِيِّ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ مَنْ جَاءَ بِهِنَّ مَعَ إِيْمَانٍ دَخَلَ الْجَنَّةَ: مَنْ حَافِظٌ عَلَى



prayers, as far as ablution, bowings, prostrations, and stated fixed times are concerned; to observe the fasts of Ramadan, to perform Hajj to the House for such as has the (financial and physical) ability to go to it; to give the obligatory charity with good pleasure; and to give back the trust (he has).” They asked: “O Abu Ad-Darda’! what is to give back the trust?” he said: “It is to take bath (in order to get clean) from ceremonial impurity.”

**430-** It is narrated on the authority of Abu Qatadah Ibn Rib’i that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: Allah Almighty says: “I’ve enjoined upon your nation five prayers (to be offered every day); and I’ve taken a pledge upon me that he, who comes (on the Day of Judgement) while offering them in their due time, I will admit him to the Garden; and he, who does not guard them strictly, there is no pledge for him with Me.”

### **[10] When The Imam Delays The Prayer From Its Due Time**

**431-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “O Abu Dharr! What are you going to do if you live until there will be governors who will delay the (obligatory) prayers (from their due times)?” I said: “What do you order me O Messenger of Allah?” he said: “Offer the prayer just at its due time, and in case you catch up the prayer with them, offer it once again, and it will be accounted as additional prayer for you.”

**432-** It is narrated on the authority of Amr Ibn Maimun Al-Awdi that he said: Mu’adh Ibn Jabal came to us in Yemen as the Messenger of Allah’s Apostle “Allah’s blessing and peace be upon him”; and at the time of dawn, I heard his magnifications: he was of a hoarse strong voice: I came to love him, and I did not leave him until he died and I buried him in Sham; and the people looked forward to copy his good manners. Then, I came to Abdullah Ibn Mas’ud, to whom I stuck until he died. He told me that the Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “What are you going to do if governors come upon you, whose habit is to delay the prayer from its due time?” I asked: “What do you order me to do if I catch up with such a thing O Messenger of Allah?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Offer the prayer just at its due time, and make your prayer you offer with them (the governor and his retinue) as additional for you.”

**433-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said:



الصَّلَوَاتِ الْخَمْسِ عَلَى وُضُوئِهِنَّ وَرُكُوعِهِنَّ وَسُجُودِهِنَّ وَمَوَاقِيَتِهِنَّ، وَصَامَ رَمَضَانَ، وَحَجَّ الْبَيْتِ إِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَأَعْطَى الزَّكَاةَ طَيِّبَةً بِهَا نَفْسُهُ، وَأَدَّى الْأَمَانَةَ. قَالُوا: يَا أَبَا الدَّرْدَاءِ، وَمَا آدَاءُ الْأَمَانَةِ؟ قَالَ: الْغُسْلُ مِنَ الْجَنَابَةِ.

**430 -** حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ الْمِصْرِيُّ: حَدَّثَنَا بَقِيَّةٌ، عَنْ ضُبَارَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْكٍ الْأَلْهَانِيِّ قَالَ: أَخْبَرَنِي ابْنُ نَافِعٍ، عَنْ ابْنِ شِهَابٍ الزُّهْرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ أَخْبَرَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: إِنِّي فَرَضْتُ عَلَى أُمَّتِكَ خَمْسَ صَلَوَاتٍ، وَعَهَدْتُ عِنْدِي عَهْدًا: أَنَّهُ مَنْ جَاءَ يُحَافِظُ عَلَيْهِنَّ لَوْفَتِهِنَّ أَدْخَلْتُهُ الْجَنَّةَ، وَمَنْ لَمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهُ عِنْدِي».

### [ت10/م10] - باب إذا أخر الإمام الصلاة عن الوقت

**431 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ - يَعْنِي الْجَوْنِيَّ -، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ، كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمْرَاءُ يُمِيتُونَ الصَّلَاةَ؟» أَوْ قَالَ: «يُؤْخِرُونَ الصَّلَاةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنِي؟ قَالَ: «صَلِّ الصَّلَاةَ لَوْفَتِهَا، فَإِنْ أَدْرَكَتَهَا مَعَهُمْ فَصَلِّهَا، فَإِنَّهَا لَكَ نَافِلَةٌ».

**432 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ دُحَيْمٍ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانٌ - يَعْنِي ابْنَ عَطِيَّةٍ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ: قَدِمَ عَلَيْنَا مُعَاذُ بْنُ جَبَلٍ الْيَمَنِيُّ رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْنَا. قَالَ: فَسَمِعْتُ تَكْبِيرَهُ مَعَ الْفَجْرِ: رَجُلٌ أَجَشُّ الصَّوْتِ. قَالَ: فَأُلْقَيْتُ عَلَيْهِ مَحَبَّتِي، فَمَا فَارَقْتُهُ حَتَّى دَفَنْتُهُ بِالسَّامِ مَيْتًا، ثُمَّ نَظَرْتُ إِلَى أَفْئِهِ النَّاسِ بَعْدَهُ، فَأَتَيْتُ ابْنَ مَسْعُودٍ فَلَزِمْتُهُ حَتَّى مَاتَ، فَقَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ بِكُمْ إِذَا أَنْتُمْ عَلَيْكُمْ أُمْرَاءُ يُصَلُّونَ الصَّلَاةَ لِغَيْرِ مِيقَاتِهَا؟» قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكْنِي ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «صَلِّ الصَّلَاةَ لِمِيقَاتِهَا وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً».

**433 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَعْيَنَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى، عَنْ ابْنِ أُخْتِ عُبَادَةَ بْنِ الصَّامِتِ. عَنْ عُبَادَةَ بْنِ الصَّامِتِ. (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، الْمَعْنَى، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي الْمُثَنَّى الْجَمِصِيِّ، عَنْ أَبِي

“There will come after me governors, who will be occupied by many things from offering the prayer at its due time until its stated fixed time will elapse. So, you should offer the prayer just at its due time.” A man said: “O Messenger of Allah! should I offer prayer with them once again (or in case I catch up with it according to the narration of Sufyan)?” he said: “Yes, if you so like.”

**434-** It is narrated on the authority of Qabisah Ibn Waqqas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There will come after me governors whose habit is to delay the prayer from its due time; and it (their responsibility for that) will be in your favour, even though against them: so, offer prayer with them as long as they pray to the direction of the Qiblah.”

### **[11] When One Sleeps Or Forgets To Offer A Certain Prayer**

**435-** It is narrated on the authority of Abu Hurairah: When the Messenger of Allah “Allah’s blessing and peace be upon him” returned from the holy battle of Khaibar, he travelled for one night. Then, when we intended to (take rest for) sleep, he descended (at some place) and said to Bilal: “Keep on guard at night for us (to tell us when the time of Fajr prayer comes).” But, Bilal was overtaken by sleep while leaning against the back of his camel. Neither the Messenger of Allah “Allah’s blessing and peace be upon him” nor Bilal nor anyone of his companions got up until the sun rose upon them. The Messenger of Allah “Allah’s blessing and peace be upon him” was the first of them to get up. The Messenger of Allah “Allah’s blessing and peace be upon him” was shocked and he said: “O Bilal! (What has happened?)” he said: “O Messenger of Allah! Let my father and mother be sacrificed for you! I was taken up by the same, which took up you.” He (The Prophet) ordered them to drive (their mounts). They drove their mounts to some distance. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” (followed by his companions) offered ablution, and he ordered Bilal to pronounce the prayer establishment, and he led them in the Morning prayer. When he finished the prayer he said: “Whoever forgets a certain (obligatory) prayer should offer it once he remembers it, for Allah says: “and establish regular prayer for celebrating my praise.”” (Ta Ha 14) (Yunus said that Ibn Shihab recited it: “for remembrance.”)

**436-** The same is narrated on the authority of Abu Hurairah in which the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Move away from the place wherein you were given to heedlessness.” He ordered

أَبِي ابْنِ امْرَأَةِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ عَلَيْكُمْ بَعْدِي أُمَرَاءُ تَشْغَلُهُمْ أَشْيَاءٌ عَنِ الصَّلَاةِ لَوْفَتْهَا، حَتَّى يَذْهَبَ وَفَتْهَا، فَصَلُّوا الصَّلَاةَ لَوْفَتْهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَصَلِّيَ مَعَهُمْ؟ قَالَ: «نَعَمْ، إِنْ شِئْتَ». وَقَالَ سُفْيَانٌ: إِنْ أَذْرَكْتُهَا مَعَهُمْ أَأَصَلِّيَ مَعَهُمْ؟ قَالَ: «نَعَمْ، إِنْ شِئْتَ».

**434 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا أَبُو هَاشِمٍ - يَعْنِي الزَّعْفَرَانِي - : حَدَّثَنِي صَالِحُ بْنُ عُبَيْدٍ، عَنْ قَبِيصَةَ بْنِ وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ عَلَيْكُمْ أُمَرَاءُ مِنْ بَعْدِي يُؤَخِّرُونَ الصَّلَاةَ، فَهِيَ لَكُمْ وَهِيَ عَلَيْهِمْ، فَصَلُّوا مَعَهُمْ مَا صَلَّوْا الْقِبْلَةَ».

### [ت11/م11] - بَابُ مَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَهَا

**435 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ قَفَلَ مِنْ غَزْوَةِ خَيْبَرٍ، فَسَارَ لَيْلَةً حَتَّى إِذَا أَذْرَكْنَا الْكَرَى عَرَسَ وَقَالَ لِبَلَالٍ: اكْمُلْ لَنَا اللَّيْلَ». قَالَ: فَغَلَبَتْ بِلَالًا عَيْنَاهُ وَهُوَ مُسْتَنِدٌّ إِلَى رَاحِلَتِهِ، فَلَمْ يَسْتَيْقِظِ النَّبِيُّ ﷺ وَلَا بِلَالٌ وَلَا أَحَدٌ مِنْ أَصْحَابِهِ، حَتَّى إِذَا ضَرَبَتْهُمُ الشَّمْسُ، فَكَانَ رَسُولُ اللَّهِ ﷺ أَوَّلَهُمْ اسْتَيْقَظًا، فَفَزَعَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا بِلَالُ!» فَقَالَ: أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِنَفْسِكَ، يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ. فَاقْتَادُوا رَوَاجِلَهُمْ شَيْئًا. ثُمَّ تَوَضَّأَ النَّبِيُّ ﷺ وَأَمَرَ بِلَالًا فَأَقَامَ لَهُمُ الصَّلَاةَ وَصَلَّى لَهُمُ الصُّبْحَ. فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، فَإِنَّ اللَّهَ قَالَ: ﴿وَأَقِمِ الصَّلَاةَ لِذِكْرِي﴾» [طه: 14].

قال يُونُسُ: وَكَانَ ابْنُ شِهَابٍ يَقْرؤها كَذَلِكَ. قال أَحْمَدُ: قال عُبَيْسَةُ: يَعْنِي عَنْ يُونُسَ فِي هَذَا الْحَدِيثِ: ﴿لِذِكْرِي﴾ قال أَحْمَدُ: الْكَرَى: الثَّعَاسُ.

**436 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزَّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْخَبَرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ:



Bilal to call for the prayer and then pronounce the prayer establishment, and he (the Prophet) led the prayer.

**437-** It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” was on journey, and he moved away and I moved away with him, and he said to me: “See (who is on the road)!” I said: “This is a rider! Those are two riders! Those are three riders...and so on until we became seven. On that he said: “Keep on guard (at night in order to notify us of) our prayer.” He meant the Fajr prayer. But, they all were seized by slumber, and nothing except the heat of the sun awakened them (after the sun had risen). They got up and proceeded some distance and then they dismounted, performed ablution, and when Bilal pronounced the Adhan, they prayed the two rak’ahs prior to Fajr, and then they offered the Morning prayer. They then rode (and went on). They said to one another: “No doubt, we’ve indulged in our prayer.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, there is no indulgence as far as sleep is concerned, but the indulgence applies only to the state of wakefulness. So, if anyone of you forgets to offer a certain obligatory prayer, let him offer it once he remembers it at its due time on the coming day.”

**438-** It is narrated on the authority of Abu Qatadah Al-Ansari, the horseman of the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” sent the army of chiefs...and the rest is the same, in which he reported: Nothing awakened us but the (heat of the) sun after it had risen. We got up and rushed to offer our prayer, but the Messenger of Allah “Allah’s blessing and peace be upon him” said to us: “Keep quiet! Keep quiet!” we kept so until the sun rose high, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you is going to offer the two-rak’ah prayer of Fajr, let him do!” such as was offering them got up (after finishing from them), and such as did not offer them went on offering them. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that the call for prayer establishment should be pronounced, and it was pronounced, and the Messenger of Allah “Allah’s blessing and peace be upon him” stood and led the prayer. When he turned away he said: “Behold! We praise Allah that we have not been occupied by anything belonging to the matters of this world, but our souls have been in the Hand of Allah, and He released it when He so liked. So, whoever among you catches the Morning prayer on the following day at its due time, let him offer the like of it besides.”

«تَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَتْكُمْ فِيهِ الْعَفْلَةُ». قال: فَأَمَرَ بِإِلَاءٍ فَأَذَّنَ وَأَقَامَ وَصَلَّى.

قال أَبُو دَاوُدَ: رَوَاهُ مَالِكٌ، وَسُفْيَانُ بْنُ عُيَيْنَةَ، وَالْأَوْزَاعِيُّ، وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، وَابْنُ إِسْحَاقَ: لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ الْأَذَانَ فِي حَدِيثِ الزُّهْرِيِّ هَذَا، وَلَمْ يُسْنِدْهُ مِنْهُمْ أَحَدٌ إِلَّا الْأَوْزَاعِيُّ وَأَبَانُ الْعَطَّارُ عَنْ مَعْمَرٍ.

**437 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ: حَدَّثَنَا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ، فَمَالَ رَسُولُ اللَّهِ ﷺ وَمِلْتُ مَعَهُ، فَقَالَ: «انْظُرْ». فَقُلْتُ: هَذَا رَاكِبٌ، هَذَا رَاكِبَانِ، هَؤُلَاءِ ثَلَاثَةٌ، حَتَّى صِرْنَا سَبْعَةً، فَقَالَ: «اخْفُظُوا عَلَيْنَا صَلَاتِنَا» - يَعْنِي صَلَاةَ الْفَجْرِ -، فَضْرِبَ عَلَى آذَانِهِمْ، فَمَا أَيْقَظَهُمْ إِلَّا حُرُّ الشَّمْسِ، فَقَامُوا فَسَارُوا هُنَيْئَةً، ثُمَّ نَزَلُوا فَتَوَضَّؤُوا، وَأَذَّنَ بِإِلَاءٍ فَصَلَّوْا رَكْعَتَيِ الْفَجْرِ، ثُمَّ صَلَّوْا الْفَجْرَ وَرَكِبُوا، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: قَدْ فَرَطْنَا فِي صَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَا تَفْرِيطُ فِي النَّوْمِ، إِنَّمَا التَّفْرِيطُ فِي الْبِقَظَةِ، فَإِذَا سَهَا أَحَدُكُمْ عَنْ صَلَاةٍ فَلْيَصِلْهَا حِينَ يَذْكُرُهَا، وَمِنَ الْغَدِ لِلْوَقْتِ».

**438 -** حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ: حَدَّثَنَا خَالِدُ بْنُ سُمَيْرٍ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ مِنَ الْمَدِينَةِ - وَكَانَتْ الْأَنْصَارُ تُفَقِّهُهُ - فَحَدَّثَنَا قَالَ: حَدَّثَنِي أَبُو قَتَادَةَ الْأَنْصَارِيُّ فَارِسُ رَسُولِ اللَّهِ ﷺ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشَ الْأَمْرَاءِ، بِهَذِهِ الْقِصَّةِ، قَالَ: فَلَمْ تُوقِظْنَا إِلَّا الشَّمْسُ طَالِعَةً، فَقُمْنَا وَهَلَيْنَ لِصَلَاتِنَا، فَقَالَ النَّبِيُّ ﷺ: «رُويْدًا رُويْدًا»، حَتَّى إِذَا تَعَالَتِ الشَّمْسُ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مِنْكُمْ يَرْكَعُ رَكْعَتَيِ الْفَجْرِ فَلْيَرْكَعْهُمَا»، فَقَامَ مَنْ كَانَ يَرْكَعُهُمَا، وَمَنْ لَمْ يَكُنْ يَرْكَعُهُمَا فَرَكَعَهُمَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُنَادَى بِالصَّلَاةِ فَتَوَدَّى بِهَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِنَا، فَلَمَّا انْصَرَفَ قَالَ: «أَلَا إِنَّا نَحْمَدُ اللَّهَ أَنَّا لَمْ نَكُنْ فِي شَيْءٍ مِنْ أُمُورِ الدُّنْيَا يَشْغَلُنَا عَنْ صَلَاتِنَا، وَلَكِنْ أَرْوَا حَنَا كَانَتْ بِيَدِ اللَّهِ، فَأَرْسَلَهَا أَنَّى شَاءَ، فَمَنْ أَدْرَكَ مِنْكُمْ صَلَاةَ الْغَدَاةِ مِنْ غَدٍ صَالِحًا فَلْيَقْضِ مَعَهَا مِثْلَهَا».



439- The same is narrated on the authority of Abu Qatadah, in which he reported that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Allah has taken up your souls when He so liked, and brought them back to you when He so liked. (He addressed Bilal) Stand and pronounce the call for the prayer!” they stood, and performed ablution, and when the sun rose high, the Messenger of Allah “Allah’s blessing and peace be upon him” stood and led the prayer.

440- The same is narrated on the authority of Abdullah Ibn Abu Qatadah from his father from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he told that he performed ablution when the sun rose high.

441- It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no indulgence in prayer as far as sleep is concerned, but indulgence applies only to the state of wakefulness, when you delay offering a certain prayer from its due time until the time of the next one comes upon you.”

442- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who forgets to offer a certain (obligatory) prayer, let him offer it once he remembers it: there is no expiation for it other than that.”

443- It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah “Allah’s blessing and peace be upon him” was on journey (with his companions), and they slept (and were hindered) from offering Fajr prayer, and they got up when the heat of the sun (touched them). They proceeded a bit until the sun rose high. Then, he commanded somebody to pronounce the Adhan for the prayer, and he did accordingly; and he offered a two-rak’ah prayer before Fajr, and then he (the Mu’adhdhin) pronounced the prayer establishment, and he (the Prophet) led the Fajr prayer.

444- It is narrated on the authority of Amr Ibn Umayyah Ad-Damari that he said: We were with the Messenger of Allah “Allah’s blessing and peace be upon him” in one of his journeys when he slept (and was hindered) from offering Fajr prayer until the sun rose. The Messenger of Allah “Allah’s blessing and peace be upon him” got up and said: “Move away from that place!” he ordered Bilal and he called for the prayer, and they performed ablution and offered the two-rak’ah prayer of Fajr; and he ordered Bilal to establish the prayer, and he did accordingly, and he led the Morning prayer.



**439 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ فِي هَذَا الْحَبْرِ قَالَ: فَقَالَ: «إِنَّ اللَّهَ قَبَضَ أَرْوَاحَكُمْ حَيْثُ شَاءَ، وَرَدَّهَا حَيْثُ شَاءَ، ثُمَّ فَأَذَّنَ بِالصَّلَاةِ»، فَقَامُوا فَتَطَهَّرُوا، حَتَّى إِذَا ارْتَفَعَتِ الشَّمْسُ قَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ.

**440 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبَّزٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَتَوَضَّأَ حِينَ ارْتَفَعَتِ الشَّمْسُ فَصَلَّى بِهِمْ».

**441 -** حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ - وَهُوَ الطَّيَالِسِيُّ - حَدَّثَنَا سُلَيْمَانٌ - يَعْنِي ابْنَ الْمُغْبِرَةِ -، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ أَنْ تُؤَخَّرَ صَلَاةٌ حَتَّى يَدْخُلَ وَقْتُ أُخْرَى».

**442 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا، لَا كَفَّارَةَ لَهَا إِلَّا ذَلِكَ».

**443 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، عَنْ خَالِدٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي مَسِيرٍ لَهُ فَنَامُوا عَنْ صَلَاةِ الْفَجْرِ، فَاسْتَيْقَظُوا بِحَرِّ الشَّمْسِ، فَارْتَفَعُوا قَلِيلًا حَتَّى اسْتَقَلَّتِ الشَّمْسُ، ثُمَّ أَمَرَ مُؤَذِّنًا فَأَذَّنَ، فَصَلَّى رَكَعَتَيْنِ قَبْلَ الْفَجْرِ، ثُمَّ أَقَامَ، ثُمَّ صَلَّى الْفَجْرَ».

**444 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ. (ح): وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ - وَهَذَا لَفْظُ عَبَّاسٍ - أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ حَدَّثَهُمْ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ عَيَّاشِ بْنِ عَبَّاسٍ - يَعْنِي الْقُتْبَانِيَّ - أَنَّ كُلَيْبَ بْنَ صُبْحٍ حَدَّثَهُمْ، أَنَّ الزُّبَيْرَ قَالَ حَدَّثَهُ، عَنْ عَمِّهِ عَمْرُو بْنِ أُمَيَّةَ الضَّمَرِيِّ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَامَ عَنِ الصُّبْحِ حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَنَحَّوْا عَنْ هَذَا الْمَكَانِ». قَالَ: ثُمَّ أَمَرَ بِأَلَا فَأَذَّنَ، ثُمَّ تَوَضَّؤُوا وَصَلَّوْا رَكَعَتِي الْفَجْرِ، ثُمَّ أَمَرَ بِأَلَا فَأَقَامَ الصَّلَاةَ فَصَلَّى بِهِمْ صَلَاةَ الصُّبْحِ».

**445-** The same is narrated on the authority of Dhu-Mikhbar Al-Habashi, who used to serve the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: The Messenger of Allah “Allah’s blessing and peace be upon him” performed ablution, and did not wet the dust, and he ordered Bilal to call for the prayer, and he did accordingly, and the Messenger of Allah “Allah’s blessing and peace be upon him” got up and offered a two-rak’ah prayer quietly, and then he ordered Bilal to pronounce the prayer establishment, and he led the obligatory prayer (of Fajr) quietly.

**446-** The same story is narrated on the authority of Dhu-Mikhbar, the nephew of the Negus, in which he said: He called for the prayer quietly.

**447-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: We came in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” in the year of Hudaibiyah, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” (encamped at a certain place and) said: “Who will keep on guard for us?” Bilal said: “I will do.” But they all slept (and kept as such) until the sun rose. The Messenger of Allah “Allah’s blessing and peace be upon him” got up and said: “Do the same as you used to do (as far as prayer is concerned).” We did accordingly, and then he said: “Then, such as sleeps or forgets (to offer a certain obligatory prayer) should do the same.”

### [12] The Construction Of Mosques

**448-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve never been commanded to construct mosques (according to Ibn Abbas) in such a way as you would decorate them, the same as both Jews and Christians do.”

**449-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Hour (of Judgement) will not be established until you will compete in constructing mosques.”

**450-** It is narrated on the authority of Uthman Ibn Abu Al-As that the Messenger of Allah “Allah’s blessing and peace be upon him” commanded him to construct the mosque of Ta’if in the very place the idols they worshipped were fixed.

**451-** It is narrated on the authority of Ibn Umar that the mosque during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him” was built of bricks, and its ceiling of palm leaf stalks (Mujahid said) and its pillars of wood sticks. Abu Bakr made no addition in it; and Umar

**445 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجٌ - يَعْنِي ابْنَ مُحَمَّدٍ: حَدَّثَنَا حَرِيزٌ. (ح) وَحَدَّثَنَا عُيَيْدُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُبَشَّرٌ - يَعْنِي الْحَلْبِيَّ - حَدَّثَنَا حَرِيزٌ - يَعْنِي ابْنَ عُثْمَانَ -: حَدَّثَنِي يَزِيدُ بْنُ صُبْحٍ، عَنْ ذِي مَخْبَرٍ الْحَبَشِيِّ، وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ، فِي هَذَا الْخَبَرِ قَالَ: «فَتَوَضَّأَ - يَعْنِي النَّبِيَّ ﷺ - وَضُوءًا لَمْ يَلْتَ مِنْهُ التُّرَابَ، ثُمَّ أَمَرَ بِإِلَالٍ فَأَذَّنَ، ثُمَّ قَامَ النَّبِيُّ ﷺ فَرَكَعَ رَكَعَتَيْنِ غَيْرَ عَجَلٍ، ثُمَّ قَالَ لِإِلَالٍ: «أَقِمِ الصَّلَاةَ»، ثُمَّ صَلَّى الْفَرَضَ وَهُوَ غَيْرُ عَجَلٍ»

قال: عن حَجَّاجٍ، عن يَزِيدَ بْنِ صُلَيْحٍ: حَدَّثَنِي ذُو مَخْبَرٍ - رَجُلٌ مِنَ الْحَبَشَةِ -. وقال عُيَيْدٌ: يَزِيدُ بْنُ صُلَحٍ.

**446 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ، عَنْ حَرِيزٍ - يَعْنِي ابْنَ عُثْمَانَ -، عَنْ يَزِيدَ بْنِ صُلَيْحٍ، عَنْ ذِي مَخْبَرٍ ابْنِ أَخِي النَّجَاشِيِّ فِي هَذَا الْخَبَرِ قَالَ: «فَأَذَّنَ وَهُوَ غَيْرُ عَجَلٍ».

**447 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَلَقَمَةَ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَكْلُونَا؟» فَقَالَ بِلَالٌ: أَنَا. فَنَامُوا حَتَّى طَلَعَتِ الشَّمْسُ، فَاسْتَيْقَظَ النَّبِيُّ ﷺ فَقَالَ: «افْعَلُوا كَمَا كُنْتُمْ تَفْعَلُونَ». قَالَ: فَفَعَلْنَا. قَالَ: «فَكَذَلِكَ فافْعَلُوا، لِمَنْ نَامَ أَوْ نَسِيَ».

#### [ت12/م12] - بَابٌ فِي بِنَاءِ الْمَسَاجِدِ

**448 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي فَزَّارَةَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ».

قال ابنُ عَبَّاسٍ: «لَتَرْخِفُنَهَا كَمَا زَخَرَفَتِ الْيَهُودُ وَالنَّصَارَى».

**449 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي يُوْبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، وَقَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

**450 -** حَدَّثَنَا رَجَاءُ بْنُ الْمُرَجَّى: حَدَّثَنَا أَبُو هَمَّامٍ الدَّلَالُ مُحَمَّدُ بْنُ مُحَبَّبٍ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عِيَّاضٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ عَنْهُ «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَجْعَلَ مَسْجِدَ الطَّائِفِ حَيْثُ كَانَ طَوَاعِيهِمْ».

**451 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ وَمُجَاهِدُ بْنُ مُوسَى - وَهُوَ أَتَمُّ - قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو أَخْبَرَهُ «أَنَّ الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَبْنِيًّا بِاللِّبْنِ وَسَقْفُهُ بِالْجَرِيدِ. قَالَ مُجَاهِدٌ: وَعُمْدُهُ مِنْ خَشَبِ النَّخْلِ، فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا، وَزَادَ فِيهِ عُمَرُ، وَبَنَاهُ عَلَى بَنَائِهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ بِاللِّبْنِ وَالْجَرِيدِ وَأَعَادَ عُمْدَهُ، وَقَالَ مُجَاهِدٌ:



enlarged it, and rebuilt it in the same way it was during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", i.e. with the bricks, palm leaf stalks and restored its pillars (Mujahid said) which were of wood. Uthman changed it, and added a big area to it, and made its walls of engraved stones and gypsum, and made its pillars also of engraved stones, and its ceiling of wood sticks.

**452-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" had its pillars of palm trunks, and their tops were shaded with palm leaf stalks. They decayed during the caliphate of Abu Bakr, who rebuilt them of palm trunks and leaf stalks. Then, they decayed once again during the caliphate of Umar, who reconstructed them of palm trunks and leaf stalks. Then, they decayed for the third time during the caliphate of Uthman, who rebuilt them of bricks, and they are still standing.

**453-** It is narrated on the authority of Anas: When The Prophet "Allah's blessing and peace be upon him" arrived in Medina he dismounted at the heights of Medina amongst a tribe called Banu Amr Ibn Awf. He stayed there for fourteen nights. Then he sent for Banu An-Najjar and they came, armed with their swords; as if I am looking (just now) at The Prophet "Allah's blessing and peace be upon him", sitting on his Mount with Abu Bakr riding behind him and all Banu An-Najjar around him till he dismounted at the courtyard of Abu Ayyub's house. The Prophet "Allah's blessing and peace be upon him" would pray wherever he was even if he was at sheepfolds, whenever the time for prayer was due. Later on he ordered that a mosque should be built. He sent for some people of Banu An-Najjar and said: "O Banu An-Najjar! Suggest to me the price of this (walled) piece of land of yours." They replied: "No! By Allah! We do not demand its price except from Allah." Anas added: In it, there was what I'm telling you: there were some date-palm trees and some graves of pagans, and some of it was unlevelled. The Prophet "Allah's blessing and peace be upon him" ordered that the graves of the pagans be dug out, the unlevelled land be levelled, and the date-palm trees be cut down,. They aligned these cut date-palm trees towards the Qiblah of the mosque (as a wall) and they also built two stone sidewalls (of the mosque). They (his companions brought the stones while they) were reciting some poetic verses, and The Prophet "Allah's blessing and peace be upon him" was with them. They kept on saying: "There is no goodness except that of the Hereafter, O Allah! So please support the Ansar and the emigrants.

عُمْدُهُ خَشْبًا، وَغَيْرُهُ عُثْمَانُ فَرَادَ فِيهِ زِيَادَةٌ كَثِيرَةٌ، وَبَنَى جِدَارَهُ بِالْحِجَارَةِ الْمَنْقُوشَةِ وَالْقَصَّةِ، وَجَعَلَ عُمْدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ وَسَقَفَهُ بِالسَّاجِ.

قَالَ مُجَاهِدٌ: وَسَقَفَهُ السَّاجُ.

قَالَ أَبُو دَاوُدَ: الْقَصَّةُ: الْجِصُّ.

**452 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ ابْنِ عُمَرَ: «أَنَّ مَسْجِدَ النَّبِيِّ ﷺ كَانَتْ سَوَارِيهِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنْ جُذُوعِ النَّخْلِ، أَعْلَاهُ مُظَلَّلٌ بِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ أَبِي بَكْرٍ، فَبَنَاهَا بِجُذُوعِ النَّخْلِ وَبِجَرِيدِ النَّخْلِ، ثُمَّ إِنَّهَا نَخِرَتْ فِي خِلَافَةِ عُثْمَانَ، فَبَنَاهَا بِالْأَجْرِ، فَلَمْ تَزَلْ ثَابِتَةً حَتَّى الْآنَ».

**453 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ فَتَزَلَ فِي عُلُوِّ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ: بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَّارِ، فَجَاؤُوا مُتَقَلِّدِينَ سُيُوفَهُمْ، فَقَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رِدْفُهُ، وَمَلَأُ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَيُّوبَ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي حَيْثُ أَدْرَكَتُهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، وَإِنَّهُ أَمَرَ بِنَاءَ الْمَسْجِدِ، فَأَرْسَلَ إِلَى بَنِي النَّجَّارِ، قَالَ: «يَا بَنِي النَّجَّارِ، ثَامِنُونِي بِحَائِطِكُمْ هَذَا»، فَقَالُوا: وَاللَّهِ لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ عَزَّ وَجَلَّ. قَالَ أَنَسٌ: وَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرَبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فُنِشَتْ، وَبِالْخَرَبِ فَسُوِيَتْ، وَبِالنَّخْلِ فَقُطِعَ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً، وَجَعَلُوا يَنْقُلُونَ الصَّخَرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعَهُمْ، وَهُوَ يَقُولُ:

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ

**454-** It is narrated on the authority of Anas Ibn Malik that he said: The place where the mosque was built was a walled piece of land, belonging to Banu An-Najjar, which had unleveled ground, date-palms, and many graves of pagans. The Messenger of Allah “Allah’s blessing and peace be upon him” said to them: “Suggest a price to me for it.” They said: “We do not like to get a price for it (except from Allah Almighty).” On that he cut down the date palms, levelled the unleveled ground, and dug out the graves of the pagans...and the rest is the same.

### **[13] Taking Places Of Worship In Houses**

**455-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered that places of worship should be taken in houses, and that they should be cleaned and perfumed.

**456-** It is narrated on the authority of Samurah that he sent a letter to his son in which he said: To go further: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered us to make places of worship in our houses, and to make them perfectly, and purify them.

### **[14] What About Lamps In The Mosques**

**457-** It is narrated on the authority of Maimunah, the freed slave-girl of the Messenger of Allah “Allah’s blessing and peace be upon him” that she said: I said: “O Messenger of Allah! give us your religious verdict concerning (the prayer in) Jerusalem.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “(It is good to) come and offer prayer in it, (and at that time there was war between both the Romans and Persians), and if you could not go and offer prayer in it, (at least) send as a gift oil to be lighted in chandeliers.”

### **[15] The Gravel In The Mosque**

**458-** It is narrated on the authority of Abu Al-Walid that he said: I asked Ibn Umar about the gravel which is in the mosque, thereupon he said: One night, it rained so much that in the morning, the land became wetted, and almost every man started bringing the gravel in his garment and spread it underneath him (in order to pray on it). When the Messenger of Allah “Allah’s blessing and peace be upon him” finished the prayer he said: “How good is that (which you’ve done)!”



**454 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ مَوْضِعُ الْمَسْجِدِ حَائِطًا لِبَنِي النَّجَّارِ فِيهِ حَرْثٌ وَنَخْلٌ وَقُبُورُ الْمُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ثَامِنُونِي بِهِ»، فَقَالُوا: لَا نَبْغِي بِهِ ثَمَنًا، فَقَطَعَ النَّخْلَ، وَسَوَّى الْحَرْثَ، وَبَشَّ قُبُورَ الْمُشْرِكِينَ، وَسَاقَ الْحَدِيثَ، وَقَالَ: «فَاغْفِرْ»، مَكَانَ: «فَانْصُرْ».

قال موسى، وحَدَّثَنَا عَبْدُ الْوَارِثِ بِنَحْوِهِ، وَكَانَ عَبْدُ الْوَارِثِ يَقُولُ: خِرْبٌ، وَزَعَمَ عَبْدُ الْوَارِثِ أَنَّهُ أَفَادَ حَمَادًا هَذَا الْحَدِيثَ.

### [13م/13] - باب اتِّخَاذِ الْمَسَاجِدِ فِي الدُّورِ

**455 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءَ الْمَسَاجِدِ فِي الدُّورِ وَأَنْ تُنْظَفَ وَتُطَيَّبَ».

**456 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ حَسَّانَ - حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدٍ بْنُ سَمُرَةَ: حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ أَبِيهِ سَمُرَةَ قَالَ: «إِنَّهُ كَتَبَ إِلَى ابْنِهِ: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْمَسَاجِدِ أَنْ نَصْنَعَهَا فِي دُورِنَا، وَنُضْلِحَ صَنْعَتَهَا وَنُظَهِّرَهَا».

قال أَبُو دَاوُدَ: سُلَيْمَانُ أَصْلُهُ كُوفِيٌّ، يَعْنِي ابْنَ مُوسَى.

### [14م/14] - باب في السُّرُجِ فِي الْمَسَاجِدِ

**457 -** حَدَّثَنَا النُّفَيْلِيُّ: حَدَّثَنَا مِسْكِينٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ مَيْمُونَةَ مَوْلَاةِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أَفْتِنَا فِي بَيْتِ الْمُقَدَّسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اِئْتَوْهُ فَصَلُّوا فِيهِ»، وَكَانَتْ الْبِلَادُ إِذْ ذَاكَ حَرْبًا، «فَإِنْ لَمْ تَأْتَوْهُ وَتُصَلُّوا فِيهِ، فَاْبْعَثُوا بِرِزْتِ يُسْرَجٍ فِي قَنَادِيلِهِ».

### [15م/15] - باب: في حَصَى الْمَسْجِدِ

**458 -** حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَزِيعٍ: حَدَّثَنَا عُمَرُ بْنُ سُلَيْمٍ الْبَاهِلِيُّ، عَنْ أَبِي الْوَلِيدِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْحَصَى الَّذِي فِي الْمَسْجِدِ، فَقَالَ: مُطْرَنًا ذَاتَ لَيْلَةٍ، فَأَصْبَحَتِ الْأَرْضُ مُبْتَلَّةً، فَجَعَلَ الرَّجُلُ يَأْتِي بِالْحَصَى فِي ثَوْبِهِ فَيَسْطُهُ تَحْتَهُ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «مَا أَحْسَنَ هَذَا».

459- It is narrated on the authority of Abu Salih that he said: It was said that whenever one brought the gravel out of the mosque, it will beseech him (to return it).

460- It is narrated on the authority of Abu Hurairah that he said, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”: “Indeed, the gravel beseeches such as brings it out of the mosque (to return it).”

### **[16] Sweeping The Mosque**

461- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The rewards of (the people of) my nation were displayed before me, including even (the reward of removing) dust from the mosque; and the sins of (the people of) my nation were displayed before me, and I have not seen a sin more grievous than that of such as is given a Surah from the Qur’an, and he forgets it.”

### **[17] The Separation Of Women From Men In The Mosques**

462- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Would that we leave this gate for women (to enter apart from men)!” Nafi said: Ibn Umar then did not enter from it until he died.

463- It is narrated on the authority of Nafi’ that he said: Umar said...and the rest is the same; and this narration is more authentic than the previous one (in which the statement is ascribed to the Prophet).

464- It is narrated on the authority of Nafi’ that he said: Umar Ibn Al-Khattab forbade that anyone (of men) should enter from the gate assigned to women.

### **[18] What One Says On Entering The Mosque**

465- It is narrated on the authority of Abu Humaid or Abu Usaid Al-Ansari that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you enters the mosque, let him salute the Messenger of Allah “Allah’s blessing and peace be upon him” and then say: “O Allah! open to me the gates of Your Mercy”; and when he comes out of it, let him say: “O Allah! I ask you out of Your Bounty.”

466- It is narrated on the authority of Haiwah Ibn Shuraih that he said: I met Uqbah Ibn Muslim and said to him: I have been reported that you narrate from Abdullah Ibn Amr Ibn Al-As that whenever the Messenger of

**459 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ قَالَ: «كَانَ يُقَالُ إِنَّ الرَّجُلَ إِذَا أَخْرَجَ الْحَصَى مِنَ الْمَسْجِدِ يَنَاشِدُهُ».

**460 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ أَبُو بَكْرٍ - يَعْنِي الصَّاعَانِيَّ - حَدَّثَنَا أَبُو بَدْرٍ شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا شَرِيكُ أَبُو حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ أَبُو بَدْرٍ: أَرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِنَّ الْحَصَاةَ لَتَنَاشِدُ الَّذِي يُخْرِجُهَا مِنَ الْمَسْجِدِ».

### [16/16م] - بَابٌ فِي كُنُسِ الْمَسْجِدِ

**461 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْخَزَّازُ: أَخْبَرَنَا عَبْدُ الْمَجِيدِ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ أَجُورُ أُمَّتِي، حَتَّى الْقِدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ، وَعُرِضَتْ عَلَيَّ ذُنُوبُ أُمَّتِي، فَلَمْ أَرْ ذَنْبًا أَعْظَمَ مِنْ سُورَةٍ مِنَ الْقُرْآنِ أَوْ آيَةٍ أَوْتِيَهَا رَجُلٌ ثُمَّ نَسِيَهَا».

### [17/17م] - بَابٌ فِي اعْتِزَالِ النِّسَاءِ فِي الْمَسَاجِدِ عَنِ الرِّجَالِ

**462 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرِو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَرَكْنَا هَذَا الْبَابَ لِلنِّسَاءِ». قَالَ نَافِعٌ: فَلَمْ يَدْخُلْ مِنْهُ ابْنُ عُمَرَ حَتَّى مَاتَ. وَقَالَ غَيْرُ عَبْدِ الْوَارِثِ: قَالَ عُمَرُ، وَهُوَ أَصَحُّ.

**463 -** حَدَّثَنَا مُحَمَّدُ بْنُ قَدَامَةَ بْنِ أَغَيْنَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِمَعْنَاهُ، وَهُوَ أَصَحُّ.

**464 -** حَدَّثَنَا قُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرٍّ -، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بَكِيرٍ، عَنْ نَافِعٍ قَالَ: «إِنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ يَنْهَى أَنْ يَدْخُلَ مِنْ بَابِ النِّسَاءِ».

### [18/18م] - بَابٌ فِيَمَا يَقُولُهُ الرَّجُلُ عِنْدَ دُخُولِهِ الْمَسْجِدِ

**465 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ -، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ بْنِ سُوَيْدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ أَوْ أَبَا أُسَيْدَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ﷺ، ثُمَّ لِيَقُلْ: اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، فَإِذَا خَرَجَ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

**466 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ بِشْرِ بْنِ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ حَيَّوَةَ بْنِ شَرِيحٍ قَالَ: لَقِيتُ عُقْبَةَ بْنَ مُسْلِمٍ فَقُلْتُ لَهُ: بَلَّغْنِي أَنَّكَ حَدَّثْتَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ



Allah “Allah’s blessing and peace be upon him” entered the mosque he would say: “I seek refuge with Allah, Most Great, His Honoured Countenance, and His Ever-Lasting Sovereignty from Satan, the despised!” he said: “Is it that (portion of the narration) which has reached from me?” I answered in the affirmative, thereupon he said: “Then, if one says so, Satan will say: “He has been saved from me all the day.””

### **[19] Offering Prayer By The Time One Enters The Mosque**

**467-** It is narrated on the authority of Abu Qatadah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you enters into the mosque, let him offer a two-rak’ah prayer before he sits down.”

**468-** The same is narrated on the authority of Abu Qatadah from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he added: “Then, let him sit afterwards if he so likes, or turn away if he so likes.”

### **[20] The Excellence Of Sitting In The Mosque**

**469-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The angels keep invoking Allah’s Blessing upon anyone of you as long as he is sitting in the very place in which he has prayed, provided that he should not break ablution nor stand (and leave the mosque): “O Allah! forgive for him! O Allah! bestow Your Mercy upon him!””

**470-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Anyone of you is considered to be in prayer as long as the prayer detains him (from leaving the mosque), and nothing barring prayer prevents him from going to his family.”

**471-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A servant (of Allah) is considered to be in prayer as long as he is still sitting in the very place in which he has prayed, in expectation for the (coming) prayer, and the angels invoke (Allah for him saying): “O Allah! forgive for him! O Allah! bestow Your Mercy upon him!” until he turns away (from the mosque) or breaks ablution.” It was said: “How does one break ablution?” he said: “It is to make sound or wind.”

قال: «أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ الشَّيْطَانِ الرَّجِيمِ؟» قال: أَقْطُ؟ قُلْتُ: نَعَمْ. قال: «فَإِذَا قَالَ ذَلِكَ قَالَ الشَّيْطَانُ: حُفِظَ مِنِّي سَائِرَ الْيَوْمِ».

### [ت19/م19] - بَابُ مَا جَاءَ فِي الصَّلَاةِ عِنْدَ دُخُولِ الْمَسْجِدِ

**467 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْمَسْجِدَ فَلْيُصَلِّ سَجْدَتَيْنِ مِنْ قَبْلِ أَنْ يَجْلِسَ».

**468 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا أَبُو عُمَيْسٍ عُثْبَةُ بْنُ عَبْدِ اللَّهِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ رَجُلٍ مِنْ بَنِي زُرَيْقٍ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، زَادَ: «ثُمَّ لِيَقْعُدَ بَعْدَ إِنْ شَاءَ أَوْ لِيَذْهَبَ لِحَاجَتِهِ».

### [ت20/م20] - بَابُ [فِي] فَضْلِ الْقُعُودِ فِي الْمَسْجِدِ

**469 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ، مَا لَمْ يُحْدِثْ أَوْ يَقُمْ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ».

**470 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتِ الصَّلَاةُ تَحْسِبُهُ، لَا يَمْنَعُهُ أَنْ يَنْقَلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ».

**471 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَزَالُ الْعَبْدُ فِي صَلَاةٍ مَا كَانَ فِي مُصَلَّاهُ يَنْتَظِرُ الصَّلَاةَ، تَقُولُ الْمَلَائِكَةُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، حَتَّى يَنْصَرِفَ أَوْ يُحْدِثَ». فَقِيلَ: مَا يُحْدِثُ؟ قَالَ: «يَقْسُو أَوْ يَضْرِبُ».

472- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who comes to the mosque for anything, it is his portion.”

### **[21] It Is Undesirable To Ask For A Lost Thing In The Mosque**

473- It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who hears a man asking for a lost thing in the mosque, let him say to him: “Might Allah not restore it to you!” indeed, the mosques have not been built for that purpose.”

### **[22] It Is Undesirable To Spit In The Mosque**

474- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “To spit in the mosque is to commit a sin, whose expiation is to remove it.”

475- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “To spit in the mosque is to commit a sin, whose expiation is to bury it.”

476- A Hadith like that is narrated on the authority of Anas Ibn Malik from the Messenger of Allah “Allah’s blessing and peace be upon him”.

477- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who enters this mosque and spits in it, let him make a dig and bury it, otherwise, (if it is necessary for him to spit) let him spit in his garment, and (keep it until he) comes out.”

478- It is narrated on the authority of Tariq Ibn Abdullah Al-Muharibi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When one stands for the prayer (or when anyone of you offers prayer and it is necessary for him to spit) let not him spit in front of him nor on his right, but let it be on his left in case it is empty, or under his left foot, and let him tread it.”

479- It is narrated on the authority of Ibn Umar that he said: While the Messenger of Allah “Allah’s blessing and peace be upon him” was delivering a sermon one day, he saw a sputum in the direction of the Qiblah of the mosque, which caused him to become angry with the people. He scraped it and (I thought he) asked for saffron, therewith he smeared its place. Then he said: “Allah Almighty is in the face of anyone of you while offering prayer: so, let not him spit in front of him.”



**472 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَائِكَةِ الْأَزْدِيُّ، عَنْ عُمَيْرِ بْنِ هَانِيٍّ الْعَنْسِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى الْمَسْجِدَ لِشَيْءٍ فَهُوَ حَظُّهُ».

### [ت21/م21] - بَابٌ فِي كِرَاهِيَةِ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ

**473 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُشَمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيَوَةُ - يَعْنِي ابْنَ شُرَيْحٍ - قَالَ: سَمِعْتُ أَبَا الْأَسْوَدِ - يَعْنِي مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ - يَقُولُ: أَخْبَرَنِي أَبُو عَبْدِ اللَّهِ مَوْلَى شَدَّادٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا أَذَاهَا اللَّهُ إِلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا».

### [ت22/م22] - بَابٌ فِي كِرَاهِيَةِ الْبُرَاقِ فِي الْمَسْجِدِ

**474 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ وَشُعْبَةُ وَأَبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّقْلُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهُ أَنْ تُؤَارِيَهُ».

**475 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْبُرَاقَ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

**476 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ -، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النُّخَاعَةُ فِي الْمَسْجِدِ»، فَذَكَرَ مِثْلَهُ.

**477 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا أَبُو مَوْدُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حَذَرٍ الْأَسْلَمِيِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ هَذَا الْمَسْجِدَ فَبَزَقَ فِيهِ أَوْ تَنَحَّمَ، فَلْيَحْفَرْ فَلْيَدْفِنْهُ، فَإِنْ لَمْ يَفْعَلْ، فَلْيَبْرِقْ فِي ثَوْبِهِ، ثُمَّ لِيُخْرِجْ بِهِ».

**478 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ، عَنْ طَارِقِ بْنِ عَبْدِ اللَّهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ، أَوْ: إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْرِقُ أَمَامَهُ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ تَلْقَاءِ يَسَارِهِ إِنْ كَانَ فَارِعًا، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى، ثُمَّ لِيَقُلْ بِهِ».

**479 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمًا، إِذْ رَأَى نُحَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَتَغَيَّطَ عَلَى النَّاسِ، ثُمَّ حَكَّهَا، قَالَ: وَأَحْسَبُهُ قَالَ: فَدَعَا بِزُعْفَرَانٍ فَلَطَخَهُ بِهِ، وَقَالَ: «إِنَّ اللَّهَ تَعَالَى قَبْلَ وَجْهِ أَحَدِكُمْ إِذَا صَلَّى، فَلَا يَبْرِقُ بَيْنَ يَدَيْهِ».

Abu Dawud says: The same is narrated on the authority of Nafi' through many chains of transmitters.

480- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to like the lower part of date-stalks, and he had one in his hand when he entered the mosque and saw a sputum in the direction of the Qiblah, thereupon he scraped it, and then faced the people angrily and said: "Are anyone of you pleased to have somebody spit in his face? When anyone of you faces the Qiblah, he, indeed, faces his Lord Almighty, and the angel (who records the good deeds) is on his right. So, let not him spit on his right, nor in front of him, but, (if it is necessary for him to spit) let him spit on his left or under his (left) foot; and in case he is in urgent need to do, let him do as such." Ibn Ajlan described that to us, i.e. to spit in his garment, and rub its parts with each other.

481- It is narrated on the authority of Abu Sahlah: As-Sa'ib Ibn Khallad, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", according to Ahmad, that once, a man was leading the prayer when he spat in the direction of the Qiblah, and the Messenger of Allah "Allah's blessing and peace be upon him" was looking. When he finished from the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not him lead you in the prayer once again." When he intended to lead the prayer after that, they prevented him, and told him of the statement of the Messenger of Allah "Allah's blessing and peace be upon him". he made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Yes (and I thought he further said) you have done harm to Allah and His Messenger."

482- It is narrated on the authority of Mutarrif from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and saw him offering prayer, and (during the prayer) he spat under his left foot.

483- The same is narrated on the authority of Abu Al-Ala' from his father, with the addition that he trampled it.

484- It is narrated on the authority of Abu Sa'd that he said: I saw Wathilah Ibn Al-Asqa' in the mosque of Damascus having spat on a mat made of pipes and then swept it with his foot. It was said to him: "Why have you done so?" he said: "Because I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done it."

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ وَعَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ نَافِعٍ وَمَالِكٍ وَعُبَيْدِ اللَّهِ وَمُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ نَحْوَ حَمَّادٍ، إِلَّا أَنَّهُمْ لَمْ يَذْكُرُوا الزَّعْفَرَانَ. وَرَوَاهُ مَعْمَرٌ عَنْ أَيُّوبَ وَأَثَبَتِ الزَّعْفَرَانُ فِيهِ. وَذَكَرَ يَحْيَى بْنُ سُلَيْمٍ، عَنْ عُبَيْدِ اللَّهِ عَنْ نَافِعِ الْخَلْوَقِ.

**480 -** حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ كَانَ يُحِبُّ الْعَرَاجِينَ، وَلَا يَزَالُ فِي يَدِهِ مِنْهَا، فَدَخَلَ الْمَسْجِدَ فَرَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا، ثُمَّ أَقْبَلَ عَلَى النَّاسِ مُغْضَبًا فَقَالَ: «أَيَسُرُّ أَحَدَكُمْ أَنْ يُبْصَقَ فِي وَجْهِهِ؟ إِنْ أَحَدَكُمْ إِذَا اسْتَقْبَلَ الْقِبْلَةَ فَإِنَّمَا يَسْتَقْبِلُ رَبَّهُ عَزَّ وَجَلَّ، وَالْمَلِكُ عَنْ يَمِينِهِ، فَلَا يَتَقَلُّ عَنْ يَمِينِهِ وَلَا فِي قِبَلَتِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ، فَإِنْ عَجَلَ بِهِ أَمْرٌ فَلْيَقُلْ هَكَذَا»، وَوَصَفَ لَنَا ابْنُ عَجَلَانَ ذَلِكَ «أَنْ يَتَقَلُّ فِي ثَوْبِهِ، ثُمَّ يَرُدَّ بَعْضُهُ عَلَى بَعْضٍ».

**481 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بَكْرِ بْنِ سَوَادَةَ الْجَذَامِيِّ، عَنْ صَالِحِ بْنِ خَيْوَانَ، عَنْ أَبِي سَهْلَةَ السَّائِبِ بْنِ خَلَّادٍ - قَالَ أَحْمَدُ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ - أَنَّ رَجُلًا أَمَّ قَوْمًا فَبْصَقَ فِي الْقِبْلَةِ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ: «لَا يُصَلِّي لَكُمْ»، فَأَرَادَ بَعْدَ ذَلِكَ أَنْ يُصَلِّيَ لَهُمْ، فَمَنَعُوهُ وَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «نَعَمْ»، وَحَسِبْتُ أَنَّهُ قَالَ: «إِنَّكَ آذَيْتَ اللَّهَ وَرَسُولَهُ».

**482 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سَعِيدُ الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَبَزَقَ تَحْتَ قَدَمِهِ الْيُسْرَى».

**483 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ أَبِيهِ، بِمَعْنَاهُ، زَادَ: «ثُمَّ ذَلِكَ بِنَعْلِهِ».

**484 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْفَرَجُ بْنُ فَضَالَةَ، عَنْ أَبِي سَعْدٍ قَالَ: رَأَيْتُ وَائِلَةَ بِنَ الْأَسْقَعِ فِي مَسْجِدِ دِمَشْقَ بَصَقَ عَلَى الْبُورِيِّ ثُمَّ مَسَحَهُ بِرِجْلِهِ، فَقِيلَ لَهُ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: «لَأَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ».



**485-** It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit that he said: We came to visit Jabir, i.e. Ibn Abdullah in his praying place, thereupon he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came to visit us in this praying place of ours, and he had a lower part of date-stalk, and then he saw a sputum on the wall of the direction of the Qiblah of the mosque, towards which he came and removed it with the lower part of date-stalk, and said: “Who among you likes to have Allah turn His Face away from him?” he further said: “When anyone of you stands for prayer, Allah becomes in his face. So, let not him spit in front of him, nor on his right; but (if it is necessary for him to do) let him spit on his left or under his left foot; and if he is forced to do so quickly, let him say with his garment as such.” He then put it (the garment) on his mouth and rub it. Then he said: “Bring me (any kind of) scent.” A young man from amongst the present people stood and went hurriedly to his family, and returned with some perfume in his palm, which the Messenger of Allah “Allah’s blessing and peace be upon him” took and placed on the head of the lower part of date-stalk, therewith he smeared the traces of the sputum. Jabir added: From this point of view, the perfume came to be used in your mosques.

### **[23] Is It Permissible For A Pagan To Enter The Mosque?**

**486-** It is narrated on the authority of Anas Ibn Malik that he said: A man riding a camel entered the mosque and made it kneel down, and then hamstrung it. He asked: “Who among you is Muhammad?” The Messenger of Allah “Allah’s blessing and peace be upon him” was sitting among the people. We said to him: “He is that white-complexioned man who is sitting.” The man said to him: “O son of Abd Al-Muttalib!” the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Here I’m answering your call.” The man said to him: “O Muhammad! I’m going to ask you many questions...and the rest is the same.

**487-** It is narrated on the authority of Ibn Abbas that he said: Banu Sa’d Ibn Bakr sent Dimam Ibn Tha’labah to the Messenger of Allah “Allah’s blessing and peace be upon him”. he came to him, made his camel kneel down near the gate of the mosque, and then he hamstrung it, and entered the mosque and said: “Who among you is the son of Abd Al-Muttalib?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’m the son of Abd Al-Muttalib.”...and the rest is the same.

**488-** It is narrated on the authority of Abu Hurairah that he said: Some Jews came to the Messenger of Allah “Allah’s blessing and peace be upon

**485 -** حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السَّجِسْتَانِيُّ وَهَشَامُ بْنُ عَمَّارٍ وَسَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيَّانِ بِهَذَا الْحَدِيثِ، وَهَذَا لَفْظُ يَحْيَى بْنِ الْفَضْلِ السَّجِسْتَانِيِّ، قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عِبَادَةَ بْنِ الْوَلِيدِ بْنِ عِبَادَةَ بْنِ الصَّامِتِ قَالَ: «أَتَيْنَا جَابِرًا - يَعْنِي ابْنَ عَبْدِ اللَّهِ - وَهُوَ فِي مَسْجِدِهِ فَقَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَسْجِدِنَا هَذَا وَفِي يَدِهِ عُرْجُونُ ابْنِ طَابٍ، فَنَظَرُ فَرَأَى فِي قِبْلَةِ الْمَسْجِدِ نُخَامَةً، فَأَقْبَلَ عَلَيْهَا فَحَتَّهَا بِالْعُرْجُونِ ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يُعْرِضَ اللَّهُ عَنْهُ بِوَجْهِهِ؟!» ثُمَّ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي فَإِنَّ اللَّهَ قَبَلَ وَجْهَهُ، فَلَا يَبْصُرَنَّ قَبْلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ، وَلَيَبْزُقَ عَنْ يَسَارِهِ: تَحْتَ رِجْلِهِ الْيَسْرَى، فَإِنْ عَجَلَتْ بِهِ بَادِرَةٌ، فَلْيَقُلْ بِثَوْبِهِ هَكَذَا»، وَوَضَعَهُ عَلَى فِيهِ ثُمَّ ذَلِكَ ثُمَّ قَالَ: «أَرُونِي عَيْرًا»، فَقَامَ فَتَى مِنَ الْحَيِّ يَشْتَدُّ إِلَى أَهْلِهِ، فَجَاءَ بِخُلُقٍ فِي رَاحَتِهِ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَجَعَلَهُ عَلَى رَأْسِ الْعُرْجُونِ، ثُمَّ لَطَخَ بِهِ عَلَى أَثَرِ النُّخَامَةِ. قَالَ جَابِرٌ: فَمِنْ هُنَاكَ جَعَلْتُمُ الْخُلُقَ فِي مَسَاجِدِكُمْ.

### [ت23/م23] - بَابُ مَا جَاءَ فِي الْمَشْرِكِ يَدْخُلُ الْمَسْجِدَ

**486 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاحَهُ فِي الْمَسْجِدِ، ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللَّهِ مُتَكِيٌّ بَيْنَ ظَهْرَانِيهِمْ، فَقُلْنَا لَهُ: هَذَا الْأَبْيَضُ الْمُتَكِيُّ، فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «قَدْ أَجَبْتُكَ»، فَقَالَ لَهُ الرَّجُلُ: يَا مُحَمَّدُ، إِنِّي سَأَلْتُكَ وَسَاقَ الْحَدِيثَ.

**487 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا سَلَمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهِيلٍ، وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنُ نُؤَيْفٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «بَعَثَ بَنُو سَعْدِ بْنِ بَكْرِ ضِمَامَ بْنَ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ، فَأَنَاحَ بَعِيرَهُ عِنْدَ بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ، فَذَكَرَ نَحْوَهُ، قَالَ فَقَالَ: أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، قَالَ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ وَسَاقَ الْحَدِيثَ.

**488 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنَا رَجُلٌ مِنْ مُزَيْنَةَ وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ



him” while he was sitting in the mosque among his companions and said to him: “O Abu Al-Qasim!” they talked to him about a man and a woman from amongst them who had committed adultery.

#### **[24] The Places Wherein Prayer Is Impermissible**

**489-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The land has been made as pure and clean (to practice Tayammum with the help of it in case there is no water), and a place of prayer (i.e. to offer prayer anywhere its time becomes due).”

**490-** It is narrated on the authority of Abu Salih Al-Ghifari that Ali was passing by Babylonia while crying, when the Mu’adhdhin came to inform him of the time of Asr prayer, and when he became far away from it, he ordered the Mu’adhdhin to pronounce the prayer establishment. When he finished, he said: No doubt, my beloved one (the Messenger of Allah “Allah’s blessing and peace be upon him”) forbade me to offer prayer in the graveyard; and he also forbade me to offer prayer in the land of Babylonia, for it is cursed.

**491-** The same is narrated on the same authority with a slight variation of wording.

**492-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The whole land is considered as a place of prayer except the bathroom and the graveyard.”

#### **[25] It Is Forbidden To Offer Prayer In The Camels Kneeling Places**

**493-** It is narrated on the authority of Al-Bara’ Ibn Azib that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” was asked about offering prayer in the kneeling places of camels (around the water), thereupon he said: “You should not pray in the kneeling places of camels around the water, for they are created (in such a way that they are more ready to go forth and spoil the prayer of the praying people and thus do evil like that) of the Evil Ones.” He was asked about offering prayer in the sheep folds, and he said: “You might offer prayer in them, since they are (a source of) blessing.”

#### **[26] At Which Age Should A Boy Be Commanded To Offer Prayer**

**494-** It is narrated on the authority of Abd Al-Malik Ibn Ar-Rabie Ibn Sabrah from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Command the child



قال: «الْيَهُودُ أَتَوْا النَّبِيَّ ﷺ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، فِي رَجُلٍ وَامْرَأَةٍ زَنَيَا مِنْهُمْ».

### [ت24/م24] - بَابٌ فِي الْمَوَاضِعِ الَّتِي لَا تَجُوزُ فِيهَا الصَّلَاةُ

**489 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ بْنِ عُمَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «جُعِلَتْ لِي الْأَرْضُ طَهُورًا وَمَسْجِدًا».

**490 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي ابْنُ لَهِيْعَةَ وَيَحْيَى بْنُ أَزْهَرَ، عَنْ عَمَّارِ بْنِ سَعْدِ الْمُرَادِيِّ، عَنْ أَبِي صَالِحِ الْغِفَارِيِّ «أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ مَرَّ بِبَابِلَ وَهُوَ يَسِيرُ، فَجَاءَهُ الْمُؤَذِّنُ يُؤَذِّنُهُ بِصَلَاةِ الْعَصْرِ، فَلَمَّا بَرَزَ مِنْهَا أَمَرَ الْمُؤَذِّنَ فَأَقَامَ الصَّلَاةَ، فَلَمَّا فَرَغَ قَالَ: إِنَّ جَبِيَّ ﷺ نَهَانِي أَنْ أُصَلِّيَ فِي الْمَقْبَرَةِ، وَنَهَانِي أَنْ أُصَلِّيَ فِي أَرْضِ بَابِلَ، فَإِنَّهَا مَلْعُونَةٌ».

**491 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَزْهَرَ وَابْنُ لَهِيْعَةَ، عَنِ الْحَجَّاجِ بْنِ شَدَّادٍ، عَنْ أَبِي صَالِحِ الْغِفَارِيِّ، عَنْ عَلِيٍّ، بِمَعْنَى سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: «فَلَمَّا خَرَجَ» مَكَانَ «فَلَمَّا بَرَزَ».

**492 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - وَقَالَ مُوسَى فِي حَدِيثِهِ فِيمَا يَحْسَبُ عَمْرُو أَنَّ النَّبِيَّ ﷺ قَالَ -: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحِمَامُ وَالْمَقْبَرَةُ».

### [ت25/م25] - بَابُ النَّهْيِ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ

**493 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي مَبَارِكِ الْإِبِلِ، فَقَالَ: «لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ، فَإِنَّهَا مِنَ الشَّيَاطِينِ»، وَسُئِلَ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ، فَقَالَ: «صَلُّوا فِيهَا فَإِنَّهَا بَرَكَةٌ».

### [ت26/م26] - بَابٌ مَتَى يُؤْمَرُ الْغُلَامُ بِالصَّلَاةِ

**494 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى - يَعْنِي ابْنَ الطَّبَّاعِ - حَدَّثَنَا إِبرَاهِيمُ بْنُ سَعْدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «مُرُوا

to offer prayer when he is seven years old; and when he is ten years old, beat him on (his leaving) it.”

**495-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Command your children to offer prayer when they are seven years old; and when they are ten years old, beat them on (their leaving) it, and part boys from girls in their lying places.”

**496-** The same is narrated on the authority of Dawud Ibn Siwar Al-Muzni through the same chain of transmission, with the following addition that he said: “And if anyone of you marries his servant-maid to any of his slaves or employees, let not him look at what is below her umbilicus and up her knees (since her privates become unlawful for him in the same way as are the privates of a sister or a daughter unlawful for her brother or father).”

**497-** It is narrated on the authority of Hisham Ibn Sa'd from Mu'adh Ibn Abdullah Ibn Habib Al-Juhani that he said: We came to visit him, and he asked his wife: “At which age should a child offer prayer?” she said: A man among us related from the Messenger of Allah “Allah’s blessing and peace be upon him” that he was asked about that, and he said: “If he comes to know (and distinguish) his right from his left, command him to offer prayer.”

### **[27] The Commencement Of Adhan**

**498-** It is narrated on the authority of Abu Umair Ibn Anas from a paternal uncle belonging to the Ansar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” was concerned with the matter of the prayer, and how he could gather the people to offer it (at its due time). It was said to him: “Set up a banner just at the time of the prayer: if they see it, they will inform one another.” But, this did not appeal to him. A mention of the horn was made to him, i.e. the horn taken by the Jews, but he did not admire that, and said: “This is adopted by the Jews.” A mention of the bell was made to him, but he said: “It is taken by the Christians.” Abdullah Ibn Zaid turned away, and he was anxious on account of the anxiety of the Messenger of Allah “Allah’s blessing and peace be upon him” because of that. He was made to see the Adhan in his dream. In the morning, he went to the Messenger of Allah “Allah’s blessing and peace be upon him” and told him saying: “O Messenger of Allah! I was in a state between sleep and wakefulness when somebody came to me and showed me the Adhan.” On the other hand, Umar Ibn Al-Khattab had seen that a short while earlier, and concealed it for twenty days, and when he told the Messenger of Allah

الصَّبِيِّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ، وَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا.

**495 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ - يَعْنِي الْيَشْكُرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سَوَّارِ أَبِي حَمْزَةَ - قَالَ أَبُو دَاوُدَ: وَهُوَ سَوَّارُ بْنُ دَاوُدَ أَبُو حَمْزَةَ الْمُرْنِيُّ الصَّيْرَفِيُّ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ».

**496 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي دَاوُدُ بْنُ سَوَّارِ الْمُرْنِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ، وَزَادَ: «وَإِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهُ أَوْ أَجِيرَهُ، فَلَا يَنْظُرُ إِلَى مَا دُونَ السَّرَّةِ وَفَوْقَ الرُّكْبَةِ».

قَالَ أَبُو دَاوُدَ: وَهُمْ وَكِيعٌ فِي اسْمِهِ، وَرَوَى عَنْهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ هَذَا الْحَدِيثَ فَقَالَ: حَدَّثَنَا أَبُو حَمْزَةَ سَوَّارُ الصَّيْرَفِيُّ.

**497 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنِي مُعَاذُ بْنُ عَبْدِ اللَّهِ بْنِ حَبِيبٍ الْجُهَنِيُّ قَالَ: دَخَلْنَا عَلَيْهِ فَقَالَ لَا مَرَأَتِهِ: مَتَى يُصَلِّي الصَّبِيُّ؟ فَقَالَتْ: كَانَ رَجُلٌ مِنَّا يَذْكُرُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: «إِذَا عَرَفَ يَمِينَهُ مِنْ شِمَالِهِ، فَمُرُوهُ بِالصَّلَاةِ».

### [ت27/م27] - بَابُ بَدْءِ الْأَذَانِ

**498 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُتَلِيُّ وَزِيَادُ بْنُ أَيُّوبَ - وَحَدِيثُ عَبَادٍ أَتَمُّ - قَالَا: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ قَالَ: قَالَ زِيَادٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ لَهُ مِنَ الْأَنْصَارِ قَالَ: «أَهْتَمَّ النَّبِيُّ ﷺ لِلصَّلَاةِ كَيْفَ يَجْمَعُ النَّاسَ لَهَا، فَقِيلَ لَهُ: أَنْصِبْ رَايَةَ عِنْدَ حُضُورِ الصَّلَاةِ، فَإِذَا رَأَوْهَا آذَنَ بَعْضُهُمْ بَعْضًا، فَلَمْ يُعْجِبْهُ ذَلِكَ. قَالَ: فَذَكَرَ لَهُ الْقَنْعُ - يَعْنِي الشُّبُورَ - وَقَالَ زِيَادٌ: شُبُورُ الْيَهُودِ، فَلَمْ يُعْجِبْهُ ذَلِكَ وَقَالَ: «هُوَ مِنْ أَمْرِ الْيَهُودِ». قَالَ: فَذَكَرَ لَهُ النَّاقُوسُ، فَقَالَ: «هُوَ مِنْ أَمْرِ النَّصَارَى». فَانْصَرَفَ عَبْدُ اللَّهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ وَهُوَ مُهْتَمٌّ لَهُمْ رَسُولُ اللَّهِ ﷺ، فَأَرَى الْأَذَانَ فِي مَنَامِهِ. قَالَ: فَغَدَا عَلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنِّي لَبِيتُ نَائِمًا وَيَقْظَانًا، إِذْ أَتَانِي آتٍ فَأَرَانِي الْأَذَانَ. قَالَ: وَكَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَدْ رَأَاهُ قَبْلَ ذَلِكَ فَكَتَمَهُ عِشْرِينَ يَوْمًا. قَالَ: ثُمَّ أَخْبَرَ النَّبِيَّ ﷺ فَقَالَ لَهُ: «مَا مَنَعَكَ أَنْ تُخْبِرَنِي؟» فَقَالَ: سَبَقَنِي عَبْدُ اللَّهِ بْنُ زَيْدٍ



“Allah’s blessing and peace be upon him” of that he asked him: “What prevented you from telling me?” he said: “Abdullah Ibn Zaid preceded me (to tell you), and so I felt shy.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Bilal! Stand and see what Abdullah Ibn Zaid is going to tell you, and do it.” In this way, Bilal pronounced the Adhan. Abu Umair said that the Ansar allege that had Abdullah Ibn Zaid not been ill on that day, the Messenger of Allah “Allah’s blessing and peace be upon him” would have appointed him as the Mu’adhdhin.

### **[28] The Way Of Pronouncing The Adhan**

**499-** It is narrated on the authority of Abdullah Ibn Zaid that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” intended to order that a bell be made in order to be rung so that the people would gather for the prayer, I saw while I was asleep a man carrying a bell in his hand, thereupon I asked him: “O servant of Allah! Would you sell me this bell?” he said: “What would you do with it?” I said: “We would call for the prayer with the help of it.” He said: “Would I not guide you to something much better than that?” I asked: “What is it?” he said: “It is to say: “Allah is Greater! Allah is Greater! Allah is Greater! Allah is Greater! I testify that there is no god (to be worshipped) but Allah! I testify that there is no god (to be worshipped) but Allah! I testify that Muhammad is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is Greater! Allah is Greater! there is no god (to be worshipped) but Allah.” then, he moved backward from me, though not afar and said: “When you come to establish the prayer, you should say: “Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! Come to prayer! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah.” in the morning, I came to the Messenger of Allah “Allah’s blessing and peace be upon him” and told him of what I had seen. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, you have seen a true vision by Allah’s Will! Go with Bilal, and dictate that to him, and let Bilal call (with it), for he has a sweeter voice than you.” I went with Bilal, and started dictating it to him, and he went on calling with it. When Umar Ibn Al-Khattab heard the voice while being in his house, he set out dragging his garment and said: “O Messenger of Allah! By Him Who has sent you with the truth! I’ve seen the like of what he (Abdullah Ibn Zaid) has seen!” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Praise be to Allah.”

فَاسْتَحْيَيْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بِلَالُ، قُمْ فَانْظُرْ مَا يَأْمُرُكَ بِهِ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَاعْمَلْهُ». قَالَ: فَأَذَنَ بِلَالٌ. قَالَ أَبُو بَشِيرٍ: فَأَخْبَرَنِي أَبُو عَمِيرٍ أَنَّ الْأَنْصَارَ تَزْعُمُ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ لَوْلَا أَنَّهُ كَانَ يَوْمئِذٍ مَرِيضًا لَجَعَلَهُ رَسُولُ اللَّهِ ﷺ مُؤَدِّنًا.

**[ت28/م28] - بَابُ كَيْفِ الْأَذَانِ؟**

499 - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التِّيمِيُّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ زَيْدٍ قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ﷺ بِالنَّافُوسِ يُعْمَلُ لِيُضْرَبَ بِهِ لِلنَّاسِ لِجَمْعِ الصَّلَاةِ، طَافَ بِي وَأَنَا نَائِمٌ رَجُلٌ يَحْمِلُ نَافُوسًا فِي يَدِهِ، فَقُلْتُ: يَا عَبْدَ اللَّهِ، أَتَبِيعُ النَّافُوسَ؟ قَالَ: وَمَا تَصْنَعُ بِهِ؟ فَقُلْتُ: نَدْعُو بِهِ إِلَى الصَّلَاةِ، قَالَ: أَفَلَا أَدُلُّكَ عَلَى مَا هُوَ خَيْرٌ مِنْ ذَلِكَ؟ فَقُلْتُ لَهُ: بَلَى، قَالَ: فَقَالَ: تَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. قَالَ: ثُمَّ اسْتَأْخَرَ عَنِّي غَيْرَ بَعِيدٍ، ثُمَّ قَالَ: ثُمَّ تَقُولُ إِذَا أَقَمْتَ الصَّلَاةَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ بِمَا رَأَيْتُ، فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٌّ إِنْ شَاءَ اللَّهُ، فَقُمْ مَعَ بِلَالٍ فَأَلْتِ عَلَيْهِ مَا رَأَيْتَ فَلْيُؤْذَنَ بِهِ، فَإِنَّهُ أُنْدَى صَوْتًا مِنْكَ»، فَقُمْتُ مَعَ بِلَالٍ، فَجَعَلْتُ أُلْقِيهِ عَلَيْهِ وَيُؤْذَنُ بِهِ. فَسَمِعَ ذَلِكَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ فِي بَيْتِهِ، فَخَرَجَ يَجُرُّ رِدَاءَهُ يَقُولُ: وَالَّذِي بَعَنَكَ بِالْحَقِّ يَا رَسُولَ اللَّهِ، لَقَدْ رَأَيْتُ مِثْلَ مَا رَأَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلِلَّهِ الْحَمْدُ».



**500-** It is narrated on the authority of Abu Mahdhurah that he said: I said: "O Messenger of Allah! teach me the way of pronouncing the Adhan." He passed his hand over the front of my head and said: "It is to say: "Allah is greater! Allah is greater! Allah is greater! Allah is greater!" therewith you should raise your voice "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" which you should say in a low tone "I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!" therewith you should raise your voice "Come to prayer! Come to prayer! Come to success! Come to success!" if it is the Morning prayer, you should say: "The prayer is better than sleep! The prayer is better than sleep! Allah is greater! Allah is greater! there is no god but Allah.""

**501-** The same is narrated on the authority of Abu Mahdhurah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "The statement "The prayer is better than sleep! The prayer is better than sleep" should be uttered in the first call for the Morning prayer." In the narration of Musaddad, he said: He (the Prophet) taught me to pronounce the call for prayer establishment (Iqamah) twice (for each statement as follows): "Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah."

Abu Dawud says: According to Abd Ar-Razzaq when you establish the prayer say twice: "The prayer has been established! The prayer has been established! Have you heard?" Afterwards, Abu Mahdhurah used not to cut the hair of his forelock, nor did he part it because the Messenger of Allah "Allah's blessing and peace be upon him" had passed his hand over it.

**502-** It is narrated on the authority of Abdullah Ibn Muhairiz from Abu Mahdhurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught me the Adhan (Call for prayer, and it is) nineteen statements; and the Iqamah (pronouncement of prayer establishment, and it is) seventeen statements. The Adhan is of nineteen statements, and it goes as follows: "Allah is greater! Allah is greater! Allah



قال أَبُو دَاوُدَ: هَكَذَا رِوَايَةُ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَقَالَ فِيهِ ابْنُ إِسْحَاقَ، عَنْ الزُّهْرِيِّ «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ». وقال مَعْمَرٌ وَيُونُسُ، عَنْ الزُّهْرِيِّ فِيهِ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ»، لَمْ يُثْنِيَا.

**500 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمَنِي سُنَّةَ الْأَذَانِ. قَالَ: فَمَسَحَ مُقَدِّمَ رَأْسِي وَقَالَ: «تَقُولُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، تَرْفَعُ بِهَا صَوْتَكَ، ثُمَّ تَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، تَخْفِضُ بِهَا صَوْتَكَ، ثُمَّ تَرْفَعُ صَوْتَكَ بِالشَّهَادَةِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ. فَإِنْ كَانَ صَلَاةُ الصُّبْحِ قُلْتَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

**501 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ السَّائِبِ، أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ، عَنْ النَّبِيِّ ﷺ، نَحْوَ هَذَا الْخَبَرِ، وَفِيهِ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، فِي الْأُولَى مِنَ الصُّبْحِ».

قال أَبُو دَاوُدَ: وَحَدِيثُ مُسَدَّدٍ أَثْبَتٌ، قَالَ فِيهِ: «وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ مَرَّتَيْنِ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

قال أَبُو دَاوُدَ: وَقَالَ عَبْدُ الرَّزَّاقِ: وَإِذَا أَقَمْتَ فَقُلْهَا مَرَّتَيْنِ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، أَسَمِعْتَ؟ قَالَ: فَكَانَ أَبُو مَحْذُورَةَ لَا يَجُزُّ نَاصِيَتَهُ وَلَا يَفْرِقُهَا، لِأَنَّ النَّبِيَّ ﷺ مَسَحَ عَلَيْهَا.

**502 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَقَّانُ وَسَعِيدُ بْنُ عَامِرٍ وَحَجَّاجٌ - وَالْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَامِرُ الْأَخْوَلُ: حَدَّثَنِي مَكْحُولٌ أَنَّ ابْنَ مُحَبَّرٍ حَدَّثَهُ، أَنَّ أَبَا مَحْذُورَةَ حَدَّثَهُ «أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً، وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، الْأَذَانُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ».

is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah.” The Iqamah is of seventeen statements, and it goes as follows: “Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! The prayer has been established! The prayer has been established! Allah is greater! Allah is greater! there is no god but Allah.”

**503-** It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” dictated the Adhan to me by himself saying: “Say: “Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah!” twice for each and then repeat it, raising your voice: “I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success! Allah is greater! Allah is greater! there is no god but Allah.”

**504-** It is narrated on the authority of Abu Mahdhurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” dictated to me the Adhan letter by letter as follows: “Allah is greater! Allah is greater! Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad is the Messenger of Allah! Come to prayer! Come to prayer! Come to success! Come to success!” and in the Fajr prayer, he would say: “The prayer is better than sleep!”

مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ  
مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى  
الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.  
وَالْإِقَامَةُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ  
لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى  
الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ،  
قَدْ قَامَتِ الصَّلَاةُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ». كَذَا فِي كِتَابِهِ فِي حَدِيثِ أَبِي  
مَحْذُورَةَ.

**503 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي  
ابْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ - يَعْنِي عَبْدَ الْعَزِيزِ - عَنْ ابْنِ مُحَيْرِيزٍ، عَنْ أَبِي  
مَحْذُورَةَ قَالَ: أَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ فَقَالَ: «قُلْ: اللَّهُ أَكْبَرُ اللَّهُ  
أَكْبَرُ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ  
أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، مَرَّتَيْنِ مَرَّتَيْنِ». قَالَ: «ثُمَّ ارْجِعْ  
فَمَدَّ مِنْ صَوْتِكَ؛ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ  
مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى  
الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ».

**504 -** حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي  
مَحْذُورَةَ قَالَ: سَمِعْتُ جَدِّي عَبْدَ الْمَلِكِ بْنَ أَبِي مَحْذُورَةَ يَذْكُرُ أَنَّهُ سَمِعَ أَبَا مَحْذُورَةَ  
يَقُولُ: أَلْقَى عَلَيَّ رَسُولُ اللَّهِ ﷺ الْأَذَانَ حَرْفًا حَرْفًا: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، اللَّهُ  
أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا  
رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ  
إِلَّا اللَّهُ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، أَشْهَدُ أَنْ مُحَمَّدًا رَسُولَ اللَّهِ، حَيَّ عَلَى  
الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ»، قَالَ: وَكَانَ يَقُولُ  
فِي الْفَجْرِ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».



**505-** It is narrated on the authority of Abu Mahdhurah that the Messenger of Allah “Allah’s blessing and peace be upon him” taught him how to pronounce the Adhan as follows: “Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah!”...and the rest is the same as the narration of Ibn Juraij.

Abu Dawud says: In the narration of Malik Ibn Dinar he says: I asked Ibn Abu Mahdhurah: Tell me about the way of pronouncing Adhan as related from your father from the Messenger of Allah “Allah’s blessing and peace be upon him”...and the rest is the same; and in the narration of Ja’far Ibn Sulaiman, it is mentioned: “Then, repeat it while raising your voice: “Allah is Greater! Allah is Greater!”

**506-** It is narrated on the authority of Ibn Abu Laila that he said: Three states came upon the prayer (as far as the call for it is concerned). He further said: Our companions reported to us that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I like that the prayer of the Muslims (or of the faithful believers) should be at one time, to the extent that I intended to spread men near the different houses, in order to call the people to come to the prayer once its time becomes due; and I also intended to order men to stand at the top of the high buildings, in order to call the Muslims to come to the prayer once its time becomes due until they respond or are about to respond.” Such being the case, a man from amongst the Ansar came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! When I returned, and on account of your concern (with the matter of calling the people for the prayer), I saw (in a dream) a man seeming to have two green garments. He stood at the gate of the mosque and pronounced the Adhan (call for prayer). He sat down (for a while) after which he stood and said the like of it with the addition: “The prayer has been established!” and had it not been for the fact that the people might attribute such and such (lies to me) I would have said that I was wakeful and not sleeping.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Allah has shown you good. Tell Bilal to call for the prayer (with the help of what you have learnt).” Umar said: “Indeed, I saw the like of what he had seen. But since he told about it before me, I felt shy of telling the same.” Our companions told us that it was the habit that whenever a man came to ask (for something), he would be told of the prayer prior to his coming (so that he would perform); and they were with the Messenger of Allah “Allah’s blessing and peace be upon him”, and some of them were standing, some bowing, some sitting and some praying with the Messenger of Allah

**505 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الْإِسْكَنْدَرَانِيُّ: حَدَّثَنَا زِيَادٌ - يَعْنِي ابْنَ يُونُسَ -، عَنْ نَافِعِ بْنِ عُمَرَ - يَعْنِي الْجُمَحِيَّ -، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ، أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزِ الْجُمَحِيِّ، عَنْ أَبِي مَحْذُورَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ الْأَذَانَ، يَقُولُ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ»، ثُمَّ ذَكَرَ مِثْلَ أَذَانِ حَدِيثِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ وَمَعْنَاهُ.

قال أبو داود: وفي حديث مَالِكِ بْنِ دِينَارٍ قال: سَأَلْتُ ابْنَ أَبِي مَحْذُورَةَ قُلْتُ: حَدَّثَنِي عَنْ أَذَانِ أَبِيكَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ فَقَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ» قَطُّ. وَكَذَلِكَ حَدِيثُ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ابْنِ أَبِي مَحْذُورَةَ، عَنْ عَمِّهِ، عَنْ جَدِّهِ، إِلَّا أَنَّهُ قَالَ: «ثُمَّ تَرْجِعُ فَتَرْفَعُ صَوْتَكَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ».

**506 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى. (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةٍ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: أُحِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ أَعْجَبَنِي أَنْ تَكُونَ صَلَاةُ الْمُسْلِمِينَ» - أَوْ قَالَ: «الْمُؤْمِنِينَ - وَاحِدَةً، حَتَّى لَقَدْ هَمَمْتُ أَنْ أَبْتُ رِجَالاً فِي الدُّورِ يُنَادُونَ النَّاسَ بِحِينَ الصَّلَاةِ، وَحَتَّى هَمَمْتُ أَنْ أَمُرَ رِجَالاً يَقُومُونَ عَلَى الْأَطْلَامِ يُنَادُونَ الْمُسْلِمِينَ بِحِينَ الصَّلَاةِ، حَتَّى نَقْسُوا أَوْ كَادُوا أَنْ يَنْقُسُوا». قَالَ: فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمَّا رَجَعْتُ لِمَا رَأَيْتُ مِنْ اهْتِمَامِكَ رَأَيْتُ رِجَالاً كَأَنَّ عَلَيْهِ نَوْبَيْنِ أَخْضَرَيْنِ، فَقَامَ عَلَى الْمَسْجِدِ فَأَذَّنَ، ثُمَّ قَعَدَ قَعْدَةً، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، وَلَوْلَا أَنْ يَقُولَ النَّاسُ - قَالَ ابْنُ الْمُثَنَّى: أَنْ تَقُولُوا - لَقُلْتُ: إِنِّي كُنْتُ يَفْظَانَا غَيْرَ نَائِمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ - وَقَالَ ابْنُ الْمُثَنَّى: «لَقَدْ أَرَاكَ اللَّهُ عَزَّ وَجَلَّ خَيْرًا»، وَلَمْ يَقُلْ عَمْرُو: «لَقَدْ أَرَاكَ اللَّهُ خَيْرًا» - «فَمُرْ بِلَاأَ فَلْيُؤَذِّنْ». قَالَ: فَقَالَ عَمْرُو: أَمَا إِنِّي قَدْ رَأَيْتُ مِثْلَ الَّذِي رَأَى وَلَكِنْ لَمَّا سُبِقْتُ اسْتَحْيَيْتُ. قَالَ: وَحَدَّثَنَا أَصْحَابُنَا. قَالَ: كَانَ الرَّجُلُ إِذَا جَاءَ يَسْأَلُ فَيُخْبَرُ بِمَا سَبَقَ مِنْ صَلَاتِهِ، وَأَنَّهُمْ قَامُوا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ بَيْنِ قَائِمٍ وَرَاكِعٍ وَقَاعِدٍ وَمُصَلٍّ مَعَ رَسُولِ اللَّهِ ﷺ. قَالَ ابْنُ



“Allah’s blessing and peace be upon him”, until Mu’adh came to whom they beckoned, thereupon he said: “I do not see him (the Prophet) in a certain state (in prayer) but that I should enter into it.” On that he (the Prophet) said: “Mu’adh has laid the foundation of a good way for you: so, do the same (i.e. whenever anyone of you enters the mosque and finds the praying people, say in a posture of standing, bowing, prostration, or sitting, let him assume the prayer and join them in whichever posture they are in).” He further said: Our companions told us that when the Messenger of Allah “Allah’s blessing and peace be upon him” arrived in Medina, he ordered them to observe three fasts, and then the (fasting of the month of) Ramadan was enjoined. Since they were not accustomed to fasting, it was difficult upon them, and whoever among them did not observe a fast, would feed an indigent, thereupon the following Holy Statement was revealed: “So every one of you who is present (at his home) during that month should spend it in fasting.” (Al-Baqarah 185) but there was concession for the ill and traveller. In this way, they were commanded to observe the fasts (of Ramadan). Our companions told us that it was the habit that if a man broke his fast and was overtaken by sleep before having food he would not eat until morning would come upon him (and thus he would continue fasting). Once, Umar Ibn Al-Khattab came home, and had a desire for his wife, but she said to him: “I’ve slept.” He thought she was trying to fake false reasons (in order not to respond to his desire), thereupon he had sexual relation with her. On the other hand, a man from amongst the Ansar came and wanted to have food, and they (his family) said to him: “Wait until we warm something up to you.” But he fell asleep. In the morning the following Holy Statement was revealed to him (the Prophet): “Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and you are their garments.” (Al-Baqarah 187)

**507-** It is narrated on the authority of Mu’adh Ibn Jabal that he said: Three states came upon the prayer, and three states also came upon fasting...and the rest is the same; and the narration of Ibn Al-Muthanna is exclusive to the third state of offering prayer towards Jerusalem, according to which he said: As to the third state, when the Messenger of Allah “Allah’s blessing and peace be upon him” came to Medina, he kept offering prayer towards Jerusalem for thirteen months, thereupon Allah Almighty revealed: “We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qiblah that shall please thee. Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction.” (Al-Baqarah 143) in this way, Allah Almighty has turned



المُثَنَّى: قال عَمْرُو: وَحَدَّثَنِي بِهَا حُصَيْنٌ عَنْ ابْنِ أَبِي لَيْلَى حَتَّى جَاءَ مُعَاذٌ. قَالَ شُعْبَةُ: وَقَدْ سَمِعْتُهَا مِنْ حُصَيْنٍ: لَا أَرَاهُ عَلَى حَالٍ، إِلَى قَوْلِهِ «كَذَلِكَ فَافْعَلُوهُ».

قال أَبُو دَاوُدَ: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ عَمْرِو بْنِ مَرْزُوقٍ، قَالَ: فَجَاءَ مُعَاذٌ فَأَشَارُوا إِلَيْهِ. قَالَ شُعْبَةُ: وَهَذِهِ سَمِعْتُهَا مِنْ حُصَيْنٍ. قَالَ: فَقَالَ مُعَاذٌ: لَا أَرَاهُ عَلَى حَالٍ إِلَّا كُنْتُ عَلَيْهَا. قَالَ: فَقَالَ: «إِنَّ مُعَاذًا قَدْ سَنَّ لَكُمْ سُنَّةً، كَذَلِكَ فَافْعَلُوا».

قال: وَحَدَّثَنَا أَصْحَابُنَا أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ أَمَرَهُمْ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ، ثُمَّ أُنْزِلَ رَمَضَانُ، وَكَانُوا قَوْمًا لَمْ يَتَعَوَّدُوا الصِّيَامَ، وَكَانَ الصِّيَامُ عَلَيْهِمْ شَدِيدًا، فَكَانَ مَنْ لَمْ يَصُمْ أَطْعَمَ مِسْكِينًا، فَنَزَلَتْ هَذِهِ الْآيَةُ ﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ﴾ [البقرة: 185]، فَكَانَتِ الرُّخْصَةُ لِلْمَرِيضِ وَالْمُسَافِرِ، فَأَمَرُوا بِالصِّيَامِ.

قال: وَحَدَّثَنَا أَصْحَابُنَا قَالَ: وَكَانَ الرَّجُلُ إِذَا أَفْطَرَ، فَنَامَ قَبْلَ أَنْ يَأْكُلَ؛ لَمْ يَأْكُلْ حَتَّى يُصْبِحَ. قَالَ: فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ، فَأَرَادَ امْرَأَتُهُ فَقَالَتْ: إِنِّي قَدْ نِمْتُ، فَظَنُّ أَنَّهُ تَعَتَّلَ فَأَتَاهَا، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ فَأَرَادَ الطَّعَامَ، فَقَالُوا: حَتَّى نُسَخِّنَ لَكَ شَيْئًا، فَنَامَ، فَلَمَّا أَصْبَحُوا نَزَلَتْ عَلَيْهِ هَذِهِ الْآيَةُ فِيهَا: ﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾ [البقرة: 187].

**507 -** حَدَّثَنَا ابْنُ الْمُثَنَّى، عَنْ أَبِي دَاوُدَ. (ح) وَحَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْمَسْعُودِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: «أُحِيلَتِ الصَّلَاةُ ثَلَاثَةَ أَحْوَالٍ، وَأُحِيلَ الصِّيَامُ ثَلَاثَةَ أَحْوَالٍ». وَسَاقَ نَصْرُ الْحَدِيثَ بِطَوِيلِهِ. وَاقْتَصَّ ابْنُ الْمُثَنَّى مِنْهُ قِصَّةَ صَلَاتِهِمْ نَحْوَ بَيْتِ الْمَقْدِسِ قَطْرًا. قَالَ: الْحَالُ الثَّلَاثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ الْمَدِينَةَ فَصَلَّى - يَعْنِي نَحْوَ بَيْتِ الْمَقْدِسِ - ثَلَاثَةَ عَشَرَ شَهْرًا، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ: ﴿قَدْ رَأَى ثَقَلُوبٌ وَجْهَكَ فِي السَّمَاءِ فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة: 144]، فَوَجَّهَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى الْكُعْبَةِ، وَتَمَّ حَدِيثُهُ،

his face towards the Ka'bah. In this narration the one who saw the vision (pertaining to the Adhan) was named: Abdullah Ibn Zaid came...and he faced the Qiblah and said: "Allah is greater! Allah is greater! I testify that there is no god but Allah! I testify that there is no god but Allah! I testify that Muhammad Is the Messenger of Allah! I testify that Muhammad Is the Messenger of Allah! come to prayer! (twice) come to success! (twice) Allah is Greater! Allah is Greater! There is no god but Allah." a short while later he stood and said the like of it, with the addition that after he had said: "Come to success" he said: "The prayer has been established! The prayer has been established!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Dictate it to Bilal"; and Bilal then called for prayer with the help of it. As to fasting he told: The Messenger of Allah "Allah's blessing and peace be upon him" used to observe three fasts monthly, in addition to the day of Ashura (the tenth of Muharram). Then, Allah Almighty revealed: "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint...the feeding of one that is indigent" (Al-Baqarah 183:184) in this way, one could fast if he so liked, and if he liked to leave fasting and feed an indigent every day this would be sufficient for him (to exempt him from fasting). This was the second state that came upon fasting. Then, Allah Almighty revealed: "Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind, also Clear (Signs) for guidance and judgment (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (should be made up) by days later." (185) in this way, fasting was affirmed to such as present at home during that month, (and it became incumbent) upon the traveller to observe fasts in lieu of what he would miss, and at the same time, the feeding (of indigent) was affirmed to the old man or woman, who had no power to fast. Then, Sirmah came after a very hard work during his day...and he mentioned the story in detail.

### [29] The Way Of Iqamah

**508-** It is narrated on the authority of Anas that he said: Bilal was commanded (by the Prophet) to pronounce the wording of the Adhan twice, and the wording of the Iqamah once.

**509-** The same is narrated on the authority of Isma'il, with a slight variation of wording.

**510-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon

وَسَمَى نَصْرَ صَاحِبِ الرُّوْيَا. قَالَ: فَجَاءَ عَبْدُ اللَّهِ بْنُ زَيْدٍ - رَجُلٌ مِنَ الْأَنْصَارِ - وَقَالَ فِيهِ: فَاسْتَقْبَلَ الْقِبْلَةَ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، مَرَّتَيْنِ، حَيَّ عَلَى الْفَلَاحِ، مَرَّتَيْنِ، اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ أَمْهَلَ هُنَيْئَةً، ثُمَّ قَامَ فَقَالَ مِثْلَهَا، إِلَّا أَنَّهُ قَالَ: زَادَ بَعْدَ مَا قَالَ حَيَّ عَلَى الْفَلَاحِ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقْنَهَا بِلَالًا». فَأَذَّنَ بِهَا بِلَالًا. وَقَالَ فِي الصَّوْمِ قَالَ: «فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَيَصُومُ يَوْمَ عَاشُورَاءَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾ [البقرة: 183] إِلَى قَوْلِهِ: ﴿طَعَامَ مَسْكِينٍ﴾ [البقرة: 184]، فَكَانَ مَنْ شَاءَ أَنْ يَصُومَ صَامَ وَمَنْ شَاءَ أَنْ يُفْطِرَ وَيُطْعِمَ كُلَّ يَوْمٍ مَسْكِينًا أَجْزَأُهُ ذَلِكَ. فَهَذَا حَوْلُ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ﴾ [البقرة: 185] إِلَى قَوْلِهِ: ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾ [البقرة: 185] فَتَبَتِ الصِّيَامُ عَلَى مَنْ شَهِدَ الشَّهْرَ، وَعَلَى الْمُسَافِرِ أَنْ يَقْضِي، وَتَبَتِ الطَّعَامُ لِلشَّيْخِ الْكَبِيرِ وَالْعُجُوزِ اللَّذِينَ لَا يَسْتَطِيعَانِ الصَّوْمَ، وَجَاءَ صِرْمَةٌ وَقَدْ عَمِلَ يَوْمُهُ» وَسَاقَ الْحَدِيثَ.

### [ت29/م29] - باب في الإقامة

**508 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَعَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَا: حَدَّثَنَا حَمَادٌ، عَنْ سِمَاكِ بْنِ عَطِيَّةَ. (ح) وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ جَمِيعًا، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: «أَمَرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ وَيُوتِرَ الْإِقَامَةَ»، زَادَ حَمَادٌ فِي حَدِيثِهِ: إِلَّا الْإِقَامَةَ.

**509 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ مِثْلَ حَدِيثِ وَهَيْبٍ. قَالَ إِسْمَاعِيلُ: فَحَدَّثْتُ بِهِ أَيُّوبَ فَقَالَ: إِلَّا الْإِقَامَةَ.

**510 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يُحَدِّثُ، عَنْ مُسْلِمِ أَبِي الْمُثَنَّى، عَنْ ابْنِ عُمَرَ قَالَ: «إِنَّمَا كَانَ



him”, the wording of the Adhan was uttered twice for each (statement), and that of the Iqamah once, except that in the wording of the Iqamah, there is the statement: “The prayer has been established! The prayer has been established!” whenever we heard that statement of establishment, we would soon offer ablution and come out to attend the prayer.

511- The same is narrated on the authority of Ibn Umar through another chain of transmitters.

### **[30] When A Man Pronounces The Adhan, And Another Pronounces The Iqamah**

512- It is narrated on the authority of Abdullah Ibn Zaid that the Messenger of Allah “Allah’s blessing and peace be upon him” wanted to do many things as far as the Adhan is concerned, but he made none of them. Then, Abdullah Ibn Zaid was made to see the Adhan in a dream. He went to the Messenger of Allah “Allah’s blessing and peace be upon him” and told him, thereupon he said to him: “Dictate it to Bilal!” he did and Bilal pronounced it. On that Abdullah Ibn Zaid said: “It is I who have seen it, and I liked to pronounce it myself.” The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Then, you might pronounce the Iqamah (prayer establishment).”

513- It is narrated on the authority of Abdullah Ibn Muhammad that he said: My grandfather Abdullah Ibn Zaid narrated this story; and he used to pronounce the prayer establishment.

514- It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda’i that he said: When it was the time of the first call for the Morning prayer, the Messenger of Allah “Allah’s blessing and peace be upon him” ordered me (to pronounce the Adhan) and I pronounced the Adhan. I asked him many times: “Should I pronounce the prayer establishment O Messenger of Allah?” he kept looking at the direction of the East from where the dawn was rising and saying: “No.” when the dawn broke, he got down and turned towards me after he had offered ablution, and his companions started joining him. Bilal intended to pronounce the Iqamah (prayer establishment), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The brother of Suda’ has pronounced the Adhan, and whoever pronounces the Adhan should also pronounce the Iqamah.” Then, I pronounced the Iqamah.

### **[31] Raising The Voice In Pronouncing The Adhan**

515- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The

الأَذَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَرَّتَيْنِ مَرَّتَيْنِ، وَالْإِقَامَةُ مَرَّةً مَرَّةً، غَيْرَ أَنَّهُ يَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، فَإِذَا سَمِعْنَا الْإِقَامَةَ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ».

قال شعبه: لَمْ أَسْمَعْ عَنْ أَبِي جَعْفَرٍ غَيْرَ هَذَا الْحَدِيثِ.

**511 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا أَبُو عَامِرٍ - يَعْنِي الْعَقَدِيُّ عَبْدَ الْمَلِكِ بْنُ عَمْرِو - حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ مُؤَدِّنِ مَسْجِدِ الْعُرْبَانِ قَالَ: سَمِعْتُ أَبَا الْمُثَنَّى مُؤَدِّنَ مَسْجِدِ الْأَكْبَرِ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ، وَسَاقَ الْحَدِيثَ.

### [30/30م] - بَابُ: [فِي] الرَّجُلِ يُؤَدِّنُ وَيَقِيمُ آخِرُ

**512 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: أَرَادَ النَّبِيُّ ﷺ فِي الْأَذَانِ أَشْيَاءَ لَمْ يَصْنَعْ مِنْهَا شَيْئًا. قَالَ: فَأَرَى عَبْدُ اللَّهِ بْنُ زَيْدٍ الْأَذَانَ فِي الْمَنَامِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ: «أَلْقِهِ عَلَى بِلَالٍ». فَأَلْقَاهُ عَلَيْهِ. فَأَذَنَ بِلَالٌ. فَقَالَ عَبْدُ اللَّهِ: أَنَا رَأَيْتُهُ وَأَنَا كُنْتُ أُرِيدُهُ. قَالَ: «فَأَقِمْ أَنْتَ».

**513 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ مِنَ الْأَنْصَارِ - قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مُحَمَّدٍ قَالَ: كَانَ جَدِّي عَبْدُ اللَّهِ بْنُ زَيْدٍ يُحَدِّثُ بِهَذَا الْخَبَرِ قَالَ: «فَأَقَامَ جَدِّي».

**514 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ - يَعْنِي الْإِفْرِيقِيَّ - أَنَّهُ سَمِعَ زِيَادَ بْنَ نَعِيمٍ الْحَضْرَمِيَّ، أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصَّدَائِيَّ قَالَ: «لَمَّا كَانَ أَوَّلُ أَذَانِ الصُّبْحِ أَمَرَنِي - يَعْنِي النَّبِيُّ ﷺ - فَأَذَنْتُ، فَجَعَلْتُ أَقُولُ: أُقِيمُ يَا رَسُولَ اللَّهِ؟ فَجَعَلَ يَنْظُرُ إِلَى نَاحِيَةِ الْمَشْرِقِ إِلَى الْفَجْرِ فَيَقُولُ: «لَا»، حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَبَرَزَ ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلَا حَقَ أَصْحَابِهِ - يَعْنِي فَتَوَضَّأَ -، فَأَرَادَ بِلَالٌ أَنْ يَقِيمَ، فَقَالَ لَهُ نَبِيُّ اللَّهِ ﷺ: «إِنَّ أَخَا صَدَائٍ هُوَ أَذَنٌ وَمَنْ أَذَنٌ، فَهُوَ يَقِيمُ» قَالَ: فَأَقَمْتُ».

### [31/31م] - بَابُ رَفْعِ الصَّوْتِ بِالْأَذَانِ

**515 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي يَحْيَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُؤَدِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ،

Mu'adhdhin has his sins forgiven for him, as far as his voice reaches, and everything, be it wet or dry, asks for forgiveness for him; and such as attends the prayer (in congregation) has twenty-five good deeds written in his account, and the (remaining) sins are plotted out (in the period) between both (Adhan and prayer establishment, or between the current prayer and the coming prayer he is waiting)."

516- It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "When the Adhan is pronounced Satan turns on his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan reaches its end he comes back and distracts (the minds of those in prayer). When the prayer establishment (Iqamah) is pronounced he turns on his heels in order not to hear its sounding. (After its completion) he returns and distracts (the minds of those in prayer)", saying: "Remember such and such a thing! Remember such and such a thing!" making a mention of things which one did not remember until one errs and forgets how many rak'ahs he has offered."

### **[32] The Mu'adhdhin Should Guard Strictly The Due Time (Of The Prayer)**

517- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam is responsible (for such as praying behind him), and the Mu'adhdhin is trustworthy: O Allah! give guidance to the imams and bestow forgiveness upon the Mu'adhdhins."

518- A Hadith like this is narrated on the authority of Abu Hurairah through another chain of transmitters.

### **[33] Pronouncing The Adhan From Over A Minaret**

519- It is narrated on the authority of Urwah Ibn Az-Zubair from a woman belonging to Banu An-Najjar that she said: My house was the highest around the mosque. Bilal used to pronounce the call for Fajr prayer from over it. He used to come at the last portion of the night, a short time before dawn, and sit on the (roof of the) house to watch the rising of dawn, and whenever he saw it he would stretch his body and say: "O Allah! I praise You, and seek for Your Aid to have the Quraish establish Your religion." Then, he would pronounce the Adhan. She said: By Allah! I did not know that he left that, i.e. that statement, even for a single night.



وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ، وَشَاهِدُ الصَّلَاةِ يُكْتَبُ لَهُ خَمْسٌ وَعِشْرُونَ صَلَاةً، وَيُكَفَّرُ عَنْهُ مَا بَيْنَهُمَا».

**516 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الرِّئَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نُودِيَ بِالصَّلَاةِ أَذْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النَّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوبَ بِالصَّلَاةِ أَذْبَرَ، حَتَّى إِذَا قُضِيَ التَّثَوُّبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ وَيَقُولُ: اذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَضِلَّ الرَّجُلُ، إِنْ يَدْرِي كَمْ صَلَّى».

### [ت32/م32] - بَابُ مَا يَجِبُ عَلَى الْمُؤَذِّنِ مِنْ تَعَاهُدِ الْوَقْتِ

**517 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ رَجُلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ، اللَّهُمَّ ارْشِدِ الْأُئِمَّةَ، وَاعْفِرْ لِلْمُؤَذِّنِينَ».

**518 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ الْأَعْمَشِ قَالَ: بُنِيتُ عَنْ أَبِي صَالِحٍ قَالَ: وَلَا أَرَانِي إِلَّا قَدْ سَمِعْتُهُ مِنْهُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

### [ت33/م33] - بَابُ الْأَذَانِ فَوْقَ الْمَنَارَةِ

**519 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَيُّوبَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ امْرَأَةٍ مِنْ بَنِي النَّجَارِ قَالَتْ: «كَانَ بَيْتِي مِنْ أَطْوَلِ بَيْتٍ حَوْلَ الْمَسْجِدِ، فَكَانَ بِلَالٌ يُؤَذِّنُ عَلَيْهِ الْفَجْرَ، فَيَأْتِي بِسَحَرٍ فَيَجْلِسُ عَلَى الْبَيْتِ يَنْظُرُ إِلَى الْفَجْرِ، فَإِذَا رَأَهُ، تَمَطَّى ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أَحْمَدُكَ وَأَسْتَعِينُكَ عَلَى قُرَيْشٍ أَنْ يُقِيمُوا دِينَكَ. قَالَتْ: ثُمَّ يُؤَذِّنُ. قَالَتْ: وَاللَّهِ مَا عَلِمْتُهُ كَانَ تَرَكَهَا لَيْلَةً وَاحِدَةً، تَعْنِي هَذِهِ الْكَلِمَاتِ».

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### **[34] The Mu'adhdhin Turns While Pronouncing The Adhan**

**520-** It is narrated on the authority of Awn Ibn Abu Juhaifah from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in Mecca, while he was in a red tent of leather. Then, Bilal came out and pronounced the Adhan, and I was following his mouth here and there. Then, the Messenger of Allah "Allah's blessing and peace be upon him" came out, having a red Yemenite cloak. In the narration of Musa he said: I saw Bilal having come out of Al-Abtah and pronounced the Adhan, and when he reached: "Come to prayer! Come to success!" he twisted his neck right and left, and did not turn. Then, he entered and brought out the stick (to which they would offer prayer)...and he mentioned the narration in full.

### **[35] The Supplication In The Interval Between Adhan And Iqamah**

**521-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication in the interval between both Adhan and Iqamah is hardly rejected (by Allah)."

### **[36] What One Says When He Hears The Mu'adhdhin**

**522-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the Adhan, say the like of what the Mu'adhdhin says."

**523-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he heard The Prophet "Allah's blessing and peace be upon him" saying: "If you heard the call (for prayer) then you should say what the Mu'adhdhin says, and then invoke for Allah's blessing and peace upon me. Indeed, he, who invoked for Allah's blessing and peace upon me once, Allah would bless him ten times. Then, you should ask Allah to give me the access (to intercession). Verily, it is a (high) position in Paradise, which none except one of Allah's servants would get, and I hope I would be that servant. He, who asked Allah to give me the access to intercession, then my intercession would be assured to him."

**524-** It is narrated on the authority of Abdullah Ibn Amr that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! the Mu'adhdhins have superiority over us." He said: "(To be like them) say the like of what they say, and when you come to an end, ask (for what you like) so that it will be given to you."

## [ت34/م34] - باب في المؤذن يستدير في أذانه

**520 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ - يَعْنِي ابْنَ الرَّبِيعِ. (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ جَمِيعًا، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ بِمَكَّةَ، وَهُوَ فِي قُبَّةِ حَمْرَاءَ مِنْ أَدَمَ، فَخَرَجَ بِلَالٌ فَأَذَّنَ، فَكُنْتُ أَتَّبِعُ فَمَهُ هَهُنَا وَهَهُنَا. قَالَ: ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءَ: بُرُودٌ يَمَانِيَّةٌ قَطْرِيٌّ. وَقَالَ مُوسَى قَالَ: رَأَيْتُ بِلَالَ خَرَجَ إِلَى الْأَبْطَحِ فَأَذَّنَ، فَلَمَّا بَلَغَ: حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ، لَوَى عُنْقَهُ يَمِينًا وَشِمَالًا، وَلَمْ يَسْتَدِرْ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنْزَةَ»، وَسَاقَ حَدِيثَهُ.

## [ت35/م35] - باب ما جاء في الدعاء بين الأذان والإقامة

**521 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ زَيْدِ الْعَمِيِّ، عَنْ أَبِي إِيَّاسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرُدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

## [ت36/م36] - باب ما يقول إذا سمع المؤذن

**522 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النَّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

**523 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ ابْنِ لَهِيْعَةَ وَحْيَوَةَ وَسَعِيدِ بْنِ أَيُّوبَ، عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ، ثُمَّ صَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا، ثُمَّ سَلُوا اللَّهَ عَزَّ وَجَلَّ لِي الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللَّهِ تَعَالَى، وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ اللَّهَ لِي الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

**524 -** حَدَّثَنَا ابْنُ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حُيَيٍّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ - يَعْنِي الْحُبَلِيِّ -، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو «أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْمُؤَذِّنِينَ يَفْضُلُونَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ كَمَا يَقُولُونَ، فَإِذَا انْتَهَيْتَ فَسَلْ تُعْطَهُ».



**525-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when he hears the Mu'adhdhin: "As to me, I bear witness that there is no god but Allah, the One and Only, with Whom there is no partner, and I bear witness that Muhammad is His servant and Messenger: I've accepted Allah as Lord, Muhammad as Messenger and Islam as religion", his sins will be forgiven for him."

**526-** It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" heard the Mu'adhdhin bearing testimony (that there is no god but Allah, and that Muhammad is the Messenger of Allah" he would say: "And so do I! and so do I!"

**527-** It is narrated on the authority of Hafs Ibn Asim Ibn Umar Ibn Al-Khattab from his father from his grandfather Umar that The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the Mu'adhdhin said: "Allah is greater, Allah is greater" and anyone of you responded to him saying: "Allah is greater, Allah is greater" then he (the Mu'adhdhin) said: "I testify that there is no god but Allah", and he responded to him saying: "I testify that there is no god but Allah", then he (the Mu'adhdhin) said: "I testify that Muhammad is The Messenger of Allah", and he responded to him saying: "I testify that Muhammad is The Messenger of Allah", then he (the Mu'adhdhin) said: "Come to prayer", and he responded to him saying: "There is neither might nor power except with Allah", and he (the Mu'adhdhin) said: "Come to success", and he responded to him saying: "There is neither might nor power except with Allah", then he (the Mu'adhdhin) said: "Allah is greater, Allah is greater", and he responded to him saying: "Allah is greater, Allah is greater", and then he (the Mu'adhdhin) said: "There is no god but Allah", and he responded to him saying: "There is no god but Allah", (and in all of that he responded to the Mu'adhdhin) from his heart, he would be admitted to the Garden."

### [37] What One Says On Hearing The Iqamah

**528-** It is narrated on the authority of Abu Umamah or one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that when Bilal went on pronouncing the Iqamah (prayer establishment) and he came upon the statement "The prayer has been established" the Prophet "Allah's blessing and peace be upon him" said: "Might Allah establish it, and make it regular and permanent." He said in it the same as he said in the Adhan according to the narration of Umar.

**525 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ الْحَكِيمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ».

**526 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَمِعَ الْمُؤَذِّنَ يَتَشَهَّدُ، قَالَ: «وَأَنَا، وَأَنَا».

**527 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ إِسَافٍ، عَنْ حَفْصِ بْنِ غَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْمُؤَذِّنُ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَقَالَ أَحَدُكُمْ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، فَإِذَا قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ قَالَ: حَيَّ عَلَى الصَّلَاةِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: حَيَّ عَلَى الْفَلَاحِ، قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، قَالَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِي، دَخَلَ الْجَنَّةَ».

[ت37/م...] - بَابُ مَا يَقُولُ إِذَا سَمِعَ الْإِقَامَةَ

**528 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَابِتٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي أُمَامَةَ، أَوْ عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ «أَنَّ بِلَالًا أَخَذَ فِي الْإِقَامَةِ، فَلَمَّا أَنْ قَالَ: قَدْ قَامَتِ الصَّلَاةُ قَالَ النَّبِيُّ ﷺ: «أَقَامَهَا اللَّهُ وَأَدَامَهَا»، وَقَالَ فِي سَائِرِ الْإِقَامَةِ كَنَحْوِ حَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فِي الْأَذَانِ».

### **[38] The Supplication On (Hearing) The Adhan**

**529-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who says on hearing the Adhan: “O Allah, the Lord of this complete call and established prayer! Give Muhammad both access (to intercession) and superiority, and raise him up to the Station of Praise You’ve promised him”, the intercession will be assured to him on the Day of Judgement.”

### **[39] What One Says On Hearing The Call For Maghrib Prayer**

**530-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” taught me to say on hearing the call for Maghrib prayer: “O Allah! this is (the time at which) the night You (have created) is coming, and the day You (have created) is going; and those are the voices of Your callers: forgive for me!”

### **[40] What About Taking Charge For Pronouncing The Adhan**

**531-** It is narrated on the authority of Uthman Ibn Abu Al-As that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! appoint me as the leader and imam of my people.” He said: “You are the leader and imam of your people: be interested in the weak among them, and take as Mu’adhdhin such as accepts no charge for pronouncing the Adhan.”

### **[41] Pronouncing The Call For Prayer Before The Time Is Due**

**532-** It is narrated on the authority of Ibn Umar that once Bilal pronounced the call for Fajr prayer before the rise of the dawn, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered him to pronounce once again: “Behold! The slave (of Allah) has fallen asleep! Behold! The slave (of Allah) has fallen asleep!” he pronounced once again: “Behold! The slave has fallen asleep!”

**533-** It is narrated on the authority of Nafi’ that a Mu’adhdhin appointed by Umar called Masruh pronounced the call for Fajr prayer before the rise of the dawn, thereupon Umar ordered him...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of Nafi’ through another chain of transmitters, but with a slight variation of wording.

Abu Dawud says: The same is narrated on the authority of Nafi’, but here the name of the Mu’adhdhin is Mas’ud; and this narration is more correct according to Abu Dawud.



## [ت38/م37] - باب ما جاء في الدعاء عند الأذان

**529 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتَ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْتَعَهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ، إِلَّا حَلَّتْ لَهُ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ».

## [ت39/م38] - باب ما يقول عند أذان المغرب

**530 -** حَدَّثَنَا مُؤَمِّلُ بْنُ إِهَابٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ أَبِي كَثِيرٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُولَ عِنْدَ أَذَانِ الْمَغْرِبِ: «اللَّهُمَّ إِنَّ هَذَا إِقْبَالُ لَيْلِكَ، وَإِدْبَارُ نَهَارِكَ، وَأَصْوَاتُ دُعَاتِكَ، فَاعْفِرْ لِي».

## [ت40/م39] - باب اخذ الأجر على التآذين

**531 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سَعِيدُ الْجُرَيْرِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ - وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ: «إِنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ -: يَا رَسُولَ اللَّهِ، اجْعَلْنِي إِمَامَ قَوْمِي. قَالَ: «أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَصْعَفِهِمْ، وَاتَّخِذْ مُؤَدَّنَا لَا يَأْخُذْ عَلَى أَذَانِهِ أَجْرًا».

## [ت41/م40] - باب في الأذان قبل دخول الوقت

**532 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَدَاوُدُ بْنُ شَيْبٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ «أَنَّ بِلَالًا أَذَّنَ قَبْلَ طُلُوعِ الْفَجْرِ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَرْجِعَ فَيُنَادِي: أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ، أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ. زَادَ مُوسَى: فَرَجَعَ فَنَادَى أَلَا إِنَّ الْعَبْدَ قَدْ نَامَ».

قال أبو داود: وهذا الحديث لم يروه عن أيوب إلا حماد بن سلمة.

**533 -** حَدَّثَنَا أَيُّوبُ بْنُ مَنْصُورٍ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، أَخْبَرَنَا نَافِعٌ، عَنْ مُؤَدِّنٍ لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ أَذَّنَ قَبْلَ الصُّبْحِ، فَأَمَرَهُ عُمَرُ، فَذَكَرَ نَحْوَهُ.

قال أبو داود: وَقَدْ رَوَاهُ حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ أَوْ غَيْرِهِ: أَنَّ مُؤَدَّنًا لِعُمَرَ يُقَالُ لَهُ: مَسْرُوحٌ أَوْ غَيْرُهُ.

قال أبو داود: وَرَوَاهُ الدَّرَاوَزِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ لِعُمَرَ مُؤَدِّنٌ يُقَالُ لَهُ مَسْعُودٌ، وَذَكَرَ نَحْوَهُ، وَهَذَا أَصَحُّ مِنْ ذَلِكَ.

534- It is narrated on the authority of Bilal that the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Do not pronounce the call for the Morning prayer until dawn appears to you as such.” and he stretched his hand horizontally.”

#### **[42] What About Pronouncing The Adhan By The Blind**

535- It is narrated on the authority of A’ishah that Ibn Umm Maktum was one of the Mu’adhdhins of the Messenger of Allah “Allah’s blessing and peace be upon him”; and he was blind.

#### **[43] What About Coming Out Of The Mosque After The Adhan**

536- It is narrated on the authority of Abu Ash-Sha’tha’ that he said: We were in the company of Abu Hurairah when a man came out of the mosque when the call for Asr prayer was pronounced. On that Abu Hurairah said: “As to this man, he has disobeyed Abu Al-Qasim (the Messenger of Allah “Allah’s blessing and peace be upon him”).”

#### **[44] The Mu’adhdhin Waits The Coming Of The Imam**

537- It is narrated on the authority of Jabir Ibn Samurah that he said: Bilal used to pronounce the Adhan and then wait and once he saw the Messenger of Allah “Allah’s blessing and peace be upon him” coming, he would pronounce the prayer establishment.

#### **[45] Repeating The Statement “The Prayer Is Better Than Sleep”**

538- It is narrated on the authority of Mujahid that he said: I was in the company of Ibn Umar when a man repeated the statement “the prayer is better than sleep” either in the (Adhan for) Zhuhr or Asr prayer, thereupon Ibn Umar said to me: “Let’s come out since it is a religious innovation (which has no reference in both the Qur’an and sunnah).”

#### **[46] When The Prayer Is Established And The Imam Does Not Come, And The People Wait Him While Sitting**

539- It is narrated on the authority of Abu Qatadah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the prayer is established, do not stand until you see me.”

Abu Dawud says: The same is narrated on the authority of Yahya, in which he said: “until you see me while you are tranquil.”

540- The same is narrated on the authority of Yahya, through the same chain of transmission, in which he said: “until you see me coming out.”

**534 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ شَدَّادِ مَوْلَى عِيَّاضِ بْنِ عَامِرٍ، عَنْ بِلَالٍ أَنَّ رَسُولَ اللَّهِ قَالَ لَهُ: «لَا تُؤْذِنُ حَتَّى يَسْتَبِينَ لَكَ الْفَجْرُ هَكَذَا»، وَمَدَّ يَدَيْهِ عَرَضًا.

قال أبو داود: شَدَّادُ مَوْلَى عِيَّاضٍ لَمْ يُدْرِكْ بِلَالًا.

#### [42/م41] - بَابُ الْأَذَانِ لِلْأَعْمَى

**535 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ ابْنَ أُمِّ مَكْتُومٍ كَانَ مُؤَذِّنًا لِرَسُولِ اللَّهِ ﷺ وَهُوَ أَعْمَى».

#### [42/م43] - بَابُ الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ

**536 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي الشَّعْثَاءِ قَالَ: «كُنَّا مَعَ أَبِي هُرَيْرَةَ فِي الْمَسْجِدِ فَخَرَجَ رَجُلٌ حِينَ أَذَّنَ الْمُؤَذِّنُ لِلْعَصْرِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هَذَا، فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ».

#### [43/م44] - بَابُ فِي الْمُؤَذِّنِ يَنْتَظِرُ الْإِمَامَ

**537 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ بِلَالٌ يُؤَذِّنُ ثُمَّ يَمْهَلُ، فَإِذَا رَأَى النَّبِيَّ ﷺ قَدْ خَرَجَ، أَقَامَ الصَّلَاةَ».

#### [45/م44] - بَابُ فِي التَّنْوِيبِ

**538 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا أَبُو يَحْيَى الْقَتَّاتُ، عَنْ مُجَاهِدٍ قَالَ: «كُنْتُ مَعَ ابْنِ عُمَرَ، فَتَوَبَّ رَجُلٌ فِي الظُّهْرِ أَوْ الْعَصْرِ قَالَ: أَخْرُجْ بِنَا، فَإِنَّ هَذِهِ بِدْعَةٌ».

#### [45/م46] - بَابُ فِي الصَّلَاةِ ثَقَامٌ وَلَمْ يَأْتِ الْإِمَامُ يَنْتَظِرُونَهُ فَعُودًا

**539 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

قال أبو داود: وَهَكَذَا رَوَاهُ أَيُّوبُ وَحَجَّاجُ الصَّوَّافِ، عَنْ يَحْيَى، وَهِشَامُ الدَّسْتَوَائِيُّ قَالَ: كَتَبَ إِلَيَّ يَحْيَى. وَرَوَاهُ مُعَاوِيَةُ بْنُ سَلَامٍ وَعَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى وَقَالَا فِيهِ: «حَتَّى تَرَوْنِي وَعَلَيْكُمْ السَّكِينَةُ».

**540 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بِإِسْنَادِهِ مِثْلَهُ قَالَ: «حَتَّى تَرَوْنِي قَدْ خَرَجْتُ».

قال أبو داود: لَمْ يَذْكُرْ «قَدْ خَرَجْتُ» إِلَّا مَعْمَرٌ. وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ مَعْمَرٍ، لَمْ يَقُلْ فِيهِ: «قَدْ خَرَجْتُ».



541- It is narrated on the authority of Abu Hurairah that it was the habit to pronounce the prayer establishment for the Messenger of Allah "Allah's blessing and peace be upon him", and the people take their positions before the Messenger of Allah "Allah's blessing and peace be upon him" would take his position.

542- It is narrated on the authority of Humaid that he said: I asked Thabit Al-Bunani about the one who might speak after the establishment of the prayer, thereupon he related to me from Anas Ibn Malik that he said: Once, the prayer was established, and then a man spoke to the Messenger of Allah "Allah's blessing and peace be upon him" (for some need he had) and delayed him (from leading the prayer for some time) after the prayer had been established.

543- It is narrated on the authority of Awn Ibn Kahmas from his father that he said: We stood for the prayer in Mina for a long time before the imam came out, with the result that some of us sat down (in expectation for the coming of the imam). An old man from the inhabitants of Kufah said to me: "What leads you to sit down?" I said: "Ibn Buraidah." On that he said: "This is the negligence! This is the negligencel!" he further said: Abd Ar-Rahman Ibn Awsaj related to me from Al-Bara' Ibn Azib that he said: We used to keep standing in the rows (of praying people) for a long time during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" before he grew old. He further said that Allah and His angels invoke for blessing upon such as stand in the first rows; and there is no step much dearer to Allah than that one takes to complete a row.

544- It is narrated on the authority of Anas Ibn Malik that he said: Once, the prayer was established while the Messenger of Allah "Allah's blessing and peace be upon him" was speaking privately (to somebody) in one corner of the mosque, and he did not come to lead the prayer before the people were seized by slumber.

545- It is narrated on the authority of Salim Abu An-Nadr that whenever the prayer was established and the Messenger of Allah "Allah's blessing and peace be upon him" found them (the praying people) still few in number, he would sit down and delay leading the prayer; and whenever he found them a considerable group, he would lead the prayer.

546- A Hadith like that is narrated on the authority of Ali Ibn Abu Talib.

#### **[47] The Severe Punishment Of Leaving (Prayer In) Congregation**

547- It is narrated on the authority of Abu Ad-Darda' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"

**541 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ أَبُو عَمْرٍو. (ح) وَحَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ - وَهَذَا لَفْظُهُ - عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنِ أَبِي سَلَمَةَ، عَنِ أَبِي هُرَيْرَةَ «أَنَّ الصَّلَاةَ كَانَتْ تُقَامُ لِرَسُولِ اللَّهِ ﷺ، فَيَأْخُذُ النَّاسُ مَقَامَهُمْ قَبْلَ أَنْ يَأْخُذَ النَّبِيُّ ﷺ».

**542 -** حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنِ حُمَيْدٍ قَالَ: سَأَلْتُ ثَابِتًا الْبُنَانِيَّ عَنِ الرَّجُلِ يَتَكَلَّمُ بَعْدَ مَا تُقَامُ الصَّلَاةُ؟ فَحَدَّثَنِي عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أُقِيمَتِ الصَّلَاةُ، فَعَرَضَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ، فَحَبَسَهُ بَعْدَ مَا أُقِيمَتِ الصَّلَاةُ».

**543 -** حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُؤَيْدٍ بْنِ مَنجُوفٍ السَّدُوسِيُّ: حَدَّثَنَا عَوْنُ بْنُ كَهْمَسٍ، عَنِ أَبِيهِ كَهْمَسٍ قَالَ: قُمْنَا إِلَى الصَّلَاةِ بِمَنَى وَالْإِمَامُ لَمْ يَخْرُجْ، فَقَعَدَ بَعْضُنَا، فَقَالَ لِي شَيْخٌ مِنْ أَهْلِ الْكُوفَةِ: مَا يَقْعِدُكَ؟ قُلْتُ: ابْنُ بُرَيْدَةَ. قَالَ: هَذَا السُّمُودُ، فَقَالَ لِي الشَّيْخُ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كُنَّا نَقُومُ فِي الصُّفُوفِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ طَوِيلًا قَبْلَ أَنْ يُكَبِّرَ، قَالَ وَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونِ الصُّفُوفَ الْأُولَى، وَمَا مِنْ خُطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ خُطْوَةٍ يَمْشِيهَا بِصَلٍ بِهَا صَفًّا».

**544 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنِ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: «أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللَّهِ ﷺ نَجِيٌّ فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ».

**545 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ حِينَ تُقَامُ الصَّلَاةُ فِي الْمَسْجِدِ، إِذَا رَأَاهُمْ قَلِيلًا جَلَسَ، لَمْ يُصَلِّ، وَإِذَا رَأَاهُمْ جَمَاعَةً صَلَّى».

**546 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي مَسْعُودٍ الزُّرَقِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ مِثْلَ ذَلِكَ.

#### [46م/47ت] - بَابُ فِي التَّشْدِيدِ فِي تَرْكِ الْجَمَاعَةِ

**547 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:



having said: "There is no village nor town having (at least) three persons in which the prayer is not established in congregation but that Satan has possessed them. So, stick to (offering prayer in) congregation for indeed the wolf eats only such as lives alone."

**548-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I was about to order that the prayer should be established, and tell a man to lead the prayer, and then I would go with some men having bundles of fire wood to a people who do not attend the prayer (in congregation), in order to burn them with the fire in their houses."

**549-** It is narrated on the authority of Abu Hurairah that he said: I was about to order my young men to collect bundles of fire wood and go to a people who offer prayer in their houses, with no reason they have (to prevent them from praying in the mosque), and burn them in their houses." I asked Yazid Ibn Al-Asamm: O Abu Awf! Has he meant the Friday (prayer) or anyone else? He said: Let my ears be deaf if I did not hear Abu Hurairah relating it from the Messenger of Allah "Allah's blessing and peace be upon him", making no mention of Friday (prayer) or anyone else.

**550-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Guard strictly (offering) those five prayers (in congregation) for which the call is pronounced, since they are of the ways of guidance; and Allah Almighty has laid for His Prophet "Allah's blessing and peace be upon him" the foundation of all ways of guidance. I saw us when none of us failed to attend them (in congregation) barring a hypocrite, whose hypocrisy is evident; and I saw us when one (so ill and disabled that he) would come as supported by two men( in order not to remain behind) until they would enable him to stand in the row (of praying people). There is none of you but that he has a praying place in his house. But if you pray in your houses and leave your mosques, you will have left the right way of your Prophet "Allah's blessing and peace be upon him"; and if you abandon the right way of your Prophet "Allah's blessing and peace be upon him", you will have become infidels."

**551-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who hears the caller for prayer and does not respond to his call (i.e. does not go to offer prayer in congregation) for no legal excuse to prevent him from going, no prayer will be accepted from him." They said: "What is the legal excuse?" he said: "Fear or illness."



«مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ، فَعَلَيْكَ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذُّبُّ الْقَاصِيَةَ».

قال زائدة: قال السائب: يَعْنِي بِالْجَمَاعَةِ الصَّلَاةُ فِي الْجَمَاعَةِ.

**548 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ بِالصَّلَاةِ فَتُقَامَ، ثُمَّ أُمَرَ رَجُلًا فَيُصَلِّيَ بِالنَّاسِ، ثُمَّ أَنْطَلِقَ مَعِيَ بِرِجَالٍ مَعَهُمْ حُزْمٌ مِنْ حَطَبٍ، إِلَى قَوْمٍ لَا يَشْهَدُونَ الصَّلَاةَ، فَأُحْرَقَ عَلَيْهِمْ بُيُوتُهُمْ بِالنَّارِ».

**549 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا أَبُو الْمَلِيحِ: حَدَّثَنِي يَزِيدُ بْنُ يَزِيدَ: حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ أُمَرَ فَيُتَيَّنِي فَيَجْمَعُوا حُزْمًا مِنْ حَطَبٍ، ثُمَّ آتِي قَوْمًا يُصَلُّونَ فِي بُيُوتِهِمْ لَيْسَتْ بِهِمْ عِلَّةٌ، فَأُحْرَقَ عَلَيْهَا». قُلْتُ لِيَزِيدَ بْنِ الْأَصَمِّ: «يَا أَبَا عَوْفٍ، الْجُمُعَةُ عَنَى أَوْ غَيْرَهَا؟ قَالَ: صُمْنَا أُذُنَايَ إِنْ لَمْ أَكُنْ سَمِعْتُ أَبَا هُرَيْرَةَ يَأْتُرُهُ عَنْ رَسُولِ اللَّهِ ﷺ، مَا ذَكَرَ جُمُعَةً وَلَا غَيْرَهَا».

**550 -** حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «حَافِظُوا عَلَى هَؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنْنَ الْهُدَى، وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ بَيْنَ النِّفَاقِ، وَلَقَدْ رَأَيْنَا وَإِنَّ الرَّجُلَ لِيُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ، وَمَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَلَهُ مَسْجِدٌ فِي بَيْتِهِ، وَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ ﷺ لَكَفَرْتُمْ».

**551 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي جَنَابٍ، عَنْ مَعْرَاءِ الْعَبْدِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنْ اتِّبَاعِهِ عُذْرًا». قَالُوا: وَمَا الْعُذْرُ؟ قَالَ: «خَوْفٌ أَوْ مَرَضٌ، لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ الَّتِي صَلَّى».

قال أبو داود: رَوَى عَنْ مَعْرَاءِ أَبُو إِسْحَاقَ.

**552-** It is narrated on the authority of Abu Razin that Ibn Umm Maktum asked the Messenger of Allah “Allah’s blessing and peace be upon him” saying: “O Messenger of Allah! I’m blind, whose house is far from the mosque, and I have a guide, and he is not with me all the time: is there a concession for me to offer prayer in my house?” he asked him: “Do you hear the call for prayer?” he answered in the affirmative, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, I find no concession for you (to offer prayer in your house).”

**553-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ibn Umm Maktum said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! Medina has a lot of beasts and wild animals (and I could hardly go to the mosque to offer prayer in congregation).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do you hear: “Come to prayer! Come to success”? then, you should go to prayer and success.”

#### **[48] The Excellence Of Offering Prayer In Congregation**

**554-** It is narrated on the authority of Ubai Ibn Ka’b that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” led the Morning prayer with us, and then he asked: “Is so and so present?” they answered in the negative. He further asked: “Is so and so present?” they answered in the negative, thereupon he said: “No doubt, those two prayers (Isha and Fajr) are the heaviest upon the hypocrites, and if you know (what excellence) they have, surely you will come to attend them even if crawling. No doubt, the first row (of praying people) is like the row of angels; and if you know its superiority you will hasten to come to it. Verily. The prayer of one with another is much better than his prayer alone, and his prayer with two is much better than his prayer with one, and the more there is increase in number, the more it becomes dear in the Sight of Allah Almighty.”

**555-** It is narrated on the authority of Uthman Ibn Affan that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who offers Isha prayer in congregation (receives a reward) like that of standing (for supererogatory prayer) for half a night; and he, who offers both Isha and Fajr prayers in congregation (receives a reward) like that of standing (for supererogatory prayer) for a whole night.”

#### **[49] The Excellence Of Walking To Offer Prayer (In Congregation)**

**556-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The

**552 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ أُمِّ مَكْتُومٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ ضَرِيرُ الْبَصَرِ، شَاسِعُ الدَّارِ، وَلِي قَائِدٌ لَا يَلَاؤُمْنِي، فَهَلْ لِي رُحْصَةٌ أَنْ أُصَلِّيَ فِي بَيْتِي؟ قَالَ: «هَلْ تَسْمَعُ النَّدَاءَ؟» قَالَ: نَعَمْ. قَالَ: «لَا أَجِدُ لَكَ رُحْصَةً».

**553 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ ابْنِ أُمِّ مَكْتُومٍ قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسَّبَاعِ، فَقَالَ النَّبِيُّ ﷺ: «أَتَسْمَعُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ؟ فَحَيَّ هَلَا».

قال أبو داود: وكذا رواه القاسم الجرمي عن سُفْيَانَ، ليس في حديثه حي هلا.

#### [ت48/م47] - بَابُ فِي فَضْلِ صَلَاةِ الْجَمَاعَةِ

**554 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَصِيرٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ يَوْمَا الصُّبْحِ فَقَالَ: «أَشَاهِدُ فُلَانٌ؟» قَالُوا: لَا. قَالَ: «أَشَاهِدُ فُلَانٌ؟» قَالُوا: لَا. قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ أَثْقَلُ الصَّلَوَاتِ عَلَى الْمُنَافِقِينَ، وَلَوْ تَعْلَمُونَ مَا فِيهَا لَأَتَيْتُمُوهَا وَلَوْ حَبْوًا عَلَى الرُّكْبِ، وَإِنَّ الصَّفَّ الْأَوَّلَ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ، وَلَوْ عَلِمْتُمْ مَا فَضِيلَتُهُ لَابْتَدَرْتُمُوهُ، وَإِنَّ صَلَاةَ الرَّجُلِ مَعَ الرَّجُلِ أَرْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَرْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَثُرَ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ».

**555 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي سَهْلٍ - يَعْنِي عُثْمَانَ بْنَ حَكِيمٍ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ نِصْفِ لَيْلَةٍ، وَمَنْ صَلَّى الْعِشَاءَ وَالْفَجَرَ فِي جَمَاعَةٍ كَانَ كَقِيَامِ لَيْلَةٍ».

#### [ت49/م48] - بَابُ مَا جَاءَ فِي فَضْلِ الْمَشْيِ إِلَى الصَّلَاةِ

**556 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ:



more one's house is far from the mosque, the more the reward he will receive is great."

**557-** It is narrated on the authority of Ubai Ibn Ka'b that he said: There was a man, and I did not know there was anyone of such as prays towards the Qiblah (i.e. of the Muslims) whose house was farther (from the mosque) than his in Medina; and even though, he never failed to attend prayer in the mosque. (Out of my feeling pain for him) I said to him: "O so and so! (It would be better for you) if you buy a donkey, so that it would save you from the scorching heat of sand, and protect you from walking in the darkness!" he said: "By Allah! I do not like to have my house by the side of the mosque!" the news of that statement reached the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" asked him, and the man said: "O Messenger of Allah! I expect for (the reward of) my footsteps of going to the mosque, and returning home in case I return." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You will be given by Allah (the reward of) all of that; you will be given by Allah Almighty (the reward of) what you expect (from Him)."

**558-** It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sets out of his home in a state of ablution with the intention to offer one of the obligatory prayers (in congregation in the mosque) a reward like that of a pilgrim will be written for him; and he, who sets out with the intention to offer supererogatory prayer (in the mosque), the reward like that of such as performs Umrah will be written for him; and offering an (obligatory) prayer after an (obligatory) prayer with no falsity between them causes the record of such as does so to be preserved in Illiyyin."

**559-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The reward of one's prayer in congregation is twenty-five times greater than that of the prayer offered in his home or in the market (alone). This is because if he performs ablution perfectly and then proceeds to the mosque with the sole intention of praying, then for every step he takes towards the mosque, he is upgraded one degree in reward and one sin is plotted out from his account (of deeds), until he enters the mosque; and once he enters the mosque, he is in prayer as long as it is only the prayer that detains him. The angels keep asking Allah's Blessings and forgiveness for anyone of you as long as he is in his praying place. They say: "O Allah! Bestow Your blessings upon him!"

«الْأَبْعَدُ فَلَا أَبْعَدُ مِنَ الْمَسْجِدِ أَعْظَمُ أَجْرًا».

**557 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ أَنَّ أَبَا عَثْمَانَ حَدَّثَهُ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَجُلٌ لَا أَعْلَمُ أَحَدًا مِنَ النَّاسِ مِمَّنْ يُصَلِّي الْقِبْلَةَ مِنْ أَهْلِ الْمَدِينَةِ أَبْعَدَ مَنْزِلًا مِنَ الْمَسْجِدِ مِنْ ذَلِكَ الرَّجُلِ، وَكَانَ لَا تُحِطُّهُ صَلَاةٌ فِي الْمَسْجِدِ، فَقُلْتُ: لَوْ اشْتَرَيْتَ حِمَارًا تَرْكَبُهُ فِي الرَّمْيَاءِ وَالظُّلُمَةِ، فَقَالَ: مَا أُحِبُّ أَنْ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ، فَنَمِيَ الْحَدِيثُ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ عَنْ قَوْلِهِ ذَلِكَ، فَقَالَ: أَرَدْتُ يَا رَسُولَ اللَّهِ أَنْ يُكْتَبَ لِي إِقْبَالِي إِلَى الْمَسْجِدِ وَرُجُوعِي إِلَى أَهْلِي إِذَا رَجَعْتُ. فَقَالَ: «أَعْطَاكَ اللَّهُ ذَلِكَ كُلَّهُ، أَعْطَاكَ اللَّهُ مَا اخْتَسَبْتَ كُلَّهُ أَجْمَعَ».

**558 -** حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ خَرَجَ مِنْ بَيْتِهِ مُتَطَهِّرًا إِلَى صَلَاةٍ مَكْتُوبَةٍ، فَأَجَرُهُ كَأَجْرِ الْحَاجِّ الْمُحْرِمِ، وَمَنْ خَرَجَ إِلَى تَسْبِيحِ الضُّحَى لَا يُنْصِبُهُ إِلَّا إِيَّاهُ، فَأَجَرُهُ كَأَجْرِ الْمُعْتَمِرِ، وَصَلَاةٌ عَلَى إِنْثَرِ صَلَاةٍ لَا لَعُوَ بَيْنَهُمَا كِتَابٌ فِي عِلِّيْنِ».

**559 -** حَدَّثَنَا مَسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ دَرَجَةً، وَذَلِكَ بَأَنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، وَأَتَى الْمَسْجِدَ، لَا يُرِيدُ إِلَّا الصَّلَاةَ، وَلَا يَنْهَرُهُ إِلَّا الصَّلَاةَ، ثُمَّ لَمْ يَخْطُ خُطْوَةً إِلَّا رَفَعَ لَهُ بِهَا دَرَجَةً، وَحُطَّ بِهَا عَنْهُ خَطِيئَةٌ، حَتَّى يَدْخُلَ الْمَسْجِدَ، فَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ هِيَ تَحْسِبُهُ، وَالْمَلَائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ فِي مَجْلِسِهِ الَّذِي صَلَّى فِيهِ، يَقُولُونَ:



O Allah! Be Merciful and kind to him! O Allah! turn to him in repentance!“ as long as he does not do harm or break ablution.”

**560-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(The reward of) offering prayer in congregation is twenty-five times (the reward of) offering prayer alone; and if one offers prayer in (congregation as far as is) a desert, in which he performs bowings and prostrations perfectly, (the reward he receives) reaches fifty times (the reward of) offering prayer alone.”

Abu Dawud says that Abd Al-Wahid Ibn Ziyad says: (The reward of) offering prayer in a desert is twice (the reward of) offering prayer in congregation...and the rest is the same.

### **[50] Walking In Darkness To Attend The (Congregational) Prayer**

**561-** It is narrated on the authority of Buraidah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give glad tidings to such as walk in the darkness to attend the prayer (in congregation) that they will be in perfect light on the Day of Judgement.”

### **[51] The Guidance Of Walking To Offer Prayer (In Congregation)**

**562-** It is narrated on the authority of Abu Thumamah Al-Hannat that Ka’b Ibn Ujah caught up with him while he was walking towards the mosque (to offer prayer in congregation): one of them caught up with the other, and he (Abu Thumamah) said: He found me intertwining my hands, thereupon he forbade me to do so and said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you performs ablution perfectly, and then comes out with the sole intention to go to the mosque (in order to offer prayer in congregation), let not him intertwine his hands, for he is considered to be in prayer.”

**563-** It is narrated on the authority of Sa’id Ibn Al-Musayyab that he said: Death approached one from amongst the Ansar, and he said: I’m going to relate a narration to you, just out of expecting the reward of that (from Allah Almighty): I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “When anyone of you performs ablution perfectly and comes out to attend the prayer (in congregation), he does not take a step with his right foot but that a good deed is written by Allah for him, and he does not take a step with his left foot but that an evil deed is plotted out from him: let (the house of) anyone of you then near or far (from the mosque): if he comes to the mosque, and they have offered a portion and there remains a portion of the prayer, which he offers with them



اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، اللَّهُمَّ تُبَّ عَلَيْهِ مَا لَمْ يُؤْذِ فِيهِ أَوْ يُحْدِثْ فِيهِ».

**560 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلَالِ بْنِ مَيْمُونٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ فِي جَمَاعَةٍ تَعْدِلُ خَمْسًا وَعِشْرِينَ صَلَاةً، فَإِذَا صَلَّاهَا فِي فَلَاةٍ، فَأَتَمَّ رُكُوعَهَا وَسُجُودَهَا بَلَغَتْ خَمْسِينَ صَلَاةً».

قال أَبُو دَاوُدَ: قال عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ فِي هَذَا الْحَدِيثِ «صَلَاةُ الرَّجُلِ فِي الْفَلَاةِ تُضَاعَفُ عَلَى صَلَاتِهِ فِي الْجَمَاعَةِ»، وَسَاقَ الْحَدِيثَ.

### [ت50/م49] - بَابُ مَا جَاءَ فِي الْمَشْيِ إِلَى الصَّلَاةِ فِي الظُّلَمِ

**561 -** حَدَّثَنَا يَحْيَى بْنُ مُعِينٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ الْحَدَّادُ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو سُلَيْمَانَ الْكَحَّالُ، عَنْ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ بُرَيْدَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ».

### [ت51/م50] - بَابُ مَا جَاءَ فِي الْهَدْيِ فِي الْمَشْيِ إِلَى الصَّلَاةِ

**562 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ عَمْرٍو حَدَّثَهُمْ، عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي سَعْدُ بْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو ثُمَامَةَ الْحَنَاطِيُّ: أَنَّ كَعْبَ بْنَ عُجْرَةَ أَدْرَكَهُ وَهُوَ يُرِيدُ الْمَسْجِدَ، أَدْرَكَ أَحَدَهُمَا صَاحِبَهُ، قَالَ: فَوَجَدَنِي وَأَنَا مُشَبَّكٌ بِيَدَيَّ، فَتَهَانِي عَنْ ذَلِكَ وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ، فَلَا يُشَبِّكَنَّ يَدَيْهِ، فَإِنَّهُ فِي صَلَاةٍ».

**563 -** حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاذِ بْنِ عَبَّادٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ مَعْبِدِ بْنِ هُرْمَزٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَضَرَ رَجُلًا مِنَ الْأَنْصَارِ الْمَوْتَ فَقَالَ: إِنِّي مُحَدِّثُكُمْ حَدِيثًا مَا أُحَدِّثُكُمْوهُ إِلَّا اخْتِسَابًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، لَمْ يَرْفَعْ قَدَمَهُ الْيُمْنَى إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ حَسَنَةً، وَلَمْ يَضَعْ قَدَمَهُ الْيُسْرَى إِلَّا حَطَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ سَيِّئَةً، فَلْيُقَرِّبْ أَحَدُكُمْ أَوْ لِيُبْعِدْ، فَإِنْ أَتَى الْمَسْجِدَ فَصَلَّى فِي جَمَاعَةٍ،

and then completes the remaining portion (he has missed), he will keep in such a state; and if he comes to the mosque and they have prayed, thereupon he offers the prayer in full, he will keep in such a state.”

### **[52] When One Comes Out To Attend The Prayer (In Congregation), And It Is Over Before His Arrival**

**564-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If one performs ablution perfectly and then goes (to attend the prayer in congregation) and finds the people having finished from the prayer, he will be given by Allah Almighty the like of the reward of such as attended and offered prayer, without reducing anything from their reward.”

### **[53] Women Come Out To The Mosque**

**565-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not prevent Allah’s slave-girls (i.e. the women) from coming out to the mosques of Allah (to attend the gatherings of knowledge and prayer), but let them come out while being veiled.”

**566-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not prevent Allah’s slave-girls (i.e. the women) from coming out to the mosques of Allah (to attend the gatherings of knowledge and prayer).”

**567-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not hinder your women from going to the mosques (to offer prayer), even though their houses are much better for them in that respect.”

**568-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give permission to your women to go to the mosques (even though if it is) at night.” A son belonging to Ibn Umar said: “By Allah, we should give no permission to them to go (to the mosques at night) lest they would do mischief. By Allah, we should give no permission to them.” He abused him and became angry and said: “Do I say that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give permission to women (to go to mosques)” and you say : “We should give no permission to them”?”

### **[54] The Severe Prevention Concerning That**

**569-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that she said: “Had the

غُفِرَ لَهُ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا بَعْضًا وَبَقِيَ بَعْضٌ، صَلَّى مَا أَدْرَكَ وَأَتَمَّ مَا بَقِيَ، كَانَ كَذَلِكَ، فَإِنْ أَتَى الْمَسْجِدَ وَقَدْ صَلَّوْا فَأَتَمَّ الصَّلَاةَ، كَانَ كَذَلِكَ».

### [ت52/م51] - بَابُ فِيمَنْ خَرَجَ يَرِيدُ الصَّلَاةَ فَسَبَقَ بِهَا

**564 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ طَحْلَاءَ -، عَنْ مُحْصِنِ بْنِ عَلِيٍّ، عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوئَهُ، ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ مِثْلَ أَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا، لَا يَنْقُصُ ذَلِكَ مِنْ أَجْرِهِمْ شَيْئًا».

### [ت53/م52] - بَابُ مَا جَاءَ فِي خُرُوجِ النِّسَاءِ إِلَى الْمَسْجِدِ

**565 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ، وَلَكِنْ لِيُخْرِجَنَّ وَهْنٌ تَفَلَّاتٌ».

**566 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَاءَ اللَّهِ مَسَاجِدَ اللَّهِ».

**567 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ: حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ، وَبُيُوتَهُنَّ خَيْرٌ لِهِنَّ».

**568 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، وَأَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ النَّبِيُّ ﷺ: «اؤْذِنُوا لِلنِّسَاءِ إِلَى الْمَسَاجِدِ بِاللَّيْلِ»، فَقَالَ ابْنُ لَهُ: وَاللَّهِ لَا نَأْذُنُ لَهُنَّ فَيَتَّخِذْنَهُ دَعْلًا، وَاللَّهِ لَا نَأْذُنُ لَهُنَّ. قَالَ: فَسَبَّهَ وَغَضِبَ، وَقَالَ: أَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: «اؤْذِنُوا لَهُنَّ»، وَنَقُولُ: لَا نَأْذُنُ لَهُنَّ!.

### [ت54/م53] - بَابُ التَّشْدِيدِ فِي ذَلِكَ

**569 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّهَا أَخْبَرَتْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: «لَوْ أَدْرَكَ



Messenger of Allah “Allah’s blessing and peace be upon him” caught up with what women did after him, he would have forbidden them to go to mosques, just as the women of the children of Israel had been forbidden.” Yahya said: I asked Amrah: “Had the women of the children of Israel been forbidden to go to the places of worship?” she answered in the affirmative.

**570-** It is narrated on the authority of Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, the prayer a woman offers in her house is better than that she offers in her room (outside the house), and the prayer she offers in her bedroom is better than that she offers in (any portion else in) her house.”

**571-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Would that we leave this gate (of the mosque) for women (to enter into and come out of the mosque)!” Nafi’ said: Ibn Umar did not enter through it until he died.

Abu Dawud says: It is narrated on the authority of Nafi’ that he said: Umar said...and the rest is the same; and this narration is more authentic than the previous one (in which the statement is ascribed to the Prophet).

### **[55] Rushing Towards (The Mosque To Offer) The Prayer**

**572-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “When the prayer is established, do not come to it while rushing; but you should come to it walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it).”

Abu Dawud says: The same is narrated on the authority of many companions from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**573-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “you should come to attend the prayer (in congregation) walking, with tranquility; and pray whatever you catch up, and complete what you miss (of it).”

Abu Dawud says: The same is narrated on the authority of both Abu Hurairah and Abu Dharr from the Messenger of Allah “Allah’s blessing and peace be upon him”, with a slight variation of wording.

رسول الله ﷺ ما أحدث النساء لمنعهن المسجد كما منعه نساء بني إسرائيل. قال يحيى: فقلت لعمرة: أمنيعة نساء بني إسرائيل؟ قالت: نعم.

**570 -** حدثنا ابن المثنى أن عمرو بن عاصم حدثهم قال: حدثنا همام، عن قتادة، عن موريق، عن أبي الأحوص، عن عبد الله، عن النبي ﷺ قال: «صلاة المرأة في بيتها أفضل من صلاتها في حجرة، وصلاتها في مخدعها أفضل من صلاتها في بيتها».

**571 -** حدثنا أبو معمر: حدثنا عبد الوارث: حدثنا أيوب، عن نافع، عن ابن عمر قال: قال رسول الله ﷺ: «لو تركنا هذا الباب للنساء». قال نافع: فلم يدخل منه ابن عمر حتى مات.

قال أبو داود: رواه إسماعيل بن إبراهيم، عن أيوب، عن نافع قال: قال عمر. وهذا أصح. قال أبو داود: وحديث ابن عمر وهم من عبد الوارث.

### [ت55/م54] - باب السعي إلى الصلاة

**572 -** حدثنا أحمد بن صالح: حدثنا عنبسة: أخبرني يونس، عن ابن شهاب: أخبرني سعيد بن المسيب وأبو سلمة بن عبد الرحمن، أن أبا هريرة قال: سمعت رسول الله ﷺ يقول: «إذا أقيمت الصلاة فلا تأتوها تسعون، وأتوها تمشون وعليكم السكينة، فما أدركتم فصلوا، وما فاتكم فأتموا».

قال أبو داود: وكذا قال الزبيدي وابن أبي ذئب وإبراهيم بن سعد ومعمر وشعيب بن أبي حمزة، عن الزهري «وما فاتكم فأتموا». وقال ابن عيينة، عن الزهري وحده «فافضوا». وقال محمد بن عمرو، عن أبي سلمة، عن أبي هريرة. وجعفر بن ربيعة، عن الأعرج، عن أبي هريرة: «فأتموا». وابن مسعود، عن النبي ﷺ. وأبو قتادة وأنس، عن النبي ﷺ، كلهم قالوا: «فأتموا».

**573 -** حدثنا أبو الوليد الطيالسي: حدثنا شعبة، عن سعد بن إبراهيم قال: سمعت أبا سلمة، عن أبي هريرة، عن النبي ﷺ قال: «اتموا الصلاة وعليكم السكينة، فصلوا ما أدركتم وافضوا ما سبقكم».

قال أبو داود: وكذا قال ابن سيرين عن أبي هريرة «وليفض»، وكذا قال أبو رافع، عن أبي هريرة. وأبو ذر روي عنه «فأتموا وافضوا» واختلف فيه.



### [56] Offering Congregational Prayer Twice In The Mosque

574- It is narrated on the authority of Abu Sa'id Al-Khudri that once he saw a man offering prayer alone in the mosque, thereupon he said: "Is there not anyone to give in charity to that (praying) man, by offering prayer with him (so that he will have the reward of congregational prayer)?"

### [57] When One Offers Prayer In His House And Then Joins The Group (Of Praying People), He Then Prays With Them

575- It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that once, he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and he was still a young man. When the prayer was over, two men were found and they were sitting in one corner of the mosque. They were invited and they came in a state of fright. He (the Prophet) asked them: "What prevented you from offering prayer with us?" they said: "We offered prayer in our dwelling places." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not do so! If anyone of you offers prayer in his dwelling place, and then he joins the imam who has not led the prayer yet, let him offer prayer with him, for it is then regarded as supererogatory for him."

576- It is narrated on the authority of Jabir Ibn Yazid from his father that he said: I offered the Morning prayer at Mina with the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

577- It is narrated on the authority of Yazid Ibn Amir that he said: I came in while the Messenger of Allah "Allah's blessing and peace be upon him" was in prayer, and I did not enter in the prayer with them. When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer he) turned towards us and saw Yazid in the sitting posture. He then said: "O Yazid! Have you not embraced Islam?" He said: "O Messenger of Allah! I have embraced Islam." He asked: "Then, what prevented you from entering into the prayer with the people?" he said: "I had offered prayer in my house, thinking that you have offered prayer." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you come (to the mosque) and find the people offering prayer, join them in the prayer, and in case you offered prayer in your house, it would be reckoned as supererogatory for you, and this as obligatory."

578- It is narrated on the authority of a man belonging to Banu Asad Ibn Khuzaimah Al-Ansari that he said: I asked Abu Ayyub: "I might offer prayer in my house, and then when I come to the mosque and the prayer is established, I will pray with them, but, at the same time, I will have



## [ت56/م55] - بَابُ الْجَمْعِ فِي الْمَسْجِدِ مَرَّتَيْنِ

**574 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ سُلَيْمَانَ الْأَسْوَدِ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ أَبْصَرَ رَجُلًا يُصَلِّي وَحْدَهُ، فَقَالَ: «أَلَا رَجُلٌ يَتَصَدَّقُ عَلَى هَذَا فَيُصَلِّي مَعَهُ».

## [ت57/م56] - بَابُ فِيمَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَدْرَكَ الْجَمَاعَةَ، يُصَلِّي مَعَهُمْ؟

**575 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ غُلَامٌ شَابٌّ، فَلَمَّا صَلَّى إِذَا رَجُلَانِ لَمْ يُصَلِّيَا فِي نَاحِيَةِ الْمَسْجِدِ، فَدَعَا بِهِمَا، فَجِيءَ بِهِمَا تُرْعَدُ فَرَائِضُهُمَا، فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: قَدْ صَلَّيْنَا فِي رِحَالِنَا، فَقَالَ: «لَا تَفْعَلُوا، إِذَا صَلَّى أَحَدُكُمْ فِي رَحْلِهِ ثُمَّ أَدْرَكَ الْإِمَامَ وَلَمْ يُصَلِّ، فَلْيُصَلِّ مَعَهُ، فَإِنَّهَا لَهُ نَافِلَةٌ».

**576 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الصُّبْحَ بِمَنْىَ بِمَعْنَاهُ.

**577 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ سَعِيدِ بْنِ السَّائِبِ، عَنْ نُوحِ بْنِ صَعْصَعَةَ، عَنْ يَزِيدَ بْنِ عَامِرٍ قَالَ: جِئْتُ وَالنَّبِيَّ ﷺ فِي الصَّلَاةِ، فَجَلَسْتُ وَلَمْ أَدْخُلْ مَعَهُمْ فِي الصَّلَاةِ. قَالَ: فَانْصَرَفَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَرَأَى يَزِيدَ جَالِسًا فَقَالَ: «أَلَمْ تُسَلِّمْ يَا يَزِيدُ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَدْ أَسْلَمْتُ. قَالَ: «فَمَا مَنَعَكَ أَنْ تَدْخُلَ مَعَ النَّاسِ فِي صَلَاتِهِمْ؟» قَالَ: إِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي مَنْزِلِي وَأَنَا أَحْسَبُ أَنْ قَدْ صَلَّيْتُمْ، فَقَالَ: «إِذَا جِئْتَ إِلَى الصَّلَاةِ، فَوَجَدْتَ النَّاسَ، فَصَلِّ مَعَهُمْ، وَإِنْ كُنْتَ قَدْ صَلَّيْتَ تَكُنْ لَكَ نَافِلَةٌ، وَهَذِهِ مَكْتُوبَةٌ».

**578 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: قَرَأْتُ عَلَى ابْنِ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ أَنَّهُ سَمِعَ عَفِيفَ بْنَ عَمْرِو بْنِ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي أَسَدِ بْنِ خُزَيْمَةَ أَنَّهُ سَأَلَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقَالَ: يُصَلِّي أَحَدُنَا فِي مَنْزِلِهِ الصَّلَاةَ، ثُمَّ يَأْتِي الْمَسْجِدَ وَتَقَامُ الصَّلَاةُ، فَأُصَلِّي مَعَهُمْ، فَأَجِدُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا! فَقَالَ

suspicion in myself.” On that Abu Ayyub said: “We asked the Messenger of Allah “Allah’s blessing and peace be upon him” about that, and he said: “This is to cause both shares (of reward) to be combined for him.”

### **[58] When One Offers Prayer In Congregation, And Then Joins Another Group Of Praying People: Should He Repeat The Prayer?**

579- It is narrated on the authority of Sulaiman Ibn Yasar, the freed slave of Maimunah that he said: I went to find Ibn Umar at the stony ground, and the people were offering prayer, thereupon I said to him: “Should you not offer prayer with them?” on that he said: “I’ve offered prayer (in congregation). Verily, I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Do not offer an obligatory prayer (in congregation) twice on one day.”

## **Chapters On Leading The Prayer**

### **[59] What About Leading The Prayer And Its Excellence?**

580- It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who leads a people in prayer and succeeds to catch the due time in full, (the reward of) that will be for both him and them; and he, who reduces anything from it, (the sin of) that will be against him but not against them.”

### **[60] It Is Undesirable To Rush To Refrain From Leading The Prayer**

581- It is narrated on the authority of Sallamah Bint Al-Hurr, the sister of Kharshah Ibn Al-Hurr Al-Fazari that she said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “One of the portents of the Hour (of Judgement) is that the people will rush (to keep themselves away from leading the prayer) in the mosque, to the extent that they will have no imam to lead them in the prayer.”

### **[61] Who Has The Strongest Claim To Be The Imam**

582- It is narrated on the authority of Abu Mas’ud Al-Badri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none lead the people in prayer but the one who recites Allah’s Book (i.e. the Qur’an) best among them, and the earliest among them to become competent in recitation; and if they all are equal in reciting the Qur’an, let none lead them but the earliest of migration among them; and in case they all are equal in the time of migration, let none lead them but the oldest among them. Let none be led (in the prayer) in his house or in (the place)

أبو أيوب: سألنا عن ذَلِكَ النَّبِيِّ ﷺ فقال: «فَذَلِكَ لَهُ سَهْمٌ جَمْعٌ».

### [ت58/م57] - بَابُ إِذَا صَلَّى ثُمَّ أَدْرَكَ جَمَاعَةً، لَا يَعِيدُ

579 - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ - يَعْنِي مَوْلَى مَيْمُونَةَ - قَالَ: أَتَيْتُ ابْنَ عُمَرَ عَلَى الْبَلَاطِ وَهُمْ يُصَلُّونَ، فَقُلْتُ: أَلَا تُصَلِّي مَعَهُمْ؟ قَالَ: قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَلُّوا صَلَاةً فِي يَوْمٍ مَرَّتَيْنِ».

### [ت59/م58] - بَابُ فِي جَمَاعِ الْإِمَامَةِ وَفَضْلِهَا

580 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ أَبِي عَلِيٍّ الْهَمْدَانِيِّ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ غَامِرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَمَّ النَّاسَ فَأَصَابَ الْوَقْتَ، فَلَهُ وَلَهُمْ، وَمَنْ انْتَقَصَ مِنْ ذَلِكَ شَيْئًا، فَعَلَيْهِ وَلَا عَلَيْهِمْ».

### [ت60/م59] - بَابُ فِي كَرَاهِيَةِ التَّدَافُعِ عَنِ الْإِمَامَةِ

581 - حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ: حَدَّثَنَا مَرْوَانُ، حَدَّثَنِي طَلْحَةُ أُمُّ غَرَابٍ، عَنْ عَقِيلَةَ - امْرَأَةٍ مِنْ بَنِي فَزَارَةَ مَوْلَاةٍ لَهُمْ -، عَنْ سَلَامَةَ بِنْتِ الْحُرِّ أُخْتِ خُرْشَةَ بِنِ الْحُرِّ الْفَزَارِيِّ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَتَدَاَفَعَ أَهْلُ الْمَسْجِدِ لَا يَجِدُونَ إِمَامًا يُصَلِّي بِهِمْ».

### [ت61/م60] - بَابُ مَنْ أَحَقَّ بِالْإِمَامَةِ

582 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ رَجَاءٍ قَالَ: سَمِعْتُ أَوْسَ بْنَ ضَمْعَجٍ يُحَدِّثُ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمُ الْقَوْمِ أَفْرُوهُمْ لِكِتَابِ اللَّهِ، وَأَقْدَمُهُمْ قِرَاءَةً، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَلْيُؤْمَّهُمْ أَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَلْيُؤْمَّهُمْ أَكْبَرُهُمْ



where his power of authority is effective; nor should anyone sit on his throne in his own house except with his leave.”

**583-** The same is narrated on the authority of Shu’bah, through another chain of transmission, with a slight change of wording.

**584-** It is narrated on the authority of Abu Mas’ud from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: “If they are equal in recitation, let such as has the best knowledge of the sunnah among the people lead them; and if they are equal in the knowledge of sunnah, let the earliest of migration among the people lead them.”

**585-** It is narrated on the authority of Amr Ibn Salamah: We were at a place which was a main road for the people, and the caravans used to pass by us on their way to the Messenger of Allah “Allah’s blessing and peace be upon him”, and when they returned, they also would come upon us. They told us that the Messenger of Allah “Allah’s blessing and peace be upon him” had said such and such (revealing his Prophethood). I had a good memory, and thus I was able to memorize a great amount of the Qur’an. Later on, my father went in the company of a group of his people as delegate to the Messenger of Allah “Allah’s blessing and peace be upon him”, who taught them the way of offering prayer, and said to them: “Let such as recites the Qur’an best among you lead you in the prayer.” I was the best among them to recite the Qur’an, on account of the great amount of the Qur’an I used to memorize. So, they made me their imam. I used to lead them in the prayer while wearing a yellow Burdah (a square garment) proved to be very short for me and my body would become partly naked when I prostrated. A lady from the tribe said: "Won't you cover the anus of your reciter from us?" So they bought a shirt for me. I had never been so happy with anything before as I was with that shirt. I led them in the prayer when I was seven or eight years old.

**586-** The same is narrated on the authority of Amr Ibn Salamah, in which he said: I used to lead them in the prayer while having a Burdah whose parts were joined with each other, and it had a hole, from which my anus would appear whenever I fell in prostration.

**587-** It is narrated on the authority of Amr Ibn Salamah that he said: We went as delegate to the Messenger of Allah “Allah’s blessing and peace be upon him”, and when my people intended to turn away (and leave), they said: “O Messenger of Allah! who among us would lead us in the prayer?” he said: “Such as keeps (by heart) the greatest portion of Qur’an among you.” There was none from among the people, having kept what I had kept

سِنًا، وَلَا يُؤْمُ الرَّجُلُ فِي بَيْتِهِ وَلَا فِي سُلْطَانِهِ وَلَا يُجْلِسُ عَلَى تَكْرِيمِهِ إِلَّا بِإِذْنِهِ». قال شُعْبَةُ: فَقُلْتُ لِإِسْمَاعِيلَ: مَا تَكْرِيمُهُ؟ قال: فِرَاشُهُ.

**583 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «وَلَا يُؤْمُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ».

قال أَبُو دَاوُدَ: وَكَذَا قَالَ يَحْيَى الْقَطَّانُ عَنْ شُعْبَةَ «أَفْأَدَمُهُمْ قِرَاءَةً».

**584 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ أَبَا مَسْعُودٍ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ قَالَ: «فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً»، وَلَمْ يَقُلْ: «فَأَقْدَمُهُمْ قِرَاءَةً».

قال أَبُو دَاوُدَ: رَوَاهُ حَجَّاجُ بْنُ أَرْطَاةَ عَنْ إِسْمَاعِيلَ قَالَ: «وَلَا تَقْعُدُ عَلَى تَكْرِيمَةِ أَحَدٍ إِلَّا بِإِذْنِهِ».

**585 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: «كُنَّا بِحَاضِرِ يَمْرُوتَ النَّاسِ إِذَا أَتَوْا النَّبِيَّ ﷺ، فَكَانُوا إِذَا رَجَعُوا مَرُّوا بِنَا، فَأَخْبَرُونَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ كَذَا وَكَذَا، وَكُنْتُ غُلَامًا حَافِظًا، فَحَفِظْتُ مِنْ ذَلِكَ قُرْآنًا كَثِيرًا، فَأَنْطَلَقَ أَبِي وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ فِي نَفَرٍ مِنْ قَوْمِهِ، فَعَلَّمَهُم الصَّلَاةَ فَقَالَ: «يُؤْمِكُمْ أَقْرَوُكُمْ»، فَكُنْتُ أَقْرَاهُمْ لِمَا كُنْتُ أَحْفَظُ، فَقَدَّمُونِي فَكُنْتُ أَوُّمُهُمْ وَعَلَيَّ بُرْدَةٌ لِي صَغِيرَةٌ صَفْرَاءُ، فَكُنْتُ إِذَا سَجَدْتُ تَكَشَّفَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ النِّسَاءِ: وَارُوا عَنَّا عَوْرَةَ قَارِئِكُمْ، فَاشْتَرَوْا لِي قَمِيصًا عُمَانِيًّا، فَمَا فَرِحْتُ بِشَيْءٍ بَعْدَ الْإِسْلَامِ فَرَجِي بِهِ، فَكُنْتُ أَوُّمُهُمْ وَأَنَا ابْنُ سَبْعٍ أَوْ ثَمَانٍ سِنِينَ».

**586 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ، عَنْ عَمْرِو بْنِ سَلَمَةَ بِهَذَا الْحَبَرِ قَالَ: «فَكُنْتُ أَوُّمُهُمْ فِي بُرْدَةٍ مُوَصَّلَةٍ، فِيهَا فَتَقٌ، فَكُنْتُ إِذَا سَجَدْتُ خَرَجَتْ أَسْتِي».

**587 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرِ بْنِ حَبِيبٍ الْجَرَمِيِّ: حَدَّثَنَا عَمْرُو بْنُ سَلَمَةَ، عَنْ أَبِيهِ: «أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ ﷺ، فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا: يَا رَسُولَ اللَّهِ مَنْ يُؤْمِنَا؟ قَالَ: «أَكْثَرُكُمْ جَمْعًا لِلْقُرْآنِ، أَوْ: أَخْذًا لِلْقُرْآنِ»، فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مَا جَمَعْتُهُ، قَالَ: فَقَدَّمُونِي وَأَنَا غُلَامٌ وَعَلَيَّ شِمْلَةٌ لِي، فَمَا



(by heart from the Qur'an), thereupon they made me their imam and I was still a boy, having a Burdah belonging to me. There was no gathering of people there but that I was their imam. Furthermore, I kept leading their funeral prayers until this day of mine.

Abu Dawud says: It is narrated on the authority of Amr Ibn Salamah that he said: When my people went as delegate to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

**588-** It is narrated on the authority of Ibn Umar that he said: When the early Emigrants came (to Medina) they descended at (a place called) Asabah, a short time before the arrival of the Messenger of Allah "Allah's blessing and peace be upon him", and their leader in prayer by that time was Salim, the freed slave of Abu Hudhaifah, since he had the greatest portion of Qur'an among them, even though among them there were (such glorious companions as) Umar Ibn Al-Khattab and Abu Salamah Ibn Abd Al-Asad.

**589-** It is narrated on the authority of Malik Ibn Al-Huwairith that the Messenger of Allah "Allah's blessing and peace be upon him" said to him or to his companion: "When the time of the prayer comes, one of you should pronounce the call (Adhan) for the prayer, and one should pronounce the prayer establishment (Iqamah), and let the oldest one amongst you lead the prayer." We were nearly equal in religious knowledge. Khalid said: I asked Abu Qilabah: Where is then (the position of keeping) the Qur'an? He said: They were also nearly equal in that respect.

**590-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the best among you pronounce the Adhan (call for prayer) to you, and let the best to recite the Qur'an among you lead you in the prayer."

### **[62] What About Women's Leading The Prayer?**

**591-** It is narrated on the authority of Abd Ar-Rahman Ibn Khallad from Umm Waraqah Bint Nawfal that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out for the holy battle of Badr, she said: "O Messenger of Allah! give me permission to take part in the battle with you, so that I would take care of the wounded among you, perchance Allah would endow me with martyrdom." He said: "Be in your house, and Allah will endow you with martyrdom." Henceforth, she was called the Martyr. On the other hand, she was competent in reciting the Qur'an, thereupon she asked for the permission of the Messenger of Allah



شَهِدْتُ مَجْمَعًا مِنْ جَرَمٍ إِلَّا كُنْتُ إِمَامَهُمْ، وَكُنْتُ أَصْلِي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا».

قال أبو داود: وَرَوَاهُ يَزِيدُ بْنُ هَارُونَ، عَنْ مِسْعَرِ بْنِ حَبِيبٍ الْجَرَمِيِّ، عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: لَمَّا وَقَفَ قَوْمِي إِلَى النَّبِيِّ ﷺ. لَمْ يَقُلْ عَنْ أَبِيهِ.

**588 -** حَدَّثَنَا الْقُعْنَبِيُّ: حَدَّثَنَا أَنَسٌ - يَعْنِي ابْنَ عِيَاضٍ - (ح): وَحَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: «لَمَّا قَدِمَ الْمُهَاجِرُونَ الْأَوَّلُونَ نَزَلُوا الْعُصْبَةَ قَبْلَ مَقْدَمِ رَسُولِ اللَّهِ ﷺ، فَكَانَ يُؤْمُهُمْ سَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَكَانَ أَكْثَرُهُمْ قُرَأْنَا». زَادَ الْهَيْثَمُ: وَفِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ.

**589 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ - الْمَعْنَى وَاحِدٌ -، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ أَوْ لِصَاحِبٍ لَهُ: «إِذَا حَضَرَتِ الصَّلَاةُ فَأَذِّنَا، ثُمَّ أَتَيْمَا، ثُمَّ لِيُؤْمَكُمَا أَكْبَرُكُمَا سِنًا».

وفي حديث مَسْلَمَةَ قَالَ: «وَكُنَّا يَوْمَئِذٍ مُتَقَارِبِينَ فِي الْعِلْمِ».

وقال في حديث إِسْمَاعِيلَ: قَالَ خَالِدٌ: «قُلْتُ لِأَبِي قِلَابَةَ: فَأَيْنَ الْقُرْآنُ؟ قَالَ: إِنَّهُمَا كَانَا مُتَقَارِبِينَ».

**590 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عِيْسَى الْحَنْفِيُّ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيُؤْذَنَ لَكُمْ خِيَارُكُمْ، وَلِيُؤْمَكُمُ قُرَاؤُكُمْ».

### [ت62/61م] - بَابُ إِمَامَةِ النِّسَاءِ

**591 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ قَالَ: حَدَّثَنِي جَدَّتِي، وَعَبْدُ الرَّحْمَنِ بْنُ خَلَادٍ الْأَنْصَارِيُّ عَنْ أُمِّ وَرَقَةَ بِنْتِ نَوْفَلٍ: «أَنَّ النَّبِيَّ ﷺ لَمَّا عَزَا بَدْرًا قَالَتْ: قُلْتُ لَهُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فِي الْعَزْوِ مَعَكَ، أَمْرُضُ مَرْضَاكُم، لَعَلَّ اللَّهَ أَنْ يَرْزُقَنِي شَهَادَةً قَالَ: «قَرِّي فِي بَيْتِكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَرْزُقُكَ الشَّهَادَةَ». قَالَ: فَكَانَتْ تُسَمَّى الشَّهِيدَةَ. قَالَ: وَكَانَتْ قَدْ قَرَأَتِ الْقُرْآنَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ أَنْ تَتَّخِذَ فِي دَارِهَا مُؤَدَّنًا لَهَا.

“Allah’s blessing and peace be upon him” to have a Mu’adhdhin in her house, and he gave her permission. She had a male slave and a female slave, whom she promised to emancipate after her death. On one night, they stood and went to her, and suffocated her with the help of a piece of amaranth, and she died, and they both left the house. In the morning, Umar stood and addressed the people saying: “He, who has any information about them, or who has seen them, should bring them.” They were brought, and he ordered that they should be crucified, and thus they were the first to be crucified in Medina.

**592-** The same is narrated on the authority of Abd Ar-Rahman Ibn Khallad from Umm Waraqah Bint Abdullah Ibn Al-Harith, but the previous narration is longer, and he said in this narration: The Messenger of Allah “Allah’s blessing and peace be upon him” used to visit her in her house, and he appointed somebody to pronounce the call for prayer in her house, and gave her permission to lead her household in the prayer. Abd Ar-Rahman said: I saw her Mu’adhdhin, and he was very old.

#### **[63] When One Leads A People In The Prayer Against Their Will**

**593-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are three (types of persons) from whom Allah never accepts prayer: such as proceeds to lead a people even though they dislike him; such as comes to attend the prayer (in congregation) after it is over; and such as enslaves his freed slave.”

#### **[64] Leading The Prayer By The Righteous And Wicked**

**594-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Offering the written prayer is obligatory behind every Muslim (in case he is an imam) no matter righteous or wicked he might be, even though he commits major sins.”

#### **[65] Leading The Prayer By The Blind**

**595-** It is narrated on the authority of Anas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” appointed Ibn Umm Maktum as his successor in leading the prayer; and he was a blind man.

#### **[66] Leading The Prayer By A Visitor**

**596-** It is narrated on the authority of Abu Atiyyah, a freed slave belonging to us that he said: Malik Ibn Huwairith used to visit us in our praying place, and once, the prayer was established, and we asked him to proceed and lead the prayer, thereupon he said: “Let one of you proceed to

قال: وَكَانَتْ دَبْرَتْ غُلَامًا وَجَارِيَةً، فَقَامَا إِلَيْهَا بِاللَّيْلِ فَعَمَّاهَا بِقَطِيفَةٍ لَهَا حَتَّى مَاتَتْ وَذَهَبَا، فَأَصْبَحَ عُمَرُ فَقَامَ فِي النَّاسِ فَقَالَ: مَنْ كَانَ عِنْدَهُ مِنْ هَذَيْنِ عِلْمٌ، أَوْ مَنْ رَأَاهُمَا فَلْيَجِئْ بِهِمَا. فَأَمَرَ بِهِمَا فَضَلَبَا، فَكَانَا أَوَّلَ مَصْلُوبٍ بِالْمَدِينَةِ».

**592 -** حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ الْحَضْرَمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَلَّادٍ، عَنْ أُمِّ وَرَقَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بِهَذَا الْحَدِيثِ، وَالْأَوَّلُ أَتَمُّ. قَالَ: «وَكَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا فِي بَيْتِهَا، وَجَعَلَ لَهَا مُؤَدَّنًا يُؤَدِّنُ لَهَا، وَأَمَرَهَا أَنْ تَوْمَّ أَهْلَ دَارِهَا». قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا رَأَيْتُ مُؤَدَّنَهَا شَيْخًا كَبِيرًا.

### [ت63/م62] - بَابُ الرَّجُلِ يُؤْمُ الْقَوْمَ وَهُمْ لَهُ كَارِهُونَ

**593 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ غَانِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ، عَنْ عِمْرَانَ بْنِ عَبْدِ الْمَعْفَرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ مِنْهُمْ صَلَاةً: مَنْ تَقَدَّمَ قَوْمًا وَهُمْ لَهُ كَارِهُونَ، وَرَجُلٌ أَتَى الصَّلَاةَ دِبَارًا» وَالدِّبَارُ أَنْ يَأْتِيَهَا بَعْدَ أَنْ تَفُوتَهُ «وَرَجُلٌ اعْتَبَدَ مُحَرَّرَةً».

### [ت64/م63] - بَابُ إِمَامَةِ الْبَرِّ وَالْفَاجِرِ

**594 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الصَّلَاةُ الْمَكْتُوبَةُ وَاجِبَةٌ خَلْفَ كُلِّ مُسْلِمٍ: بَرًّا كَانَ أَوْ فَاجِرًا، وَإِنْ عَمِلَ الْكَبَائِرُ».

### [ت65/م64] - بَابُ إِمَامَةِ الْأَعْمَى

**595 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَنْبَرِيُّ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ «أَنَّ النَّبِيَّ ﷺ اسْتَحْلَفَ ابْنَ أُمِّ مَكْتُومٍ يَوْمَ النَّاسِ وَهُوَ أَعْمَى».

### [ت66/م65] - بَابُ إِمَامَةِ الزَّائِرِ

**596 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ، عَنْ بُدَيْلٍ: حَدَّثَنِي أَبُو عَظِيَّةَ مَوْلَى مِنَّا قَالَ: كَانَ مَالِكُ بْنُ حُوَيْرِثٍ يَأْتِينَا إِلَى مُصَلَّاتِنَا هَذَا، فَأَقِيمَتِ الصَّلَاةُ، فَقُلْنَا لَهُ: تَقَدَّمَ فَصَلِّهِ، فَقَالَ لَنَا: قَدُمُوا رَجُلًا مِنْكُمْ يُصَلِّي بِكُمْ، وَسَأَحَدْتُكُمْ لِمَ لَا أَصَلِّي



lead you in the prayer; and I'm going to tell you why I do not lead you in the prayer. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone visits a people, let not him lead them in the prayer, and rather let one from among them lead them in the prayer."

### **[67] The Imam Takes A Position Higher Than That Which The People Behind Him Take**

**597-** It is narrated on the authority of Hammam that once, Hudhaifah led the people in the prayer while they were at Mada'in (the capital of the Persian Empire), and he was standing on a high place, thereupon Abu Mas'ud caught hold of his shirt and pulled him down, and when the prayer was over he said to him: "Do you not know that they were forbidden to do so?" he (Hudhaifah) said: "Yes: I remembered that when you pulled me."

**598-** It is narrated on the authority of Adi Ibn Thabit Al-Ansari that he said: A man told me that he was with Ammar Ibn Yasir at Mada'in when the prayer was established and Ammar proceeded to lead the prayer while standing over a high place, and the praying people were standing at a position lower than his. Hudhaifah moved forward and caught hold of the hand of Ammar, and Ammar followed him agreeably until he was made to descend. When the prayer was over Hudhaifah said to him: Have you not heard the statement of the Messenger of Allah "Allah's blessing and peace be upon him" "If one leads the people in the prayer, let not him stand on a place higher than theirs"?" Ammar said: "It is for this (i.e. my remembrance of this statement) that I followed you when you caught hold of my hand."

### **[68] When One Offers An Obligatory Prayer And Then Comes To Lead A People In The Same Prayer**

**599-** It is narrated on the authority of Jabir Ibn Abdullah that Mu'adh used to offer the Isha prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he used to go and lead the same (Isha) prayer with his people.

**600-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then return and lead his people in the same prayer.

### **[69] Could The Imam Lead The Prayer While Sitting?**

**601-** It is narrated on the authority of Anas Ibn Malik that he said: Once Allah's Apostle rode a horse and fell down and the right side (of his body)

بُكُمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ زَارَ قَوْمًا فَلَا يُؤْمَهُمْ، وَلْيُؤْمَهُمْ رَجُلٌ مِنْهُمْ».

### [ت67/م66] - بَابُ الْإِمَامِ يَقُومُ مَكَانًا أَرْفَعَ مِنْ مَكَانِ الْقَوْمِ

597 - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ وَأَحْمَدُ بْنُ الْفَرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ - الْمَعْنَى - قَالَا: حَدَّثَنَا يَعْلى: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ «أَنَّ حُذَيْفَةَ أُمَّ النَّاسِ بِالْمَدَائِنِ عَلَى دُكَانٍ، فَأَخَذَ أَبُو مَسْعُودٍ بِقَمِيصِهِ فَجَبَذَهُ، فَلَمَّا فَرَعَ مِنْ صَلَاتِهِ قَالَ: أَلَمْ تَعْلَمْ أَنَّهُمْ كَانُوا يُنْهَوْنَ عَنْ ذَلِكَ؟ قَالَ: بَلَى، قَدْ ذَكَرْتُ حِينَ مَدَدْتَنِي».

598 - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو خَالِدٍ، عَنْ عَدِيِّ بْنِ ثَابِتِ الْأَنْصَارِيِّ: حَدَّثَنِي رَجُلٌ «أَنَّهُ كَانَ مَعَ عَمَّارِ بْنِ يَاسِرٍ بِالْمَدَائِنِ، فَأُقِيمَتِ الصَّلَاةُ، فَتَقَدَّمَ عَمَّارٌ وَقَامَ عَلَى دُكَانٍ يُصَلِّي وَالنَّاسُ أَسْفَلَ مِنْهُ، فَتَقَدَّمَ حُذَيْفَةُ فَأَخَذَ عَلَى يَدَيْهِ، فَاتَّبَعَهُ عَمَّارٌ حَتَّى أَنْزَلَهُ حُذَيْفَةُ، فَلَمَّا فَرَعَ عَمَّارٌ مِنْ صَلَاتِهِ قَالَ لَهُ حُذَيْفَةُ: أَلَمْ تَسْمَعْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا أَمَّ الرَّجُلُ الْقَوْمَ فَلَا يَقُمْ فِي مَكَانٍ أَرْفَعَ مِنْ مَقَامِهِمْ أَوْ نَحْوَ ذَلِكَ؟» قَالَ عَمَّارٌ: لِذَلِكَ اتَّبَعْتُكَ حِينَ أَخَذْتَ عَلَى يَدَيَّ».

### [ت68/م67] - بَابُ إِمَامَةٍ مَنْ يُصَلِّي بِقَوْمٍ وَقَدْ صَلَّى تِلْكَ الصَّلَاةَ

599 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مِقْسِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ «أَنَّ مَعَاذَ بْنَ جَبَلٍ كَانَ يُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْعِشَاءَ، ثُمَّ يَأْتِي قَوْمَهُ فَيُصَلِّي بِهِمْ تِلْكَ الصَّلَاةَ».

600 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «إِنَّ مَعَاذًا كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيَوْمُ قَوْمَهُ».

### [ت69/م68] - بَابُ الْإِمَامِ يُصَلِّي مِنْ قُعُودٍ

601 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ، فَجَحَشَ شِقُّهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِنْ



was injured. He offered one of the prayers while sitting and we also prayed behind him sitting. When he completed the prayer, he said: "The Imam is made to be followed. Pray standing if he prays standing and bow when he bows; rise when he rises; and if he says: Allah hears those who send praises to Him, say then: O our Lord! All praises be to you. Pray standing if he prays standing and pray sitting (all of you) if he prays sitting."

**602-** It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" rode a horse in Medina, and then he fell down from it on (the trunk of) a date-palm, which caused (the bone of) his foot to have dislocation. We came to visit him and enquire about his health, and found him in an attic room belonging to A'ishah, offering supererogatory prayers while sitting. We stood behind him (to pray with him) but he kept silent. We (left and) came to visit him once again, and he was offering the obligatory prayer while sitting. We stood behind him, and he beckoned to us to sit (and offer prayer with him while sitting). When the prayer was over he said: "If the imam prays while sitting, you should pray while sitting, and if the imam prays while standing, you should pray while standing; and do not do like what the people of Persia do with their chiefs."

**603-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Imam is made to be followed, so do not be at variance with him. Recite Takbir when he recites it, and do not recite Takbir before he does; bow when he bows, and do not bow until he does; and when he says: "Allah listens to him who sends praises to Him", say: "O Allah, our Lord, to You be all the Praises." Prostrate when he prostrates, and do not fall in prostration until he does; and if he offers Prayer while sitting you all should offer prayer while sitting."

**604-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the imam is made to be followed...and the rest is the same, with the following addition: "And when he recites, you should pay your attention."

**605-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: Allah's Apostle "Allah's blessing and peace be upon him" prayed at his house while sitting whereas some people prayed behind him standing. The Prophet "Allah's blessing and peace be upon him" beckoned to them to sit down.



الصَّلَوَاتِ وَهُوَ قَاعِدٌ، وَصَلَّيْنَا وَرَاءَهُ فُعُودًا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا، فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

**602 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي سُوَيْدٍ، عَنْ جَابِرٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ﷺ فَرَسًا بِالْمَدِينَةِ، فَصَرَعهَ عَلَى جِذْمٍ نَخْلَةٍ، فَأَنْفَكَتْ قَدَمُهُ، فَأَتَيْنَاهُ نَعُودُهُ، فَوَجَدْنَاهُ فِي مَشْرُبَةٍ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا يُسَبِّحُ جَالِسًا. قَالَ: فَقُمْنَا خَلْفَهُ، فَسَكَتَ عَنَّا، ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى نَعُودُهُ، فَصَلَّى الْمَكْتُوبَةَ جَالِسًا، فَقُمْنَا خَلْفَهُ، فَأَشَارَ إِلَيْنَا، فَقَعَدْنَا. قَالَ: فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِذَا صَلَّى الْإِمَامُ جَالِسًا فَصَلُّوا جُلُوسًا، وَإِذَا صَلَّى الْإِمَامُ قَائِمًا فَصَلُّوا قِيَامًا، وَلَا تَفْعَلُوا كَمَا يَفْعَلُ أَهْلُ فَارِسَ بِعُظْمَائِهَا».

**603 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، عَنْ وَهَبٍ، عَنْ مُضْعَبِ بْنِ مُحَمَّدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرْكَعُوا حَتَّى يَرْكَعَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ» - قَالَ مُسْلِمٌ: «وَلَكَ الْحَمْدُ» «وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا فُعُودًا أَجْمَعُونَ».

قَالَ أَبُو دَاوُدَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ». أَفْهَمَنِي بَعْضُ أَصْحَابِنَا عَنْ سُلَيْمَانَ.

**604 -** حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ الْمَصِّيصِيُّ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ» بِهَذَا الْخَبَرِ زَادَ: «وَإِذَا قَرَأَ فَأَنْصِتُوا».

قَالَ أَبُو دَاوُدَ: هَذِهِ الزِّيَادَةُ: «وَإِذَا قَرَأَ فَأَنْصِتُوا» لَيْسَتْ بِمَحْفُوظَةٍ، الْوَهْمُ عِنْدَنَا مِنْ أَبِي خَالِدٍ.

**605 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ جَالِسٌ، فَصَلَّى وَرَاءَهُ قَوْمٌ

Following the prayer, he said: "The Imam is made to be followed: bow when he bows, raise up your heads when he raises his head. If he prays while sitting then pray while sitting."

606- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" became ill, and he led the prayer while sitting, and Abu Bakr was repeating the Takbirs in order to have the people hear the Takbir...and the rest is the same.

607- It is narrated on the authority of Usaid Ibn Hudair that he used to lead his people in the prayer; and he became ill. When the Messenger of Allah "Allah's blessing and peace be upon him" came to visit him and enquire about his health, they said to him: "O Messenger of Allah! our imam is ill." On that he said: "If he prays while sitting, you should pray while sitting."

### [70] When One Of Two Men Leads The Other In The Prayer

608- It is narrated on the authority of Anas that once the Messenger of Allah "Allah's blessing and peace be upon him" came to visit Umm Haram, and both butter and dates were brought to him, thereupon he said: "Restore that (butter) to its utensil, and the (dates) to the container, for I'm fasting." Then, he stood and led us in a voluntary prayer of two rak'ahs, and both Umm Sulaim and Umm Haram stood behind us. He made me stand on his right side on a carpet.

609- It is narrated on the authority of Anas that once, the Messenger of Allah "Allah's blessing and peace be upon him" led him and another woman belonging to them in the prayer: he made him stand on his right side, and the woman behind them.

610- It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my paternal aunt; and at night, the Messenger of Allah "Allah's blessing and peace be upon him" got up, released the strap of the water-skin and offered ablution, and then he tied it once again, and stood for prayer. I got up and offered ablution as he did, and came and stood on his left side. He took me with his right hand, and turned me from behind him in order to make me stand on his right side; and thus I offered prayer with him.

611- The same story is narrated on the authority of Ibn Abbas, in which he said: He took me by my head or forelock and made me stand on his right side

قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا، فَصَلُّوا جُلُوسًا».

**606 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، الْمَعْنَى، أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «اشْتَكَى النَّبِيُّ ﷺ، فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُكَبِّرُ لِيُسْمَعَ النَّاسَ تَكْبِيرَهُ»، ثُمَّ سَأَلَ الْحَدِيثَ.

**607 -** حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا زَيْدٌ - يَعْنِي ابْنَ الْحُبَابِ -، عَنْ مُحَمَّدِ بْنِ صَالِحٍ: حَدَّثَنِي حُصَيْنٌ مِنْ وَلَدِ سَعْدِ بْنِ مُعَاذٍ، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّهُ كَانَ يُؤْمُهُمْ، قَالَ: فَجَاءَ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّ إِمَامَنَا مَرِيضٌ. فَقَالَ: «إِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا». قال أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ لَيْسَ بِمُتَّصِلٍ.

### [ت70/م69] - بَابُ الرَّجُلَيْنِ يَوْمُ أَحَدُهُمَا صَاحِبَهُ، كَيْفَ يَقُومَانِ؟

**608 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ حَرَامٍ فَأَتَتْهُ بِسَمْنٍ وَتَمْرٍ، فَقَالَ: «رُدُّوا هَذَا فِي وَعَائِهِ وَهَذَا فِي سِقَائِهِ فَإِنِّي صَائِمٌ»، ثُمَّ قَامَ فَصَلَّى بِنَا رَكَعَتَيْنِ تَطَوُّعًا، فَقَامَتْ أُمُّ سُلَيْمٍ وَأُمُّ حَرَامٍ خَلْفَنَا. قَالَ ثَابِتٌ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: أَقَامَنِي عَنْ يَمِينِهِ عَلَى بَسَاطٍ».

**609 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ يُحَدِّثُ، عَنْ أَنَسٍ «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَّهُ وَامْرَأَةً مِنْهُمْ، فَجَعَلَهُ عَنْ يَمِينِهِ وَالْمَرْأَةَ خَلْفَ ذَلِكَ».

**610 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ فَأَطْلَقَ الْقِرْبَةَ فَتَوَضَّأَ، ثُمَّ أَوَكَا الْقِرْبَةَ ثُمَّ قَامَ إِلَى الصَّلَاةِ، فَقُمْتُ فَتَوَضَّأْتُ كَمَا تَوَضَّأَ، ثُمَّ جِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي بِيَمِينِهِ فَأَدَارَنِي مِنْ وَرَائِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّيْتُ مَعَهُ».

**611 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ قَالَ: «فَأَخَذَ بِرَأْسِي أَوْ بِذَوَابِتِي، فَأَقَامَنِي عَنْ يَمِينِهِ».



### **[71] How Should Three Persons Stand For Prayer?**

**612-** It is narrated on the authority of Anas Ibn Malik that he said: My grandmother Mulaikah invited Allah's Apostle "Allah's blessing and peace be upon him" for a meal which she herself had prepared. He ate from it and said: "Get up! I will lead you in the prayer." Anas added: "I took my (straw) mat, which I washed with water as it had become dark because of long use, on which, Allah's Apostle "Allah's blessing and peace be upon him" stood. The orphan and I aligned behind him and the old lady (Mulaikah) stood behind us. Allah's Apostle "Allah's blessing and peace be upon him" led us in a two rak'ah-prayer and then left.

**613-** It is narrated on the authority of Abd Ar-Rahman Ibn Al-Aswad from his father that both Alqamah and Al-Aswad asked for permission of Abdullah to admit them, since they had a long sitting near the gate of his house. A slave-girl came out and sought permission for them, and they were admitted. He said: Then, he (Abdullah) stood and prayed between us (as our imam), and said: As such I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done.

### **[72] The Imam Turns Away After The End Salutation**

**614-** It is narrated on the authority of Jabir Ibn Yazid Ibn Al-Aswad from his father that he said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and whenever he left, he would turn away (rightward or leftward).

**615-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", we would like to be on his right side, so that he would face us while turning away (after finishing from the prayer).

### **[73] The Imam Offers The Voluntary Prayers At His Place (Where He Has Led The Obligatory Prayer)**

**616-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The imam should not offer the voluntary prayer until he moves away from his place (where he has led the obligatory prayer)."

### **[74] When The Imam Breaks Ablution After Raising His Head From The Last Rak'ah**

**617-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam finishes the prayer and sits down (to recite the

**[ت71/م70] - بَابُ: إِذَا كَانُوا ثَلَاثَةً كَيْفَ يَقُومُونَ؟**

**612 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «إِنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللَّهِ ﷺ لَطَعَامَ صَنْعَتِهِ، فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «قُومُوا فَلَأُصَلِّيَ لَكُمْ» قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدْ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ، فَتَضَخْتُ بِمَاءٍ، فَقَامَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَصَفَفْتُ أَنَا وَالْيَتِيمَ وَرَاءَهُ، وَالْعَجُوزَ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكَعَتَيْنِ ثُمَّ انْصَرَفَ ﷺ».

**613 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ هَارُونَ بْنِ عَنَتَرَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: «اسْتَأْذَنَ عَلَقَمَةُ وَالْأَسْوَدُ عَلَى عَبْدِ اللَّهِ - وَقَدْ كُنَّا أَطْلَنَّا الْقُعُودَ عَلَى بَابِهِ - فَخَرَجَتِ الْجَارِيَةُ فَاسْتَأْذَنْتَ لَهُمَا، فَأَذِنَ لَهُمَا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ».

**[ت72/م71] - بَابُ الْإِمَامِ يَنْحَرِفُ بَعْدَ التَّسْلِيمِ**

**614 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي يَعْلَى بْنُ عَظَاءٍ، عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا انْصَرَفَ انْحَرَفَ».

**615 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا مِسْعَرٌ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ بْنِ الْبَرَاءِ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ ﷺ أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ فَيَقْبَلُ عَلَيْنَا بِوَجْهِهِ ﷺ».

**[ت73/م72] - بَابُ الْإِمَامِ يَتَطَوَّعُ فِي مَكَانِهِ**

**616 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ الْفَرَسِيُّ: حَدَّثَنَا عَطَاءُ الْخُرَّاسَانِيُّ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصَلِّي الْإِمَامُ فِي الْمَوْضِعِ الَّذِي صَلَّى فِيهِ حَتَّى يَتَحَوَّلَ».

قال أبو داود: عطاء الخراساني لم يدرك المغيرة بن شعبة.

**[ت74/م73] - بَابُ الْإِمَامِ يُخْذِثُ بَعْدَمَا يَرْفَعُ رَأْسَهُ مِنْ آخِرِ الرُّكْعَةِ**

**617 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ وَبَكْرِ بْنِ سَوَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ

Tashahhud) and then he breaks ablution before he utters (the end salutation), his prayer will have been complete, and also such as praying behind him will have theirs complete.”

618- It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The key of the prayer is to offer ablution; (the tool of) assuming it (and making unlawful what becomes impermissible to do in it) is the magnification (Takbir); and (the instrument of) finishing it (and making lawful what becomes possible to do after it) is the End Salutation (Taslim).”

### **[75] How Should The Praying One Follow The Imam?**

619- It is narrated on the authority of Mu’awiyah Ibn Abu Sufyan that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not hasten to bow or fall in prostration before I do: catch up whatever (portion of bowing you miss) when I bow before you if I raise (my head from bowing), and also catch up whatever (portion of prostration you miss) when I prostrate before you if I raise (from prostration). Indeed, I’ve grown old (and put on flesh).”

620- It is narrated on the authority of Al-Bara’ Ibn Azib that whenever they raised their heads from bowing with the Messenger of Allah “Allah’s blessing and peace be upon him”, they would be in a standing posture, and whenever they saw the Messenger of Allah “Allah’s blessing and peace be upon him” having fallen in prostration, they would soon fall in prostration.

621- It is narrated on the authority of Al-Bara that he said: We used to offer prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”, and none of us would bend his back until he would see the Messenger of Allah “Allah’s blessing and peace be upon him” having placed (his forehead on the ground).

622- It is narrated on the authority of Abdullah Ibn Yazid that he was addressing the people from over the pulpit and said: Al-Bara’ told me that they used to offer prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”: if he bowed, they would also bow, and if he said: “Allah hears such as sends praises to Him”, they would keep standing until he would be seen having placed his forehead on the ground, and they then would follow him “Allah’s blessing and peace be upon him”.



رَسُولُ اللَّهِ ﷺ قَالَ: «إِذَا قَضَى الْإِمَامُ الصَّلَاةَ وَقَعَدَ، فَأَخَذْتُ قَبْلَ أَنْ يَتَكَلَّمَ، فَقَدْ تَمَّتْ صَلَاتُهُ وَمَنْ كَانَ خَلْفَهُ مِمَّنْ أَتَمَّ الصَّلَاةَ».

**618 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِفْتَاحُ الصَّلَاةِ الطُّهُورُ: وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ».

### [ت75/74] - بَابُ مَا يُؤْمَرُ بِهِ الْمَأْمُومُ مِنْ اتِّبَاعِ الْإِمَامِ

**619 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَبَّاسٍ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَادِرُونِي بِرُكُوعٍ وَلَا بِسُجُودٍ، فَإِنَّهُ مَهْمَا أَسْفِقُكُمْ بِهِ إِذَا رَكَعْتُ تُدْرِكُونِي بِهِ إِذَا رَفَعْتُ، إِنِّي قَدْ بَدَنْتُ».

**620 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْخَطْمِيَّ يَخْطُبُ النَّاسَ قَالَ: حَدَّثَنَا الْبَرَاءُ وَهُوَ غَيْرُ كَذُوبٍ «أَنَّهُمْ كَانُوا إِذَا رَفَعُوا رُؤُوسَهُمْ مِنَ الرُّكُوعِ مَعَ رَسُولِ اللَّهِ ﷺ قَامُوا قِيَامًا، فَإِذَا رَأَوْهُ قَدْ سَجَدَ سَجَدُوا».

**621 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَهَارُونُ بْنُ مَعْرُوفٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبَانَ بْنِ تَغْلِبَ - قَالَ أَبُو دَاوُدَ: قَالَ زُهَيْرٌ: حَدَّثَنَا الْكُوفِيُّونَ: أَبَانُ وَغَيْرُهُ - عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ قَالَ: «كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ فَلَا يَحْنُو أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَرَى النَّبِيَّ ﷺ يَضَعُ».

**622 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ -، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: «سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ يَقُولُ عَلَى الْمِنْبَرِ: حَدَّثَنِي الْبَرَاءُ أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ رَسُولِ اللَّهِ ﷺ، فَإِذَا رَكَعَ رَكَعُوا وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، لَمْ نَزَلْ قِيَامًا حَتَّى يَرَوْهُ قَدْ وَضَعَ جَبْهَتَهُ بِالْأَرْضِ، ثُمَّ يَتَّبِعُونَهُ ﷺ».

### **[76] The Severe Forbiddance To Raise Or Place One's Head Before The Imam Does**

**623-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Would anyone of you not fear that if he raises his head while the imam is still prostrating, Allah would turn his head into that of a donkey, or his face into that of a donkey?"

### **[77] What About Such As Turns Away Before The Imam Does?**

**624-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" prompted them to stick to offering prayer, and forbade them to turn away from the prayer before he would do.

### **[78] The Clothes In Which Prayer Should Be Offered**

**625-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about offering prayer in a single garment, thereupon he said: "Do all of you have two garments?"

**626-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you offer prayer in a single garment, with nothing of which over his shoulders."

**627-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you offers prayer in a single garment, let him cross both its ends over his shoulders."

**628-** It is narrated on the authority of Umar Ibn Abu Salamah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in a single garment with which he was wrapped, crossing both its ends over his shoulders.

**629-** It is narrated on the authority of Qais Ibn Talq from his father that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him" and a man came and said to him: "O Messenger of Allah! what do you see concerning the performance of prayer in a single garment?" on that the Messenger of Allah "Allah's blessing and peace be upon him" let his upper garment fall and wrapped himself with both his lower and upper garments, and then the Messenger of Allah "Allah's blessing and peace be

**[ت76/م75] - باب التشديد فيمن يرفع قبل الإمام أو يضع قبله**

**623 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا يَخْشَى، أَوْ: أَلَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ وَالْإِمَامُ سَاجِدٌ أَنْ يُحَوِّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ، أَوْ صُورَتَهُ صُورَةَ حِمَارٍ».

**[ت77/م76] - باب فيمن ينصرف قبل الإمام**

**624 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَخْبَرَنَا حَفْصُ بْنُ بُعَيْلٍ الدُّهْنِيُّ: حَدَّثَنَا زَائِدَةُ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ «أَنَّ النَّبِيَّ ﷺ حَضَّهُمْ عَلَى الصَّلَاةِ وَنَهَاهُمْ أَنْ يَنْصَرِفُوا قَبْلَ انْصِرَافِهِ مِنَ الصَّلَاةِ».

**[ت78/م77] - باب جُمَاعُ أَبْوَابٍ مَا يَصَلِّي فِيهِ**

**625 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ النَّبِيُّ ﷺ: «أَوَلِكُلُّكُمْ ثَوْبَانِ؟».

**626 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَلِّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى مَنْكِبَيْهِ مِنْهُ شَيْءٌ».

**627 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، الْمَعْنَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فِي ثَوْبٍ فَلْيُخَالِفْ بِطَرْفَيْهِ عَلَى عَاتِقَيْهِ».

**628 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُلْتَحِفًا مُخَالِفًا بَيْنَ طَرْفَيْهِ عَلَى مَنْكِبَيْهِ».

**629 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُلَاذِمُ بْنُ عَمْرِو الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَدْرٍ، عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَقَالَ: يَا نَبِيَّ اللَّهِ، مَا تَرَى فِي الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ؟ قَالَ: فَأُطْلِقَ رَسُولُ اللَّهِ ﷺ إِزَارَهُ طَارِقُ بِهِ



upon him” stood and led us in the prayer. When he finished the prayer he said: “Do all of you have two garments?”

### **[79] When One Ties The Garment On His Nape And Offers Prayer**

630- It is narrated on the authority of Sahl Ibn Sa’d that he said: I saw men tying their upper garments round their necks on account of their narrowness, as boys did, while offering prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon somebody said (to women): “O assembly of women! Do not raise your heads until men would do first.”

### **[80] When One Offers Prayer In A Single Garment, A Part Of Which Is Over Another Person**

631- It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” offered prayer in a single garment, a part of which was over her.

### **[81] One Prays In A Single Shirt**

632- It is narrated on the authority of Salamah Ibn Al-Akwa’ that he said: I said: “O Messenger of Allah! I’m a hunter: could I offer prayer in a single shirt?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes, you could, and tie it even with a thorn.”

633- It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Abu Bakr from his father that he said: Once, Jabir Ibn Abdullah led us in the prayer, and he was wearing a shirt, with no upper garment. When he finished the prayer he said: No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered prayer in a single shirt (with no upper garment).

### **[82] When The Garment Is Tight**

634- It is narrated on the authority of Ubadah Ibn Al-Walid Ibn Ubadah Ibn As-Samit that he said: We went to Jabir Ibn Abdullah who said: I set out in a holy battle in the company of the Messenger of Allah “Allah’s blessing and peace be upon him”, and he went to offer prayer. I had a Burdah, and it was so tight that I was not able to cross both its ends. It had braided edges, which I turned down and crossed both its ends, and I kept it from falling down. I came to stand on the left side of the Messenger of Allah “Allah’s blessing and peace be upon him”, but he caught hold of my hand, and turned me to make me stand on his right side. Then, Hibban Ibn Sakhr came and stood on his left side, but he (the Prophet) caught hold of

رَدَّاهُ، فَاسْتَمَلَ بِهِمَا، ثُمَّ قَامَ فَصَلَّى بِنَا نَبِيِّ اللَّهِ ﷺ، فَلَمَّا أَنْ قَضَى الصَّلَاةَ قَالَ: «أَوْكَلْتُكُمْ يَحْدُ ثَوْبَيْنِ؟».

### [ت79/78م] - بَابُ الرَّجُلِ يَعْقِدُ الثَّوْبَ فِي قَفَاهُ ثُمَّ يُصَلِّي

630 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «لَقَدْ رَأَيْتُ الرَّجَالَ عَاقِدِي أَرْزُهُمْ فِي أَعْنَاقِهِمْ مِنْ ضَيْقِ الْأَزْرِ خَلَفَ رَسُولُ اللَّهِ ﷺ فِي الصَّلَاةِ كَأَمْثَالِ الصَّبْيَانِ، فَقَالَ قَائِلٌ: يَا مَعْشَرَ النِّسَاءِ لَا تَرْفَعْنَ رُؤُوسَكُمْ حَتَّى يَرْفَعَ الرَّجَالُ».

### [ت80/79م] - بَابُ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ بَعْضُهُ عَلَى غَيْرِهِ

631 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا زَائِدَةُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ عَائِشَةَ «أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ بَعْضُهُ عَلَى».

### [ت81/80م] - بَابُ فِي الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ

632 - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ الْأَكْوَاعِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَصِيدُ أَفْأَصِلِّي فِي الْقَمِيصِ الْوَاحِدِ؟ قَالَ: «نَعَمْ، وَارْزُرُهُ وَلَوْ بِشَوْكَةٍ».

633 - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي حَوْمَلٍ الْعَامِرِيِّ - قَالَ أَبُو دَاوُدَ: وَكَذَا قَالَ، وَهُوَ أَبُو حَرْمَلٍ - عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ قَالَ: «أَمَّا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ، فَلَمَّا انْصَرَفَ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي قَمِيصٍ».

### [ت82/81م] - بَابُ إِذَا كَانَ الثَّوْبُ ضَيِّقًا

634 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَسَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَيَحْيَى بْنُ الْفَضْلِ السَّجِسْتَانِيُّ قَالُوا: حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ إِسْمَاعِيلَ -: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَزْرَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: أَتَيْنَا جَابِرًا - يَعْنِي ابْنَ عَبْدِ اللَّهِ - قَالَ: سِرْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ، فَقَامَ يُصَلِّي، وَكَانَتْ عَلَيَّ بُرْدَةٌ ذَهَبْتُ أَخَالَفُ بَيْنَ طَرَفَيْهَا، فَلَمْ تَبْلُغْ لِي، وَكَانَتْ لَهَا ذَبَابُ فَتَكَسَّتْهَا، ثُمَّ خَالَفْتُ بَيْنَ طَرَفَيْهَا، ثُمَّ تَوَاقَصْتُ عَلَيْهَا لَا تَسْقُطُ، ثُمَّ جِئْتُ حَتَّى قُمْتُ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ، فَأَخَذَ بِيَدِي فَأَذَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ، فَجَاءَ ابْنُ صَخْرٍ حَتَّى



our hands and made us stand behind him. The Messenger of Allah "Allah's blessing and peace be upon him" was watching me unknowingly until I made sense to him, thereupon he beckoned to me to straighten it (the garment) round my waist. When the Messenger of Allah "Allah's blessing and peace be upon him" finished he said: "O Jabir!" I said: "Here I'm, responding to your call O Messenger of Allah." he said: "If the garment is large enough, then, cross both its ends; and if it is narrow, then, straighten it round your waist."

### **[83] The Opinion That If The Garment Is Tight, Let It Be Straightened Round One's Waist**

**635-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (or Umar) said: "If anyone of you has two garments, let him offer prayer in both of them; and if he has only one garment, let him straighten it round his waist, and let not him wrap himself in it like the wrapping of the Jews."

**636-** It is narrated on the authority of Abdullah Ibn Buraidah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer while being wrapped in a quilt (in such a way that one is not able to move or get out his hands), and he forbade offering prayer in a trousers with no upper garment over you.

### **[84] Letting One's Garment Hang Down In The Prayer**

**637-** It is narrated on the authority of Ibn Mas'ud that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who lets his lower garment hang down in the prayer out of arrogance, Allah Almighty does not care of him, whether (what he is doing) is lawful or unlawful."

**638-** It is narrated on the authority of Abu Hurairah that he said: While a man was offering prayer, and he was letting his lower garment hang down, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and perform ablution (and offer prayer once again)." He went and performed ablution (and offered prayer even though in the same state), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and perform ablution (and offer prayer once again)." He went and performed ablution and when he came a man said: "O Messenger of Allah! why have you ordered him to perform ablution and then you kept silent (without talking) to him?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "He has offered prayer while letting his lower garment hang down, and Allah never accepts prayer from such as lets his lower garment hang down."



قَامَ عَنْ يَسَارِهِ، فَأَخَذَنَا بِيَدَيْهِ جَمِيعًا حَتَّى أَقَامَنَا خَلْفَهُ. قَالَ: وَجَعَلَ رَسُولُ اللَّهِ ﷺ يَرْمُقُنِي وَأَنَا لَا أَشْعُرُ، ثُمَّ فَطِنْتُ بِهِ، فَأَشَارَ إِلَيَّ أَنْ أَتَزِرَ بِهَا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «يَا جَابِرُ؟» قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ. قَالَ: «إِذَا كَانَ وَاسِعًا فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِذَا كَانَ ضَيِّقًا فَأَشْدُدْهُ عَلَى حَقْوِكَ».

### [ت83/م82] باب من قال: يَتَزَرُّ بِهِ إِذَا كَانَ ضَيِّقًا

**635 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، أَوْ قَالَ: قَالَ عُمَرُ: «إِذَا كَانَ لِأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا، فَإِنْ لَمْ يَكُنْ إِلَّا ثَوْبٌ وَاحِدٌ فَلْيَتَزَرَّ بِهِ، وَلَا يَشْتَمَلِ اشْتِمَالَ الْيَهُودِ».

**636 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ الدَّهْلِيُّ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو ثُمَيْلَةَ يَحْيَى بْنُ وَاضِحٍ: حَدَّثَنَا أَبُو الْمُنِيبِ عُبَيْدُ اللَّهِ الْعَتَكِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ فِي لِحَافٍ لَا يَتَوَشَّحُ بِهِ، وَالْآخِرَ أَنْ يُصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْهِ رِدَاءٌ؛ تَصَلِّيَ فِي سَرَاوِيلَ وَلَيْسَ عَلَيْكَ رِدَاءٌ».

### [ت84/م...] - باب الإِسْبَالِ فِي الصَّلَاةِ

**637 -** حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ أَبِي عَوَّانَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَسْبَلَ إِزَارَهُ فِي صَلَاتِهِ خِيَلًا، فَلَيْسَ مِنَ اللَّهِ جَلَّ ذِكْرُهُ فِي حِلٍّ وَلَا حَرَامٍ».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا جَمَاعَةٌ، عَنْ عَاصِمٍ مَوْقُوفًا عَلَى ابْنِ مَسْعُودٍ: مِنْهُمْ حَمَّادُ بْنُ سَلَمَةَ، وَحَمَّادُ بْنُ زَيْدٍ، وَأَبُو الْأَخْوَصِ، وَأَبُو مُعَاوِيَةَ.

**638 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ إِذْ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، ثُمَّ قَالَ: «اذْهَبْ فَتَوَضَّأْ»، فَذَهَبَ فَتَوَضَّأَ ثُمَّ جَاءَ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ، ثُمَّ سَكَتَ عَنْهُ؟ فَقَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ جَلَّ ذِكْرُهُ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ إِزَارَهُ».

### **[85] Which Garments Should A Woman Pray In?**

**639-** It is narrated on the authority of Muhammad Ibn Zaid Ibn Qunfudh from his mother that she asked Umm Salamah: "Which of garments should a woman pray in?" she said: "Let her pray in a head cover and an outer garment which is too long to hide the backs of her feet."

**640-** It is narrated on the authority of Muhammad Ibn Zaid that Umm Salamah asked the Messenger of Allah "Allah's blessing and peace be upon him": "Could a woman offer prayer in a head cover and overall mantle, with no lower garment?" he said: "Yes, provided that the overall mantle should be too long to hide the backs of her feet."

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Zaid from his mother from Umm Salamah, and no mention is made of ascribing it to the Prophet "Allah's blessing and peace be upon him".

### **[86] Could A Woman Pray Without A Head Cover?**

**641-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts the prayer of a girl who has attained the age of menses without a head cover."

Abu Dawud says: The same is narrated on the authority of Al-Hasan from the Messenger of Allah "Allah's blessing and peace be upon him".

**642-** It is narrated on the authority of A'ishah that she came as guest to Safiyyah, the mother of Talhah, and saw many girls belonging to her, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" visited me and in my chamber, there was a girl, and he gave me a sheet and said to me: "Divide it into two halves and give one to this girl and another to the girl who is in the house of Umm Salamah, for I do not think but both have attained the age of menstruation."

Abu Dawud says: The same is narrated on the authority of Ibn Sirin.

### **[87] What About Letting The Garment Hang Down To Touch The Ground In The Prayer**

**643-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should let his garment hang down to touch the ground, and (he also forbade) that he should cover his mouth in the prayer.

Abu Dawud says: The same is narrated on the authority of Asim from Ata' from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

**[ت85/م83] - باب: في كم تصلي المرأة؟**

**639 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ بْنِ قُنْفُذٍ، عَنْ أُمِّهِ أَنَّهَا سَأَلَتْ أُمَّ سَلَمَةَ: «مَاذَا تُصَلِّي فِيهِ الْمَرْأَةُ مِنَ الثِّيَابِ؟» فَقَالَتْ: تُصَلِّي فِي الْخِمَارِ وَالِدَّرْعِ السَّابِغِ الَّذِي يُغَيِّبُ ظُهُورَ قَدَمَيْهَا».

**640 -** حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ - يَعْنِي ابْنَ دِينَارٍ - عَنْ مُحَمَّدِ بْنِ زَيْدٍ بِهَذَا الْحَدِيثِ قَالَ: عَنْ أُمِّ سَلَمَةَ أَنَّهَا سَأَلَتِ النَّبِيَّ ﷺ: أَتُصَلِّي الْمَرْأَةُ فِي دِرْعٍ وَخِمَارٍ لَيْسَ عَلَيْهَا إِزَارٌ؟ قَالَ: «إِذَا كَانَ الدَّرْعُ سَابِغًا يَعْطِي ظُهُورَ قَدَمَيْهَا».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ مَالِكُ بْنُ أَنَسٍ، وَبَكْرُ بْنُ مُضَرَ، وَحَفْصُ بْنُ غِيَاثٍ، وَإِسْمَاعِيلُ بْنُ جَعْفَرٍ، وَابْنُ أَبِي ذَنْبٍ، وَابْنُ إِسْحَاقَ: عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ النَّبِيَّ ﷺ، فَصَرُّوا بِهِ عَلَى أُمِّ سَلَمَةَ.

**[ت86/م84] - باب المرأة تصلي بغير خمار**

**641 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا حَمَادٌ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ صَفِيَّةَ بِنْتِ الْحَارِثِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ».

قال أبو داود: رَوَاهُ سَعِيدٌ - يَعْنِي ابْنَ أَبِي عُرُوبَةَ -، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ النَّبِيِّ ﷺ.

**642 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ عَائِشَةَ نَزَلَتْ عَلَى صَفِيَّةَ أُمِّ طَلْحَةَ الطَّلَحَاتِ، فَرَأَتْ بَنَاتَ لَهَا، فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ وَفِي حُجْرَتِي جَارِيَةٌ، فَأَلْقَى إِلَيَّ حِقْوَهُ وَقَالَ لِي: «شَقِيهِ بِشَقَّتَيْنِ، فَأَعْطِي هَذِهِ نِصْفًا وَالْفَتَاةَ الَّتِي عِنْدَ أُمِّ سَلَمَةَ نِصْفًا، فَإِنِّي لَا أُرَاهَا إِلَّا قَدْ حَاضَتْ، أَوْ: لَا أُرَاهُمَا إِلَّا قَدْ حَاضَتَا».

قال أبو داود: وَكَذَلِكَ رَوَاهُ هِشَامٌ، عَنْ ابْنِ سِيرِينَ.

**[ت87/م85] - باب السدل في الصلاة**

**643 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَإِبْرَاهِيمُ بْنُ مُوسَى، عَنْ ابْنِ الْمُبَارَكِ، عَنْ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ عَطَاءٍ، قَالَ إِبْرَاهِيمُ: عَنْ أَبِي هُرَيْرَةَ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ، وَأَنْ يُعْطِيَ الرَّجُلُ فَاهُ».

قال أبو داود: رَوَاهُ عِيسَى، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ السِّدْلِ فِي الصَّلَاةِ».



644- It is narrated on the authority of Ibn Juraij that he said: Most frequently, I saw Ata' offering prayer while letting his garment hang down to touch the ground.

### **[88] Offering Prayer In The Same Coverings Used By Women**

645- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not offer prayer in the same coverings (or quilts: Ubaidullah said: My father was in doubt) which we (his wives) used.

### **[89] A Man Prays While Entwining His Hair**

646- It is narrated on the authority of Abu Rafi', the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that once he saw Al-Hasan Ibn Ali offering prayer and he was (folding his hair and) fixing his braid in his nape, thereupon he loosened it, and when Al-Hasan turned to him angrily, he said to him: Go on your prayer, and do not become angry! No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This i.e. the fixing place of one's braid is the seat of Satan."

647- It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that Abdullah Ibn Abbas saw Abdullah Ibn Al-Harith offering prayer with his hair braided and folded from behind him, thereupon he stood behind him and went on unloosing it, and the other submitted to him. When he (finished the prayer and) turned away, he went to Ibn Abbas and said: "What do you have to do with my head?" he said: Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The example of him who does so is like the example of such as offers prayer while being fastened."

### **[90] Offering Prayer In Sandals**

648- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer on the day of the conquest (of Mecca), and he placed his sandals on his left side.

649- It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer in Mecca, and he started reciting the Surah of Al-Mu'minun, and when he came upon the mention of Moses and Aaron, or of Moses and Jesus, the Messenger of Allah "Allah's blessing and peace be upon him" went on coughing, and then he bowed, and Abdullah Ibn As-Sa'ib was present at that time.

**644 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: «أَكْثَرُ مَا رَأَيْتُ عَطَاءً يُصَلِّي سَادِلًا». قَالَ أَبُو دَاوُدَ: وَهَذَا يُضَعَّفُ ذَلِكَ الْحَدِيثَ.

### [ت86/88] - بَابُ الصَّلَاةِ فِي شُعْرِ النِّسَاءِ

**645 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ سِيرِينَ -، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي فِي شُعْرِنَا»، أَوْ: «لِحُنِنَا». قَالَ عُبَيْدُ اللَّهِ: شَكَّ أَبِي.

### [ت87/89] - بَابُ الرَّجُلِ يُصَلِّي عَاقِصًا شَعْرَهُ

**646 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي عِمْرَانُ بْنُ مُوسَى، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ رَأَى أَبَا رَافِعٍ مَوْلَى النَّبِيِّ ﷺ مَرَّ بِحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ يُصَلِّي قَائِمًا، وَقَدْ غَرَزَ ضَفْرَهُ فِي قَفَاهُ، فَحَلَّهَا أَبُو رَافِعٍ، فَالْتَمَتَ حَسَنٌ إِلَيْهِ مُغْضَبًا، فَقَالَ أَبُو رَافِعٍ: أَقْبِلْ عَلَى صَلَاتِكَ وَلَا تَغْضَبْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَلِكَ كِفْلُ الشَّيْطَانِ» يَعْنِي مَقْعَدَ الشَّيْطَانِ، يَعْنِي مَغْرَزَ ضَفْرِهِ.

**647 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَغْفُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَأَاهُ فَجَعَلَ يَحُلُّهُ وَأَقْرَأَ لَهُ الْآخِرَ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مِثْلُ هَذَا مِثْلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

### [ت88/90] - بَابُ الصَّلَاةِ فِي النَّعْلِ

**648 -** حَدَّثَنَا مَسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ بَنَ جَعْفَرٍ، عَنْ ابْنِ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي يَوْمَ الْفَتْحِ وَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ».

**649 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَأَبُو عَاصِمٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَبَّادٍ بَنَ جَعْفَرٍ يَقُولُ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ سُفْيَانَ وَعَبْدُ اللَّهِ بْنُ الْمُسَيَّبِ الْعَابِدِيُّ، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ بِمَكَّةَ، فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ، حَتَّى إِذَا جَاءَ ذِكْرُ مُوسَى وَهَارُونَ، أَوْ: ذِكْرُ مُوسَى وَعِيسَى - ابْنُ عَبَّادٍ يَشْكُ أَوْ اخْتَلَفُوا - أَخَذَتْ رَسُولَ اللَّهِ سَعْلَةً، فَحَذَفَ، فَرَكَعَ، وَعَبْدُ اللَّهِ بْنُ السَّائِبِ حَاضِرٌ لِذَلِكَ».



650- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was leading the Morning prayer, he put off his sandals, and threw them on his left side. When the people saw that, they all (put off and) threw their sandals. Finished the prayer, the Messenger of Allah "Allah's blessing and peace be upon him" asked them: "What led you to throw your sandals?" they said: "We saw you having thrown your sandals, and thus we threw ours." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came and told me that they were affected by filth." He further said: "When anyone of you comes to the mosque, let him look: if he sees filth in his sandals, let him wipe it off (his sandals) and then offer prayer in them."

651- The same is narrated on the authority of Bakr Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight change of wording.

652- It is narrated on the authority of Ya'li Ibn Shaddad Ibn Aws from his father that the Messenger of Allah said: "Behave in opposition to the Jews: they do not pray in their sandals, nor in their footwears."

653- It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer (once) as barefooted and (once) as wearing his sandals.

### **[91] When The Praying One Puts Off His Sandals: Where Should He Place Them?**

654- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer, let not him place his sandals on his right nor on his left side lest they would be on the right side of his companion, unless there is none on his left side, but, let him place them between his legs."

655- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers prayer, and he puts off his sandals, let him cause no harm to others with them: but, let him rather place them between his legs, otherwise, let him pray in them."

### **[92] Offering Prayer On A Woollen Sheet**

656- It is narrated on the authority of Maimunah Bint Al-Harith that she said: The Messenger of Allah "Allah's blessing and peace be upon him"



**650 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نِعَالَهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «مَا حَمَلَكُمْ عَلَى إلقاءِكُمْ نِعَالَكُمْ؟» قَالُوا: رَأَيْنَاكَ أَلْقَيْتَ نَعْلَيْكَ فَأَلْقَيْنَا نِعَالَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ جَبْرِيلَ ﷺ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَدْرًا»، أَوْ قَالَ: «أَدَى»، وَقَالَ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ، فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا».

**651 -** حَدَّثَنَا مُوسَى - يَعْنِي ابْنَ إِسْمَاعِيلَ - : حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ بهذا قال: «فِيهِمَا خَبَثٌ» قال في المَوْضِعَيْنِ: «خَبَثٌ».

**652 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ، عَنْ هِلَالِ بْنِ مَيْمُونِ الرَّمْلِيِّ، عَنْ يَغْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَالِفُوا الْيَهُودَ، فَإِنَّهُمْ لَا يُصَلُّونَ فِي نِعَالِهِمْ وَلَا خِفَافِهِمْ».

**653 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي حَافِيًا وَمُتَّعِلًا».

### [ت91/م89] - بَابُ الْمَصْلِيِّ إِذَا خَلَعَ نَعْلَيْهِ، أَيْنَ يَضَعُهُمَا؟

**654 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا صَالِحُ بْنُ رُسْتُمٍ أَبُو عَامِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ، عَنْ يُونُسَ بْنِ مَاهِكٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَضَعُ نَعْلَيْهِ عَنْ يَمِينِهِ وَلَا عَنْ يَسَارِهِ، فَتَكُونَ عَنْ يَمِينٍ غَيْرِهِ، إِلَّا أَنْ لَا يَكُونَ عَنْ يَسَارِهِ أَحَدٌ، وَلْيَضَعَهُمَا بَيْنَ رِجْلَيْهِ».

**655 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةٌ، وَشُعَيْبُ بْنُ إِسْحَاقَ، عَنْ الْأَوْزَاعِيِّ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَخَلَعَ نَعْلَيْهِ، فَلَا يُؤْذِ بِهِمَا أَحَدًا، لِيَجْعَلَهُمَا بَيْنَ رِجْلَيْهِ، أَوْ لِيُصَلِّ فِيهِمَا».

### [ت92/م90] - بَابُ الصَّلَاةِ عَلَى الْخُمْرَةِ

**656 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ: حَدَّثَنِي مَيْمُونَةُ بِنْتُ الْحَارِثِ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَأَنَا حِذَاءُهُ

offered prayer while I was by his side, and at that time I was menstruating, and perhaps his garment touched me whenever he prostrated; and by then he offered prayer on a woollen sheet.

### [93] Offering Prayer On A Straw Mat

657- It is narrated on the authority of Anas Ibn Malik that he said: A man from amongst the Ansar said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I'm a fat man (and he really was a huge man) so much that I could come to (the mosque to) offer prayer with you." He prepared food for him, and invited him to come to his house and said: "Offer prayer so that I would see how you offer prayer, and thus I would imitate you." They (the household) sprinkled water over a piece of straw mat belonging to them, and the Messenger of Allah "Allah's blessing and peace be upon him" stood and led a two-rak'ah prayer. Ibn Al-Jarud asked Anas Ibn Malik: "Did he use to offer the Duha prayer?" he said: "I did not see him offering prayer (at that time of the day) except on that occasion."

658- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" visited Umm Sulaim many times, and it happened that the time of the prayer became due, thereupon he would offer prayer on a carpet belonging to us, i.e. a piece of straw mat over which we used to sprinkle water.

659- It is narrated on the authority of Al-Mughirah Ibn Shu'bah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer on such (kinds of carpets) as a straw mat and a tanned fur.

### [94] The Praying Man Prostrates On His Garment

660- It is narrated on the authority of Anas Ibn Malik that he said: We used to offer prayer with the Messenger of Allah "Allah's blessing and peace be upon him" during the severe heat, and if anyone of us could not fix his forehead on the ground he would spread (a piece of) his garment, over which he would prostrate.

## Chapters On The Rows Of Praying People

### [95] Making Straight The Rows Of The Praying People

661- It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would you not align (in rows) in the same way as the angels align in the Presence of their Lord?" we asked: "How do the angels align (in rows) in

وَأَنَا حَائِضٌ، وَرَبَّمَا أَصَابَنِي ثَوْبُهُ إِذَا سَجَدَ، وَكَانَ يُصَلِّي عَلَى الْحُمْرَةِ».

### [ت93/م91] - بَابُ الصَّلَاةِ عَلَى الْحَصِيرِ

**657 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: «يَا رَسُولَ اللَّهِ، إِنِّي رَجُلٌ ضَحْمٌ - وَكَانَ ضَحْمًا - لَا أَسْتَطِيعُ أَنْ أَصَلِّيَ مَعَكَ - وَصَنَعَ لَهُ طَعَامًا وَدَعَاهُ إِلَى بَيْتِهِ - فَصَلَّ حَتَّى أَرَاكَ كَيْفَ تُصَلِّي فَأَقْتَدِي بِكَ، فَفَضَحُوا لَهُ طَرَفَ حَصِيرٍ كَانَ لَهُمْ، فَقَامَ فَصَلَّى رَكَعَتَيْنِ. قَالَ فَلَانُ بْنُ الْجَارُودِ لَأَنَسِ بْنِ مَالِكٍ: أَكَانَ يُصَلِّي الضُّحَى؟ قَالَ: لَمْ أَرَهُ صَلَّى إِلَّا يَوْمَئِذٍ».

**658 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ الذَّارِعُ: حَدَّثَنِي قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ «أَنَّ النَّبِيَّ ﷺ كَانَ يَزُورُ أُمَّ سُلَيْمٍ فَتَدْرِكُهُ الصَّلَاةُ أَحْيَانًا فَيُصَلِّي عَلَى بَسَاطٍ لَنَا، وَهُوَ حَصِيرٌ تَنْضِجُهُ بِالْمَاءِ».

**659 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، بِمَعْنَى الْإِسْنَادِ وَالْحَدِيثِ، قَالَا: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ، عَنْ يُونُسَ بْنِ الْحَارِثِ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِيهِ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْحَصِيرِ وَالْفُرُوعِ الْمَدْبُوعَةِ».

### [ت94/م92] - بَابُ الرَّجْلِ يَسْجُدُ عَلَى ثَوْبِهِ

**660 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ رَحِمَهُ اللَّهُ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - حَدَّثَنَا غَالِبُ الْقَطَّانُ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كُنَّا نُصَلِّيُ مَعَ رَسُولِ اللَّهِ ﷺ فِي شِدَّةِ الْحَرِّ، فَإِذَا لَمْ يَسْتَطِعْ أَحَدُنَا أَنْ يُمَكِّنَ وَجْهَهُ مِنَ الْأَرْضِ بَسَطَ ثَوْبَهُ فَسَجَدَ عَلَيْهِ».

## تَفْرِيعُ أَبْوَابِ الصَّفُوفِ

### [ت95/م93] - بَابُ تَسْوِيَةِ الصَّفُوفِ

**661 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ قَالَ: سَأَلْتُ سُلَيْمَانَ الْأَعْمَشَ، عَنْ حَدِيثِ جَابِرِ بْنِ سَمُرَةَ فِي الصَّفُوفِ الْمُقَدَّمَةِ، فَحَدَّثَنَا عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تَصْفُونَ



the Presence of their Lord?" he said: "They complete the first rows, and stick to one another in the row."

662- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" faced us and said: "You should rather straighten your rows otherwise, Allah would create dissention (and hatred) among you." He further said: Henceforth, I saw one having his shoulder stick to that of his companion (standing by his side) his knee to his, and his ankle to his.

663- It is narrated on the authority of An-Nu'man Ibn Bashir: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten the row (of the praying people) until he would make it (as sharply upright) as a spear or an arrow shaft until he thought we had learnt that from him perfectly. Once, he saw a man, whose chest was bulging out of the row. Upon this, he said: "You should rather straighten your rows otherwise Allah would create dissention (and hatred) among you."

664- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to walk in between the rows (of the praying people) from one side to another, passing his hand over our chests and shoulders, and saying: "Do not differ (in your standing from one another) lest you would come to be at odds." He further said: "Verily, Allah and His angels invoke prayer (and blessings) upon (those of) the first row (in the congregational prayer)."

665- It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to straighten our rows whenever we stood for prayer, and once our rows became straight, he would then recite Takbir (of assuming the prayer).

666- It is narrated on the authority of Abdullah Ibn Umar, through many chains of transmission, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Establish the rows, make shoulders alongside each other, fill the spaces, and be flexible to your brothers, and leave no space for Satan (to occupy); and he, who joins a row, Allah will keep good relation with him; and he, who cuts off a row, Allah will sever relation with him."

Abu Dawud says: Being flexible to your brothers is that if one comes to enter into the row, you should make bendable your shoulders until he is able to enter into the row.

667- It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Make straight

كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟» قُلْنَا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُثْمِنُونَ الصُّفُوفَ الْمُقَدَّمَةَ وَيَتَرَاوُونَ فِي الصَّفِّ».

**662 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي الْقَاسِمِ الْجَدَلِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: «أَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ» ثَلَاثًا، «وَاللَّهُ لَتُقِيمَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ». قَالَ: فَرَأَيْتُ الرَّجُلَ يُلْزِقُ مَنْكِبَهُ بِمَنْكِبِ صَاحِبِهِ، وَرُكْبَتَهُ بِرُكْبَةِ صَاحِبِهِ، وَكَعْبَهُ بِكَعْبِهِ».

**663 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ: قَالَ سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُسَوِّيًا فِي الصُّفُوفِ كَمَا يَقُومُ الْقِدْحُ، حَتَّى إِذَا ظَنَّ أَنْ قَدْ أَخَذْنَا ذَلِكَ عَنْهُ وَفَقِهْنَا أَقْبَلَ ذَاتَ يَوْمٍ بِوَجْهِهِ إِذَا رَجُلٌ مُتَنَبِّذٌ بِصُدْرِهِ فَقَالَ: «لَتَسُوَنَّ صُفُوفُكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ».

**664 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَأَبُو عَاصِمٍ بْنُ جَوَّاسٍ الْحَنْفِيُّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ الْيَامِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّلُ الصَّفَّ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ، يَمْسَحُ صُدُورَنَا وَمَنَاكِبَنَا وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ»، وَكَانَ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتُهُ يَصْلُونَ عَلَى الصُّفُوفِ الْأُولَى».

**665 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا حَاتِمٌ - يَعْنِي ابْنَ أَبِي صَغِيرَةَ -، عَنْ سِمَاكِ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَوِّي - يَعْنِي صُفُوفَنَا - إِذَا قُمْنَا لِلصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ».

**666 -** حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْغَافِقِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ - وَحَدِيثُ ابْنِ وَهْبٍ أَتَمُّ -، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ - قَالَ قُتَيْبَةُ: عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ أَبِي شَجَرَةَ، لَمْ يَذْكُرْ ابْنَ عُمَرَ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقِيمُوا الصُّفُوفَ، وَحَادُوا بَيْنَ الْمَنَاكِبِ، وَسُدُّوا الْخَلَلَ، وَلِيْنُوا بِأَيْدِي إِخْوَانِكُمْ» - لَمْ يَقُلْ عِيسَى: «بِأَيْدِي إِخْوَانِكُمْ» - «وَلَا تَذَرُوا فُرْجَاتِ الشَّيْطَانِ، وَمَنْ وَصَلَ صَفًّا وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللَّهُ».

قَالَ أَبُو دَاوُدَ: أَبُو شَجَرَةَ: كَثِيرُ بْنُ مُرَّةَ.

قَالَ أَبُو دَاوُدَ: وَمَعْنَى «وَلِيْنُوا بِأَيْدِي إِخْوَانِكُمْ»: إِذَا جَاءَ رَجُلٌ إِلَى الصَّفِّ فَذَهَبَ يَدْخُلُ فِيهِ فَيَنْبَغِي أَنْ يُلَيِّنَ لَهُ كُلَّ رَجُلٍ مِنْكِبِهِ، حَتَّى يَدْخُلَ فِي الصَّفِّ.

**667 -** حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُصُّوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهَا، وَحَادُوا بِالْأَعْنَاقِ، فَوَالَّذِي



your rows, and let them be near each other, and make the shoulders along side each other, for by Him in Whose Hand is my soul, I see that Satan enters (into the prayer stealthily) from the spaces left in the row.”

**668-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Straighten your rows (in the prayer), for making straight the rows is an essential part therewith the prayer is complete.”

**669-** It is narrated on the authority of Muhammad Ibn Muslim Ibn As-Sa’ib, the owner of the Maqsurah that he said: Once, I offered prayer by the side of Anas Ibn Malik, who said to me: “Do you know why this stick was made?” I said: “No, by Allah.” on that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to place his hand on it and said: “Be straight, and set right your rows.”

**670-** It is narrated on the authority of Anas that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” stood for the prayer, he would take it (the stick) with his right hand and turn (to us) and say: “Be straight, and set right your rows!” then, he would take it with his left hand and say: “Be straight, and set right your rows!”

**671-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “Complete the first row and then what is next to it, and if there is a shortage (of praying people) let it be in the last row.”

**672-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best among you is such as makes his shoulder the most flexible (to others) in prayer.”

### **[96] The Rows Between Pillars**

**673-** It is narrated on the authority of Abd Al-Hamid Ibn Mahmud that he said: I offered prayer with Anas Ibn Malik on Friday, and we were pushed towards the pillars, thereupon we would move forward and backward. On that Anas said: We were careful not to do so during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[97] Which Of People Is Desirable To Stand Next To The Imam, And Is Undesirable To Be In The Rear?**

**674-** It is narrated on the authority of Abu Mas’ud that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let such as have



نَفْسِي بِيَدِهِ، إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنهَا الْحَذَفُ».

668 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ وَسَلِيمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَوُّوا صُفُوفَكُمْ، فَإِنَّ تَسْوِيَةَ الصَّفِّ مِنْ تَمَامِ الصَّلَاةِ».

669 - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُضْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ السَّائِبِ صَاحِبِ الْمَقْصُورَةِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَنَسِ بْنِ مَالِكٍ يَوْمًا فَقَالَ: هَلْ تَدْرِي لِمَ ضُنِعَ هَذَا الْعُودُ؟ فَقُلْتُ: لَا وَاللَّهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ عَلَيْهِ يَدَهُ فَيَقُولُ: «اسْتَوُوا وَاعْدِلُوا صُفُوفَكُمْ».

670 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ: حَدَّثَنَا مُضْعَبُ بْنُ ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَنَسٍ بِهَذَا الْحَدِيثِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ أَخَذَهُ بِيَمِينِهِ، ثُمَّ التَفَتَ فَقَالَ: «اعْتَدِلُوا، سَوُّوا صُفُوفَكُمْ»، ثُمَّ أَخَذَهُ بِيَسَارِهِ فَقَالَ: «اعْتَدِلُوا، سَوُّوا صُفُوفَكُمْ».

671 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَطَاءٍ -، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتِمُّوا الصَّفِّ الْمُقَدَّمَ، ثُمَّ الَّذِي يَلِيهِ، فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

672 - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثَوْبَانَ قَالَ: أَخْبَرَنِي عَمِّي عُمَارَةُ بْنُ ثَوْبَانَ، عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيَارُكُمْ أَلْيَنُكُمْ مَنَاقِبَ فِي الصَّلَاةِ».

قال أبو داود: جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ.

### [ت94/96] - بَابُ الصُّفُوفِ بَيْنَ السَّوَارِي

673 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ هَانِيٍّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: «صَلَّيْتُ مَعَ أَنَسِ بْنِ مَالِكٍ يَوْمَ الْجُمُعَةِ فَدَفَعْنَا إِلَى السَّوَارِي فَتَقَدَّمْنَا وَتَأَخَّرْنَا، فَقَالَ أَنَسٌ: كُنَّا نَتَّقِي هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

### [ت97/95] - بَابُ مَنْ يُسْتَحَبُّ أَنْ يَلِيَ الْإِمَامَ فِي الصَّفِّ، وَكَرَاهِيَةِ التَّأَخُّرِ

674 - حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ،

good reasons and minds among you stand next to me (in prayer), and then such as follow them (in position) and such as follow them.”

**675-** A Hadith like this is narrated on the authority of Abdullah with the following addition: “And do not differ (in your position of standing from one another) lest you would become at odds, and beware of the noisy disputes and afflictions of markets.”

**676-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, Allah and His angels invoke for blessings upon the right portions of the rows (of praying people).”

### **[98] The Position Of The Boys From The Row**

**677-** It is narrated on the authority of Abu Malik Al-Ash’ari that he said: Would I not tell you about the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer? He established the prayer, made men align behind him, and the boys behind them, and then he led them in the prayer...and he made a mention of his prayer and then he (the Prophet) said: “As such the prayer (of my nation) should be offered.”

### **[99] The Rows Of Women, And The Undesirability Of Men's Moving Backward To Be Far From The First Row**

**678-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best among men’s rows (in prayer) is the first of them, and the worst among them is the last of them; and the best among women’s rows is the last of them, and the worst among them is the first of them.”

**679-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A people will keep themselves in the rear (to be far) from the first row (in prayer) until Allah delays them (from coming out of) the fire (of Hell).”

**680-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” observed that many of his companions were in the rear, thereupon he said to them: “Come forward to follow me, and let those who will come after you follow you; and a people will keep themselves in the rear (to be far from the first rows) until Allah delays them (from coming out of the fire).”

عن أبي معمر، عن أبي مسعود قال: قال رسول الله ﷺ: «لِيَلْبِسَنِي مِنْكُمْ أُولُوا الْأَحْلَامِ وَالتَّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

**675 -** حَدَّثَنَا مَسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي مَعْمَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَزَادَ: «وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَإِيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ».

**676 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى مَيَّامِنِ الصُّفُوفِ».

### [ت98/م96] - بَابُ مَقَامِ الصَّبْيَانِ مِنَ الصَّفِّ

**677 -** حَدَّثَنَا عِيسَى بْنُ شاذَانَ: حَدَّثَنَا عِيَّاشُ الرَّقَّامُ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا بُذَيْلٌ: حَدَّثَنَا شَهْرُ بْنُ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ قَالَ: قَالَ أَبُو مَالِكٍ الْأَشْعَرِيُّ «أَلَا أُحَدِّثُكُمْ بِصَلَاةِ النَّبِيِّ ﷺ؟ قَالَ: فَأَقَامَ الصَّلَاةَ، فَصَفَّ الرِّجَالَ وَصَفَّ الْغُلَمَانَ خَلْفَهُمْ ثُمَّ صَلَّى بِهِمْ، فَذَكَرَ صَلَاتَهُ، ثُمَّ قَالَ: هَكَذَا صَلَاةُ - قَالَ عَبْدُ الْأَعْلَى: لَا أَحْسِبُهُ إِلَّا قَالَ: - صَلَاةُ أُمَّتِي».

### [ت99/م97] - بَابُ صَفِّ النِّسَاءِ وَكَرَاهِيَةِ التَّأَخُّرِ عَنِ الصَّفِّ الْأَوَّلِ

**678 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا خَالِدٌ وَإِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوَّلُهَا».

**679 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ عَنِ الصَّفِّ الْأَوَّلِ حَتَّى يُؤَخَّرَهُمُ اللَّهُ فِي النَّارِ».

**680 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا، فَقَالَ لَهُمْ: «تَقَدَّمُوا فَأَتَمُّوا بِي، وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخَّرَهُمُ اللَّهُ عَزَّ وَجَلَّ».



### **[100] The Position Of The Imam From The Row**

681- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let the imam stand in front of the middle (part of the first row), and fill the spaces.”

### **[101] When A Man Prays Alone Behind The Row**

682- It is narrated on the authority of Wabisah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” saw a man praying alone behind the row, thereupon he ordered him to repeat it.

### **[102] When A Man Bows Apart From The Row**

683- It is narrated on the authority of Abu Bakrah that he entered the mosque, and found the Messenger of Allah “Allah’s blessing and peace be upon him” in the bowing posture, thereupon he bowed apart from the row. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Might Allah make you more careful! Do not do so once again.”

684- It is narrated on the authority of Abu Bakrah that he came, while the Messenger of Allah “Allah’s blessing and peace be upon him” was in the bowing posture, thereupon he bowed apart from the row, and then he walked towards the row. When the Messenger of Allah “Allah’s blessing and peace be upon him” finished the prayer he said: “Which of you has bowed apart from the row and then walked towards the row?” Abu Bakrah said: “It is I.” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Might Allah make you more careful! Do not do so once again.”

## **Chapters On The Screen**

### **[103] What Screens The Praying One From The Passers-By**

685- It is narrated on the authority of Talhah Ibn Ubaidullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you place (a thing even as little as) the like of the back of a saddle in front of you (to which you pray), there is no harm on you if anything passes by in front of you.”

686- It is narrated on the authority of Ata that he said: The back of a saddle might be (the like of) an arm and what is above it.

687- It is narrated on the authority of Ibn Umar that whenever the Prophet “Allah’s blessing and peace be upon him” set out on the Id day, he would order that a short spear be fixed in front of him, to which he would

## [ت100/م98] - باب مقام الإمام من الصف

**681 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ يَحْيَى بْنِ بَشِيرٍ بْنِ خَلَادٍ، عَنْ أُمِّهِ أَنَّهَا دَخَلَتْ عَلَى مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ فَسَمِعَتْهُ يَقُولُ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَسُطُوا الْإِمَامَ، وَسُدُّوا الْخَلَلَ». حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبُو سَلَمَةَ، قَالَ: حَدَّثَنَا هَشِيمٌ، عَنْ الْعَوَّامِ، عَنْ عَبْدِ الْمَلِكِ الْأَعْوَرِ صَاحِبِ إِبْرَاهِيمَ، عَنْ إِبْرَاهِيمَ قَالَ: مَبْنَى الصَّفِّ الْأَوَّلِ قَصْدُ الْإِمَامِ.

## [ت101/م99] - باب الرجل يصلي وحده خلف الصف

**682 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَمْرِو بْنِ رَاشِدٍ، عَنْ وَابِصَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ أَنْ يُعِيدَ» قَالَ سُلَيْمَانُ بْنُ حَرْبٍ: «الصَّلَاةَ».

## [ت102/م100] - باب الرجل يركع دون الصف

**683 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ زِيَادِ الْأَعْلَمِ: حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَ أَنَّهُ دَخَلَ الْمَسْجِدَ وَنَبِيُّ اللَّهِ ﷺ رَاكِعٌ، فَقَالَ: فَرَكَعْتُ دُونَ الصَّفِّ، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا، وَلَا تَعُدَّ».

**684 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا زِيَادُ الْأَعْلَمِ، عَنْ الْحَسَنِ: أَنَّ أَبَا بَكْرَةَ جَاءَ وَرَسُولُ اللَّهِ ﷺ رَاكِعٌ، فَرَكَعَ دُونَ الصَّفِّ، ثُمَّ مَشَى إِلَى الصَّفِّ، فَلَمَّا قَضَى النَّبِيُّ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الَّذِي رَكَعَ دُونَ الصَّفِّ ثُمَّ مَشَى إِلَى الصَّفِّ؟» فَقَالَ أَبُو بَكْرَةَ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللَّهُ حِرْصًا، وَلَا تَعُدَّ». قَالَ أَبُو دَاوُدَ: زِيَادُ الْأَعْلَمِ: زِيَادُ بْنُ فَلَانٍ بْنِ قُرَّةَ، وَهُوَ ابْنُ خَالَةِ يُونُسَ بْنِ عُبَيْدٍ.

## تفريع أبواب السترة

## [ت103/م101] - باب ما يستتر المصلي

**685 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ سَمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَعَلْتَ بَيْنَ يَدَيْكَ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ، فَلَا يَضُرُّكَ مِنْ مَرٍّ بَيْنَ يَدَيْكَ».

**686 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: «آخِرَةُ الرَّحْلِ: ذِرَاعٌ فَمَا فَوْقَهُ».

**687 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعَ بَيْنَ يَدَيْهِ،

lead the people in prayer; and he also used to do the same on journey. From this point, it was adopted by the chiefs.

**688-** It is narrated on the authority of Awn Ibn Juhaifah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” led them in the prayer in Al-Batha, with a short spear fixed in front of him: he offered a two-rak’ah prayer for Zhuhr and a two-rak’ah prayer for Asr, and from behind such a short spear, there passed by women and donkeys.

#### **[104] Drawing A Line In Case There Is No Stick**

**689-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you offers prayer, let him fix a thing in front of him (to screen him from the passers-by), and if he finds nothing, let him set up a stick, and if he finds nothing, let him draw a line, and then, there is no harm on him if anything passes by in front of him.”

**690-** It is narrated on the authority of Abu Hurairah from Abu Al-Qasim, the Messenger of Allah “Allah’s blessing and peace be upon him” that he said...and he made a mention of the previous narration of the line. Sufyan says: We could find nothing to support this narration.

Abu Dawud says: I heard Ahmad Ibn Hanbal having said when he was asked about that line: Let it be drawn crosswise. But it should be lengthwise according to Musaddad.

**691-** It is narrated on the authority of Sufyan Ibn Uyainah that he said: I offered the funeral prayer after the Asr prayer with Sharik, and I found him having placed his hat in front of him, while offering an obligatory prayer.

#### **[105] Offering Prayer Towards A Mount**

**692-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer towards his camel.

#### **[106] When One Offers Prayer To A Pillar Or Something Like It, In Which Direction Should He Make It From Him??**

**693-** It is narrated on the authority of Al-Miqdam Ibn Al-Aswad that he said: I’ve never seen the Messenger of Allah “Allah’s blessing and peace be upon him” having prayed to a stick, a pillar or a tree but that he made it in front of his right eyebrow or left eyebrow, and he never made it in the middle of his front.



فَيُصَلِّي إِلَيْهَا وَالنَّاسُ وَرَاءَهُ، وَكَانَ يَفْعَلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءَ.  
**688 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ  
 «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ بِالْبَطْحَاءِ - وَبَيْنَ يَدَيْهِ عَنَزَةٌ - الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ يَمُرُّ  
 خَلْفَ الْعَنَزَةِ الْمَرْأَةُ وَالْحِمَارُ».

### [ت104/م102] - بَابُ الْخَطِّ إِذَا لَمْ يَجِدْ عَصَاً

**689 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، حَدَّثَنِي  
 أَبُو عَمْرٍو بْنُ مُحَمَّدٍ بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ جَدَّهُ حُرَيْثًا يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ  
 رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ تَلَقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ  
 عَصَاً، فَإِنْ لَمْ يَكُنْ مَعَهُ عَصَاً فَلْيَحْطُظْ خَطًّا، ثُمَّ لَا يَضُرَّهُ مَا مَرَّ أَمَامَهُ».

**690 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَلِيُّ بْنُ يَغْنِي بْنِ الْمَدِينِيِّ -، عَنْ  
 سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ جَدِّهِ حُرَيْثٍ  
 - رَجُلٍ مِنْ بَنِي عُذْرَةَ -، عَنْ أَبِي هُرَيْرَةَ، عَنْ أَبِي الْقَاسِمِ ﷺ، قَالَ فَذَكَرَ حَدِيثَ الْخَطِّ.  
 قَالَ سُفْيَانُ: لَمْ نَجِدْ شَيْئًا نُشَدُّ بِهِ هَذَا الْحَدِيثَ، وَلَمْ يَجِءْ إِلَّا مِنْ هَذَا الْوَجْهِ. قَالَ:  
 قُلْتُ لِسُفْيَانَ: إِنَّهُمْ يَخْتَلِفُونَ فِيهِ. فَتَفَكَّرَ سَاعَةً ثُمَّ قَالَ: مَا أَحْفَظُ إِلَّا أَبَا مُحَمَّدٍ بْنِ  
 عَمْرٍو. قَالَ سُفْيَانُ: قَدِمَ ههنا رَجُلٌ بَعْدَمَا مَاتَ إِسْمَاعِيلُ بْنُ أُمَيَّةَ، فَطَلَبَ هَذَا الشَّيْخَ أَبَا  
 مُحَمَّدٍ حَتَّى وَجَدَهُ، فَسَأَلَهُ عَنْهُ، فَخَلَطَ عَلَيْهِ.

قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ - يَعْنِي ابْنَ حَنْبَلٍ رَحِمَهُ اللَّهُ - سُئِلَ عَنْ وَصْفِ  
 الْخَطِّ غَيْرَ مَرَّةٍ، فَقَالَ: هَكَذَا عَرْضًا؛ مِثْلُ الْهَلَالِ.  
 قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ مُسَدَّدًا قَالَ: قَالَ ابْنُ دَاوُدَ: الْخَطُّ بِالطُّولِ.  
 قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَصَفَ الْخَطَّ غَيْرَ مَرَّةٍ فَقَالَ: هَكَذَا - يَعْنِي  
 بِالْعَرْضِ - حَوْزًا دَوْرًا مِثْلَ الْهَلَالِ - يَعْنِي مُنْعَطِفًا.

**691 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: «رَأَيْتُ شَرِيكََا  
 صَلَّى بِنَا فِي جَنَازَةِ الْعَصْرِ، فَوَضَعَ قَلَنْسُوْتَهُ بَيْنَ يَدَيْهِ، يَعْنِي فِي قَرِيضَةٍ حَضَرَتْ».

### [ت103/م105] - بَابُ الصَّلَاةِ إِلَى الرَّاحِلَةِ

**692 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَوَهْبُ بْنُ بَقِيَّةٍ وَابْنُ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ  
 سَعِيدٍ، قَالَ عُثْمَانُ: حَدَّثَنَا أَبُو خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ «أَنَّ  
 النَّبِيَّ ﷺ كَانَ يُصَلِّي إِلَى بَعِيرِهِ».

### [ت104/م106] - بَابُ: إِذَا صَلَّى إِلَى سَارِيَةٍ أَوْ نَحْوِهَا، أَيْنَ يَجْعَلُهَا مِنْهُ؟

**693 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا أَبُو عُبَيْدَةَ  
 الْوَلِيدُ بْنُ كَامِلٍ، عَنْ الْمُهَلَّبِ بْنِ حُجْرٍ الْبَهْرَانِيِّ، عَنْ ضَبَاعَةَ بِنْتِ الْمُقْدَادِ بْنِ الْأَسْوَدِ،  
 عَنْ أَبِيهَا قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي إِلَى عُودٍ وَلَا عُمُودٍ وَلَا شَجَرَةٍ، إِلَّا  
 جَعَلَهُ عَلَى حَاجِبِهِ الْأَيْمَنِ أَوْ الْأَيْسَرِ، وَلَا يَضُمُّ لَهُ صُمْدًا».

### **[107] Praying Towards The Speaking And Sleeping Persons**

**694-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not offer prayer behind a lying nor behind a speaking person.”

### **[108] Coming Close To The Screen**

**695-** It is narrated on the authority of Sahl Ibn Abu Hathmah, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”, that he said: “When anyone of you prays to a screen, let him come close to it so enough that Satan should not interrupt his prayer for him.”

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Sahl or Sahl Ibn Sa’d from the Messenger of Allah “Allah’s blessing and peace be upon him”, through many chains of transmission.

**696-** It is narrated on the authority of Sahl that he said: Between the standing place of the Messenger of Allah “Allah’s blessing and peace be upon him” and the Qiblah, there was a passage just sufficient for a sheep to pass through.

### **[109] What Should A Praying One Avert From Passing In Front Of Him?**

**697-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you is offering prayer, he should not leave any person pass in front of him, and let him avert him as possible as he could; and if he refuses, he should use force to repel him, for indeed, he is (like) a devil.”

**698-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you offers prayer, let him pray to something to screen him (from the passers-by), and let him come close to it”...and the rest is the same.

**699-** It is narrated on the authority of Abu Ubaid, the brother of Sulaiman that he said: I saw Ata’ Ibn Zaid Al-Laithi standing in prayer, and when I went to pass in front of him he averted me, and then told me: Abu Sa’id Al-Khudri related to me that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who could avert anyone from standing or passing in front of him while praying, let him do.”

**700-** It is narrated on the authority of Humaid Ibn Hilal that he said: Abu Salih said: Let me relate to you what I heard and seen from Abu Sa’id Al-Khudri. Abu Sa’id entered upon Marwan and said: I heard the Messenger of



## [ت107/م105] - باب الصلاة إلى المُتَحَدِّثِينَ والنِّيامِ

**694 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنُ أَيْمَنَ، عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ، عَنْ مُحَمَّدٍ بْنِ كَعْبِ الْقُرْطُبِيِّ قَالَ: قُلْتُ لَهُ - يَغْنِي لِعَمَرَ بْنِ عَبْدِ الْعَزِيزِ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُصَلُّوا خَلْفَ النَّائِمِ وَلَا الْمُتَحَدِّثِ».

## [ت108/م106] - باب الدُّنُو مِنَ السُّتْرَةِ

**695 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا سُفْيَانُ. (ح): وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَحَامِدُ بْنُ يَحْيَى وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَذْنُ مِنْهَا، لَا يَقْطَعِ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

قال أَبُو دَاوُدَ: وَرَوَاهُ وَاقِدُ بْنُ مُحَمَّدٍ، عَنْ صَفْوَانَ، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ أَبِيهِ أَوْ عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنِ النَّبِيِّ ﷺ. قال بَعْضُهُمْ: عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، وَاخْتَلَفَ فِي إِسْنَادِهِ.

**696 -** حَدَّثَنَا الْقَعْنَبِيُّ وَالتَّنْفِيلِيُّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، قَالَ: أَخْبَرَنِي أَبِي، عَنْ سَهْلِ قَالَ: «وَكَانَ بَيْنَ مَقَامِ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ مَمَرٌ عَنَرٌ».

قال أَبُو دَاوُدَ: الْحَبَرُ لِلتَّنْفِيلِيِّ.

## [ت109/م107] - باب ما يُؤْمَرُ الْمُصَلِّي أَنْ يَدْرَأَ عَنِ الْمُمْرِ بَيْنَ يَدَيْهِ

**697 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي فَلَا يَدْعُ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ، وَلْيَذْرَأْهُ مَا اسْتَطَاعَ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

**698 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ وَلْيَذْنُ مِنْهَا»، ثُمَّ سَأَلَ عَنْهُ.

**699 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: أَخْبَرَنَا مَسْرَّةُ بْنُ مَعْبِدٍ اللَّحْمِيُّ لَقِيْتُهُ بِالْكُوفَةِ، قَالَ: حَدَّثَنِي أَبُو عُبَيْدٍ حَاجِبُ سُلَيْمَانَ قَالَ: رَأَيْتُ عَطَاءَ بْنَ يَزِيدَ اللَّيْثِيَّ قَائِمًا يُصَلِّي فَذَهَبَتْ أُمُرُ بَيْنَ يَدَيْهِ فَرَدَّيْنِي ثُمَّ قَالَ: حَدَّثَنِي أَبُو سَعِيدِ الْخُدْرِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ لَا يَحُولَ بَيْنَهُ وَبَيْنَ قِبْلَتِهِ أَحَدٌ فَلْيَفْعَلْ».

**700 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ -، عَنْ حُمَيْدٍ - يَعْنِي ابْنَ هِلَالٍ - قَالَ قَالَ أَبُو صَالِحٍ: أَحَدْتُكَ عَمَّا رَأَيْتُ مِنْ أَبِي سَعِيدٍ وَسَمِعْتُهُ مِنْهُ، دَخَلَ أَبُو سَعِيدٍ عَلَى مَرْوَانَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى



Allah “Allah’s blessing and peace be upon him” having said: “If anyone of you is offering prayer towards a thing to screen him from the passers-by, and somebody wants to pass in front of him, he should repel him, and if he refuses, he should use force against him, for indeed he is (like) a devil.”

Abu Dawud says: Sufyan Ath-Thawri says: One might pass while strutting in front of me as I’m praying, thereupon I avert him; and a weak one might pass in front of me, and I do not avert him.

### **[110] It Is Forbidden To Pass In Front Of The Praying One**

701- It is narrated on the authority of Busr Ibn Sa’id that Zaid Ibn Khalid sent him to Abu Juhaim Al-Ansari, to ask him whether he heard from the Messenger of Allah “Allah’s blessing and peace be upon him” something pertaining to such as passes in front of a praying man, thereupon he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “If anyone of you knows whatever (sins) he carries when he passes in front of his brother while he is praying, certainly, (he would come to know that) to stand for forty (Sufyan said: I do not know whether it is forty years, forty months, or forty days) is better for him than to do so.”

## **Chapters On What Interrupts And What Interrupts Not The Prayer**

### **[111] What Interrupts The Prayer**

702- It is narrated on the authority of Abdullah Ibn As-Samit that Abu Dharr told: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “In case there is nothing in front of a praying man, as even equal to the back of a saddle, his prayer would be interrupted by (the passage of) a woman, an ass, or a black dog.” I (the sub-narrator) said: “What does distinguish the black dog from the red, the yellow or the white dog?” He said: “O my brother! I asked the Messenger of Allah “Allah’s blessing and peace be upon him” as you ask me, and he said: “The black dog is (likely equal to) a devil.””

703- It is narrated on the authority of Ibn Abbas that he said: “(Such passers-by as) a menstruating woman and a dog interrupt the prayer (if they pass in front of a praying one).

704- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you does not pray to anything to screen him (from the passers-by), his prayer will be interrupted by (the passage of) a dog, a donkey, a

شَيْءٌ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْ فِي نَحْرِهِ، فَإِنْ أَبِي فَلْيَقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ».

قال أبو داود: قال سُفْيَانُ الثَّوْرِيُّ: يَمُرُّ الرَّجُلُ يَتَبَخَّرُ بَيْنَ يَدَيْ، وَأَنَا أَصَلِّي، فَأَمْنَعُهُ، وَيَمُرُّ الضَّعِيفُ، فَلَا أَمْنَعُهُ.

### [ت110م/108] - بَابُ مَا يُنْهَى عَنْهُ مِنَ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي

**701 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِيَّ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرٌ لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

قال أبو النَّضْرِ: أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً.

### تَفْرِيعُ أَبْوَابٍ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُهَا

#### [ت111م/109] - بَابُ مَا يَقْطَعُ الصَّلَاةَ

**702 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ. (ح): وَحَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ وَابْنُ كَثِيرٍ، الْمَعْنَى، أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ أَخْبَرَهُمْ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ - قَالَ حَفْصٌ: - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ صَلَاةَ الرَّجُلِ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ قَبْدُ آخِرَةِ الرَّحْلِ: الْجِمَارُ وَالْكَلْبُ الْأَسْوَدُ وَالْمَرَأَةُ». فَقُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَحْمَرِ مِنَ الْأَصْفَرِ مِنَ الْأَبْيَضِ؟ فَقَالَ: يَا ابْنَ أَخِي، سَأَلْتُ رَسُولَ اللَّهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

**703 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ شُعْبَةُ قَالَ: «يَقْطَعُ الصَّلَاةَ الْمَرَأَةُ الْحَائِضُ وَالْكَلْبُ».

قال أبو داود: وَقَفَهُ سَعِيدٌ وَهَشَامٌ وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ عَلَى ابْنِ عَبَّاسٍ.

**704 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَحْسَبُهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى

pig, a Jew, a Magian, and a woman; and it is sufficient for him (to cancel out the interruption) if they pass in front of him as far as a stone throwing.”

Abu Dawud tells that he is in doubt as to the authenticity of this narration, and he assures it is false.

**705-** It is narrated on the authority of Yazid Ibn Nimran that he said: I saw in Tabuk a disabled man (and when I asked him about that) he said: Once, I passed by while riding a donkey in front of the Messenger of Allah “Allah’s blessing and peace be upon him” and he was offering prayer, thereupon he said: “O Allah! cut off the traces of his footsteps!” I have never walked on them (my feet) from that time.

**706-** The same is narrated on the authority of Abu Haiwah from Sa’id, with the addition that he said: “He has interrupted our prayer, might Allah cut off the traces of his (footsteps)!”

**707-** It is narrated on the authority of Ghazwan that he descended in Tabuk on his way to perform Hajj, and he saw a disabled man. When he asked him about that he said: I’m going to relate a narration to you, and do not relate it as long as you learn I’m still living. The Messenger of Allah “Allah’s blessing and peace be upon him” descended in Tabuk, and came upon a date-palm and said: “Let’s offer prayer towards it (to screen us from the passers-by).” Then, he offered prayer towards it, and I came running, and I was still a young man, until I passed by between him and it. Thereupon he said: “He has interrupted our prayer, Might Allah cut off the traces of his footsteps!” I have never stood on them (my feet) from that time.

### **[112] The Screen Of The Imam Acts As The Screen Of Such As Prays Behind Him**

**708-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that he said: We descended with the Messenger of Allah “Allah’s blessing and peace be upon him” from the side of Adhakhir, and when the time of the prayer became due he offered prayer towards a wall, which he took as his Qiblah, and we were praying behind him. Then a baby goat came to pass by in front of him, but he kept averting it from passing until his abdomen got stuck to the wall, and it passed by from behind him, or as Musaddad said.

**709-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” was offering prayer when a male-goat came to pass by in front of him, thereupon he averted it.



غَيْرِ سُرَّةٍ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ: الْكَلْبُ وَالْحِمَارُ وَالْخَنَزِيرُ وَالْيَهُودِيُّ وَالْمَجُوسِيُّ وَالْمَرْأَةُ، وَيُجْزَى عَنْهُ إِذَا مَرُّوا بَيْنَ يَدَيْهِ عَلَى قَذْفَةِ بِحَجْرٍ.

قال أبو داود: في نفسي من هذا الحديث شيء، كُنْتُ ذَاكَرْتُه إِبرَاهِيمَ وَغَيْرَهُ، فَلَمْ أَرِ أَحَدًا جَاءَ بِهِ عَنْ هِشَامٍ وَلَا يَعْرِفُهُ، وَلَمْ أَرِ أَحَدًا يُحَدِّثُ بِهِ عَنْ هِشَامٍ، وَأَحْسَبُ الْوَهْمَ مِنْ ابْنِ أَبِي سَمِينَةَ، يَعْنِي مُحَمَّدَ بْنَ إِسْمَاعِيلَ الْبَصْرِيِّ مَوْلَى بَنِي هَاشِمٍ، وَالْمُنْكَرُ فِيهِ ذِكْرُ الْمَجُوسِيِّ، وَفِيهِ «عَلَى قَذْفَةِ بِحَجْرٍ»، وَذِكْرُ الْخَنَزِيرِ، وَفِيهِ نَكَارَةٌ.

قال أبو داود: وَلَمْ أَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ سَمِينَةَ، وَأَحْسَبُهُ وَهْمٌ لِأَنَّهُ كَانَ يُحَدِّثُنَا مِنْ حِفْظِهِ.

**705 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَوْلَى لِيَزِيدَ بْنِ نِمْرَانَ، عَنْ يَزِيدَ بْنِ نِمْرَانَ قَالَ: رَأَيْتُ رَجُلًا يَتَبَوَّكُ مُقْعَدًا فَقَالَ: مَرَرْتُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ وَأَنَا عَلَى حِمَارٍ وَهُوَ يُصَلِّي فَقَالَ: «اللَّهُمَّ اقْطَعْ أَثَرَهُ» فَمَا مَشَيْتُ عَلَيْهَا بَعْدُ.

**706 -** حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ - يَعْنِي الْمَذْحِجِيَّ - حَدَّثَنَا أَبُو حَيَّوَةَ، عَنْ سَعِيدٍ بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ فَقَالَ: «قَطَعَ صَلَاتُنَا قَطَعَ اللَّهُ أَثَرَهُ».

قال أبو داود: وَرَوَاهُ أَبُو مَسْهَرٍ عَنْ سَعِيدٍ قَالَ فِيهِ «قَطَعَ صَلَاتُنَا».

**707 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ. (ح): وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ، عَنْ سَعِيدِ بْنِ عَزْوَانٍ، عَنْ أَبِيهِ «أَنَّهُ نَزَلَ بِتَبُوكَ وَهُوَ حَاجٌّ، فَإِذَا هُوَ بِرَجُلٍ مُقْعَدٍ، فَسَأَلَهُ عَنْ أَمْرِهِ فَقَالَ لَهُ: سَأَحَدُكَ حَدِيثًا، فَلَا تُحَدِّثُ بِهِ مَا سَمِعْتَ أَنِّي حَيٌّ، إِنَّ رَسُولَ اللَّهِ ﷺ نَزَلَ بِتَبُوكَ إِلَى نَخْلَةٍ فَقَالَ: «هَذِهِ قِبْلَتُنَا»، ثُمَّ صَلَّى إِلَيْهَا، فَأَقْبَلْتُ وَأَنَا غُلَامٌ أَسْعَى حَتَّى مَرَرْتُ بَيْنَهُ وَبَيْنَهَا، فَقَالَ: «قَطَعَ صَلَاتُنَا قَطَعَ اللَّهُ أَثَرَهُ»، فَمَا قُمْتُ عَلَيْهَا إِلَى يَوْمِي هَذَا».

### [ت112/م110] - بَابُ: سُرَّةِ الْإِمَامِ سُرَّةٌ مِنْ خَلْفِهِ

**708 -** حَدَّثَنَا مَسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ الْعَازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ ثَنِيَّةٍ أَدَاخِرَ، فَحَضَرَتِ الصَّلَاةُ - يَعْنِي فَصَلَّى إِلَى جَدْرِ - فَاتَّخَذَهُ قِبْلَةً وَنَحْنُ خَلْفُهُ، فَجَاءَتْ بِهِمَّةٌ تَمُرُّ بَيْنَ يَدَيْهِ، فَمَا زَالَ يُدَارِئُهَا حَتَّى لَصِقَ بَطْنُهُ بِالْجَدْرِ، وَمَرَّتْ مِنْ وَرَائِهِ» أَوْ كَمَا قَالَ مَسَدَّدٌ.

**709 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ ابْنِ عَبَّاسٍ «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي فَذَهَبَ جَدْيٌ يَمُرُّ بَيْنَ يَدَيْهِ فَجَعَلَ يَتَّقِيهِ».

### **[113] The Opinion That A Woman Does Not Interrupt The Prayer**

710- It is narrated on the authority of A'ishah that she said: I was (lying) between the Messenger of Allah "Allah's blessing and peace be upon him" and the Qiblah (while he was praying) (Shu'bah said: I thought she added) and I was menstruating.

Abu Dawud says: The same is narrated on the authority of A'ishah, through many chains of transmitters, and no mention is made of her statement "and I was menstruating".

711- It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" often offered the night (supererogatory) prayer while she was lying on the bed, between him and the Qiblah, and whenever he intended to offer Witr prayer, he would awaken her so that she would offer the Witr prayer.

712- It is narrated on the authority of A'ishah that she said: What a bad it is that you people have made us (women) equal to dogs and donkeys! No doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" praying while I used to lie between him and the Qiblah. When he wanted to prostrate, he pushed my legs which I withdrew.

713- It is narrated on the authority of A'ishah that she said: I used to sleep with my feet in front of the Messenger of Allah "Allah's blessing and peace be upon him" while he was offering the night (supererogatory) prayer; and whenever he intended to prostrate, he would beat them, which I would withdraw, and he would then fall in prostration.

714- It is narrated on the authority of A'ishah that she said: I used to lie between the Messenger of Allah "Allah's blessing and peace be upon him" and the Qiblah; and the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer while I was in front of him; and if he wanted to offer the Witr prayer, he would push me and I would move away.

### **[114] The Opinion That A Donkey Never Interrupts The Prayer**

715- It is narrated on the authority of Ibn Abbas that he said: Once I came riding a she-ass when I had (just) attained the age of puberty. Allah's Apostle "Allah's blessing and peace be upon him" was offering the prayer at Mina. There was no wall in front of him and I passed in front of some (people) of the row while they were offering their prayers. I let the she-ass loose to graze and entered the row, but nobody objected to that.

• [ت113/م111] - بَابُ مَنْ قَالَ: الْمَرْأَةُ لَا تَقْطَعُ الصَّلَاةَ

**710 -** حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ الْقِبْلَةِ» قَالَ شُعْبَةُ: وَأَحْسِبُهَا قَالَتْ: «وَأَنَا حَائِضٌ».

قال أبو داود: وَرَوَاهُ الزُّهْرِيُّ وَعَطَاءٌ وَأَبُو بَكْرِ بْنُ حَفْصٍ وَهَشَامُ بْنُ عُرْوَةَ وَعِرَاكُ بْنُ مَالِكٍ وَأَبُو الْأَسْوَدِ وَتَمِيمُ بْنُ سَلَمَةَ كُلُّهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَإِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، وَأَبُو الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، وَالْقَاسِمِ بْنِ مُحَمَّدٍ وَأَبُو سَلَمَةَ، عَنْ عَائِشَةَ، لَمْ يَذْكُرُوا «وَأَنَا حَائِضٌ».

**711 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي صَلَاتَهُ مِنَ اللَّيْلِ، وَهِيَ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، رَاقِدَةً عَلَى الْفِرَاشِ الَّذِي يَرْقُدُ عَلَيْهِ، حَتَّى إِذَا أَرَادَ أَنْ يُؤْتِرَ أَتَيْطَفَهَا فَأَوْتَرَتْ».

**712 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ، عَنْ عَائِشَةَ قَالَتْ: «بِشِّ مَا عَدَلْتُمُونَا بِالْجَمَارِ وَالْكَلْبِ، لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَأَنَا مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رَجُلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ».

**713 -** حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كُنْتُ أَكُونُ نَائِمَةً وَرَجُلَايَ بَيْنَ يَدَيَّ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ، فَإِذَا أَرَادَ أَنْ يَسْجُدَ ضَرَبَ رَجُلِي فَقَبَضْتُهَا فَسَجَدَ».

**714 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ. (ح) قال أبو داود: وَحَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ وَهَذَا لَفْظُهُ - عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كُنْتُ أَنَا وَأَنَا مُعْتَرِضَةٌ فِي قِبْلَةِ رَسُولِ اللَّهِ ﷺ، فَيُصَلِّي رَسُولُ اللَّهِ ﷺ وَأَنَا أَمَامَهُ إِذَا أَرَادَ أَنْ يُؤْتِرَ - رَأَى عُثْمَانَ: غَمَزَنِي. ثُمَّ اتَّفَقَا - فَقَالَ: تَنَحَّى».

[ت114/م112] - بَابُ مَنْ قَالَ: الْحِمَارُ لَا يَقْطَعُ الصَّلَاةَ

**715 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «جِئْتُ عَلَى حِمَارٍ». (ح): وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: «أَقْبَلْتُ رَاكِبًا عَلَى أَتَانٍ، وَأَنَا يَوْمَئِذٍ قَدْ نَاهَزْتُ الْاِحْتِلَامَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِمَنْىَ، فَمَرَرْتُ بَيْنَ يَدَيَّ بَعْضُ الصَّفِّ، فَنَزَلْتُ فَأَرْسَلْتُ الْأَتَانَ تَرْتَعُ، وَدَخَلْتُ فِي الصَّفِّ، فَلَمْ يُنْكَرْ ذَلِكَ أَحَدٌ».

قال أبو داود: وَهَذَا لَفْظُ الْقَعْنَبِيِّ، وَهُوَ أَتَمُّ. قَالَ مَالِكٌ: وَأَنَا أَرَى ذَلِكَ وَاسِعًا إِذَا قَامَتِ الصَّلَاةُ.



**716-** It is narrated on the authority of Abu As-Sahba' that he said: We discussed such as interrupts the prayer in the presence of Ibn Abbas, thereupon he said: Once, I and a boy belonging to Banu Abd Al-Muttalib came riding a donkey, and the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer. We both dismounted and left the donkey in front of the row, and he did not care. Then, two girls belonging to the offspring of Abd Al-Muttalib came and broke in the row, and he did not care.

**717-** The same is narrated on the authority of Mansur, through the same chain of transmission, in which he said: Then, two girls belonging to the offspring of Abd Al-Muttalib came and quarrelled with one another, thereupon he took them, or according to the narration of Uthman, he parted them, or separated one from the other, and he did not care.

### **[115] The Opinion That A Dog Never Interrupts The Prayer**

**718-** It is narrated on the authority of Al-Fadl Ibn Abbas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to us in a piece of land in the desert belonging to us, and Abbas was with him. He offered prayer in a desert, with nothing to act as screen in front of him, and at the same time, a female-donkey and a female-dog belonging to us were playing in front of him, and he did not care.

### **[116] The Opinion That Nothing Interrupts The Prayer**

**719-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing interrupts the prayer. But even, avert (anything from passing by in front of you while praying) as possible as you could, for such a thing is (like) a devil."

**720-** It is narrated on the authority of Abu Al-Wadak that he said: A young man from Quraish tried to pass in front of Abu Sa'id while he was praying, and he averted him (from passing). He tried to do the same and he repelled him (and this happened) thrice, and when he (finished the prayer and he) turned away he said: No doubt, nothing interrupts the prayer, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "Avert (anything from passing by in front of you while praying) as possible as you could, for such a thing is (like) a devil."

Abu Dawud says: If there are two conflicting narrations and both are ascribed to the Messenger of Allah "Allah's blessing and peace be upon him", then, we should consider that upon which his companions acted.

**716 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أَبِي الصَّهْبَاءِ قَالَ: «تَذَاكُرْنَا مَا يَقْطَعُ الصَّلَاةَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: جِئْتُ أَنَا وَغُلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي، فَتَنَزَّلَ وَنَزَلْتُ وَتَرَكْنَا الْحِمَارَ أَمَامَ الصَّفِّ، فَمَا بَالَاهُ. وَجَاءَتْ جَارِيتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، فَدَخَلْنَا بَيْنَ الصَّفِّ، فَمَا بَالِي ذَلِكَ».

**717 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَدَاوُدُ بْنُ مَخْرَاقٍ الْفَرِيبِيُّ قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: «فَجَاءَتْ جَارِيتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ افْتَتَلْنَا فَأَخَذَهُمَا. قَالَ عُثْمَانُ: فَفَرَعَ بَيْنَهُمَا. وَقَالَ دَاوُدُ: فَتَنَزَّعَ إِحْدَاهُمَا مِنَ الْأُخْرَى فَمَا بَالِي ذَلِكَ».

#### [ت115/م113] - بَابُ مَنْ قَالَ: الْكَلْبُ لَا يَقْطَعُ الصَّلَاةَ

**718 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ، حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ عَبَّاسِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ، قَالَ: «أَتَانَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي بَادِيَةٍ لَنَا وَمَعَهُ عَبَّاسٌ، فَصَلَّى فِي صَحْرَاءَ لَيْسَ بَيْنَ يَدَيْهِ سُتْرَةٌ، وَحِمَارَةٌ لَنَا وَكَلْبَةٌ تَعْبَثَانِ بَيْنَ يَدَيْهِ، فَمَا بَالِي ذَلِكَ».

#### [ت116/م114] - بَابُ مَنْ قَالَ: لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ

**719 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاءِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرَأُوا مَا اسْتَطَعْتُمْ، فَإِنَّمَا هُوَ شَيْطَانٌ».

**720 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ: حَدَّثَنَا أَبُو الْوَدَّاءِ قَالَ: مَرَّ شَابٌّ مِنْ قُرَيْشٍ بَيْنَ يَدَيَّ أَبِي سَعِيدٍ الْخُدْرِيِّ وَهُوَ يُصَلِّي فَدَفَعَهُ، ثُمَّ عَادَ فَدَفَعَهُ ثَلَاثَ مَرَّاتٍ، فَلَمَّا انْصَرَفَ قَالَ: إِنَّ الصَّلَاةَ لَا يَقْطَعُهَا شَيْءٌ، وَلَكِنْ قَالَ رَسُولُ اللَّهِ ﷺ: «ادْرَأُوا مَا اسْتَطَعْتُمْ فَإِنَّهُ شَيْطَانٌ».

قال أبو داود: إِذَا تَنَازَعَ الْخَبْرَانِ عَنْ رَسُولِ اللَّهِ ﷺ نَظَرَ إِلَى مَا عَمِلَ بِهِ أَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ مِنْ بَعْدِهِ.

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## Chapters On Assuming The Prayer

### [117] Raising Both Hands In The Prayer

**721-** It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having raised his hands until he made them at the level of his shoulders whenever he assumed the prayer, whenever he bowed, and whenever he raised his head from bowing; and he never raised (them) between the two prostrations.

**722-** It is narrated on the authority of Abdullah Ibn Umar that he said: “Whenever Allah's Apostle "Allah's blessing and peace be upon him" stood for the prayer he would raise both his hands up to the level of his shoulders and then say the Takbir; and on (saying the Takbir for) bowing. Whenever he lifted his back from bowing he would raise them up to the level of his shoulders, and then say: "Allah hears such as praises Him; O our lord! All praises be to You”. He never raised his hands on prostrating, but he used to raise his hands on every Takbir he would say before bowing until his prayer would be over.

**723-** It is narrated on the authority of Wa’il Ibn Hujr that he said: I offered prayer with the Messenger of Allah “Allah’s blessing and peace be upon him” : whenever he said Takbir, he would raise both his hands, and take hold of his left (hand) with the help of his right (hand) and got his hands into his garment, and whenever he intended to bow, he would take out his hands and raise them, and whenever he intended to raise his head from bowing, he would raise both his hands and fall in prostration, placing his face between his hands, and whenever he raised his head from prostration, he would raise both his hands, and so on until his prayer would be over. Muhammad said: I made a mention of that to Al-Hasan Ibn Abu Al-Hasan thereupon he said: This is the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer: such as offers it in that way has followed his sunnah, and such as leaves it has abandoned it.

**724-** It is narrated on the authority of Wa’il Ibn Abd Al-Jabbar from his father that he saw the Messenger of Allah “Allah’s blessing and peace be upon him” having raised both his hands up to the level of his shoulders when he stood for the prayer, and made both his thumbs touch his ears, and then he said Takbir.



## تفريع أبواب استفتاح الصلاة

[ت/117م/114 ، 115] - باب رفع اليدين في الصلاة

**721-** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ. وَقَالَ سُفْيَانُ مَرَّةً: وَإِذَا رَفَعَ رَأْسَهُ. وَأَكْثَرُ مَا كَانَ يَقُولُ: وَبَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ».

**722-** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحَمَصِيُّ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذَوِ مَنْكِبَيْهِ، ثُمَّ كَبَّرَ وَهُمَا كَذَلِكَ، فَيَرْكَعُ، ثُمَّ إِذَا أَرَادَ أَنْ يَرْفَعَ صُلْبَهُ رَفَعَهُمَا حَتَّى تَكُونَا حَذَوِ مَنْكِبَيْهِ ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، وَلَا يَرْفَعُ يَدَيْهِ فِي السُّجُودِ وَيَرْفَعُهُمَا فِي كُلِّ تَكْبِيرَةٍ يُكَبِّرُهَا قَبْلَ الرُّكُوعِ حَتَّى تَنْقُضِيَ صَلَاتَهُ».

**723-** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجَشْمِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ: حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ وَائِلِ بْنِ حُجْرٍ قَالَ: كُنْتُ غُلَامًا لَا أَعْقِلُ صَلَاةَ أَبِي فَحَدَّثَنِي وَائِلُ بْنُ عَلْقَمَةَ، عَنْ أَبِي وَائِلِ بْنِ حُجْرٍ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ فَكَانَ إِذَا كَبَّرَ رَفَعَ يَدَيْهِ. قَالَ: ثُمَّ التَّحَفْتُ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ وَأَدْخَلَ يَدَيْهِ فِي ثَوْبِهِ. قَالَ: فَإِذَا أَرَادَ أَنْ يَرْكَعَ أَخْرَجَ يَدَيْهِ ثُمَّ رَفَعَهُمَا، وَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ ثُمَّ سَجَدَ، وَوَضَعَ وَجْهَهُ بَيْنَ كَفَّيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ أَيْضًا رَفَعَ يَدَيْهِ حَتَّى فَرَغَ مِنْ صَلَاتِهِ».

قال مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِلْحَسَنِ بْنِ أَبِي الْحَسَنِ فَقَالَ: هِيَ صَلَاةُ رَسُولِ اللَّهِ ﷺ، فَعَلَهُ مَنْ فَعَلَهُ وَتَرَكَهُ مَنْ تَرَكَهُ.

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ هَمَّامٌ، عَنِ ابْنِ جُحَادَةَ، لَمْ يَذْكُرِ الرَّفْعَ مَعَ الرَّفْعِ مِنَ السُّجُودِ.

**724-** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ النَّخَعِيِّ، عَنِ عَبْدِ الْجَبَّارِ بْنِ وَائِلِ، عَنْ أَبِيهِ «أَنَّهُ أَبْصَرَ النَّبِيَّ ﷺ حِينَ قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى كَانَتْا بِحِيَالِ مَنْكِبَيْهِ وَحَادَى بِإِبْهَامِهِ أُذُنَيْهِ ثُمَّ كَبَّرَ».

725- It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father that he saw the Messenger of Allah "Allah's blessing and peace be upon him" having raised both his hands on saying Takbir.

726- It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head as such, between his hands; and then he sat spreading his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (with his hand), making a circle with the help of both the thumb and the middle finger, and beckoned with the help of the index finger (to affirm monotheism during his reciting the testification).

727- The same is narrated on the authority of Asim Ibn Kulaib through the same chain of transmitters, in which he said: Then, he placed his right hand on the back of his left hand, wrist and forearm. He further said in this narration: some time later, I came and it was very cold, thereupon I saw the people having overall garments, from underneath which they moved their hands.

728- It is narrated on the authority of Wa'il Ibn Hujr that he said: I saw that when the Messenger of Allah "Allah's blessing and peace be upon him" assumed the prayer he raised both his hands up to the level of his ears...some time later, I came and found the people raising their hands up to their breasts on assuming the prayer, while having wrappers and coverings.

### [118] Inaugurating The Prayer

729- It is narrated on the authority of Wa'il Ibn Hujr that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" during winter, and saw his companions raising their hands from underneath their garments in the prayer.

730- It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa'idi in ten of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" including Abu Qatadah, having said: "I have the best knowledge among you of the

**725 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدٌ - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ وَائِلٍ: حَدَّثَنِي أَهْلُ بَيْتِي عَنْ أَبِي أَنَّهُ حَدَّثَهُمْ «أَنَّه رَأَى رَسُولَ اللَّهِ ﷺ يَرْفَعُ يَدَيْهِ مَعَ التَّكْبِيرِ».

**726 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «قُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَكَبَّرَ، فَرَفَعَ يَدَيْهِ حَتَّى حَادَّتَا أُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذَلِكَ، ثُمَّ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذَلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذَلِكَ الْمَنْزِلِ مِنْ بَيْنِ يَدَيْهِ، ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى وَقَبَضَ ثُنْتَيْنِ وَحَلَقَ حَلَقَةً، وَرَأَيْتُهُ يَقُولُ هَكَذَا، وَحَلَقَ بِشَرِّ الْإِبْهَامِ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ».

**727 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا زَائِدَةُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فِيهِ: ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ، وَقَالَ فِيهِ: «ثُمَّ جِئْتُ بَعْدَ ذَلِكَ فِي زَمَانٍ فِيهِ بَرْدٌ شَدِيدٌ فَرَأَيْتُ النَّاسَ عَلَيْهِمْ جُلُ الثِّيَابِ تَحْرُكُ أَيْدِيهِمْ تَحْتَ الثِّيَابِ».

**828 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ حِينَ افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حِيَالَ أُذُنَيْهِ، قَالَ: ثُمَّ أَتَيْتُهُمْ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ إِلَى صُدُورِهِمْ فِي افْتِتَاحِ الصَّلَاةِ، وَعَلَيْهِمْ بَرَانِسٌ وَأَكْسِيَّةٌ».

### [ت118/م115 ، 116] - باب افتتاح الصلاة

**729 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ فِي الشَّتَاءِ فَرَأَيْتُ أَصْحَابَهُ يَرْفَعُونَ أَيْدِيَهُمْ فِي ثِيَابِهِمْ فِي الصَّلَاةِ».

**730 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - وَهَذَا حَدِيثُ أَحْمَدَ - قَالَ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ - يَعْنِي ابْنَ جَعْفَرٍ -: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ قَالَ أَبُو حُمَيْدٍ: «أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالُوا: فَلِمَ؟ فَوَاللَّهِ مَا كُنْتُ بِأَكْثَرِنَا لَهُ تَبَعَةً



(way of the) prayer of the Messenger of Allah “Allah’s blessing and peace be upon him”.” They asked him: “Why is that? By Allah! You’ve not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us.” He said: “No (I have done).” They said: “Then, show us (the way of the prayer of the Prophet if you have a true claim).” He said: “Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” stood for the prayer, he would magnify (Allah to assume the prayer) and raise his hands until he would make them at the level of his shoulders (and remain for a moment) until every organ (of his body) would rest in its place. Then, he would recite (Qur’an) and magnify (Allah), raising his hands until he would make them at the level of his shoulders. Then, he would bow, and place his palms on his knees, reclining (against them), without lowering nor raising his head, but (he would fix it) in a moderate way, and then (whenever he raised from bowing, he would) say: “Allah hears such as praises Him.” Then, he would raise his hands until he would make them at the level of his shoulders (and remain for a moment) that every (part of his) bone would rest in its place. Then, he would fall (in prostration) to the ground, making a wide space between his forearms and sides. Then, he would raise his head (from prostration) and fold his left leg on which he would sit; and he would twist his toes (to the direction of the Qiblah) whenever he prostrated, and then he would prostrate and magnify (Allah) and sit on his left foot (for a while) until every (part of his) bone would return to its place. Then, he would stand and do the like of that in the coming rak’ah. Whenever he stood after (the first) two rak’ahs, he would raise his hands until he would make them at the level of his shoulders, the same as he did at the inauguration of the prayer, and complete the rest portion of his prayer as such, until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back his left leg, and sit on his hip (inclined) to his left side,.” They said: “You’ve told the truth! In this way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer.”

**731-** It is narrated on the authority of Muhammad Ibn Amr Al-Amiri that he said: I was sitting in a gathering of some of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” when they discussed the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer...and the rest is the same in which he said: Whenever he bowed, he would fix his hands over his knees, and make spaces between his fingers, and then he would fold his back and lower it, without raising his head so extremely, nor slanting with his face so much

وَلَا أَقْدَمْنَا لَهُ صُحْبَةً. قَالَ: بَلَى، قَالُوا: فَأَعْرِضْ. قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ يُكَبِّرُ حَتَّى يَقَرَّ كُلُّ عَظْمٍ فِي مَوْضِعِهِ مُعْتَدِلًا ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ فَيَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ يَعْتَدِلُ فَلَا يَصُبُّ رَأْسَهُ وَلَا يُقْنِعُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». ثُمَّ يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ»، ثُمَّ يَهْوِي إِلَى الْأَرْضِ فَيُجَافِي يَدَيْهِ عَنْ جَنْبَيْهِ، ثُمَّ يَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى، فَيَقْعُدُ عَلَيْهَا، وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَسْجُدُ ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ»، وَيَرْفَعُ رَأْسَهُ وَيَثْنِي رِجْلَهُ الْيُسْرَى، فَيَقْعُدُ عَلَيْهَا حَتَّى يَرْجِعَ كُلُّ عَظْمٍ إِلَى مَوْضِعِهِ، ثُمَّ يَضَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ، ثُمَّ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ، ثُمَّ يَضَعُ ذَلِكَ فِي بَقِيَّةِ صَلَاتِهِ، حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ آخِرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الْيُسْرَى. قَالُوا: صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي ﷺ.

**731 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ يَزِيدَ - يَعْنِي

ابْنَ أَبِي حَبِيبٍ -، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ: «كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَتَذَاكُرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ، فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ، وَقَالَ: فَإِذَا رَكَعَ أَمَكَنَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَّجَ بَيْنَ أَصَابِعِهِ،



exceedingly. Whenever he sat after the conclusion of the second rak'ah, he would sit on the inside of his left foot, setting up the right one; and whenever he sat in the fourth rak'ah, he would make his left hip touch the ground, and bring out his feet from one side.

**732-** The same is narrated on the authority of Muhammad Ibn Amr Ibn Ata', in which he said: Whenever he prostrated, he would place his hands (on the ground) without spreading nor withdrawing them, making his fingertips face the Qiblah.

**733-** It is narrated on the authority of Abbas or Ayyash Ibn Sahl As-Sa'idi that he was in a gathering including his father, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", in addition to such glorious companions as Abu Hurairah, Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi...and the rest is the same, in which he mentioned that when the Messenger of Allah "Allah's blessing and peace be upon him" stood (from bowing) he said: "Allah hears such as sends praise to Him! O Allah our Lord! All praises be to You!" then, he raised both his hands and said: "Allah is Greater." He then fell in prostration, on both his hands, knees and the front parts of his feet. Then, he said Takbir and sat on one of his hips and set up the other feet. Then, he said Takbir and prostrated. Then he said Takbir and stood, and did not sit on his hip...and after the conclusion of the second rak'ah he sat down, and when he intended to stand, he did after a Takbir, and offered the other rak'ah. He made no mention of his sitting on his hip during his reciting the Tashahhud.

**734-** It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Humaid said: I know best among you all the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" stood (for the prayer), magnified (Allah) and raised both his hands; and when he magnified for bowing, he also raised (his hands), and when he bowed, he placed both his hands on his knees, as if he was holding them, and made his arms far from his sides. Then, he fell in prostration, fixing his nose and forehead, and kept his arms far from his sides, and placed his hands at the side of his shoulders. Then, he raised his head (from prostration) until every (part of) bone returned to its original state. When he finished, he sat and



ثُمَّ هَضَرَ ظَهْرَهُ غَيْرَ مُقْنِعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدِّهِ. وَقَالَ: فَإِذَا قَعَدَ فِي الرَّكْعَتَيْنِ قَعَدَ عَلَى بَظْنِ قَدَمَيْهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى، فَإِذَا كَانَ فِي الرَّابِعَةِ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ.

**732 -** حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ نَحْوَ هَذَا. قَالَ: «إِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَاضِيَهُمَا وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِهِ الْقِبْلَةَ».

**733 -** حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنِي زُهَيْرُ أَبُو خَيْثَمَةَ، حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنِي عِيسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ أَحَدِ بَنِي مَالِكٍ، عَنْ عَبَّاسٍ - أَوْ عِيَّاشٍ - بْنِ سَهْلٍ السَّاعِدِيِّ: «أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - وَفِي الْمَجْلِسِ أَبُو هُرَيْرَةَ وَأَبُو حُمَيْدٍ السَّاعِدِيُّ وَأَبُو أُسَيْدٍ، بِهَذَا الْخَبَرِ يَزِيدُ أَوْ يَنْقُصُ، قَالَ فِيهِ: ثُمَّ رَفَعَ رَأْسَهُ - يَعْنِي مِنَ الرُّكُوعِ - فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَرَفَعَ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ»، فَسَجَدَ فَانْتَصَبَ عَلَى كَفَيْهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ، وَهُوَ سَاجِدٌ، ثُمَّ كَبَّرَ، فَجَلَسَ فَتَوَرَّكَ وَنَصَبَ قَدَمَهُ الْأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكَ. ثُمَّ سَاقَ الْحَدِيثَ. قَالَ: ثُمَّ جَلَسَ بَعْدَ الرَّكْعَتَيْنِ حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرَةٍ، ثُمَّ رَكَعَ الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ، وَلَمْ يَذْكُرِ التَّوَرُّكَ فِي التَّشَهُّدِ».

**734 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: أَخْبَرَنِي فُلَيْحٌ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: «اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرُوا صَلَاةَ رَسُولِ اللَّهِ ﷺ، فَقَالَ أَبُو حُمَيْدٍ: أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ بَعْضَ هَذَا. قَالَ: ثُمَّ رَكَعَ فَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ كَأَنَّهُ قَاضٍ عَلَيْهِمَا، وَوَتَّرَ يَدَيْهِ فَتَجَافَى عَنْ جَنْبَيْهِ. قَالَ: ثُمَّ سَجَدَ فَأَمَكَرَ أَنْفَهُ وَجَبْهَتَهُ وَنَحَى يَدَيْهِ عَنْ جَنْبَيْهِ وَوَضَعَ كَفَيْهِ حَذَوِ مَنْكِبَيْهِ، ثُمَّ رَفَعَ رَأْسَهُ حَتَّى رَجَعَ كُلُّ عَظْمٍ فِي مَوْضِعِهِ، حَتَّى فَرَّغَ، ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ،

spread his left leg, and made the front part of his right leg face the Qiblah, placing his right hand on his right knee, and his left hand on his left knee, and then he beckoned with his index finger (to affirm monotheism).

Abu Dawud says: The same is narrated on the authority of Abbas Ibn Sahl, with a slight change of wording.

**735-** The same is narrated on the authority of Abu Humaid, in which he said: And whenever he fell in prostration, he would make space between both his thighs, without making his abdomen recline against any of them.

**736-** It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: When he fell in prostration, his knees fell to the ground before his hands did...and when he prostrated, he placed his forehead between his hands, making large space between his hands and his armpits.

Abu Dawud says: A Hadith like this is narrated on the authority of Asim Ibn Kulaib, in which there is the following addition: And whenever he got up, he would get up on his knees, reclining against his thighs.

**737-** It is narrated on the authority of Wa'il Ibn Abd Al-Jabbar from his father that he said: I saw the Messenger of Allah raising both his thumbs up to his earlobes in the prayer.

**738-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said the Takbir to assume the prayer he would raise his hands up to the level of his shoulders; and whenever he bowed he would do the same; and whenever he raised (from bowing) in preparation to fall in prostration he would do the same; and whenever he stood after the conclusion of the second rak'ah he would do the same.

**739-** It is narrated on the authority of Maimun Al-Makki that he saw Abdullah Ibn Az-Zubair leading them in the prayer, in which he beckoned with his hand when he stood, bowed, prostrated, got up for the standing (of the coming rak'ah), and when he stood, he beckoned with both his hands. He said: I went quickly to Ibn Abbas and said: I saw Abdullah Ibn Az-Zubair offering prayer in such a way as I've never seen anyone offering. I described his gestures to him, thereupon he said: If you like to see the way the Prophet "Allah's blessing and peace be upon him" used to offer prayer, imitate the way of the prayer performed by Abdullah Ibn Az-Zubair.

**740-** It is narrated on the authority of An-Nadr Ibn Kathir As-Sa'di that he said: Abdullah Ibn Tawus offered prayer by my side in the mosque of

وَوَضَعَ كَفَّهُ الْيُمْنَى عَلَى رُكْبَتِهِ الْيُمْنَى، وَكَفَّهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَأَشَارَ بِإِصْبَعِهِ». قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ عُثْبَةُ بْنُ أَبِي حَكِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ الْعَبَّاسِ بْنِ سَهْلٍ، لَمْ يَذْكُرِ التَّوْرُكَ، وَذَكَرَ نَحْوَ حَدِيثِ فُلَيْحٍ، وَذَكَرَ الْحَسَنُ بْنُ الْحَرِّ نَحْوَ جُلُوسَةِ حَدِيثِ فُلَيْحٍ وَعُثْبَةَ.

**735 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ: حَدَّثَنِي عُثْبَةُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى، عَنْ الْعَبَّاسِ بْنِ سَهْلٍ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ بِهِذَا الْحَدِيثِ قَالَ: «وَإِذَا سَجَدَ فَرَجَ بَيْنَ فَخِذَيْهِ غَيْرَ حَامِلٍ بَطْنُهُ عَلَى شَيْءٍ مِنْ فَخِذَيْهِ». قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ الْمُبَارَكِ، أَخْبَرَنَا فُلَيْحٌ، سَمِعْتُ عَبَّاسَ بْنَ سَهْلٍ يُحَدِّثُ فَلَمْ أَحْفَظْهُ فَحَدَّثَنِيهِ، أَرَاهُ ذَكَرَ عِيسَى بْنُ عَبْدِ اللَّهِ، أَنَّهُ سَمِعَهُ مِنْ عَبَّاسِ بْنِ سَهْلٍ قَالَ: حَضَرْتُ أَبَا حُمَيْدٍ السَّاعِدِيَّ، بِهَذَا الْحَدِيثِ.

**736 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَاثِلٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ قَالَ: «فَلَمَّا سَجَدَ وَقَعَتَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ تَقَعَ كَفَاهُ، فَلَمَّا سَجَدَ وَضَعَ جَبْهَتَهُ بَيْنَ كَفَيْهِ وَجَافَى عَنْ إِبْطَيْهِ».

قَالَ حَجَّاجٌ: وَقَالَ هَمَّامٌ: وَحَدَّثَنَا شَقِيقٌ: حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا. وَفِي حَدِيثٍ أَحَدِهِمَا، وَأَكْبَرُ عِلْمِي أَنَّهُ حَدِيثُ مُحَمَّدِ بْنِ جُحَادَةَ: وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذَيْهِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَفَّانُ عَنْ هَمَّامٍ قَالَ: حَدَّثَنَا شَقِيقٌ أَوْ اللَّيْثُ.

**737 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فُطْرٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَاثِلٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْفَعُ إِنْهَامِيهِ فِي الصَّلَاةِ إِلَى شَحْمَةِ أُذُنَيْهِ».

**738 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلَاةِ جَعَلَ يَدَيْهِ حَذْوَ مَنْكَبَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا رَفَعَ لِلسُّجُودِ فَعَلَ مِثْلَ ذَلِكَ، وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ فَعَلَ مِثْلَ ذَلِكَ».

**739 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ أَبِي هُبَيْرَةَ، عَنْ مَيْمُونِ الْمَكِّيِّ «أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَفَيْهِ حِينَ يَقُومُ، وَحِينَ يَرُكِعُ، وَحِينَ يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ، فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلَاةً لَمْ أَرَأَ أَحَدًا يُصَلِّيْهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ فَاقْنَدِ بِصَلَاةِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ».

**740 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبَانَ، الْمَعْنَى قَالَا: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ - يَعْنِي السَّعْدِيَّ - قَالَ: «صَلَّى إِلَى جَنْبِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ فِي مَسْجِدِ الْحَيْفِ، فَكَانَ



Khaif, and whenever he raised his head from the first prostration, he would raise both his hands towards his face. I disapproved that which he did and told Wuhaib Ibn Khalid who asked him: "Do you do a thing which I've never seen anyone having done? Ibn Tawus said: No doubt, I saw my father having done it; and my father said: I saw Ibn Abbas having done it; and I do not know but that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to do it.

**741-** It is narrated on the authority of Ibn Umar that whenever he assumed the prayer he would say Takbir and raise both his hands, and whenever he bowed, whenever he said: "Allah hears such as sends praises to Him", and whenever he stood after the conclusion of two rak'ahs, he would raise both his hands; and he traced that conduct up to the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: The same is narrated on the authority of Ubaidullah from Ibn Umar, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: And whenever he stood (after finishing) from the first two rak'ahs, he would raise both his hands up to his breast. In the narration of Ibn Juraij, I asked Nafi': Did Ibn Umar use to make the first of them higher? He said: No, he made both equal in level. I said: Point it out to me. He pointed to the breast or below it.

**742-** It is narrated on the authority of Nafi' that whenever Abdullah Ibn Umar assumed the prayer he would raise both his hands up to the level of his shoulders, and whenever he lifted his head from bowing, he would raise them to a level below that.

### **[119] The Opinion That One Should Raise Both His Hands On Standing After Finishing From The First Two rak'ahs**

**743-** It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood after finishing from the first two rak'ahs, he would say Takbir and raise both his hands.

**744-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the level of his shoulders; and whenever he finished his recitation and intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and he never raised his hands in any of that whenever he offered prayer while sitting; and whenever he stood from the two prostrations, he would do so.

إِذَا سَجَدَ السَّجْدَةَ الْأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا رَفَعَ يَدَيْهِ تَلْقَاءَ وَجْهِهِ، فَأَنْكَرْتُ ذَلِكَ، فَقُلْتُ لَوْهَيْبِ بْنِ خَالِدٍ، فَقَالَ لَهُ وَهَيْبُ بْنُ خَالِدٍ: تَصْنَعُ شَيْئًا لَمْ أَرِ أَحَدًا يَصْنَعُهُ؟ فَقَالَ ابْنُ طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وَقَالَ أَبِي: ابْنُ عَبَّاسٍ يَصْنَعُهُ، وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَصْنَعُهُ.

**741 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ «أَنَّهُ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ كَبَّرَ وَرَفَعَ يَدَيْهِ وَإِذَا رَكَعَ، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ رَفَعَ يَدَيْهِ، وَيَرْفَعُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ».

قال أَبُو دَاوُدَ: الصَّحِيحُ قَوْلُ ابْنِ عُمَرَ، لَيْسَ بِمَرْفُوعٍ.

قال أَبُو دَاوُدَ: وَرَوَى بَقِيَّةُ أَوَّلُهُ عَنْ عُبَيْدِ اللَّهِ وَأَسْنَدُهُ، وَرَوَاهُ الثَّقَفِيُّ عَنْ عُبَيْدِ اللَّهِ، وَأَوْفَقَهُ عَلَى ابْنِ عُمَرَ، وَقَالَ فِيهِ: «وَإِذَا قَامَ مِنَ الرُّكْعَتَيْنِ يَرْفَعُهُمَا إِلَى ثَدْيَيْهِ وَهَذَا هُوَ الصَّحِيحُ».

قال أَبُو دَاوُدَ: رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ وَمَالِكٌ وَأَيُّوبُ، وَابْنُ جُرَيْجٍ مَوْفُوفًا، وَأَسْنَدُهُ حَمَّادُ بْنُ سَلَمَةَ وَحَدَّثَهُ، عَنْ أَيُّوبَ، وَلَمْ يَذْكُرْ أَيُّوبُ وَمَالِكُ الرَّفْعَ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ، وَذَكَرَهُ اللَّيْثُ فِي حَدِيثِهِ. قال ابْنُ جُرَيْجٍ فِيهِ قُلْتُ لِنَافِعٍ: أَكَانَ ابْنُ عُمَرَ يَجْعَلُ الْأُولَى أَرْفَعَهُنَّ؟ قَالَ: لَا، سَوَاءٌ. قُلْتُ: أَشِرُّ لِي، فَأَشَارَ إِلَى الثَّدْيَيْنِ أَوْ أَسْفَلَ مِنْ ذَلِكَ.

**742 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ «أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ كَانَ إِذَا ابْتَدَأَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا دُونَ ذَلِكَ».

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ «رَفَعَهُمَا دُونَ ذَلِكَ» أَحَدٌ غَيْرَ مَالِكٍ فِيمَا أَعْلَمُ.

### [119م/...] - بَابُ مَنْ ذَكَرَ أَنَّهُ يَرْفَعُ يَدَيْهِ إِذَا قَامَ مِنَ الْفُتْنَتَيْنِ

**743 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ الرُّكْعَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ».

**744 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ «أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَأَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ، وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ».

قال أَبُو دَاوُدَ: وَفِي حَدِيثِ أَبِي حُمَيْدٍ السَّاعِدِيِّ جِئِنَ وَصَفَ صَلَاةَ النَّبِيِّ ﷺ: «إِذَا قَامَ مِنَ الرُّكْعَتَيْنِ كَبَّرَ، وَرَفَعَ يَدَيْهِ حَتَّى يُحَازِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا كَبَّرَ عِنْدَ افْتِتَاحِ الصَّلَاةِ».



745- It is narrated on the authority of Malik Ibn Al-Huwairith that he said: I saw that whenever Allah's Apostle "Allah's blessing and peace be upon him" magnified (Allah to assume the prayer), he would raise his hands until he would make them near his ears; and whenever he bowed, he would do the same; and whenever he raised his head from bowing he would do the same.

746- It is narrated on the authority of Abu Hurairah that he said: Had I been standing in front of the Messenger of Allah "Allah's blessing and peace be upon him", I would have seen his armpits (on account of raising both his hands up to the level of his shoulders while being in prayer). Ibn Mu'adh added in his narration: Do you not see that since he was in prayer, he would not be able to be standing in front of the Messenger of Allah "Allah's blessing and peace be upon him"? Musa added in his narration: He means that whenever he (the Prophet) said Takbir, he would raise both his hands.

747- It is narrated on the authority of Alqamah that Abdullah said: The Messenger of Allah "Allah's blessing and peace be upon him" instructed us how to offer prayer: when he said Takbir (to assume the prayer) he raised both his hands, and when he bowed, he folded up his hands and placed them between his knees. When the news of that reached Sa'd he said: My brother (Abdullah) has told the truth: We did so at first, and later on, we were commanded to do as such, i.e. to take hold of the knees with the help of them.

### **[120] The Opinion That There Is No Raising Of Hands On Bowing**

748- It is narrated on the authority of Alqamah that he said: Abdullah Ibn Mas'ud said: Should I not lead you in the prayer in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" used to offer? He led the prayer, during which he did not raise his hands except once.

749- It is narrated on the authority of Al-Bara' that whenever the Messenger of Allah "Allah's blessing and peace be upon him" inaugurated the prayer, he would raise his hands up to be near his ears, and he would not do the same once again.

750- The same is narrated on the authority of Sufyan from Yazid through a different chain of transmission.

Abu Dawud says: The same is narrated on the authority of Yazid, and no mention is made of: "and he would not do the same once again".



**745 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يَبْلُغَ بِهِمَا فُرُوعَ أُذُنَيْهِ».

**746 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. (ح): وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ إِسْحَاقَ - الْمَعْنَى. عَنْ عُمَرَ، عَنْ لَاحِقٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «لَوْ كُنْتُ قُدَّامَ النَّبِيِّ ﷺ لَرَأَيْتُ إِنْطِئَهُ. زَادَ ابْنُ مُعَاذٍ: قَالَ: يَقُولُ لَاحِقٌ: أَلَا تَرَى أَنَّهُ فِي الصَّلَاةِ وَلَا يَسْتَطِيعُ أَنْ يَكُونَ قُدَّامَ النَّبِيِّ ﷺ؟ وَزَادَ مُوسَى: يَعْنِي إِذَا كَبَّرَ رَفَعَ يَدَيْهِ».

**747 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: «عَلَّمَنَا رَسُولُ اللَّهِ ﷺ الصَّلَاةَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ، فَلَمَّا رَكَعَ طَبَقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ. قَالَ: فَبَلَغَ ذَلِكَ سَعْدًا فَقَالَ: صَدَقَ أَخِي، قَدْ كُنَّا نَفْعَلُ هَذَا، ثُمَّ أَمَرْنَا بِهِذَا، يَعْنِي الْإِمْسَاكَ عَلَى الرُّكْبَتَيْنِ».

### [ت120/م116، 117] - بَابُ مَنْ لَمْ يَذْكُرِ الرَّفْعَ عِنْدَ الرُّكُوعِ

**748 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كَلْبٍ - يَعْنِي ابْنَ كَلْبٍ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: «أَلَا أَصْلِي بِكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً».

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُخْتَصَرٌ مِنْ حَدِيثٍ طَوِيلٍ، وَلَيْسَ هُوَ بِصَحِيحٍ عَلَى هَذَا اللَّفْظِ.

**749 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: أَخْبَرَنَا شَرِيكٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ إِلَى قَرِيبٍ مِنْ أُذُنَيْهِ ثُمَّ لَا يَعُودُ».

**750 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانٌ، عَنْ يَزِيدَ نَحْوَ حَدِيثِ شَرِيكٍ، لَمْ يَقُلْ: «ثُمَّ لَا يَعُودُ». قَالَ سُفْيَانٌ: قَالَ لَنَا بِالْكُوفَةِ بَعْدُ: «ثُمَّ لَا يَعُودُ».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ وَخَالِدٌ وَابْنُ إِدْرِيسَ عَنْ يَزِيدَ لَمْ يَذْكُرُوا «ثُمَّ لَا يَعُودُ».

**751-** The same is narrated on the authority of Sufyan, through the same chain of transmission, with a slight variation of wording.

**752-** It is narrated on the authority of Al-Bara Ibn Azib that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having raised both his hands when he inaugurated the prayer, and he did not raise them once again until he finished it. Abu Dawud says that this narration is false.

**753-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” assumed the prayer, he would raise both his hands by way of stretching.

### **[121] Placing The Right Hand Over The Left Hand In The Prayer**

**754-** It is narrated on the authority of Ibn Az-Zubair that he said: Making both feet at one level (while standing), and placing one of the hands over the other (in the prayer) are out of the sunnah.

**755-** It is narrated on the authority of Ibn Mas’ud that once he was offering prayer, and he was placing his left hand over his right hand, and when the Messenger of Allah “Allah’s blessing and peace be upon him” saw him, he took his right hand and placed it on his left hand.

**756-** It is narrated on the authority of Abu Juhaifah that Ali Ibn Abu Talib said: It is out of the sunnah to place one hand on the other below the umbilicus in the prayer.

**757-** It is narrated on the authority of Ibn Jarir Ad-Dabbi that he said: I saw Ali catching his left hand with his right hand from the wrist above the umbilicus (during the prayer).

Abu Dawud says: The narration of Sa’id Ibn Jubair concurs that, while the narration of Abu Mijlaz affirms that it was below the umbilicus.

**758-** It is narrated on the authority of Abu Wa’il that Abu Hurairah said: Taking hold of and placing one hand over the other in the prayer should be below the umbilicus.

**759-** It is narrated on the authority of Tawus that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to place his right hand on his left hand, and straighten them over his breast in the prayer.

**751-** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاوِيَةُ وَخَالِدُ بْنُ عَمْرٍو وَأَبُو حُذَيْفَةَ قَالُوا: حَدَّثَنَا سُفْيَانُ بِإِسْنَادِهِ بِهَذَا قَالَ: «فَرَفَعَ يَدَيْهِ فِي أَوَّلِ مَرَّةٍ، وَقَالَ بَعْضُهُمْ: مَرَّةً وَاحِدَةً».

**752-** حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَخِيهِ عَيْسَى، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ رَفَعَ يَدَيْهِ حِينَ افْتَتَحَ الصَّلَاةَ ثُمَّ لَمْ يَرْفَعْهُمَا حَتَّى أَنْصَرَفَ».

قال أبو داود: هذا الحديث ليس بصحيح.

**753-** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ سَعِيدِ بْنِ سَمْعَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ مَدًّا».

### [ت121/م117، 118] - بَابُ وَضْعِ الْيُمْنَى عَلَى الْيُسْرَى فِي الصَّلَاةِ

**754-** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ، عَنْ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ ابْنَ الزُّبَيْرِ يَقُولُ: «صَفُّ الْقَدَمَيْنِ وَوَضْعُ الْيَدِ عَلَى الْيَدِ مِنَ السُّنَّةِ».

**755-** حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرِّيَّانِ، عَنْ هُشَيْمِ بْنِ بَشِيرٍ، عَنْ الْحَجَّاجِ بْنِ أَبِي زَيْنَبٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ ابْنِ مَسْعُودٍ «أَنَّهُ كَانَ يُصَلِّي، فَوَضَعَ يَدَهُ الْيُسْرَى عَلَى الْيُمْنَى، فَرَأَاهُ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى».

**756-** حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ زِيَادِ بْنِ زَيْدٍ، عَنْ أَبِي جُحَيْفَةَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ قَالَ: «السُّنَّةُ وَضْعُ الْكَفِّ عَلَى الْكَفِّ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ».

**757-** حَدَّثَنَا مُحَمَّدُ بْنُ قَدَامَةَ بْنِ أَعِينٍ، عَنْ أَبِي بَدْرٍ، عَنْ أَبِي طَالُوتَ عَبْدِ السَّلَامِ، عَنْ ابْنِ جَرِيرِ الصَّبَّيِّ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُمْسِكُ شِمَالَهُ بِيَمِينِهِ عَلَى الرُّسْغِ فَوْقَ السُّرَّةِ».

قال أبو داود: وَرَوَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ «فَوْقَ السُّرَّةِ». وقال أبو مجلزٍ «تَحْتَ السُّرَّةِ». وَرَوَى عَنْ أَبِي هُرَيْرَةَ وَلَيْسَ بِالْقَوِيِّ.

**758-** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ الْكُوفِيِّ، عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «أَخَذَ الْأَكْفَفَ عَلَى الْأَكْفَفِ فِي الصَّلَاةِ تَحْتَ السُّرَّةِ».

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُضَعِّفُ عَبْدَ الرَّحْمَنِ بْنَ إِسْحَاقَ الْكُوفِيَّ.

**759-** حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا الْهَيْثَمُ - يَعْنِي ابْنَ حُمَيْدٍ -، عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ طَاوُسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ يَشُدُّ بَيْنَهُمَا عَلَى صَدْرِهِ وَهُوَ فِي الصَّلَاةِ».



**[122] Which Supplication Therewith The Prayer Is Inaugurated?**

**760-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” stood for the prayer he would say Takbir (of assuming the prayer) and then he would recite (the following supplication): “For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah.” (Al-An‘am 79) “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner has He: this am I commanded, and I am the first of those who bow to His Will.” (162:163) O Allah! You are the King: there is no god (to be worshipped) but You: You are my Lord, and I’m Your servant: I’ve wronged my self, and confessed of my sin: forgive for me all of my sins, for none forgives the sin barring You, guide me to the best of manners, for none guides to the best of manners but You, and divert the worst of them from me, for none diverts the worst of them barring You. I’m responding to Your Call: all happiness and goodness be in Your Hand, and no evil be to You: I (could not live but) with Your Power, and (the end of) my (journey) be to You. Blessed and Exalted be You: I ask for Your forgiveness, and turn to You in repentance.” Whenever he bowed he would say: “O Allah! to You I’ve bowed, and in You I have faith, and to You I’ve submitted: my hearing, sight, brain, bones and nerves have submitted to You.” Whenever he raised (his head from bowing) he would say: “Allah hears such as sends praises to Him: O our Lord! To You be the praise, as much as to fill the heavens, the earth and what is between them, and to fill such of things as You like afterwards.” Whenever he prostrated he would say: “O Allah! to You I’ve fallen in prostration, and in You I have faith, and to You I’ve submitted. My face has fallen in prostration to Him, Who have created it and given it the best of shapes, and created both its hearing and sight out of it: Blessed be Allah, the Best of Creators.” Whenever he concluded the prayer with the end salutation he would say: “O Allah! forgive for me whatever (sins) I’ve committed earlier and later, whatever (sins) I’ve committed in secret and in public, whatever I’ve indulged in, and whatever You have better knowledge of than me: it is You Who bring things forward, as well as the One Who brings things backward: there is no god (to be worshipped) but You.”

**761-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” stood for the obligatory prayer, he would magnify (Allah) and raise both his hands (until they would become) at the level of his shoulders; and

## [ت122/م118 ، 119] - بَابُ مَا يُسْتَفْتَحُ بِهِ الصَّلَاةُ مِنَ الدُّعَاءِ

**760 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرُ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي، فَاعْفُ لِي ذُنُوبِي جَمِيعًا، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِنِي لأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَالشَّرُّ لَيْسَ إِلَيْكَ، وَأَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَإِذَا رَكَعَ قَالَ: «اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُخِّي وَعِظَامِي وَعَصْبِي». وَإِذَا رَفَعَ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ، مِلءِ السَّمَوَاتِ وَالْأَرْضِ، وَمِلءِ مَا بَيْنَهُمَا، وَمِلءِ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوْرَهُ فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، وَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

**761 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا قَضَى قِرَاءَتَهُ وَإِذَا



whenever he finished his recitation and intended to bow, he would do the same; and whenever he stood from bowing, he would do the same; and he never raised his hands in any of that whenever he offered prayer while sitting; and whenever he stood from the two prostrations, he would also do the same, and say Takbir, and invoke with the same supplication (as mentioned in the previous narration), with a slight change of wording, and there is no mention of the statement: "all happiness and goodness be in Your Hand, and no evil be to You" and there is the following addition: And he would say on his turning away from the prayer: "O Allah! forgive for me whatever (sins) I've committed earlier and later, whatever (sins) I've committed in secret and in public: You are my god, and there is no god (to be worshipped) but You."

**762-** It is narrated on the authority of Shu'aib Ibn Abu Hamzah that he said: Both Muhammad Ibn Al-Munkadir and Ibn Abu Farwah, and others from the religious jurists of Medina said to me: If you say so (as mentioned in the previous narration), you should say: "And I'm of the Muslims, i.e. the first of those who bow to Your Will in Islam."

**763-** It is narrated on the authority of Anas Ibn Malik that he said: Once, a man came and entered into the row (while the prayer was being performed). Prompted by his breath (because of his hastening to catch up the prayer), he said: "Praise be to Allah, so much, good and blessed". When The Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer, he asked: "Who from amongst you did say those (previous) words?" the man said: "It is I O Messenger of Allah! I came (to the prayer), and since I was motivated by my breath (because of my hastening to catch up the prayer), I said them." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I saw twelve angels hurrying towards them: who would raise them (first to be recorded)." The following addition is mentioned in the narration of Humaid: "When anyone of you comes (to attend the prayer in the mosque) let him walk as he intends to walk, and pray whatever he could catch up, and complete what he misses."

**764-** It is narrated on the authority of Jubair Ibn Mut'im that he said: I observed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered the prayer, he would say: "Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent! Allah is Greater, Most Magnificent!; Praise be to Allah (Whom I glorify with) so much praises! Praise be to Allah (Whom I glorify with) so much praises! Praise



أَرَادَ أَنْ يَرْكَعَ، وَيَصْنَعُهُ إِذَا رَفَعَ مِنَ الرُّكُوعِ، وَلَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ صَلَاتِهِ وَهُوَ قَاعِدٌ، وَإِذَا قَامَ مِنَ السَّجْدَتَيْنِ رَفَعَ يَدَيْهِ كَذَلِكَ وَكَبَّرَ وَدَعَا، نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ فِي الدُّعَاءِ، يَزِيدُ وَيَنْقُصُ الشَّيْءَ وَلَمْ يَذْكُرْ: «وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَّا بِكَ» وَزَادَ فِيهِ: وَيَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَآخَرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

**762 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ، حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: قَالَ لِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ وَابْنُ أَبِي فَرَوَةَ وَغَيْرُهُمَا مِنْ فُقَهَاءِ أَهْلِ الْمَدِينَةِ: فَإِذَا قُلْتَ أَنْتَ ذَاكَ فَقُلْ: «وَأَنَا مِنَ الْمُسْلِمِينَ» - يَعْنِي قَوْلُهُ: «وَأَنَا أَوَّلُ الْمُسْلِمِينَ».

**763 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا حَمَّادٌ، عَنْ قَتَادَةَ وَثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا جَاءَ إِلَى الصَّلَاةِ وَقَدْ حَفَزَهُ النَّفْسُ فَقَالَ: اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ، فَإِنَّهُ لَمْ يَقُلْ بِأَسَاءً؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ، جِئْتُ وَقَدْ حَفَزَنِي النَّفْسُ فَقُلْتُهَا. فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا». وَزَادَ حُمَيْدٌ فِيهِ: «وَإِذَا جَاءَ أَحَدُكُمْ فَلْيَمْشِ نَحْوَ مَا كَانَ يَمْشِي، فَلْيُصَلِّ مَا أَدْرَكَ وَلْيَقْضِ مَا سَبَقَهُ».

**764 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَاصِمِ الْعَنْزِيِّ، عَنْ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي صَلَاةً، - قَالَ عَمْرُو: لَا أَدْرِي أَيُّ صَلَاةٍ هِيَ - فَقَالَ: «اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا، اللَّهُ أَكْبَرُ كَبِيرًا. وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا. وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا» ثَلَاثًا. «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ مِنْ نَفْخِهِ

be to Allah (Whom I glorify with) so much praises!; Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening! Glorified be Allah (every) morning and evening!; O Allah! I seek refuge with You from Satan, the despised: from his evil suggestions, inspirations and whispers!"" Amr said: As to his inspirations, (they lead to the wicked and evil kinds of) poetry; as to his whispers, (they prompt in man the feeling of) arrogance; and as to his evil suggestions, (they cause one to have) epilepsy.

**765-** It is narrated on the authority of Jubair Ibn Mut'im that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in his voluntary prayer...and he mentioned the same.

**766-** It is narrated on the authority of Asim Ibn Humaid that he said: I asked A'ishah: with which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his (supererogatory) prayer at night? She said: Verily, you've asked me about something, about which none else has ever asked me before: he used to magnify (Allah) ten times, praise (Allah) ten times, glorify (Allah) ten times, and ask for (Allah's) Forgiveness ten times, saying: "O Allah! Forgive me, guide me, sustain me, give me health (and power that enable me to serve you more)!" he further used to seek refuge (with Allah) from the constriction of standing on the Day of Judgement.

Abu Dawud says: The same is narrated on the authority of A'ishah through a different chain of transmitters.

**767-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman Ibn Awf that he said: I asked A'ishah: With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to start (his prayer) whenever he stood (for supererogatory prayer) at night? She said: He used to say: "O Allah: the Lord of Gibra'il, Mikha'il and Israfil, the Creator of both the heavens and the earth, the Knower of the unseen and what is seen: You judge between Your servants in that about which they dispute: guide me by Your Permission to the truth

about which they dispute: You always guide to the bath, which is straight!"

**768-** It is narrated on the authority of Ikrimah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" stood for (supererogatory) prayer at night, he would say Takbir...and the rest is the same, through a similar chain of transmitters.

وَنَفَثِهِ وَهَمْزِهِ». قال: نَفَثُهُ الشَّعْرُ، وَنَفَخُهُ الْكِبَرُ، وَهَمْزُهُ الْمُؤَنَّةُ.

**765 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ رَجُلٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي التَّطَوُّعِ... وَذَكَرَ نَحْوَهُ.

**766 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ: أَخْبَرَنِي أَزْهَرُ بْنُ سَعِيدٍ الْحَرَازِيُّ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ: «سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَفْتَتِحُ رَسُولُ اللَّهِ ﷺ قِيَامَ اللَّيْلِ؟ فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ، كَانَ إِذَا قَامَ كَبَّرَ عَشْرًا، وَحَمِدَ اللَّهَ عَشْرًا، وَسَبَّحَ عَشْرًا، وَهَلَّلَ عَشْرًا، وَاسْتَغْفَرَ عَشْرًا، وَقَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاهْدِنِي، وَارْزُقْنِي، وَعَافِنِي»، وَيَتَعَوَّذُ مِنْ ضَيْقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

قال أبو داود: وَرَوَاهُ خَالِدُ بْنُ مَعْدَانَ، عَنْ رِبِيعَةَ الْجُرَشِيِّ عَنْ عَائِشَةَ نَحْوَهُ.

**767 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَأَلْتُ عَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ ﷺ يَفْتَتِحُ صَلَاتَهُ إِذَا قَامَ مِنَ اللَّيْلِ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ كَانَ يَفْتَتِحُ صَلَاتَهُ: «اللَّهُمَّ رَبِّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمِ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ، إِنَّكَ أَنْتَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

**768 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو نُوحٍ قُرَّادٌ: حَدَّثَنَا عِكْرِمَةُ بِإِسْنَادِهِ بِلَا إِخْبَارٍ وَمَعْنَاهُ قَالَ «كَانَ إِذَا قَامَ بِاللَّيْلِ كَبَّرَ وَيَقُولُ...».



**769-** It is narrated on the authority of Malik that he said: There is no harm to supplicate during the prayer, whether at its first portion, at its middle or at its last portion, whether in obligatory or supererogatory prayer.

**770-** It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: One day, we were offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and when the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing he said: "Allah hears such as sends praises to Him." A man standing behind the Messenger of Allah "Allah's blessing and peace be upon him" said after him: "O Allah, our Lord: to You be the praises, as much abundant, good and blessed as it could be." When the Messenger of Allah "Allah's blessing and peace be upon him" (finished from the prayer and) turned away he asked: "Who said those words immediately?" the man said: "It is I O Messenger of Allah!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've seen over thirty angels hastening to it: who among them will record it first."

**771-** It is narrated on the authority of Ibn Abbas: Whenever The Prophet "Allah's blessing and peace be upon him" got up for prayer at the middle of the night, he used to supplicate Allah as saying: "O Allah! All the praises be to You; You are the Light of the Heavens and the Earth and whatever is in them! All the praises be to You; You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises be to You; You are the King of the Heavens and the Earth and whatever is in them. All the praises be to You; You are the Truth and Your Word is the truth, Your Promise is the truth And meeting You is a fact, And Paradise is a fact, And Hell is a fact, the Hour (of Doom) is a fact. O Allah! I submit (my will) to you; I believe in you and depend on you. I turn to You in repentance, And with Your help I argue (with my opponents, the non-believers) And I take you as a judge (to judge between us). Please forgive me my previous and future sins; and whatever I concealed or revealed: You are my God, and there is no god (to be worshipped) other than You."

**772-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate in the Tahajjud prayer after saying Takbir...and the rest is the same.

**773-** It is narrated on the authority of Rifa'ah Ibn Rafi' Az-Zuraqi that he said: I was offering prayer behind the Messenger of Allah "Allah's blessing and peace be upon him" when I sneezed and then said: "Praise be to Allah, as much abundant, good, in which and upon which there is

**769 -** حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: قَالَ مَالِكٌ: «لَا بَأْسَ بِالِدُعَاءِ فِي الصَّلَاةِ فِي أَوَّلِهِ وَأَوْسَطِهِ وَفِي آخِرِهِ، فِي الْفَرِيضَةِ وَغَيْرِهَا».

**770 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَعِيمِ بْنِ عَبْدِ اللَّهِ الْمُجْمِرِ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا رَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، قَالَ رَجُلٌ وَرَاءَ رَسُولِ اللَّهِ ﷺ: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا انْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنِ الْمُتَكَلِّمُ بِهَا أَنْفًا؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ رَأَيْتُ بِضْعَةَ ثَلَاثِينَ مَلَكًا يَبْتَذِرُونَهَا إِلَيْهِمْ يَكْتُبُهَا أَوَّلَ».

**771 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أُنَبِّتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَآخَرْتُ وَأَسْرَرْتُ وَأَعْلَنْتُ. أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ».

**772 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - حَدَّثَنَا عِمْرَانُ بْنُ مُسْلِمٍ أَنَّ قَيْسَ بْنَ سَعْدٍ حَدَّثَهُ قَالَ: حَدَّثَنَا طَاوُسٌ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي التَّهَجُّدِ يَقُولُ بَعْدَ مَا يَقُولُ: «اللَّهُ أَكْبَرُ» ثُمَّ ذَكَرَ مَعْنَاهُ.

**773 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَسَعِيدُ بْنُ عَبْدِ الْجَبَّارِ نَحْوَهُ. قَالَ قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ أَبِيهِ قَالَ: «صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ فَعَطَسَ رِفَاعَةً - لَمْ يَقُلْ قُتَيْبَةُ: رِفَاعَةً -



blessing, as our Lord likes and accepts it to be.” When the Messenger of Allah “Allah’s blessing and peace be upon him” finished the prayer he turned away and said: “Who of you has said this statement during the prayer?”...and the rest is the same.

**774-** It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie’ah from his father that he said: A young man from amongst the Ansar sneezed while he was praying behind the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon he said: “Praise be to Allah, as much abundant, good and blessed, until our Lord accepts it to be, and beyond what He accepts as far as the affairs of both the world and the hereafter are concerned.” When the Messenger of Allah “Allah’s blessing and peace be upon him” (finished from the prayer and) turned away he asked: “Who has said those words?” the young man kept silent. He asked once again: “Who has said those words? Indeed, he has said nothing harmful.” On that the young man said: “It is I who has said it O Messenger of Allah, and I had no intention with it but good.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Nothing hindered it from reaching the Throne (of Authority) of (Allah) Most Gracious, “Exalted be His Celebration”.”

### **[123] Inaugurating The Prayer With The Statement “Glorified Be Allah, And With Your Praises (I Exalt You)”**

**775-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” stood for (supererogatory) prayer at night, he would magnify Allah and say: “Glorified be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and Exalted be Your Majesty, and there is no god (to be worshipped) but You.” He then would say: “There is no god (to be worshipped) other than You” thrice; “Allah is Greater, Most Magnificent” thrice: “I seek refuge with Allah, All-Hearing, All-Knowing from Satan, the despised, from his evil suggestions, inspirations and whispers.”

**776-** It is narrated on the authority of A’ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” inaugurated the prayer he would say (by way of supplication): “Glorified be Allah, and with Your Praises (I Exalt You). Blessed be Your Name, and Exalted be Your Majesty, and there is no god (to be worshipped) but You.”

### **[124] The Interval Made After The Inauguration Of The Prayer**

**777-** It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the



فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ مَالِكٍ وَأَتَمَّ مِنْهُ.

**774 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: عَطَسَ شَابٌّ مِنَ الْأَنْصَارِ خَلْفَ رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ حَتَّى يَرْضَى رَبُّنَا، وَبَعْدَ مَا يَرْضَى مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ. فَلَمَّا أَنْصَرَفَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنِ الْقَائِلُ الْكَلِمَةَ؟» قَالَ: فَسَكَتَ الشَّابُّ، ثُمَّ قَالَ: «مَنِ الْقَائِلُ الْكَلِمَةَ، فَإِنَّهُ لَمْ يَقُلْ بَأْسًا؟» فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا قُلْتُهَا، لَمْ أَرِدْ بِهَا إِلَّا خَيْرًا. قَالَ: «مَا تَنَاهَتْ دُونَ عَرْشِ الرَّحْمَنِ جَلَّ ذِكْرُهُ».

### [ت123/م119 ، 120] - بَابُ مَنْ رَأَى الْإِسْتِفْتَاحَ

**ب :** «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ»

**775 -** حَدَّثَنَا عَبْدُ السَّلَامُ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرٌ، عَنْ عَلِيِّ بْنِ عَلِيٍّ الرَّفَاعِيِّ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ كَبَّرَ ثُمَّ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ». ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ» ثَلَاثًا. ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ كَبِيرًا» ثَلَاثًا، «أَعُوذُ بِاللَّهِ السَّمِيعِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ»، ثُمَّ يَقْرَأُ.

قَالَ أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ يَقُولُونَ: هُوَ عَنْ عَلِيِّ بْنِ عَلِيٍّ عَنِ الْحَسَنِ مُرْسَلًا، الْوَهْمُ مِنْ جَعْفَرٍ.

**776 -** حَدَّثَنَا حُسَيْنُ بْنُ عِيْسَى: حَدَّثَنَا طَلْقُ بْنُ عَنَافٍ: حَدَّثَنَا عَبْدُ السَّلَامُ بْنُ حَرْبِ الْمُلَائِي، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوَازِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ».

قَالَ أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ لَيْسَ بِالْمَشْهُورِ عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، لَمْ يَرَوْهُ إِلَّا طَلْقُ بْنُ عَنَافٍ، وَقَدْ رَوَى قِصَّةَ الصَّلَاةِ عَنْ بُدَيْلِ جَمَاعَةً، لَمْ يَذْكُرُوا فِيهِ شَيْئًا مِنْ هَذَا.

### [ت124/م120 ، 121] - بَابُ السَّكْتَةِ عِنْدَ الْإِفْتِتَاحِ

**777 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: قَالَ سَمُرَةُ: «حَفِظْتُ سَكَتَيْنِ فِي الصَّلَاةِ: سَكْتَةً إِذَا كَبَّرَ الْإِمَامُ حَتَّى يَقْرَأَ،

prayer) which I (learnt and) retained in memory (from the Messenger of Allah “Allah’s blessing and peace be upon him”): The first is when he (the imam) assumes the prayer, and the other is when he finishes from the recitation of the Opening of the Book and another Surah (or a part of a Surah) before bowing. But, Imran Ibn Al-Husain rejected that, thereupon they wrote to Ubai Ibn Ka’b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth.

**778-** It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that the Messenger of Allah “Allah’s blessing and peace be upon him” used to make two intervals in the prayer: the first was whenever he inaugurated (the prayer), and the other was whenever he finished from the recitation...and the rest is the same.

**779-** It is narrated on the authority of Al-Hasan that Samurah told that he retained in memory two intervals in the prayer he learnt from the Messenger of Allah “Allah’s blessing and peace be upon him”: one just when he magnified Allah (to assume the prayer), and the other after the recitation of the statement: “And not of those upon whom wrath falls, nor those who go astray.” Samurah kept that in memory, even though Imran denied that from him, thereupon they wrote to Ubai Ibn Ka’b in Medina (seeking his opinion), and he wrote in his reply to their message that Samurah had really retained in memory (and learnt that from the Prophet).

**780-** It is narrated on the authority of Al-Hasan from Samurah Ibn Jundub that he said: There are two intervals (made by the imam in the prayer) which I (learnt and) retained in memory from the Messenger of Allah “Allah’s blessing and peace be upon him”. But, Imran Ibn Al-Husain rejected that, thereupon we wrote to Ubai Ibn Ka’b in Medina (seeking his opinion), and he wrote (in reply to our message) that Samurah had told the truth and he really retained in memory (that from the Messenger of Allah “Allah’s blessing and peace be upon him”). Sa’id said: We asked Qatadah about those intervals, and he said: “(The first is) when he (the imam) assumes the prayer, and (the other is) when he finishes from the recitation.” But others say that (the other is) when he recites: “Not of those upon whom wrath falls, nor of those who go astray.”

**781-** It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah “Allah’s blessing and peace be upon him” to make an interval between the magnification (with which he assumed the prayer) and the recitation (of the Qur’an). I said to him: “Let my father and mother be sacrificed for you! I’ve noticed the

وَسَكَتَهُ إِذَا فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ وَسُورَةٍ عِنْدَ الرُّكُوعِ، قَالَ: فَأَنْكَرَ ذَلِكَ عَلَيْهِ  
عِمْرَانُ بْنُ حُصَيْنٍ. قَالَ: فَكُتِبُوا فِي ذَلِكَ إِلَى الْمَدِينَةِ إِلَى أَبِي، فَصَدَّقَ سَمُرَةَ.

قال أبو داود: كَذَا قال حميدٌ في هذا الحديث: «وَسَكَتَهُ إِذَا فَرَغَ مِنَ  
الْقِرَاءَةِ».

**778 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ أَشْعَثَ، عَنْ  
الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ «أَنَّهُ كَانَ يَسْكُتُ سَكَتَيْنِ: إِذَا  
اسْتَفْتَحَ الصَّلَاةَ، وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ كُلِّهَا»، فَذَكَرَ مَعْنَى حَدِيثِ يُونُسَ.

**779 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدٌ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا قَتَادَةُ، عَنْ الْحَسَنِ  
«أَنَّ سَمُرَةَ بْنَ جُنْدَبٍ وَعِمْرَانَ بْنَ حُصَيْنٍ تَذَاكُرَا، فَحَدَّثَ سَمُرَةُ بْنُ جُنْدَبٍ أَنَّهُ حَفِظَ  
عَنْ رَسُولِ اللَّهِ ﷺ سَكَتَيْنِ: سَكَتَهُ إِذَا كَبَّرَ، وَسَكَتَهُ إِذَا فَرَغَ مِنْ قِرَاءَةِ ﴿غَيْرِ  
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ [الفاتحة: 7] فَحَفِظَ ذَلِكَ سَمُرَةَ، وَأَنْكَرَ عَلَيْهِ  
عِمْرَانُ بْنُ حُصَيْنٍ، فَكُتِبَا فِي ذَلِكَ إِلَى أَبِي بِنِ كَعْبٍ فَكَانَ فِي كِتَابِهِ إِلَيْهِمَا، أَوْ  
فِي رَدِّهِ عَلَيْهِمَا: أَنَّ سَمُرَةَ قَدْ حَفِظَ».

**780 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ بهذا قال: عَنْ  
قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: سَكَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ  
فِيهِ: قَالَ سَعِيدٌ: قُلْنَا لِقَتَادَةَ: مَا هَاتَانِ السَّكَتَانِ؟ قَالَ: إِذَا دَخَلَ فِي صَلَاتِهِ،  
وَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ، ثُمَّ قَالَ بَعْدُ: وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا  
الضَّالِّينَ﴾ [الفاتحة: 7].

**781 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ.  
(ح): وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ الْمَعْنَى، عَنْ أَبِي  
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ بَيْنَ  
التَّكْبِيرِ وَالْقِرَاءَةِ، فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمِّي، أَرَأَيْتَ سُكُوتَكَ بَيْنَ التَّكْبِيرِ



interval you make between the magnification and recitation: tell me what you say (during that period)." He said: "I say: "O Allah! Keep me away from my mistakes as far as You've made the East from the West! O Allah! Purify me from my sins as the white garment (is cleansed) from filth! O Allah! Wash me from my errors with water, snow and hailstones!"

### **[125] The Opinion That It Is Not Desirable To Recite Aloud "In The Name Of Allah, Most Gracious, Most Merciful"**

**782-** It is narrated on the authority of Anas that The Messenger of Allah "Allah's blessing and peace be upon him", and both Abu Bakr and Umar used to inaugurate the recitation in the prayer with "Praise be to Allah, the Cherisher and Sustainer of the worlds".

**783-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to assume the prayer with the magnification, and inaugurate the recitation with "Praise be to Allah, the Cherisher and Sustainer of the worlds". Whenever he bowed, he would neither lower nor bend his head so much extremely, but he would follow a middle course. Whenever he raised his head from bowing, he would not prostrate until he would be straight as standing; and whenever he raised his head from (the first) prostration, he would not offer (the second) prostration until he would become straight while sitting. After each two rak'ahs, he would recite the complements. Whenever he sat (to recite the Tashahhud) he would spread his left leg and set up his right leg. He forbade one to turn on his heels like the turning of Satan on his heels, and to spread his leg like the spreading of a wild animal; and he used to conclude the prayer with the end salutation.

**784-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Just a moment ago, a Surah was revealed to me." He recited: "In the Name of Allah, Most Gracious, Most Merciful: We've given you the Abundance..." until he concluded it and then asked: "Do you know what the Abundance is?" they said: "Allah and His Messenger have best knowledge." On that he said: "It is a river which Allah Almighty has promised to grant me in the Garden."

**785-** It is narrated on the authority of A'ishah that she said when a mention of the false charged against her was made: The Messenger of Allah "Allah's blessing and peace be upon him" sat down, uncovered his face and recited: "I seek refuge with Allah, All-Hearing, All-Knowing. Those who brought forward the lie are a body among yourselves: think it not to be

وَالْقِرَاءَةِ، أَخْبَرَنِي مَا تَقُولُ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ أَنْقِني مِنْ خَطَايَايَ كَالثَّوْبِ الْأَبْيَضِ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْني بِالْثَّلَجِ وَالْمَاءِ وَالْبَرْدِ».

### [ت125/م121، 122] - بَابُ مَنْ لَمْ يَرَ الْجَهْرَ

ب: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ»

782- حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ وَعُثْمَانُ كَانُوا يَفْتَتِحُونَ الْقِرَاءَةَ بِـ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿٢﴾.

783- حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي الْجَوَّاءِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةَ بِـ ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿٢﴾، وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَاعِدًا، وَكَانَ يَقُولُ فِي كُلِّ رَكَعَتَيْنِ: «التَّحِيَّاتِ»، وَكَانَ إِذَا جَلَسَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصُبُ رِجْلَهُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عَقِبِ الشَّيْطَانِ وَعَنْ فَرْشَةِ السَّبْعِ، وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ».

784- حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُنْزِلَتْ عَلَيَّ آيَةُ سُورَةٍ»، فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿١﴾ حَتَّى خَتَمَهَا. قَالَ: «هَلْ تَذَرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدْنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ».

785- حَدَّثَنَا قَطْنٌ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرٌ: حَدَّثَنَا حُمَيْدُ الْأَعْرَجِ الْمَكِّيُّ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ وَذَكَرَ الْإِفْكَ قَالَتْ: «جَلَسَ رَسُولُ اللَّهِ ﷺ وَكَشَفَ عَنْ وَجْهِهِ وَقَالَ: «أَعُوذُ بِالسَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ: ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ﴾ [النور: 11] الْآيَةَ».



an evil to you; on the contrary it is good for you..." (An-Nur 11) Abu Dawud says that this narration is false.

### **[126] Reciting Aloud "In The Name Of Allah, Most Gracious, Most Merciful"**

**786-** It is narrated on the authority of Ibn Abbas: I asked Uthman: "What led you to join the (Surah of) Bara'ah which is from amongst those consisting of more than one hundred Verses (in your Mushaf) to (the Surah of) Al-Anfal which is from amongst these (Surahs consisting of) less than one hundred Verses, without separating them with "In the Name of Allah, Most Gracious, Most Merciful"?" he said: "It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever many Holy Verses were revealed unto him, he would invite those who used to write for him, and order them to put such and such a Holy Verse or two Holy Verses in this or that Surah in which such and such a thing is mentioned, and whenever one or two Holy Verses were revealed unto him, he would say the same. The Surah of Al-Anfal was from amongst the first Surahs to be revealed in Medina, while the Surah of Bara'ah was the last Surah to be revealed in full in the Holy Qur'an, whose main story is similar to that of Al-Anfal, and for this reason, I thought it might belong to it. So, I placed both among the longest seven Surahs, without separating them with "In the Name of Allah, Most Gracious, Most Merciful".

**787-** The same is narrated on the authority of Ibn Abbas, in which he said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" died, without showing to us whether it belonged to it.

Abu Dawud says: According to many religious jurists, the Messenger of Allah "Allah's blessing and peace be upon him" did not write "In the Name of Allah, Most Gracious, Most Merciful" (in the beginning of every Surah) until the Surah of An-Naml was revealed (in which it is mentioned).

**788-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to know the end of a Surah except by the revealing of "In the Name of Allah, Most Gracious, Most Merciful".

### **[127] Making Short The Prayer For Something**

**789-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When I enter the prayer, I have the intention to make it long, but on hearing the cry of a child, I make it short in order not to disturb his mother."



قال أَبُو دَاوُدَ: وَهَذَا حَدِيثٌ مُنْكَرٌ، قَدْ رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنِ الرَّهْرِيِّ، لَمْ يَذْكُرُوا هَذَا الْكَلَامَ عَلَى هَذَا الشَّرْحِ، وَأَخَافُ أَنْ يَكُونَ أَمْرُ الْاسْتِعَاذَةِ مِنْ كَلَامِ حُمَيْدٍ.

### [ت126/م...]- بَابُ مَنْ جَهَرَ بِهَا

**786 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ عَوْفٍ، عَنْ يَزِيدَ الْفَارِسِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قُلْتُ لِعُثْمَانَ بْنِ عَقَّانَ: مَا حَمَلَكُمْ أَنْ عَمَدْتُمْ إِلَى بَرَاءَةٍ وَهِيَ مِنَ الْمَيْمِينِ، وَإِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَشَانِي، فَجَعَلْتُمُوهُمَا فِي السَّبْعِ الطَّوَالِ وَلَمْ تَكْتُبُوا بَيْنَهُمَا سَطْرَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾؟ قَالَ عُثْمَانُ: كَانَ النَّبِيُّ ﷺ مِمَّا تَنْزِلُ عَلَيْهِ الْآيَاتُ فَيَدْعُو بَعْضَ مَنْ كَانَ يَكْتُبُ لَهُ وَيَقُولُ لَهُ: «ضَعْ هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يُذَكِّرُ فِيهَا كَذَا وَكَذَا»، وَتَنْزِلُ عَلَيْهِ الْآيَةُ وَالْآيَاتَانِ فَيَقُولُ مِثْلَ ذَلِكَ، وَكَانَتِ الْأَنْفَالُ مِنَ أَوَّلِ مَا نَزَلَ عَلَيْهِ بِالْمَدِينَةِ، وَكَانَتْ بَرَاءَةٌ مِنْ آخِرِ مَا نَزَلَ مِنَ الْقُرْآنِ، وَكَانَتْ قِصَّتُهَا شَبِيهَةً بِقِصَّتِهَا، فَظَنَنْتُ أَنَّهَا مِنْهَا. فَمِنْ هُنَاكَ وَضَعْتُهُمَا فِي السَّبْعِ الطَّوَالِ، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرَ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾.

**787 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ مُعَاوِيَةَ -: أَخْبَرَنَا عَوْفُ الْأَعْرَابِيِّ، عَنْ يَزِيدَ الْفَارِسِيِّ: حَدَّثَنَا ابْنُ عَبَّاسٍ بِمَعْنَاهُ قَالَ فِيهِ «فَقَبِضْ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنْ لَنَا أَنَّهَا مِنْهَا».

قال أَبُو دَاوُدَ: قال الشَّعْبِيُّ وَأَبُو مَالِكٍ، وَقَتَادَةُ، وَثَابِتُ بْنُ عُمَارَةَ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَكْتُبْ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ حَتَّى نَزَلَتْ سُورَةُ النَّملِ». هَذَا مَعْنَاهُ وَهَذَا مُرْسَلٌ.

**788 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ قُتَيْبَةُ فِيهِ: عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ النَّبِيُّ ﷺ لَا يَعْرِفُ فَضْلَ السُّورَةِ حَتَّى تُنْزَلَ عَلَيْهِ ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾»، وَهَذَا لَفْظُ ابْنِ السَّرْحِ.

### [ت127/م122، 123]- بَابُ تَخْفِيفِ الصَّلَاةِ لِلْأَمْرِ يَحْدُثُ

**789 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَمْرُ بْنُ عَبْدِ الْوَاحِدِ وَيَشْرُبُ بْنُ بَكْرٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَقُومُ إِلَى الصَّلَاةِ وَأَنَا أُرِيدُ أَنْ أَطُولَ فِيهَا فَأَسْمَعَ بُكَاءَ الصَّبِيِّ، فَاتَجَوَّزُ كَرَاهِيَةً أَنْ أَشُقَّ عَلَى أُمِّهِ».

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**[128] Making Short The Prayer**

**790-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Mu'adh Ibn Jabal used to offer the Isha prayer with The Prophet "Allah's blessing and peace be upon him" and then go to lead us (or his people) in prayer. Once he delayed in offering the prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then he went and led the Isha prayer and recited The Surah of Al-Baqarah. Somebody turned his side and (finished the prayer with the end salutation and then) prayed alone and departed. The people said to him: "Have you become a hypocrite O so-and-so?" he said: "No, by Allah!" then, he went to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We look after camels for watering, and work with our own hands during the day. Mu'adh came and led us in the prayer, in which he recited the Surah of The Heifer." The Messenger of Allah "Allah's blessing and peace be upon him" turned to Mu'adh and said to him: "O Mu'adh! Are you putting the people (praying behind you) to trial? Are you putting the people (praying behind you) to trial? Recite (in the prayer) such-and-such a Surah, and such-and-such a Surah." Abu Az-Zubair told that The Prophet said to Mu'adh: "Recite: "By the son and its (glorious) splendour", "By the (glorious) morning light", "By the night as it conceals (the light)", "Glorify the name of your Lord, the Most High"". We made a mention of that to Amr who said: I see he has mentioned that.

**791-** It is narrated on the authority of Hazm Ibn Ubai Ibn Ka'b that he came to Mu'adh while he was leading his people in the Maghrib prayer, and (when he prolonged the prayer and a mention of that was made to the Prophet) the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Mu'adh! Do not put the people (praying behind you) to trial! Behind you there pray the weak, the old man, such as has a job to do, and such as is on journey."

**792-** It is narrated on the authority of Abu Salih from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "What do you say in the prayer?" he said: "I recite the testification (Tashahhud), and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I'm not well-versed in such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should we use hidden words pertaining to it (asking Allah for the Garden and seeking refuge with Him from the fire of Hell)?"

## [ت128/م123 ، 124] - باب في تخفيف الصلاة

**790-** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، سَمِعَهُ مِنْ جَابِرٍ قَالَ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ فَيُؤْمِنَا. قَالَ مَرَّةً: ثُمَّ يَرْجِعُ فَيُصَلِّي بِقَوْمِهِ. فَأَخَّرَ النَّبِيُّ ﷺ لَيْلَةَ الصَّلَاةِ وَقَالَ مَرَّةً الْعِشَاءَ. فَصَلَّى مُعَاذٌ مَعَ النَّبِيِّ ﷺ ثُمَّ جَاءَ يَوْمٌ قَوْمُهُ فَقَرَأَ الْبَقَرَةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى، فَقِيلَ: نَافَقْتَ يَا فَلَانُ، فَقَالَ: مَا نَافَقْتُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَرْجِعُ فَيُؤْمِنَا يَا رَسُولَ اللَّهِ، وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحٍ، وَنَعْمَلُ بِأَيْدِينَا، وَإِنَّهُ جَاءَ يَوْمُنَا فَقَرَأَ سُورَةَ الْبَقَرَةِ. فَقَالَ: «يَا مُعَاذُ، أَفَتَأْنُ أَنْتَ؟! أَفَتَأْنُ أَنْتَ؟! اقْرَأْ بِكَذَا، اقْرَأْ بِكَذَا». قَالَ أَبُو الرَّبِيعِ: بـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1] وَ﴿وَإِذْ يَنْفَخُ﴾ [الليل: 1] فَذَكَرْنَا لِعَمْرِو، فَقَالَ: أَرَاهُ قَدْ ذَكَرَهُ.

**791-** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا طَالِبُ بْنُ حَبِيبٍ، سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ جَابِرٍ يُحَدِّثُ، عَنْ حَزْمِ بْنِ أَبِي بِنِ كَعْبٍ: أَنَّهُ أَتَى مُعَاذَ بْنَ جَبَلٍ، وَهُوَ يُصَلِّي بِقَوْمٍ صَلَاةَ الْمَغْرِبِ، فِي هَذَا الْخَبَرِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مُعَاذُ، لَا تَكُنْ فِتْنَانًا، فَإِنَّهُ يُصَلِّي وَرَاءَكَ الْكَبِيرُ وَالضَّعِيفُ وَذُو الْحَاجَةِ وَالْمُسَافِرُ».

**792-** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي صَالِحٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ لِرَجُلٍ: «كَيْفَ تَقُولُ فِي الصَّلَاةِ؟» قَالَ: أَتَشْهَدُ وَأَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَعُوذُ بِكَ مِنَ النَّارِ. أَمَا إِنِّي لَا أَحْسِنُ دُنْدَنْتَكَ وَلَا دُنْدَنَةَ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «حَوْلَهَا نُدْنِدُنْ».



**793-** It is narrated on the authority of Jabir pertaining to the story of Mu'adh, in which the Messenger of Allah "Allah's blessing and peace be upon him" asked that young man: "O son of my brother! What do you say in the prayer?" he said: "I recite the Opening of the Book, and then ask Allah (to admit me to) the Garden, and seek refuge (with Him) from the fire (of Hell). By Allah, I do not know how to use such hidden words as you and Mu'adh say (therewith to invoke Allah)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I and Mu'adh use hidden words pertaining to both (asking Allah for the Garden and seeking refuge with Him from the fire of Hell)?"

**794-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you leads a people in the prayer, let him make it short, for from among them, there are the weak, the ill and the old; and when he offers prayer alone, let him make it as long as he likes."

**795-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you leads a people in the prayer, let him make it short, for from among them, there are the ill, the old, and such as has a job to fulfill."

### **[129] What About The Defectiveness Of The Prayer?**

**796-** It is narrated on the authority of Ammar Ibn Yasir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "A man might (finish the prayer and then) turn away and nothing has been written for him out of (the reward of) his prayer no more than its one-tenth, one-ninth, one-eighth, one-seventh, one-sixth, one-fifth, one-fourth, one-third, or half."

### **[130] The Recitation In The Zhuhr Prayer**

**797-** It is narrated on the authority of Ata' Ibn Abu Rabah that Abu Hurairah said: In every prayer, one should recite (from the Holy Qur'an), and we made you hear what the Messenger of Allah "Allah's blessing and peace be upon him" had made us hear, and concealed from you what the Messenger of Allah "Allah's blessing and peace be upon him" had concealed from us.

**798-** It is narrated on the authority of Abu Qatadah that he said: Allah's Apostle "Allah's blessing and peace be upon him" used to lead us in the prayer: in the first two rak'ahs of both Zhuhr and Asr prayers, he used to recite Al-Fatihah and two Surahs (in every prayer, one for each rak'ah), and sometimes, he made us hear what he was reciting. Furthermore, he used to

**793 -** حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرٍ ذَكَرَ قِصَّةَ مُعَاذٍ، قَالَ: وَقَالَ - يَعْنِي النَّبِيَّ ﷺ - لِلْفَتَى: «كَيْفَ تَصْنَعُ يَا ابْنَ أَخِي إِذَا صَلَّيْتَ؟» قَالَ: أَقْرَأُ بِفَاتِحَةِ الْكِتَابِ، وَأَسْأَلُ اللَّهَ الْجَنَّةَ، وَأَعُوذُ بِهِ مِنَ النَّارِ، وَإِنِّي لَا أَذْرِي مَا دَنَدَنْتُكَ وَلَا دَنَدَنُ مُعَاذٍ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي وَمُعَاذٌ حَوْلَ هَاتَيْنِ» أَوْ نَحْوَ هَذَا.

**794 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ، وَإِذَا صَلَّى لِنَفْسِهِ فَلْيَطْوِلْ مَا شَاءَ».

**795 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ السَّقِيمَ، وَالشَّيْخَ الْكَبِيرَ، وَذَا الْحَاجَةِ».

### [ت129/م...] - بَابُ مَا جَاءَ فِي نَقْصَانِ الصَّلَاةِ

**796 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ بَكْرِ - يَعْنِي ابْنَ مُضَرَ -، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ عُمَرَ بْنِ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنَمَةَ الْمُزَنِيِّ، عَنْ عَمَارِ بْنِ يَاسِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرَّجُلَ لَيَنْصَرِفَ وَمَا كُتِبَ لَهُ إِلَّا عَشْرُ صَلَاتِهِ، تُسْعُهَا، ثُمْنُهَا، سُبْعُهَا، سُدُسُهَا، خُمُسُهَا، رُبْعُهَا، ثُلُثُهَا، نِصْفُهَا».

### [ت130/م124 ، 125] - بَابُ مَا جَاءَ فِي الْقِرَاءَةِ فِي الظُّهْرِ

**797 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، وَعُمَارَةَ بْنِ مَيْمُونٍ وَحَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَى عَلَيْنَا أَخْفَيْنَا عَلَيْكُمْ».

**798 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللَّهِ. (ح): وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ الْحَجَّاجِ - وَهَذَا لَفْظُهُ -، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ - قَالَ ابْنُ الْمُثَنَّى: وَأَبِي سَلَمَةَ ثُمَّ اتَّفَقَا - عَنْ أَبِي قَتَادَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ



prolong the first rak'ah and make short the second rak'ah of the Zhuhr prayer, the same as he used to do in the Morning prayer.

**799-** The same is narrated on the authority of Abu Qatadah in which he added: And he used to recite only the Opening of the Book in the other two rak'ahs (of each prayer). He used to prolong the first rak'ah as much as he did not do in the second; and so he did in the Asr and Fajr prayers.

**800-** It is narrated on the authority of Abu Qatadah that he said: (On account of his prolonging the first rak'ah as such) we thought he intended to have the people catch up with the first rak'ah.

**801-** It is narrated on the authority of Abu Mu'ammara that he said: We asked Khabbab: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite (Qur'an) in both Zhuhr and Asr prayers? He answered in the affirmative, thereupon we asked: By which thing did you know that? He said: By the movement of his beard.

**802-** It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah "Allah's blessing and peace be upon him" used to stand in the first rak'ah of the Zhuhr prayer so long until there would be no footsteps to be heard.

### **[131] Making Short The Last Two Rak'ahs**

**803-** It is narrated on the authority of Jabir Ibn Samurah that he said: Umar said to Sa'd: "The people's complaint against you was for all things, and even for the prayer." On that Sa'd said: "As for me, I always make long the first two rak'ahs, and make short the last two, and I always do my best to imitate the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer." Umar said: "As such I think of you."

**804-** It is narrated on the authority of Abu Sa'id Al-Khudri: We used to guess (the time of) the standing of The Messenger of Allah "Allah's blessing and peace be upon him" in both the Noon (Zhuhr) and Afternoon (Asr) prayers. We guessed (the time of) his standing in the first two Rak'ahs in the Noon (Zhuhr) prayer as long as it takes one to recite thirty Holy Verses as: "A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds".... (The Prostration "As-Sajdah"). As for (the time of) his standing in the last two Rak'ahs, it was equal to the half of that. We guessed (the time of) his standing in the first two Rak'ahs of the Asr prayer as equal to his standing in the last two Rak'ahs of the Zhuhr prayer, and (his standing in) the last two Rak'ahs of Asr prayer as equal to the half of that.



الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطَوِّلُ الرَّكْعَةَ الْأُولَى مِنَ الظُّهْرِ، وَيُقَصِّرُ الثَّانِيَةَ، وَكَذَلِكَ فِي الصُّبْحِ».

قال أَبُو دَاوُدَ: لَمْ يَذْكُرْ مُسَدَّدٌ فَاتِحَةَ الْكِتَابِ وَسُورَةَ.

**799 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ وَأَبَانُ بْنُ يَزِيدَ الْعَطَّارُ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ بَعْضُ هَذَا وَزَادَ: «فِي الْأَخْرَيْنِ بِفَاتِحَةِ الْكِتَابِ»، وَزَادَ هَمَّامٌ قَالَ: «وَكَانَ يُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطَوِّلُ فِي الثَّانِيَةِ، وَهَكَذَا فِي صَلَاةِ الْعَصْرِ وَهَكَذَا فِي صَلَاةِ الْغَدَاةِ».

**800 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: «فُظِنَا أَنَّهُ يُرِيدُ بِذَلِكَ أَنْ يُدْرِكَ النَّاسُ الرَّكْعَةَ الْأُولَى».

**801 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: «قُلْنَا لِحَبَّابٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: نَعَمْ. قُلْنَا: بِمَ كُنْتُمْ تَعْرِفُونَ؟ قَالَ: بِاضْطِرَابِ لِحْيَتِهِ ﷺ».

**802 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى «أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الظُّهْرِ حَتَّى لَا يُسْمَعَ وَفَعُ قَدَمٌ».

### [ت131/م125، 126] - بَابُ تَخْفِيفِ الْأَخْرَيْنِ

**803 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: «قَدْ شَكَكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ فِي الْأُولَيْنِ وَأَحْذِفُ فِي الْأَخْرَيْنِ، وَلَا أَلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ: ذَاكَ الظَّنُّ بِكَ».

**804 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - يَعْنِي النُّفَيْلِيَّ -: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ، عَنْ الْوَلِيدِ بْنِ مُسْلِمٍ الْهَجَبِيِّ، عَنْ أَبِي صَدِيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «حَزَرْنَا قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيْنِ مِنَ الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ ﴿آلَ﴾ ﴿تَنْزِيلِ﴾ السَّجْدَةِ، وَحَزَرْنَا قِيَامَهُ فِي الْأَخْرَيْنِ عَلَى النِّصْفِ مِنْ ذَلِكَ، وَحَزَرْنَا قِيَامَهُ فِي الْأُولَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأَخْرَيْنِ مِنَ الظُّهْرِ، وَحَزَرْنَا قِيَامَهُ فِي الْأَخْرَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذَلِكَ».

### **[132] How Much Is The Recitation In Both Zhuhr And Asr Prayer?**

**805-** It is narrated on the authority of Jabir Ibn Samurah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to recite in both Zhuhr and Asr prayers such Surahs as At-Tariq, Al-Buruj, and the like of that.

**806-** It is narrated on the authority of Jabir Ibn Samurah that whenever the sun passed the meridian, the Messenger of Allah “Allah’s blessing and peace be upon him” would offer the Zhuhr prayer, in which he would recite such Surahs as Al-Lail, and the like of that; and he would recite what is similar to that in the Asr prayer, and almost in all the prayers except the Morning prayer, in which he used to make long his recitation.

**807-** It is narrated on the authority of Ibn Umar that once (during the Zhuhr prayer), the Messenger of Allah “Allah’s blessing and peace be upon him” fell in prostration and then he stood and bowed, thereupon we came to know that he recited: “A. L. M. (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds”.... (The Prostration “As-Sajdah”).

**808-** It is narrated on the authority of Abdullah Ibn Ubaidullah that he said: I came to visit Ibn Abbas in the company of some young men belonging to Banu Hashim, and we prompted one of us to ask him whether the Messenger of Allah “Allah’s blessing and peace be upon him” used to recite (Qur’an aloud) in both Zhuhr and Asr prayer, and Ibn Abbas answered in the negative. It was said to him: “Perhaps he used to recite secretly, i.e. in himself.” On that he said: “Let your complexion be lacerated! This (which you’ve said) is worse than the first. He was a servant, commanded (by Allah to convey His Message), and he really conveyed Allah’s Message (as it should be); and he never favoured us apart from all the people but with three things: he commanded us to perform ablution perfectly, not to accept the charity, and not to get a donkey jumps over a horse (for the purpose of copulation).”

**809-** It is narrated on the authority of Ibn Abbas that he said: I do not know whether the Messenger of Allah “Allah’s blessing and peace be upon him” did or did not recite (Qur’an) in both Zhuhr and Asr prayers.

### **[133] How Much Is The Recitation In The Maghrib Prayer?**

**810-** It is narrated on the authority of Ibn Abbas that (his mother) Umm Al-Fadl heard him reciting the Surah of Al-Mursalat (Those were sent forth) and said: "O my son! By Allah, your recitation made me remember

## [ت132/م126 ، 127] - باب قدر القراءة في صلاة الظهر والعصر

**805 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ: بـ ﴿وَالنَّامُوسُ وَالتَّارِقُ﴾ [الطارق: 1] و ﴿وَالنَّامُوسُ ذَاتَ الْبُرُوجِ﴾ [البروج: 1] وَنَحْوَهُمَا مِنَ السُّورِ».

**806 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ قَالَ: سَمِعَ جَابِرَ بْنَ سَمُرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَخَصَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَقَرَأَ بِنَحْوِ مَنْ: ﴿وَاللَّيْلُ إِذَا يَغْشَى﴾ [الليل: 1]، وَالْعَصْرَ كَذَلِكَ وَالصَّلَوَاتِ كَذَلِكَ، إِلَّا الصُّبْحَ فَإِنَّهُ كَانَ يُطِيلُهَا».

**807 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ وَيَزِيدُ بْنُ هَارُونَ وَهُشَيْمٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أُمِّيَّةَ، عَنْ أَبِي مِجَلَزٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي صَلَاةِ الظُّهْرِ ثُمَّ قَامَ فَرَكَعَ، فَرَأَيْنَا أَنَّهُ قَرَأَ ﴿تَزِيلُ﴾ السَّجْدَةِ. قَالَ ابْنُ عِيسَى: لَمْ يَذْكُرْ أُمِّيَّةٌ أَحَدٌ إِلَّا مُعْتَمِرًا».

**808 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ مُوسَى بْنِ سَالِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ قَالَ: «دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فِي شَبَابٍ مِنْ بَنِي هَاشِمٍ فَقُلْنَا لَشَابٍّ مِنَّا: سَلِ ابْنَ عَبَّاسٍ أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ فَقَالَ: لَا، لَا، فَقِيلَ لَهُ: فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ، فَقَالَ: خَمْسًا، هَذِهِ شَرْ مِنَ الْأُولَى، كَانَ عَبْدًا مَأْمُورًا بَلَّغَ مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَصْنَا دُونَ النَّاسِ بِشَيْءٍ إِلَّا بِثَلَاثِ خِصَالٍ: أَمَرْنَا أَنْ نُسَبِّحَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَأَنْ لَا نُنْزِيَ الْحِمَارَ عَلَى الْفَرَسِ».

**809 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَا أَذْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا».

## [ت133/م127 ، 128] - باب قدر القراءة في المغرب

**810 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ سَمِعَتْهُ وَهُوَ يَقْرَأُ ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ [المرسلات: 1]، فَقَالَتْ: يَا بُنَيَّ لَقَدْ ذَكَّرْتَنِي بِقِرَاءَتِكَ هَذِهِ



(that it was) the last Surah I heard from Allah's Apostle "Allah's blessing and peace be upon him" which he recited in Maghrib prayer."

**811-** It is narrated on the authority of Jubair Ibn Mut'im that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting (the Surah of) At-Tur in the Maghrib prayer.

**812-** It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam said: Zaid Ibn Thabit asked me: "Why do you recite in the Maghrib prayer the short Surahs of Al-Mufasssal, even though I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting in it the longer of both long Surahs?" I asked him: "What is the longer of both long Surahs?" he said: "The Surah of Al-A'raf and the other is Al-An'am." He further said: I asked Ibn Abu Mulaikah and he pointed out to me earlier both Al-Ma'idah and Al-A'raf.

### **[134] The Opinion That It Should Be Made Short**

**813-** It is narrated on the authority of Hisham Ibn Urwah that his father used to recite in the Maghrib prayer such Surahs as Al-Adiyat and the like of that which you recite (in your prayers).

Abu Dawud says: This narration gives proof that the previous one is abrogated; and this is more authentic than that prior to it.

**814-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: There is no Surah, belonging to the Mufasssal, no matter short or long it might be, but that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having led the people with it in the obligatory prayer.

**815-** It is narrated on the authority of Abu Uthman An-Nahdi that once he offered the Maghrib prayer behind Ibn Mas'ud, in which he recited: "Say: He is Allah, the One and Only."

### **[135] One Could Recite The Same Surah In Both Rak'ahs**

**816-** It is narrated on the authority of Mu'adh Ibn Abdullah Al-Juhani that a man belonging to (the tribe of) Juhainah told him that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited (the Surah of) Az-Zalzalah in both rak'ahs of the Morning prayer; and I do not know whether the Messenger of Allah "Allah's blessing and peace be upon him" did so forgetfully or intentionally.

السُّورَةَ، إِنَّهَا لَأَخِرُ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ».

**811 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِـ ﴿الطُّورِ﴾ فِي الْمَغْرِبِ».

**812 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ قَالَ: قَالَ لِي زَيْدُ بْنُ ثَابِتٍ: «مَا لَكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِطَوْلَى الطُّوَلَيْنِ؟ قَالَ: قُلْتُ: مَا طَوْلَى الطُّوَلَيْنِ؟ قَالَ: الْأَعْرَافُ وَالْأُخْرَى الْأَنْعَامُ، وَسَأَلْتُ أَنَا ابْنَ أَبِي مُلَيْكَةَ فَقَالَ لِي مِنْ قَبْلِ نَفْسِهِ: الْمَائِدَةُ وَالْأَعْرَافُ».

### [ت134/م 128، 129] - بَابُ مَنْ رَأَى التَّخْفِيفَ فِيهَا

**813 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ: «أَنَّ أَبَاهُ كَانَ يَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ بِنَحْوِ مَا تَقْرَأُونَ ﴿وَالْعَادِيَاتِ﴾ [الْعَادِيَاتِ: 1]. وَنَحْوَهَا مِنَ السُّورِ».

قَالَ أَبُو دَاوُدَ: هَذَا يَدُلُّ أَنَّ ذَاكَ مَنْسُوحٌ. وَهَذَا أَصَحُّ.

**814 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ السَّرْحَسِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ قَالَ: «مَا مِنَ الْمُفْصَلِ سُورَةٌ صَغِيرَةٌ وَلَا كَبِيرَةٌ إِلَّا وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ النَّاسِ بِهَا فِي الصَّلَاةِ الْمَكْتُوبَةِ».

**815 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا قُرَّةٌ، عَنْ النَّزَالِ بْنِ عَمَّارٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: «أَنَّهُ صَلَّى خَلْفَ ابْنِ مَسْعُودٍ الْمَغْرِبَ فَقَرَأَ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الصمد: 1].»

### [ت135/م 129، 130] - بَابُ الرَّجُلِ يُعِيدُ سُورَةً وَاحِدَةً فِي الرَّكَعَتَيْنِ

**816 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ ابْنِ أَبِي هَلَالٍ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ أَنَّ رَجُلًا مِنْ جُهَيْنَةَ أَخْبَرَهُ: «أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي الصُّبْحِ ﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا﴾ [الزلزلة: 1] فِي الرَّكَعَتَيْنِ كِلْتَاهِمَا، فَلَا أَدْرِي أُنْسِيَ رَسُولَ اللَّهِ ﷺ أَمْ قَرَأَ ذَلِكَ عَمْدًا».



### **[136] The Recitation In The Fajr Prayer**

**817-** It is narrated on the authority of Amr Ibn Huraith that he said: It seems as if I am hearing the Messenger of Allah “Allah’s blessing and peace be upon him” reciting in the Morning prayer: “So verily I call to witness the Planets, that recede, Go straight, or hide.” (At-Takwir 15:16)

### **[137] What About Such As Leaves Recitation (Of The Qur’an) In His Prayer Depending Upon (Reciting) The Opening Of The Book?**

**818-** It is narrated on the authority of Abu Sa’id that he said: We have been commanded to recite (in the prayer) the Opening of the Book and (of the Qur’an as much as) what is available.

**819-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Come out and make a public announcement in Medina that there is no prayer (to be accepted) without reciting anything of the Qur’an, even though it is the Opening of the Book, and what is more besides.”

**820-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” commanded me to make a public announcement that “there is no prayer (to be accepted) without reciting (at least) the Opening of the Book, and what is more besides.”

**821-** It is narrated on the authority of Abu As-Sa’ib that he heard Abu Hurairah having said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who offers a prayer in which he does not recite the Mother of the Book (i.e. Al-Fatihah), this (prayer offered by him) is defective, i.e. incomplete.” I said: “O Abu Hurairah! Sometimes, I (offer prayer) behind the imam!” he poked me in my arm and said: “O Persian one! Recite it in yourself, for indeed, I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Allah Almighty says: “I divided (Al-Fatihah recited in) the prayer into two parts between Me and My servant, and he would have whatever he asked for.” The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “If the servant said: “Praise be to Allah, the Cherisher and Sustainer of the worlds”, Allah Almighty would say: “My servant praised me, and he would have whatever he asked for.” If he said: “Most Gracious, Most Merciful”, Allah Almighty would say: “My servant commended Me, and he would have whatever he asked for.” If he said: “The Master of The Day of Judgement”, Allah Almighty would say: “My servant glorified Me, and this



## [ت136/م130 ، 131] - باب القراءة في الفجر

**817 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى - يَعْنِي ابْنَ يُونُسَ -، عَنْ إِسْمَاعِيلَ، عَنْ أَصْبَغَ مَوْلَى عَمْرِو بْنِ حُرَيْثٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: «كَأَنِّي أَسْمَعُ صَوْتَ النَّبِيِّ ﷺ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ ﴿فَلَا أَقِيمُ بِالْخُسِّ﴾ (١٥) الْجَوَارِ الْكُسِّ (١٦)» [التكوير: 15، 16].

## [ت137/م131 ، 132] - باب مَنْ تَرَكَ الْقِرَاءَةَ فِي صَلَاتِهِ بِفَاتِحَةِ الْكِتَابِ

**818 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: «أَمِرْنَا أَنْ نَقْرَأَ بِفَاتِحَةِ الْكِتَابِ وَمَا تيسَّرَ».

**819 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى، عَنْ جَعْفَرِ بْنِ مَيْمُونِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اُخْرُجْ فَنَادِ فِي الْمَدِينَةِ أَنَّهُ لَا صَلَاةَ إِلَّا بِقُرْآنٍ، وَلَوْ بِفَاتِحَةِ الْكِتَابِ فَمَا زَادَ».

**820 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا جَعْفَرٌ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَنَّهُ لَا صَلَاةَ إِلَّا بِقِرَاءَةِ فَاتِحَةِ الْكِتَابِ فَمَا زَادَ».

**821 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأَمِّ الْقُرْآنِ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، فَهِيَ خِدَاجٌ، غَيْرُ تَمَامٍ». قَالَ: فَقُلْتُ: يَا أَبَا هُرَيْرَةَ إِنِّي أَكُونُ أَحْيَانًا وَرَاءَ الْإِمَامِ. قَالَ: فَغَمَزَ ذِرَاعِي وَقَالَ: اقْرَأْ بِهَا يَا فَارِسِيُّ فِي نَفْسِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ، فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ». قَالَ رَسُولُ اللَّهِ ﷺ: «اقْرَأُوا، يَقُولُ الْعَبْدُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (٢)، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: حَمَدَنِي عَبْدِي. يَقُولُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ (٢)، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَتْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ (٣)، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَجَدَّنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ (٥)، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: فَهَذِهِ بَيْنِي وَبَيْنَ عَبْدِي، وَلِعَبْدِي

is for Me, and this Holy Verse is divided into two parts between Me and My servant.” If the servant said: “Thy we worship and Thine Aid we seek”, Allah Almighty would say: “This is something between Me and My servant, and My servant would have whatever he asked for.” If the servant said: “Guide us to the straight path; the path of those upon whom You have bestowed grace, and not those upon whom wrath falls, nor those who go astray”, Allah Almighty would say: “This is for My servant, and he would get whatever he asked for.”

**822-** It is narrated on the authority of Ubadah Ibn As-Samit, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “There is no prayer (to be considered as valid) for such as does not recite in it (at least) the Opening of the Book and more besides.” Sufyan says: This applies to such as offers prayer alone.

**823-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: We were offering Fajr prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him” and the Messenger of Allah “Allah’s blessing and peace be upon him” went on recitation, but the recitation became heavy upon him. When he finished he said: “Perhaps you recited while being behind your imam.” We said: “Yes, quickly and hastily O Messenger of Allah.” on that he said: “Do not recite but the Opening of the Book, for there is no prayer (to be accepted) from such as does not recite it.”

**824-** It is narrated on the authority of Nafi’ Ibn Mahmud Ibn Ar-Rabie Al-Ansari that he said: Once, Ubadah Ibn As-Samit delayed to come to lead the Morning prayer, thereupon Abu Na’im pronounced the prayer establishment and led the prayer, and Ubadah and I came and aligned behind Abu Na’im. While Abu Na’im was reciting loudly, Ubadah recited the Mother of the Qur’an. When he (finished the prayer and) turned away I said to him: I heard you reciting the Mother of the Book, and Abu Na’im was reciting loudly (what is the matter?) he said: Yes. The Messenger of Allah “Allah’s blessing and peace be upon him” was leading us in a prayer in which recitation should be aloud, when he was put to trouble in recitation. When he (finished the prayer and) turned away, he faced us and asked: “Are you reciting while I’m reciting loudly?” one of us said: “We are doing so.” On that he said: “Do not do so; and this is why I said (to myself): What is the matter that I feel as if the Qur’an is taken from me forcefully? If I (and consequently the imam) recite loudly, do not recite anything of the Qur’an except the Mother of the Book.”

مَا سَأَلَ. يَقُولُ الْعَبْدُ: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾﴾. فَهَؤُلَاءِ لِعَبْدِي، وَلِعَبْدِي مَا سَأَلَ.

**822 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا». قَالَ سُفْيَانُ: لِمَنْ يُصَلِّي وَحْدَهُ.

**823 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَكْحُولٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا خَلْفَ رَسُولِ اللَّهِ ﷺ فِي صَلَاةِ الْفَجْرِ، فَقَرَأَ رَسُولُ اللَّهِ ﷺ، فَتَقَلَّتْ عَلَيْهِ الْقِرَاءَةُ، فَلَمَّا فَرَغَ قَالَ: «لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ؟» قُلْنَا: نَعَمْ، هَذَا يَا رَسُولَ اللَّهِ. قَالَ: «لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا».

**824 -** حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْأَزْدِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: أَخْبَرَنِي زَيْدُ بْنُ وَاقِدٍ، عَنْ مَكْحُولٍ، عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ، قَالَ نَافِعٌ: أَبْطَأَ عُبَادَةُ بْنُ الصَّامِتِ عَنْ صَلَاةِ الصُّبْحِ، فَأَقَامَ أَبُو نُعَيْمٍ الْمُؤَذِّنُ الصَّلَاةَ، فَصَلَّى أَبُو نُعَيْمٍ بِالنَّاسِ، وَأَقْبَلَ عِبَادَةُ وَأَنَا مَعَهُ حَتَّى صَفَفْنَا خَلْفَ أَبِي نُعَيْمٍ، وَأَبُو نُعَيْمٍ يَجْهَرُ بِالْقِرَاءَةِ، فَجَعَلَ عِبَادَةُ يَقْرَأُ بِأَمِّ الْقُرْآنِ. فَلَمَّا انْصَرَفَ قُلْتُ لِعِبَادَةَ: سَمِعْتُكَ تَقْرَأُ بِأَمِّ الْقُرْآنِ وَأَبُو نُعَيْمٍ يَجْهَرُ. قَالَ: أَجَلْ، صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ. قَالَ: فَالْتَبَسْتُ عَلَيْهِ الْقِرَاءَةَ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «هَلْ تَقْرَءُونَ إِذَا جَهَرْتُ بِالْقِرَاءَةِ؟» فَقَالَ بَعْضُنَا: إِنَّا نَصْنَعُ ذَلِكَ، قَالَ: «فَلَا، وَأَنَا أَقُولُ: مَا لِي يُنَارِعُنِي الْقُرْآنُ؟! فَلَا تَقْرَءُوا بِشَيْءٍ مِنَ الْقُرْآنِ إِذَا جَهَرْتُ إِلَّا بِأَمِّ الْقُرْآنِ».



825- the same is narrated on the authority of Makhul from Ubadah, in which they said that Makhul used to recite the Opening of the Book secretly in each rak'ah of the Maghrib, Isha and Fajr prayers. On that occasion Makhul said: Recite it secretly in (the prayers in) which the imam recites loudly, just in the interval he makes after reciting Al-Fatihah loudly; and in case he makes no interval, recite it secretly before, with or after him, and do not leave it.

### **[138] The Opinion That It Is Undesirable To Recite The Opening Of The Book When The Imam Recites Loudly**

826- It is narrated on the authority of Abu Hurairah that when the Messenger of Allah "Allah's blessing and peace be upon him" finished from a prayer in which he recited Qur'an loudly he asked: "Has anyone of you recited with me?" a man said: "I've done O Messenger of Allah." on that he said: "This is why I said (to myself): What is the matter that I feel as if the Qur'an is taken by force from me?" From this time forth, the people desisted from reciting with the Messenger of Allah "Allah's blessing and peace be upon him" in the prayers in which the Prophet "Allah's blessing and peace be upon him" recited Qur'an loudly, just when they heard that from the Messenger of Allah "Allah's blessing and peace be upon him".

827- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in a prayer, and I thought it to be the Morning prayer...and the rest is the same up to his saying: "What is the matter that I feel as if the Qur'an is taken by force from me?" henceforth, the people desisted from reciting with the Messenger of Allah "Allah's blessing and peace be upon him" in the prayers in which he recited loudly. According to the narration of Al-Awza'i from Az-Zuhri: The Muslims then received admonition, and they did not recite with him in the prayers in which he "Peace be upon him" recited loudly.

### **[139] The Opinion That Reciting Is Binding In Case The Imam Does Not Recite Aloud**

828- It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer, and a man came (and entered the prayer) and recited behind him: "Glorify with the Name of Your Lord, Most High." When he finished he asked: "Who among you has recited (Qur'an in the prayer)?" they said: "Somebody." Thereupon he said: "I have known that one of you had joined me in it."

**825 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنْ ابْنِ جَابِرٍ وَسَعِيدِ بْنِ عَبْدِ الْعَزِيزِ بْنِ الْعَلَاءِ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ نَحْوِ حَدِيثِ الرَّبِيعِ بْنِ سُلَيْمَانَ قَالُوا: «فَكَانَ مَكْحُولٌ يَقْرَأُ فِي الْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ سِرًّا، قَالَ مَكْحُولٌ: أَقْرَأُ بِهَا فِيمَا جَهَرَ بِهِ الْإِمَامُ، إِذَا قَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسَكَتَ سِرًّا، فَإِنْ لَمْ يَسْكُتْ، أَقْرَأُ بِهَا قَبْلَهُ وَمَعَهُ وَبَعْدَهُ، لَا تَتْرُكُهَا عَلَى كُلِّ حَالٍ».

[138م/132، 133] - **بَابُ مَنْ كَرِهَ الْقِرَاءَةَ بِفَاتِحَةِ الْكِتَابِ إِذَا جَهَرَ الْإِمَامُ**

**826 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ ابْنِ أَكِيمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِيَ أَحَدٌ مِنْكُمْ أِنْفَاءً؟» فَقَالَ رَجُلٌ: نَعَمْ، يَا رَسُولَ اللَّهِ. قَالَ: «إِنِّي أَقُولُ: مَا لِي أَنْزَعُ الْقُرْآنَ!». قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللَّهِ ﷺ فِيمَا جَهَرَ فِيهِ النَّبِيُّ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَوَاتِ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ».

قال أبو داود: رَوَى حَدِيثَ ابْنِ أَكِيمَةَ هَذَا مَعْمَرٌ، وَيُونُسُ، وَأَسَامَةُ بْنُ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَلَى مَعْنَى مَالِكٍ.

**827 -** حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ مُحَمَّدٍ الْمُرَوِّزِيُّ وَمُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ ابْنَ أَكِيمَةَ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةً نَظُنُّ أَنَّهَا الصُّبْحُ - بِمَعْنَاهُ إِلَى قَوْلِهِ - «مَا لِي أَنْزَعُ الْقُرْآنَ».

قال أبو داود: قال مُسَدَّدٌ فِي حَدِيثِهِ: قَالَ مَعْمَرٌ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ بِهِ رَسُولُ اللَّهِ ﷺ. وقال ابنُ السَّرْحِ فِي حَدِيثِهِ: قَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: قَالَ أَبُو هُرَيْرَةَ: فَانْتَهَى النَّاسُ. وقال عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ مِنْ بَيْنِهِمْ: قَالَ سُفْيَانُ: وَتَكَلَّمَ الزُّهْرِيُّ بِكَلِمَةٍ لَمْ أَسْمَعْهَا، فَقَالَ مَعْمَرٌ: إِنَّهُ قَالَ: فَانْتَهَى النَّاسُ.

قال أبو داود: وَرَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، وَانْتَهَى حَدِيثُهُ إِلَى قَوْلِهِ «مَا لِي أَنْزَعُ الْقُرْآنَ». وَرَوَاهُ الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ قَالَ فِيهِ: قَالَ الزُّهْرِيُّ: فَاتَّعَظَ الْمُسْلِمُونَ بِذَلِكَ، فَلَمْ يَكُونُوا يَقْرَءُونَ مَعَهُ فِيمَا يَجْهَرُ بِهِ.

قال أبو داود: سَمِعْتُ مُحَمَّدَ بْنَ يَحْيَى بْنِ فَارِسٍ قَالَ: قَوْلُهُ: «فَانْتَهَى النَّاسُ» مِنْ كَلَامِ الزُّهْرِيِّ.

[139م/133، 134] - **بَابُ مَنْ رَأَى الْقِرَاءَةَ إِذَا لَمْ يَجْهَرِ الْإِمَامُ بِقِرَاءَتِهِ**

**828 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ. (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَنْبَأَنَا شُعْبَةُ الْمَعْنَى، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ، فَجَاءَ رَجُلٌ فَقَرَأَ خَلْفَهُ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ (١)، [الْأَعْلَى: 1] فَلَمَّا فَرَغَ قَالَ: «أَيُّكُمْ قَرَأَ؟» قَالُوا: رَجُلٌ، قَالَ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ خَالَجَ نِيهَا».



Abu Dawud says: According to the narration of Abu Al-Walid, Shu'bah said: I asked Qatadah: "What about Sa'id's statement: "Pay attention to the Qur'an"?" he said: "This is true when he (the imam) recites it aloud." According to the narration of Ibn Kathir, I asked Qatadah: "It seemed he disliked it." on that he said: "Had he disliked it, he would have forbidden it."

**829-** It is narrated on the authority of Imran Ibn Husain that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer, and when he finished he asked: "Who among you has recited: "Glorify with the Name of Your Lord, Most High"?" A man said: "It is I." Thereupon he said: "I have known that one of you had joined me in it."

#### **[140] What Is Sufficient For The Unlettered And Foreigner To Recite (In The Prayer)?**

**830-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us and found us reciting the Qur'an, and among us there were sitting Bedouins and foreigners, thereupon he said: "Recite (as much as you can) for whatever (is available to you to recite) is good; and a people will come to set it up just in the same way as an arrow shaft is set up, hasty (to receive its reward in the world), and not patient (until they will receive it in the hereafter)."

**831-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were reciting (the Qur'an), thereupon he said: "Praise be to Allah that Allah's Book (i.e. the Qur'an) is one, even though among you there are the black, the white, and the red. Recite it before it will be recited by a people who will set it up in the same way as an arrow is set up, hasty to receive the reward thereof (in the world), and not patient (until they will receive it in the hereafter)."

**832-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I could not learn anything from the Qur'an: so, teach me what is sufficient for me to recite out of it." he said: "You might say: Glory be to Allah; praise be to Allah; Allah is Greater; there is no god (to be worshipped) but Allah; and there is neither might nor power but with Allah, Most High, Most Great." He said: "O Messenger of Allah! this is for Allah Almighty: which (statement) might be



قال أَبُو دَاوُدَ: قال أَبُو الْوَلِيدِ فِي حَدِيثِهِ: قال شُعْبَةُ: فَقُلْتُ لِقَتَادَةَ: أَلَيْسَ قَوْلُ سَعِيدٍ: أَنْصَبْتُ لِلْقُرْآنِ؟ قال: ذَاكَ إِذَا جَهَرَ بِهِ. وقال ابنُ كَثِيرٍ فِي حَدِيثِهِ قال: قُلْتُ لِقَتَادَةَ: كَأَنَّهُ كَرِهَهُ. قال: لَوْ كَرِهَهُ نَهَى عَنْهُ.

**829 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عن سَعِيدٍ، عن قَتَادَةَ، عن زُرَّارَةَ، عن عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى بِهِمُ الظُّهْرَ، فَلَمَّا انْفَتَلَ قال: «أَيُّكُمْ قَرَأَ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾» [الأعلى: 1]؟ فقال رَجُلٌ: أَنَا، فقال: «عَلِمْتُ أَنَّ بَعْضَكُمْ خَالَجَ نِيهَا».

### [ت140/م134 ، 135] - بَابُ مَا يُجْزَى الْأُمِّيُّ وَالْأَعْجَمِيُّ مِنَ الْقِرَاءَةِ

**830 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عن حُمَيْدِ الْأَعْرَجِ، عن مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عن جَابِرِ بْنِ عَبْدِ اللَّهِ قال: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَقْرَأُ الْقُرْآنَ وَفِينَا الْأَعْرَابِيُّ وَالْعَجَمِيُّ فقال: «افْرُؤُوا فِكْلًا حَسَنًا، وَسَبِّحِي أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَامُ الْقُدْحُ، يَتَعَجَّلُونَهُ وَلَا يَتَأَجَّلُونَهُ».

**831 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ لَهِيْعَةَ، عن بَكْرِ بْنِ سَوَادَةَ، عن وَفَاءِ بْنِ شَرِيحٍ الصَّدْفِيِّ، عن سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قال: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَوْمًا وَنَحْنُ نَقْتَرِي فقال: «الْحَمْدُ لِلَّهِ، كِتَابُ اللَّهِ وَاحِدٌ، وَفِيكُمْ الْأَحْمَرُ، وَفِيكُمْ الْأَبْيَضُ، وَفِيكُمْ الْأَسْوَدُ، افْرُؤُوهُ قَبْلَ أَنْ يَفْرَأَهُ أَقْوَامٌ يُقِيمُونَهُ كَمَا يُقَوْمُ السَّهْمُ، يَتَعَجَّلُ أَجْرَهُ وَلَا يَتَأَجَّلُهُ».

**832 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عن أَبِي خَالِدٍ الدَّالَانِيِّ، عن إِبْرَاهِيمَ السَّكْسَكِيِّ، عن عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فقال: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخْذَ مِنَ الْقُرْآنِ شَيْئًا، فَعَلَّمَنِي مَا يُجَرِّئُنِي مِنْهُ، فقال: «قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ». قال: يَا رَسُولَ اللَّهِ، هَذَا لِلَّهِ، فَمَا لِي؟ قال: «قُلْ: اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي»، فَلَمَّا قَامَ قال

for me?" he said: "You might say: O Allah! bestow Your Mercy upon me; endow me with sustenance; supply me with power and health; and confer guidance (to the right way) upon me." When he stood, he said as such with the help of his hand. On that the Prophet "Allah's blessing and peace be upon him" said: "As for that (man), he has filled his hand with good."

**833-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to offer voluntary prayers, in which we invoked (Allah) while standing, and sitting, and glorified (Allah) while bowing and prostrating.

**834-** It is narrated on the authority of Humaid that he said: Al-Hasan used to recite the Opening of the Book in both Zhuhr and Asr prayer, whether he was the imam or praying behind an imam; and he used to glorify, magnify, and utter the testimony of the Oneness of Allah as long as is enough for one to recite Qaf and Adh-Dharyat.

### [141] Saying Takbirs In Full

**835-** It is narrated on the authority of Mutarrif that he said: I and Imran Ibn Husain offered prayer behind Ali Ibn Abu Talib, in which, whenever he prostrated, he would magnify Allah, and whenever he bowed, he would magnify Allah, and whenever he stood after the conclusion of the first two rak'ahs, he would magnify Allah. when we (finished from the prayer and) turned away, Imran caught hold of my hand and said: "No doubt, that (man) offered a prayer, (or led us in a prayer) similar to that which Muhammad "Peace be upon him" used to offer."

**836-** It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman and Abu Salamah that Abu Hurairah used to say Takbirs in every prayer, be it obligatory or supererogatory: whenever he stood he would magnify Allah; and whenever he bowed he would magnify Allah; and (whenever he stood from bowing) he would say: "Allah hears such as sends praises to Him", and before falling in prostration he would say: "O Allah our Lord: to You be all the praises." Then, he would say: "Allah is Greater" whenever he fell in prostration; and whenever he raised his head, he would magnify Allah; and whenever he performed the second prostration, he would magnify Allah; and whenever he raised his head (from prostration) he would magnify Allah; and whenever he stood from sitting (to recite Tashahhud) at the conclusion of the first two rak'ahs he would magnify Allah: he used to do the same in every rak'ah until he would finish from the prayer and turn away. He said: "By Him in Whose Hand is my soul, my prayer is the most similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": this was the way he used to offer prayer until he (died and) left the world."

هَكَذَا بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ مَلَأَ يَدَهُ مِنَ الْخَيْرِ».

**833 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ -، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نُصَلِّي التَّطَوُّعَ نَدْعُو قِيَامًا وَفُعُودًا، وَنُسَبِّحُ رُكُوعًا وَسُجُودًا».

**834 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ مِثْلَهُ، لَمْ يَذْكُرِ التَّطَوُّعَ، قَالَ: «كَانَ الْحَسَنُ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ إِمَامًا - أَوْ خَلْفَ إِمَامٍ - بِفَاتِحَةِ الْكِتَابِ، وَيُسَبِّحُ وَيُكَبِّرُ وَيُهْلِلُ قَدْرَ ﴿ق﴾ ﴿وَالذَّارِيَّاتِ﴾».

### [ت 141/م 135 ، 136] - بَابُ تَمَامِ التَّكْبِيرِ

**835 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: «صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَكَعَ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكَعَتَيْنِ كَبَّرَ، فَلَمَّا انْصَرَفْنَا أَخَذَ عِمْرَانُ بِيَدِي وَقَالَ: لَقَدْ صَلَّيْتَ هَذَا قَبْلُ، أَوْ قَالَ: لَقَدْ صَلَّيْتُ بِنَا هَذَا قَبْلُ صَلَاةَ مُحَمَّدٍ ﷺ».

**836 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبَقِيَّةُ، عَنْ شُعَيْبٍ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو سَلَمَةَ: «أَنَّ أَبَا هُرَيْرَةَ كَانَ يُكَبِّرُ فِي كُلِّ صَلَاةٍ مِنَ الْمَكْتُوبَةِ وَغَيْرِهَا، يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرُكِعُ، ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، ثُمَّ يَقُولُ رَبَّنَا وَلَكَ الْحَمْدُ، قَبْلَ أَنْ يَسْجُدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الْجُلُوسِ فِي اثْنَتَيْنِ. فَيَفْعَلُ ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى يَفْرُغَ مِنَ الصَّلَاةِ، ثُمَّ يَقُولُ حِينَ يَنْصَرِفُ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَقْرُبُكُمْ شَبْهًا بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، إِنْ كَانَتْ هَذِهِ لَصَلَاتَهُ حَتَّى فَارَقَ الدُّنْيَا».



Abu Dawud says: The last statement is ascribed to Az-Zuhri and not to Abu Hurairah.

**837-** It is narrated on the authority of Ibn Abd Ar-Rahman Ibn Abza from his father that he offered prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he did not recite all Takbirs in full. Abu Dawud says: This means whenever he raised his head from bowing and intended to prostrate, he would not say Takbir; and whenever he stood from prostration, he would not say Takbir.

#### **[142] How Does One Place His Knees Before His Hands?**

**838-** It is narrated on the authority of Wa’il Ibn Hujr that he said: I saw that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” fell in prostration, he would place his knees before his hands; and whenever he stood he would raise his hands before his knees.

**839-** It is narrated on the authority of Abd Al-Jabbar Ibn Wa’il from his father that the Messenger of Allah “Allah’s blessing and peace be upon him”...and made a mention of the narration of the prayer, in which he told that when he prostrated his knees fell to the ground before his hands did.

Abu Dawud says: The same is narrated on the authority of Asim Ibn Kulaib from the Messenger of Allah “Allah’s blessing and peace be upon him”, according to which, whenever he stood, he would stand on his knees, and recline against his thighs.

**840-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you falls in prostration, let not him kneel down in the same way as a camel does: but let him place his hands before his knees.”

**841-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It happens that anyone of you might be inclined in his prayer to kneel down in the same way as a camel does.”

#### **[143] Standing (After Finishing) From The Odd Rak’ahs**

**842-** It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to our mosque and said: “By Allah! I’m going to lead the prayer, and I do not intend to lead the prayer but to show you how I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having offered prayer.” I asked Abu Qilabah: “How did he offer prayer?” he said: “(He offered prayer) in the same way our old man, i.e. Amr Ibn Salamah their imam used to offer prayer.” He mentioned

قال أبو داود: هَذَا الْكَلَامُ الْأَخِيرُ يَجْعَلُهُ مَالِكٌ وَالزُّبَيْدِيُّ وَغَيْرُهُمَا عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، وَوَأَقْبَقُ عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، شُعَيْبُ بْنُ أَبِي حَمْرَةَ، عَنِ الزُّهْرِيِّ. **837** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَسَنِ بْنِ عِمْرَانَ قَالَ ابْنُ بَشَّارٍ الشَّامِيُّ - قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ اللَّهِ الْعَسْقَلَانِيُّ - عَنْ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى، عَنْ أَبِيهِ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ وَكَانَ لَا يَتِمُّ التَّكْبِيرَ. قَالَ أَبُو دَاوُدَ: مَعْنَاهُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ وَأَرَادَ أَنْ يَسْجُدَ لَمْ يُكَبِّرْ، وَإِذَا قَامَ مِنَ السُّجُودِ لَمْ يُكَبِّرْ.

### [ت142/م136، 137] - بَابُ: كَيْفَ يَضَعُ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ؟

**738** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَحُسَيْنُ بْنُ عَيْسَى قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ». **839** - حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ... فَذَكَرَ حَدِيثَ الصَّلَاةِ قَالَ: «فَلَمَّا سَجَدَ وَقَعْنَا رُكْبَتَاهُ إِلَى الْأَرْضِ قَبْلَ أَنْ تَقَعَ كَفَاهُ». قَالَ هَمَّامٌ: وَحَدَّثَنِي شَقِيقٌ، قَالَ: حَدَّثَنِي عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ هَذَا. وَفِي حَدِيثٍ أَحَدِهِمَا، وَأَكْبَرُ عِلْمِي أَنَّهُ فِي حَدِيثِ مُحَمَّدِ بْنِ جُحَادَةَ: «وَإِذَا نَهَضَ نَهَضَ عَلَى رُكْبَتَيْهِ وَاعْتَمَدَ عَلَى فَخِذِهِ».

**840** - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، ثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَسَنٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكُ كَمَا يَبْرُكُ الْبَعِيرُ، وَلِيَضَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ».

**841** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ حَسَنٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَعْمَدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكُ كَمَا يَبْرُكُ الْجَمَلُ».

### [ت143/م137، 138] - بَابُ النُّهُوضِ فِي الْفَرْدِ

**842** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ قَالَ: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ إِنِّي لِأُصَلِّي بِكُمْ وَمَا أَرِيدُ الصَّلَاةَ وَلَكِنِّي أُرِيدُ أَنْ أَرِيكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ: قُلْتُ لِأَبِي قَلَابَةَ: كَيْفَ صَلَّى؟ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا - يَعْنِي عُمَرَو بْنَ سَلَمَةَ إِمَامَهُمْ - وَذَكَرَ أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ



that whenever he raised his head from the second prostration of the first rak'ah, he would sit before he would stand.

**843-** It is narrated on the authority of Abu Qilabah that he said: Abu Sulaiman: Malik Ibn Al-Huwairith came to our mosque and said: "By Allah! I'm going to lead the prayer, and I do not intend to lead the prayer but to show you how I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prayer." He sat in the first rak'ah after raising his head from the second prostration.

**844-** It is narrated on the authority of Malik Ibn Al-Huwairith that he saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" came upon an odd rak'ah of his prayer (e.g. the first or the third), he would not stand until he would be straight while sitting.

#### **[144] What About Iq'a Between Both Prostrations**

**845-** It is narrated on the authority of Tawus that he said: We said to Ibn Abbas concerning the Iq'a: "It is to place one's buttocks on his heels and sit stretching out his legs, and sitting not firm on the ground, and so do a dog and a wild animal, i.e. they sit on their buttocks and stretch their thighs on their feet; and this is done during prostration." On that he said: "No doubt, this is out of the sunnah." We said: "But we see one might have aversion towards that." On that he said: "This is the way of your Prophet "Peace be upon him"."

#### **[145] What One Says Whenever He Raises His Head From Bowing**

**846-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" raised his head from bowing, he would say: "Allah hears such as sends praises to Him! O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards."

**847-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah hears such as sends praises to Him!" he would then say: "O Allah, our Lord! To You be praise, as much as filling both the heavens and the earth, and whatever You please afterwards, (O Allah) Worthiest of both Praise and Glory, as most fitting for a servant to say (in appreciation of his Lord); and we all are but servants to You: there is nothing to withhold what You give, and there is none to give what You withhold; and the good fortune of the luckiest one could not avail him from You (or without Your Help)."



الْآخِرَةِ فِي الرُّكْعَةِ الْأُولَى فَقَعَدَ ثُمَّ قَامَ».

**843 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ قَالَ: «جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحَوِيرِثِ إِلَى مَسْجِدِنَا فَقَالَ: وَاللَّهِ إِنِّي لِأُصَلِّي وَمَا أُرِيدُ الصَّلَاةَ، وَلَكِنِّي أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي. قَالَ: فَقَعَدَ فِي الرُّكْعَةِ الْأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ».

**844 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحَوِيرِثِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا كَانَ فِي وَثَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا».

### [ت144/م138، 139] - بَابُ الْإِفْعَاءِ بَيْنَ السَّجْدَتَيْنِ

**845 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: «قُلْنَا لَابْنِ عَبَّاسٍ فِي الْإِفْعَاءِ عَلَى الْقَدَمَيْنِ فِي السُّجُودِ، فَقَالَ: هِيَ السُّنَّةُ. قَالَ: قُلْنَا: إِنَّا لَنَرَاهُ جَفَاءً بِالرُّجُلِ! فَقَالَ ابْنُ عَبَّاسٍ: هِيَ سُنَّةُ نَبِيِّكَ ﷺ».

### [ت145/م139، 140] - بَابُ مَا يَقُولُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ

**846 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو مُعَاوِيَةَ، وَوَكَيْعٌ وَمُحَمَّدُ بْنُ عُبَيْدٍ كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ: مِلءَ السَّمَوَاتِ، وَمِلءَ الْأَرْضِ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

قَالَ أَبُو دَاوُدَ: قَالَ سُفْيَانُ الثَّوْرِيُّ وَشُعْبَةُ بْنُ الْحَجَّاجِ عَنْ عُبَيْدِ أَبِي الْحَسَنِ: هَذَا الْحَدِيثُ لَيْسَ فِيهِ «بَعْدَ الرُّكُوعِ». قَالَ سُفْيَانُ: لَقِينَا الشَّيْخَ عُبَيْدًا أَبَا الْحَسَنِ بَعْدُ، فَلَمْ يَقُلْ فِيهِ: بَعْدَ الرُّكُوعِ.

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ شُعْبَةُ عَنْ أَبِي عِصْمَةَ، عَنِ الْأَعْمَشِ، عَنْ عُبَيْدٍ قَالَ «بَعْدَ الرُّكُوعِ».

**847 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا الْوَلِيدُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو مِسْهَرٍ. (ح) وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ مُضْعَبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: كُلُّهُمْ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلءَ السَّمَاءِ». قَالَ مُؤَمَّلٌ: «مِلءَ السَّمَوَاتِ وَمِلءَ الْأَرْضِ وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ، وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أُعْطِيتَ». زَادَ مُحَمَّدٌ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» - ثُمَّ اتَّفَقُوا - «وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». وَقَالَ بِشْرٌ: «رَبَّنَا لَكَ الْحَمْدُ» لَمْ يَقُلْ: «اللَّهُمَّ»، لَمْ يَقُلْ مُحَمَّدٌ «اللَّهُمَّ» قَالَ: «رَبَّنَا وَلَكَ الْحَمْدُ». رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ سَعِيدٍ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ»، وَلَمْ يَقُلْ: «وَلَا مُعْطِي لِمَا مَنَعْتَ» أَيْضًا.

قَالَ أَبُو دَاوُدَ: وَلَمْ يَجِءْ بِهِ إِلَّا أَبُو مِسْهَرٍ.

**848-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the imam says: “Allah hears such as sends praises to Him”, you should say: “O Allah our Lord! To You be all the praises.” Indeed, if the statement of anyone of you coincides with that of the angels, all of his earlier sins will be forgiven for him.”

**849-** It is narrated on the authority of Amir that he said: Let none of the people praying behind the imam say: “Allah hears such as sends praises to Him”, but let him rather say: “O Allah our Lord! To You be all the praises.”

#### **[146] The Supplication (In The Interval) Between Both Prostrations**

**850-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say (in the interval) between both prostrations: “O Allah! forgive me! Bestow Your Mercy upon me! Supply me with power and health! Endow me with guidance (to the right way)! Provide me with sustenance!”

#### **[147] When Should Women Praying With Men Raise Their Heads From Prostration?**

**851-** It is narrated on the authority of Asma’, daughter of Abu Bakr that she said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Whoever among you (O women) has faith in Allah and the Last Day, she should not raise her head (from prostration) until men would do, lest they would see any of men’s privates.”

#### **[148] How Long Should Standing From Bowing And Sitting Between Both Prostrations Be?**

**852-** It is narrated on the authority of Al-Bara’ that the prostration, bowing, sitting and that between both prostrations performed by the Messenger of Allah “Allah’s blessing and peace be upon him” in the prayer were almost proportionate.

**853-** It is narrated on the authority of Anas Ibn Malik: I have never offered prayer behind an imam, briefer even though perfect than that of the Messenger of Allah “Allah’s blessing and peace be upon him”. Furthermore, whenever The Messenger of Allah “Allah’s blessing and peace be upon him” (raised from bowing and) said: “Allah hears such as sends praises to Him”, he would remain in that position so long that we would say: “He forgot (or left what follows that)”. But, he would fall down in prostration, and then sit between the two prostrations so long that we would say: “He forgot (or left what is next to that)”.

**848 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**849 -** حَدَّثَنَا بِشْرُ بْنُ عَمَّارٍ: حَدَّثَنَا أَسْبَاطُ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ قَالَ: «لَا يَقُولُ الْقَوْمُ خَلْفَ الْإِمَامِ «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، وَلَكِنْ يَقُولُونَ: «رَبَّنَا لَكَ الْحَمْدُ»».

### [ت146/م140 ، 141] - بَابُ الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ

**850 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا كَامِلُ أَبُو الْعَلَاءِ، حَدَّثَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَعَافِنِي، وَاهْدِنِي، وَارْزُقْنِي».

### [ت147/م141 ، 142] - بَابُ رَفْعِ النِّسَاءِ إِذَا كُنَّ مَعَ الرِّجَالِ

#### رُؤُوسَهُنَّ مِنَ السَّجْدَةِ

**851 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ مَوْلَى لَأَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ، عَنْ أَسْمَاءَ ابْنَةِ أَبِي بَكْرٍ قَالَتْ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ مِنْكُمْ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَرْفَعْ رَأْسَهَا حَتَّى يَرْفَعَ الرِّجَالُ رُؤُوسَهُمْ» كَرَاهِيَةً أَنْ يَرَيْنَ مِنْ عَوْرَاتِ الرِّجَالِ».

### [ت148/م142 ، 143] - بَابُ طَوْلِ الْقِيَامِ مِنَ الرُّكُوعِ وَبَيْنَ السَّجْدَتَيْنِ

**852 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ سُجُودَهُ وَرُكُوعَهُ وَفُعُودَهُ وَمَا بَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ».

**853 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَنْبَأَنَا ثَابِتٌ وَحُمَيْدٌ، عَنْ أَنَسٍ قَالَ: «مَا صَلَّيْتُ خَلْفَ رَجُلٍ أَوْجَزَ صَلَاةً مِنْ رَسُولِ اللَّهِ ﷺ فِي تَمَامٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَامَ حَتَّى نَقُولُ: قَدْ أَوْهَمَ، ثُمَّ يَكْبُرُ وَيَسْجُدُ، وَكَانَ يَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولُ: قَدْ أَوْهَمَ».



**854-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: I watched Muhammad (or the Messenger of Allah "Allah's blessing and peace be upon him") in his prayer, and I found his standing equal (in length) to both his bowing and prostrating, his being straight in bowing like his (being so in) prostration, his sitting between both prostrations, as well as his sitting (in the period) between the end salutation and turning away, all almost proportionate.

Abu Dawud says: According to the narration of Musaddad, his bowing, and straightness between both bowing and prostrating, his first prostration and sitting between both prostrations, his second prostration and sitting between the end salutation and turning away, all were almost proportionate.

#### **[149] What About The Prayer Of Such As Does Not Set Right His Back In Bowing And Prostration?**

**855-** It is narrated on the authority of Abu Mas'ud Al-Badri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The prayer of one is not considered as valid until he sets right his back in bowing and prostrating."

**856-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and a person also entered therein and offered the Prayer, and then came and paid salutation to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" returned his salutation and said: "Go back and pray, for you have not offered the Prayer yet." He again prayed as he had prayed before, and came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Go back and perform the Prayer, for you have not offered the Prayer yet." This (act of repeating the Prayer) was done thrice. Upon this the person said: "By Him, Who has sent you with the Truth! I could do no better than this. So, please teach me." He (the Prophet) said: "When you get up to pray, magnify Allah, and then recite whatever is available to you from The Qur'an, then bow down until you feel at ease in that position, then raise yourself and stand erect: then prostrate yourself until you feel at ease in that position, then, raise yourself and sit until you feel at ease while sitting; and do that in all your Prayers."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, and he said here in the conclusion: "If you do so, your prayer will have been complete; an the more you cut from that, the more you reduce

**854 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ - دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ - قَالَا :

حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالِ بْنِ أَبِي حُمَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ : «رَمَقْتُ مُحَمَّدًا ﷺ - وَقَالَ أَبُو كَامِلٍ : رَسُولَ اللَّهِ ﷺ - فِي الصَّلَاةِ فَوَجَدْتُ قِيَامَهُ كَرَكْعَتِهِ وَسَجْدَتِهِ وَاعْتِدَالَهُ فِي الرُّكْعَةِ كَسَجْدَتِهِ، وَجَلَسَتُهُ بَيْنَ السَّجْدَتَيْنِ، وَسَجْدَتُهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ» .

قال أبو داود: «وَاعْتِدَالَهُ بَيْنَ الرُّكْعَتَيْنِ فَسَجْدَتُهُ فَجَلَسَتُهُ بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ» .

[ت149/م143 ، 144] - بَابُ صَلَاةٍ مَنْ لَا يُقِيمُ صَلَاتَهُ فِي الرُّكُوعِ وَالسُّجُودِ

**855 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ التَّمَرِيُّ : حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا تُجْزِيُ صَلَاةَ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي الرُّكُوعِ وَالسُّجُودِ» .

**856 -** حَدَّثَنَا الْقَعْنَبِيُّ : حَدَّثَنَا أَنَسٌ - يَعْنِي ابْنَ عِيَاذٍ - . (ح) وَحَدَّثَنَا ابْنُ الْمُثَنَّى : حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - : حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ : أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللَّهِ ﷺ، فَرَدَّ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامَ وَقَالَ : «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، فَرَجَعَ الرَّجُلُ فَصَلَّى كَمَا كَانَ صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : «وَعَلَيْكَ السَّلَامُ»، ثُمَّ قَالَ : «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَارٍ فَقَالَ الرَّجُلُ : وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحْسِنُ غَيْرَ هَذَا، فَعَلَّمَنِي . قَالَ : «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَظْمِنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَظْمِنَ سَاجِدًا، ثُمَّ اجْلِسْ حَتَّى تَظْمِنَ جَالِسًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا» . قَالَ الْقَعْنَبِيُّ،



from your prayer.” He also said in this narration: “If you get up to offer prayer, you should perform ablution perfectly.”

**857-** It is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle that once, a man entered the mosque...and he mentioned the same, in which he told that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The prayer of anyone of the people should not be considered as valid until he performs ablution and puts it in its right places (i.e. performs ablution perfectly), then magnifies, praises and lauds Allah Almighty, recites whatever is available to him from the Qur’an, and then says: “Allah is Greater”, and bows until his joints become at ease, and then (raises his head and) says: “Allah hears such as sends praises to Him” and remains as such until he becomes straight in standing, then says: “Allah is Greater” and falls in prostration until his joints become at ease, then says: “Allah is Greater” and raises his head until he becomes straight in sitting, and then says: “Allah is Greater” and prostrates until his joints become at ease, and then raises his head and says Takbir: if he does so, his prayer will have become complete.”

**858-** The same is narrated on the authority of Ali Ibn Yahya Ibn Khallad from his paternal uncle Rifa’ah Ibn Rafi’ in which the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The prayer of anyone of you is not complete until he performs ablution perfectly as Allah Almighty has commanded him, i.e. to wash his face and hands up to the elbows, pass his wet hands over his head and wash his feet up to the ankles; then, he should magnify and praise Allah Almighty, and recite whatever is available to him from the Qur’an...and then he should magnify (Allah) and fall in prostration and set his face (or forehead) firm in the ground until his joints become at ease and relax, and then magnify (Allah) and become straight in sitting on his buttocks, and set right his back...” and so on until he described the way one should offer prayer along the four rak’ahs until the prayer is over. Then he said: “The prayer of anyone of you is not perfect until he does all of that.”

**859-** The same story is narrated on the authority of Rifa’ah Ibn Rafi’ in which he said: “If you get up and face the Qiblah, magnify Allah and recite the Mother of the Book, and besides what Allah wills for you to recite from the Qur’an. If you bow, place your palms on your knees, and stretch your back; and if you fall in prostration, set firm until you feel at ease; and if you raise your head (from prostration) sit on your left thigh.”

**860-** The same story is narrated on the authority of Rifa’ah Ibn Rafi’ from the Messenger of Allah “Allah’s blessing and peace be upon him”, in



عن سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ: وَقَالَ فِي آخِرِهِ: «إِذَا فَعَلْتَ هَذَا فَقَدْ تَمَّتْ صَلَاتُكَ، وَمَا انْتَقَضَتْ مِنْ هَذَا شَيْئًا فَإِنَّمَا انْتَقَضَتْ مِنْ صَلَاتِكَ». وَقَالَ فِيهِ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الوُضُوءَ».

**857 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ عَمِّهِ: «أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ، فَذَكَرَ نَحْوَهُ، قَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ: إِنَّهُ لَا تَتِمُّ صَلَاةٌ لِأَحَدٍ مِنَ النَّاسِ حَتَّى يَتَوَضَّأَ فَيَضَعِ الوُضُوءَ» - يَعْنِي مَوَاضِعَهُ - «ثُمَّ يُكَبِّرُ وَيَحْمَدُ اللَّهَ عَزَّ وَجَلَّ وَيُثْنِي عَلَيْهِ، وَيَقْرَأُ بِمَا تيسَّرَ مِنَ الْقُرْآنِ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَرْكَعُ حَتَّى تَطْمِئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حَتَّى يَسْتَوِيَ قَائِمًا، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدُ حَتَّى تَطْمِئِنَّ مَفَاصِلُهُ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، وَيَرْفَعُ رَأْسَهُ حَتَّى يَسْتَوِيَ قَائِمًا، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ، ثُمَّ يَسْجُدُ حَتَّى تَطْمِئِنَّ مَفَاصِلُهُ، ثُمَّ يَرْفَعُ رَأْسَهُ فَيُكَبِّرُ، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُهُ».

**858 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَالْحَجَّاجُ بْنُ مِنْهَالٍ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ بِمَعْنَاهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا لَا تَتِمُّ صَلَاةٌ أَحَدِكُمْ حَتَّى يُسَبِّحَ الوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ، وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يُكَبِّرُ اللَّهَ عَزَّ وَجَلَّ وَيَحْمَدُهُ، ثُمَّ يَقْرَأُ مِنَ الْقُرْآنِ مَا أُذِنَ لَهُ فِيهِ وَتيسَّرَ» - فَذَكَرَ نَحْوَ حَدِيثِ حَمَّادٍ قَالَ: «ثُمَّ يُكَبِّرُ فَيَسْجُدُ فَيُمَكِّنُ وَجْهَهُ» قَالَ هَمَّامٌ: وَرُبَّمَا قَالَ: «جَبْهَتُهُ مِنَ الْأَرْضِ، حَتَّى تَطْمِئِنَّ مَفَاصِلُهُ وَتَسْتَرُخِيَ، ثُمَّ يُكَبِّرُ فَيَسْتَوِيَ قَائِمًا عَلَى مَقْعَدِهِ وَيُقيمُ صَلَّاهُ» فَوَصَفَ الصَّلَاةَ هَكَذَا أَرْبَعَ رَكَعَاتٍ حَتَّى فَرَغَ، «لَا تَتِمُّ صَلَاةٌ أَحَدِكُمْ حَتَّى يَفْعَلَ ذَلِكَ».

**859 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرٍو -، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادٍ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ بِهِذِهِ الْقِصَّةِ قَالَ: «إِذَا قُمْتَ فَتَوَجَّهْتَ إِلَى الْقِبْلَةِ فَكَبِّرْ، ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ وَبِمَا شَاءَ اللَّهُ أَنْ تَقْرَأَ، وَإِذَا رَكَعْتَ فَضَعْ رَاhtِكَ عَلَى رُكْبَتَيْكَ وَامْدُدْ ظَهْرَكَ». وَقَالَ: «وَإِذَا سَجَدْتَ فَمَكِّنْ لِسُجُودِكَ، فَإِذَا رَفَعْتَ فَأَعُدْ عَلَى فَخْذِكَ الْيُسْرَى».

**860 -** حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَّادٍ بْنِ رَافِعٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ

which he said: "When you get up to offer prayer, magnify Allah Almighty and recite whatever is available to you from the Qur'an...and when you sit in the middle of the prayer (i.e. for reciting half the Tashahhud), feel at ease, and spread your left thigh to sit on, and then recite the Tashahhud; and when you stand, do the same until you finish from your prayer."

**861-** It is narrated on the authority of Rifa'ah that the Messenger of Allah "Allah's blessing and peace be upon him" said...and he mentioned the same in which he said: "Perform ablution in the same way as Allah Almighty has commanded you, and bear testimony (to the fact that there is no god but Allah, and that Muhammad is the Messenger of Allah", then establish the prayer, magnify Allah: if you have any portion of the Qur'an, recite it, otherwise, praise Allah Almighty and magnify Him, and affirm His Oneness (i.e. to say: "There is no god (to be worshipped) but Allah")...the more you cut from that, the more you reduce from your prayer."

**862-** It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade three things: (to make prostration as light and short as) the click of a crow; (to stretch out one's arms flat on the ground during prostration like) the stretching out of the wild animal; and that man should fix (for himself) a place (in the mosque) and (does not) offer prayer (but) in it like a camel that is accustomed to (its kneeling place).

**863-** It is narrated on the authority of Salim Al-Barrad that he said: We came to Uqbah Ibn Amr Al-Ansari: Abu Mas'ud and asked him to tell us about the way the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer, thereupon he stood in front of us in the mosque, and magnified Allah, and when he bowed, he placed his hands over his knees, with his fingers below that (a bit), making a wide space between his elbows (and he remained so) until every part of his body became at rest. Then, he said: "Allah hears such as sends praises to Him", and stood (and kept standing) until every part of his body became at rest. Then, he magnified Allah and fell in prostration, and placed his palms on the ground, making a wide space between his elbows (and remained as such) until every part of his body became at rest. Then, he raised his head and sat (and remained sitting) until every part of his body became at rest. He did the same along four rak'ahs he offered like that rak'ah, and when he finished from his prayer he said: "As such we saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer."

النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ، قَالَ: «إِذَا أَنْتَ قُمْتَ فِي صَلَاتِكَ فَكَبِّرِ اللَّهَ عَزَّ وَجَلَّ، ثُمَّ اقْرَأْ مَا تيسَّرَ عَلَيْكَ مِنَ الْقُرْآنِ» - وقال فيه: - «فَإِذَا جَلَسْتَ فِي وَسْطِ الصَّلَاةِ، فَاطْمَئِنَّ وَافْتَرِشْ فَخْذَكَ الْيُسْرَى، ثُمَّ تَشَهَّدْ، ثُمَّ إِذَا قُمْتَ، فَمِثْلَ ذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلَاتِكَ».

**861 -** حَدَّثَنَا عَبَّادُ بْنُ مُوسَى الْخُثَلِيُّ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -: أَخْبَرَنِي يَحْيَى بْنُ عَلِيٍّ بْنِ يَحْيَى بْنِ خَلَادِ بْنِ رَافِعِ الزُّرْقِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللَّهِ ﷺ... فَقَصَّ هَذَا الْحَدِيثَ قَالَ فِيهِ: «فَتَوَضَّأَ كَمَا أَمَرَكَ اللَّهُ، ثُمَّ تَشَهَّدَ، فَأَقَمَ ثُمَّ كَبَّرَ، فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَأَقْرَأْ بِهِ، وَإِلَّا فَاحْمَدِ اللَّهَ عَزَّ وَجَلَّ وَكَبِّرْهُ وَهَلِّلْهُ»، وقال فيه: «وَإِنْ انْتَقَصَتْ مِنْهُ شَيْئًا انْتَقَصَتْ مِنْ صَلَاتِكَ».

**862 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ الْحَكَمِ. (ح) وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، عَنْ تَمِيمِ بْنِ مَحْمُودٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُبَلٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَفَرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبْعِ، وَأَنْ يُوطَّنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوطَّنُ الْبَعِيرُ» هَذَا لَفْظُ قُتَيْبَةَ.

**863 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمِ الْبَرَادِ قَالَ: «أَتَيْنَا عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيَّ أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدَّثَنَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقَامَ بَيْنَ أَيْدِينَا فِي الْمَسْجِدِ فَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذَلِكَ، وَجَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، فَقَامَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ كَبَّرَ وَسَجَدَ وَوَضَعَ كَفَيْهِ عَلَى الْأَرْضِ، ثُمَّ جَافَى بَيْنَ مِرْفَقَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَجَلَسَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، فَفَعَلَ مِثْلَ ذَلِكَ أَيْضًا، ثُمَّ صَلَّى أَرْبَعَ رَكَعَاتٍ مِثْلَ هَذِهِ الرُّكْعَةِ، فَصَلَّى صَلَاتَهُ ثُمَّ قَالَ: هَكَذَا رَأَيْنَا رَسُولَ اللَّهِ ﷺ يُصَلِّي».



### **[150] The Prophet's Statement "Every (Obligatory) Prayer Which One Does Not Complete Will Be Completed From The Voluntary Prayers He Offers"**

**864-** It is narrated on the authority of Anas Ibn Hakim Ad-Dabbi that he feared Ziyad or Ibn Ziyad, thereupon he came to Medina and met Abu Hurairah. He said: He asked me about my ancestry, and I made a mention of it to him. Then he said: "O young man! Should I not relate to you a narration?" I said: "Yes, Allah's Mercy be upon you!" he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, the first thing for which the people will be reckoned on the Day of Judgement is the (obligatory) written prayer: Our Lord Almighty will say to His angels, and He has the best knowledge: "See whether My servant has completed his (obligatory) prayer or not." If it is full, it will be written as full in his account; otherwise, He will say: "See whether My servant has any voluntary prayers." If he has any voluntary prayers, He will say: "Then, complete for My servant his obligatory prayers from whatever voluntary (prayers he has)."; and then, the same will apply to all the remaining deeds."

**865-** The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him".

**866-** It is narrated on the authority of Tamim Ad-Dari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The first thing for which a servant will be reckoned on the Day of Judgement is his (obligatory) prayers...then, all the remaining deeds will be dealt with in the same way."

### **Chapters On Bowing And Prostration**

#### **[151] Placing Both Hands On Both Knees**

**867-** It is narrated on the authority of Mus'ab Ibn Sa'd that he said: Once, I was offering prayer with my father when I put my hands in between my knees, thereupon he forbade me, and when I did it once again he said to me: "Do not do so, for we did it during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we were forbidden to do it, and we were rather commanded to place our hands on the knees."

**868-** It is narrated on the authority of Abdullah that he said: If anyone of you bows (in the prayer), let him spread his arms on his thighs, and interlace the fingers of both his hands. However, it seems as if I am looking at the fingers of the Messenger of Allah "Allah's blessing and peace be upon him": a finger from one hand by the side of a finger from the other.

## [ت150/م144 ، 145] - بَابُ قَوْلِ النَّبِيِّ ﷺ «كُلُّ صَلَاةٍ لَا يُتِمُّهَا

صَاحِبُهَا تَنُتَمُّ مِنْ تَطَوُّعِهِ»

**864 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ حَكِيمٍ الضَّبِّيِّ قَالَ: خَافَ مِنْ زِيَادٍ أَوْ ابْنِ زِيَادٍ فَأَتَى الْمَدِينَةَ، فَلَقِيَ أَبَا هُرَيْرَةَ، قَالَ فَتَسَبَّبَنِي، فَانْتَسَبْتُ لَهُ، فَقَالَ: يَا فَتَى، أَلَا أُحَدِّثُكَ حَدِيثًا؟ قَالَ قُلْتُ: بَلَى، رَحِمَكَ اللَّهُ. قَالَ يُونُسُ: وَأَحْسَبُهُ ذَكَرَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسِبُ النَّاسُ بِهِ يَوْمَ الْقِيَامَةِ مِنْ أَعْمَالِهِمُ الصَّلَاةُ، قَالَ: يَقُولُ رَبُّنَا عَزَّ وَجَلَّ لِمَلَائِكَتِهِ - وَهُوَ أَعْلَمُ -: انظُرُوا فِي صَلَاةِ عَبْدِي أَتَمَّهَا أَمْ نَقَصَهَا؟ فَإِنْ كَانَتْ تَامَةً كُتِبَتْ لَهُ تَامَةً، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْئًا، قَالَ: انظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ؟ فَإِنْ كَانَ لَهُ تَطَوُّعٌ قَالَ: أَتَمُّوا لِعَبْدِي فَرِيضَتَهُ مِنْ تَطَوُّعِهِ، ثُمَّ تَوَخَّذُوا الْأَعْمَالَ عَلَى ذَاكُم».

**865 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ مِنْ بَنِي سَلَيْطٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

**866 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ تَمِيمِ الدَّارِيِّ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْمَعْنَى قَالَ: «ثُمَّ الرُّكَاةُ مِثْلَ ذَلِكَ، ثُمَّ تَوَخَّذُوا الْأَعْمَالَ عَلَى حَسَبِ ذَلِكَ».

## ما جَاءَ فِي تَفْرِيعِ أَبْوَابِ الرُّكُوعِ وَالسُّجُودِ

[ت151/م145، 146] - بَابُ وَضْعِ الْيَدَيْنِ عَلَى الرُّكْبَتَيْنِ

**867 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَعْفُورَ - قَالَ أَبُو دَاوُدَ: وَاسْمُهُ وَقْدَانُ - عَنْ مُضْعَبِ بْنِ سَعْدٍ قَالَ: «صَلَّيْتُ إِلَى جَنْبِ أَبِي فَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَتَنَهَانِي عَنْ ذَلِكَ، فَعُدْتُ. فَقَالَ: لَا تَصْنَعْ هَذَا، فَإِنَّا كُنَّا نَفْعَلُهُ، فَتَنَهَيْنَا عَنْ ذَلِكَ وَأَمَرْنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرُّكْبِ».

**868 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقْرِشْ ذِرَاعِيهِ عَلَى فَخْذَيْهِ، وَلْيُطَبِّقْ بَيْنَ كَفَّيْهِ، فَكَأَنِّي أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ».



### [152] What One Says In His Bowing And Prostration

**869-** It is narrated on the authority of Uqbah Ibn Amir that he said: When it was revealed: "Glorify with the Name of your Lord, Most Great", the Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite it in your bowing." Then, when it was revealed: "Glorify with the Name of your Lord, Most High", the Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite it in your prostration."

**870-** The same is narrated on the authority of Uqbah Ibn Amir with the following addition: Henceforth, whenever the Messenger of Allah "Allah's blessing and peace be upon him" bowed he would say: "Glorified be my Lord, Most Great, and with His Praise (I exalt Him)" thrice; and whenever he fell in prostration he would say: "Glorified be my Lord, Most High, and with His Praise (I exalt Him)" thrice.

**871-** It is narrated on the authority of Hudhaifah that once he offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", who said whenever he bowed: "Glorified be my Lord, Most Great" and whenever he fell in prostration he would say: "Glorified be my Lord, Most High." Furthermore, he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment).

**872-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in both his bowing and prostration: "Glorified and Hallowed be He, The Lord of the angels and the Holy Spirit."

**873-** It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: I offered the supererogatory prayer with the Messenger of Allah "Allah's blessing and peace be upon him" on one night: he stood and recited the Surah of Al-Baqarah, and he never came upon a Holy Verse of Mercy but that he would stop at it and ask (for Allah's Mercy); and he never passed by a Verse of punishment but that he would stop at it and seek refuge (with Allah from punishment). Then, he offered bowing, as long as his standing, in which he said: "Glorified be the Lord of overwhelming power, sovereignty, magnificence and Greatness." Then, he fell in prostration, as long as his standing, in which he said the same. Then, he stood and recited (the Surah of) Al Imran, and went on reciting a Surah after another.

**874-** It is narrated on the authority of Hudhaifah that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering the



## [ت152/م146 ، 147] - بَابُ مَا يَقُولُ الرَّجُلُ فِي رُكُوعِهِ وَسُجُودِهِ

**869 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَمُوسَى بْنُ إِسْمَاعِيلَ الْمَعْنَى قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى - قَالَ أَبُو سَلَمَةَ: مُوسَى بْنُ أَيُّوبَ - عَنْ عَمِّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: لَمَّا نَزَلَتْ ﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (٧٤)﴾ [الواقعة: 74] قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوهَا فِي رُكُوعِكُمْ»، فَلَمَّا نَزَلَتْ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى (١)﴾ [الأعلى: 1] قَالَ: «اجْعَلُوهَا فِي سُجُودِكُمْ».

**870 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ أَيُّوبَ بْنِ مُوسَى أَوْ مُوسَى بْنِ أَيُّوبَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ بِمَعْنَاهُ. زَادَ قَالَ: «فَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَكَعَ قَالَ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ» ثَلَاثًا. وَإِذَا سَجَدَ قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ» ثَلَاثًا».

قَالَ أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ نَحَافٌ أَنْ لَا تَكُونَ مَحْفُوظَةً.

قَالَ أَبُو دَاوُدَ: انْفَرَدَ أَهْلُ مِصْرَ بِإِسْنَادِ هَذَيْنِ الْحَدِيثَيْنِ: حَدِيثِ الرَّبِيعِ، وَحَدِيثِ أَحْمَدَ بْنِ يُونُسَ.

**871 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لِإِسْلِمَانَ: أَدْعُو فِي الصَّلَاةِ إِذَا مَرَرْتُ بِآيَةٍ تَخَوْفُ؟ فَحَدَّثَنِي عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ مُسْتَوْرِدٍ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ: «أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، فَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ». وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، وَمَا مَرَّ بِآيَةٍ رَحْمَةً إِلَّا وَقَفَ عِنْدَهَا فَسَأَلَ، وَلَا بِآيَةٍ عَذَابٍ إِلَّا وَقَفَ عِنْدَهَا فَتَعَوَّذَ».

**872 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ وَرُكُوعِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

**873 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَوْفِ بْنِ حُمَيْدٍ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: «قُمْتُ مَعَ رَسُولِ اللَّهِ ﷺ لَيْلَةً، فَقَامَ فَقَرَأَ سُورَةَ الْبَقَرَةِ، لَا يَمُرُّ بِآيَةٍ رَحْمَةً إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةٍ عَذَابٍ إِلَّا وَقَفَ فَتَعَوَّذَ. قَالَ: ثُمَّ رَكَعَ بِقَدْرِ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبَرِيَاءِ وَالْعَظَمَةِ»، ثُمَّ سَجَدَ بِقَدْرِ قِيَامِهِ ثُمَّ قَالَ فِي سُجُودِهِ مِثْلَ ذَلِكَ، ثُمَّ قَامَ فَقَرَأَ بِآلِ عِمْرَانَ، ثُمَّ قَرَأَ سُورَةَ سُورَةَ».

**874 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَعَلِيُّ بْنُ الْجَعْدِ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي حَمَزَةَ مَوْلَى الْأَنْصَارِ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُذَيْفَةَ:

supererogatory prayer at night: he said: "Allah is Greater" thrice "the Lord of sovereignty, overwhelming power, magnificence and greatness". Then, he inaugurated (the prayer in which he) recited Al-Baqarah, and then bowed, and his bowing was as long as his standing, in which he said: "Glorified be my Lord, Most Great! Glorified be my Lord, Most Great!" then, he raised his head from bowing, and his standing was as long as his bowing, in which he said: "To my Lord be all the praise!" Then, he fell in prostration and it was as long as his standing, in which he said: "Glorified be my Lord, Most High!" Then, he raised his head from prostration, and he sat in between both prostrations as long as his prostration, in which he said: "O my Lord! Forgive for me! O my Lord! Forgive for me!" he offered four rak'ahs as such, in which he recited Al-Baqarah, Al Imran, An-Nisa and Al-Ma'idah (or Al-An'am, Shu'bah was in doubt).

### **[153] The Supplication In Both Bowing And Prostration**

**875-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A servant becomes the closest to his Lord while falling in prostration, so, supplicate Allah so much while being in that posture."

**876-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" lifted the curtains while the people were in rows (of prayer) behind Abu Bakr, thereupon he said: "O people! nothing of the portents of Prophethood remains barring the good vision a Muslim sees or is seen for him by others (in a dream). Verily, I have been forbidden to recite Qur'an while being in the position of bowing or prostration: as for bowing, celebrate the Greatness of the Lord in it; and as for prostration, strive your utmost to supplicate (Allah) in it, perchance it will receive answer."

**877-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" more often said in his bowing and prostration: "Glorified be You O Allah, our Lord, and with Your Praises (I exalt You); O Allah! forgive for me!" he thus would act upon the (meanings and concepts of the) Qur'an.

**878-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say in his prostration: "O Allah! forgive for me all of my sins: their insignificant or significant, earlier and later, public and secret."

**879-** It is narrated on the authority of A'ishah that she said: One night, I missed the Messenger of Allah "Allah's blessing and peace be upon him"



«أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ: «اللَّهُ أَكْبَرُ» ثَلَاثًا «ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ». ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقْرَةَ، ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ، وَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ». ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ يَقُولُ: «لِرَبِّي الْحَمْدُ»، ثُمَّ سَجَدَ فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ، فَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»، ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ، وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ، وَكَانَ يَقُولُ: «رَبِّ اغْفِرْ لِي، رَبِّ اغْفِرْ لِي»، فَصَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ الْبَقْرَةَ وَآلَ عِمْرَانَ وَالنِّسَاءَ وَالْمَائِدَةَ، أَوِ الْأَنْعَامَ شَكَّ شُعْبَةً.

### [ت153/م147، 148] - بَابُ [فِي] الدُّعَاءِ فِي الرُّكُوعِ وَالسُّجُودِ

**875 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَمُحَمَّدُ بْنُ سَلَمَةَ قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ: أَنَّهُ سَمِعَ أَبَا صَالِحٍ ذُكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

**876 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ بْنِ سَحْنَمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَشَفَ السَّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ التَّبَوُّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تَرَى لَهُ، وَإِنِّي نَهَيْتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعَظُمُوا الرَّبَّ فِيهِ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنَ أَنْ يُسْتَجَابَ لَكُمْ».

**877 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

**878 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ. (ح): وَحَدَّثَنَا أَحْمَدُ بْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّةَ وَجِلِّهِ، وَأَوَّلَهُ وَآخِرَهُ». زَادَ ابْنُ السَّرْحِ: «وَعَلَانِيَتُهُ وَسِرَّهُ».

**879 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُهُ، عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ:



(and did not find him) in his bed, and when I looked for him, my hand touched the inside of his feet which he was holding in the mosque, and he was saying: "O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself."

### **[154] The Supplication During The Prayer**

**880-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to invoke Allah in the prayer saying: " O Allah! I seek refuge with You from the punishment of the grave, from the afflictions of Al-Masih Ad-Dajjal, and from the afflictions of life and death. O Allah, I seek refuge with you from sins and from (being in) debt". Somebody said to him: "Why do you so frequently seek refuge with Allah from being in debt?" The Prophet "Allah's blessing and peace be upon him" replied: "A debtor tells lies whenever he speaks, and breaks promises whenever he makes them."

**881-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: Once, I offered voluntary prayer beside the Messenger of Allah "Allah's blessing and peace be upon him", during which I heard him having said: "I seek refuge with Allah from the fire (of Hell)! Woe to the denizens of the fire (of Hell)!"

**882-** It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" stood for the prayer and we stood behind him, and during the prayer a Bedouin said: "O Allah! bestow Your Mercy upon both me and Muhammad, and let not it go beyond us to anyone else!" when the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer with the end salutation he said to the Bedouin: "No doubt, you've constrained what is all-embracing." He meant the Mercy of Allah Almighty.

**883-** It is narrated on the authority of Ibn Abbas that whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited: "Glorify with the Name of your Lord, Most Great" he would say: "Glorified be my Lord, Most Great."

**884-** It is narrated on the authority of Musa Ibn Abu A'ishah that he said: A man used to offer prayer on the top of his house, and whenever he recited: "Has not He, (the same), the power to give life to the dead" (Al-Qiyamah 40) he would then say: "Glorified be You: it is right!" he was

فَقَدْتُ رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ فَلَمَسْتُ الْمَسْجِدَ فَإِذَا هُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

### [ت154/م148 ، 149] - بَابُ الدُّعَاءِ فِي الصَّلَاةِ

**880 -** حَدَّثَنَا عَمْرُو بْنُ عَثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي صَلَاتِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فَقَالَ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

قال أبو داود: المسيح مُثَقَّلٌ: الدجال، المسيح مُخَفَّفٌ: عيسى ﷺ، قال الحرابي: والناس كل واحدٍ منهما تُخَفَّفُ، ويروى عن رسول الله ﷺ: «أما مسيح الضلالة».

**881 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فِي صَلَاةٍ تَطَوُّعٍ، فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ النَّارِ، وَإِلَى أَهْلِ النَّارِ».

**882 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: «قَامَ رَسُولُ اللَّهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ، فَقَالَ أَعْرَابِيٌّ فِي الصَّلَاةِ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ قَالَ لِلْأَعْرَابِيِّ: «لَقَدْ تَحَجَّجْتَ وَاسِعًا»، يُرِيدُ رَحْمَةَ اللَّهِ عَزَّ وَجَلَّ».

**883 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1] قَالَ: «سُبْحَانَ رَبِّي الْأَعْلَى».

قال أبو داود: خُولِفَ وَكِيعٌ فِي هَذَا الْحَدِيثِ، رَوَاهُ أَبُو وَكِيعٍ وَشُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ مَوْفُوقًا.

**884 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: «كَانَ رَجُلٌ يُصَلِّي فَوْقَ بَيْتِهِ وَكَانَ إِذَا قَرَأَ ﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ﴾ عَلَى أَنْ يُحْيِيَ الْوَلَدَ ﴿الْقِيَامَةِ: 40﴾ قَالَ: سُبْحَانَكَ، فَبَلَى. فَسَأَلُوهُ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ».



asked about that, thereupon he said: No doubt, I heard it from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: Ahmad says: I admire that one should invoke Allah with the help of what the Holy Qur'an contains in the obligatory prayer.

### [155] The Length Of Bowing And Prostration

**885-** It is narrated on the authority of As-Sa'di from his father or paternal uncle that he said: I watched the Messenger of Allah "Allah's blessing and peace be upon him" in his prayer, and he would feel at ease in his bowing as long as is enough to say: "Glorified be Allah, and with His Praises (I exalt Him)" thrice.

**886-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah said: "When anyone of you bows (in prayer) let him say: "Glorified be my Lord, Most Great" thrice at minimum; and when he prostrates let him say: "Glorified be my Lord, Most High" thrice at minimum."

**887-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you recites: "By the Fig and the Olive... Is not Allah the wisest of Judges", let him say after that: "Yes: and I'm witness to that." And whoever among you recites: "I do call to witness the Resurrection Day... Has not He, (the same), the power to give life to the dead" let him say after it: "Yes (He is)." And whoever among you recites the Surah of Al-Mursalat up to His saying: "Then what Message, after that, will they believe in" let him say after it: "We have faith in Allah."

Isma'il said: I went to the Bedouin so that he would reconfirm this narration to me, thereupon he said: O son of my brother! Do you think I have failed to retain it? I've performed Hajj sixty times, and there is none of them but that I know well the very camel on which I've performed Hajj."

**888-** It is narrated on the authority of Anas Ibn Malik that he said: I've never offered prayer behind anyone, whose way of prayer is more similar to the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" than this young man, i.e. Umar Ibn Abd Al-Aziz. We guessed that he recites ten glorifications in his bowing, and ten glorifications in his prostration.

### [156] The Parts Of Prostration In The Body

**889-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been



قال أبو داود: قال أحمد: يُعْجِبُنِي فِي الْفَرِيضَةِ أَنْ يَدْعُوَ بِمَا فِي الْقُرْآنِ.

[ت155/م149، 150] - بَابُ مِقْدَارِ الرُّكُوعِ وَالسُّجُودِ

885 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ الْجَرِيرِيُّ، عَنِ السَّعْدِيِّ، عَنْ أَبِيهِ، أَوْ عَنْ عَمِّهِ قَالَ: رَمَقْتُ النَّبِيَّ ﷺ فِي صَلَاتِهِ، فَكَانَ يَتِمَّكُنُ فِي رُكُوعِهِ وَسُجُودِهِ قَدْرَ مَا يَقُولُ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» ثَلَاثًا.

886 - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ الْأَهْوَازِيُّ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، عَنِ ابْنِ أَبِي ذُئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهَذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ ثَلَاثَ مَرَّاتٍ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، ثَلَاثًا، وَذَلِكَ أَذْنَاهُ، فَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، ثَلَاثًا، وَذَلِكَ أَذْنَاهُ».

قال أبو داود: وهذا مُرْسَلٌ، عَوْنٌ لَمْ يُدْرِكْ عَبْدَ اللَّهِ.

887 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانٌ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: سَمِعْتُ أَعْرَابِيًّا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ مِنْكُمْ بِـ ﴿وَالَّذِينَ وَالَّذِينَ﴾ [التين: 1] فَأَنْتَهَى إِلَى آخِرِهَا ﴿أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ﴾ [التين: 8]. فَلْيَقُلْ: بَلَى، وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ. وَمَنْ قَرَأَ ﴿لَا أَفِمْ يَوْمَ الْقِيَمَةِ﴾ [القيامة: 1] فَأَنْتَهَى إِلَى ﴿أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَى أَنْ يَخْتِىَ لَلَّذِينَ﴾ [القيامة: 40] فَلْيَقُلْ: بَلَى. وَمَنْ قَرَأَ ﴿وَالَّذِينَ﴾ [المرسلات: 1] فَلْيَقُلْ: بَلَى. حَدِيثٌ بَعْدُ يُؤْمِنُونَ ﴿٥٠﴾ [المرسلات: 50] فَلْيَقُلْ: آمَنَّا بِاللَّهِ».

قال إسماعيل: ذَهَبْتُ أُعِيدُ عَلَى الرَّجُلِ الْأَعْرَابِيِّ وَأَنْظُرُ لَعَلَّهُ؟! فقال: يا ابنَ أَخِي، أَتَنْظُرُ أَنِّي لَمْ أَحْفَظْهُ، لَقَدْ حَجَجْتُ سِتِينَ حَجَّةً مَا مِنْهَا حَجَّةٌ إِلَّا وَأَنَا أَعْرِفُ الْبَعِيرَ الَّذِي حَجَجْتُ عَلَيْهِ.

888 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ: حَدَّثَنِي أَبِي، عَنْ وَهْبِ بْنِ مَانُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «مَا صَلَّيْتُ وَرَاءَ أَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ أَشَبَّهُ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ هَذَا الْفَتَى - يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ - قَالَ: فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ، وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ».

قال أبو داود: قال أحمد بن صالح: قُلْتُ لَهُ: مَانُوسٌ أَوْ مَابُوسٌ؟ فقال: أَمَّا عَبْدُ الرَّزَّاقِ فيقول: مَابُوسٌ، وَأَمَّا حَفْظِي فَمَانُوسٌ. وَهَذَا لَفْظُ ابْنِ رَافِعٍ. قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ.

[ت156/م150، 151] - بَابُ أَعْضَاءِ السُّجُودِ

889 - حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَمِرْتُ» - قَالَ

commanded (or your Prophet has been commanded) to prostrate on seven (parts of) bones, and to tuck up neither hair nor garment (while being in the posture of prostration to safeguard them from dust).” (Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one part of bone).

**890-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve been commanded (or your Prophet has been commanded) to prostrate on seven organs (of the body).” (Those are both hands, knees, (the toes of the) feet; and he regarded both forehead and nose one part of bone).

**891-** It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “When a servant (of Allah) prostrates (in the prayer), seven organs (of his body) would prostrate with him: (The forehead and the tip of the nose in) his face, his hands, his knees, and (the toes of) his feet.”

**892-** It is narrated on the authority of Ibn Umar, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “Indeed, both hands prostrate (in the prayer) as the face prostrates. So, when anyone of you places his face let him place his hands, and when he raises it, let him raise them too.”

### **[157] When One Catches Up With The Prayer While The Imam Is Prostrating: What Should He Do?**

**893-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If you come to the prayer while we are prostrating, fall in prostration, but by no means it should be accounted; and whoever (comes while we are bowing and) could offer bowing, has, indeed, caught up the whole (rak’ah in the) prayer.”

### **[158] Prostrating On Both Nose And Forehead**

**894-** It is narrated on the authority of Abu Sa’id Al-Khudri that the traces of mud were visible on the forehead and the tip of the nose of the Messenger of Allah “Allah’s blessing and peace be upon him” following (an obligatory) prayer he offered with the people.

**895-** The same is narrated on the authority of Mu’ammar.

حَمَّادٌ - «أَمَرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلَا يَكُفَّ شَعْرًا وَلَا نُؤْبًا».

890 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَمِرْتُ» - وَرُبَّمَا قَالَ - «أَمَرَ نَبِيُّكُمْ أَنْ يَسْجُدَ عَلَى سَبْعَةِ آرَابٍ».

891 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرَ -، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجْدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ وَكَفَاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

892 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَفَعَهُ قَالَ: «إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، وَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا».

[ت157/م151، 152] - بَابُ [فِي] الرَّجُلِ يُدْرِكُ الْإِمَامَ سَاجِدًا

كَيْفَ يَصْنَعُ؟

893 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ: أَنَّ أَبَانَا نَافِعَ بْنَ يَزِيدَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي سُلَيْمَانَ، عَنْ زَيْدِ بْنِ أَبِي الْعَتَّابِ وَابْنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ، فَاسْجُدُوا وَلَا تَعْدُوهَا شَيْئًا، وَمَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ».

[ت158/م152، 153] - بَابُ السَّجُودِ عَلَى الْأَنْفِ وَالْجَبْهَةِ

894 - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْبَتَيْهِ أَثَرُ طِينٍ مِنْ صَلَاةٍ صَلَّاهَا بِالنَّاسِ».

895 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ نَحْوَهُ.



### [159] The Way Of Prostration

896- It is narrated on the authority of Abu Ishaq that he said: Al-Bara' Ibn Azib described to us (the way of prostration): he placed both his hands (on the ground), reclined against his knees, and raised the lower part of his back, and then he said: "As such the Messenger of Allah "Allah's blessing and peace be upon him" used to prostrate."

897- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Be moderate in prostration, and let none of you spread his arms (flat on the ground) like the spreading of the dog."

898- It is narrated on the authority of Maimunah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration he would make a space between his arms so wide that if an animal wanted to pass from underneath his hand, it could pass.

899- It is narrated on the authority of Ibn Abbas that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" from behind him while he was prostrating, and saw the whiteness of his armpits, on account of raising the lower part of his back, and making a wide space between his arms.

900- It is narrated on the authority of Ahmar Ibn Jaz', a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, he would make a wide space between his forearms and sides, to the extent that we would feel pity for him."

901- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you prostrates, let not him spread his arms (flat on the ground) like the spreading of the dog; and let him rather squeeze both his thighs."

### [160] The Concession Pertaining To That For Necessity

902- It is narrated on the authority of Abu Hurairah that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" made complaint to the Messenger of Allah "Allah's blessing and peace be upon him" of whatever trouble they suffered from prostration because of making wide space between their forearms and sides, thereupon he said to them: "Do that with the help of your knees."

## [ت159/م153 ، 154] - بَابُ صِفَةِ السُّجُودِ

896 - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ قَالَ: «وَصَفَ لَنَا الْبَرَاءُ بْنُ عَازِبٍ قَوْضَعَ يَدَيْهِ وَاعْتَمَدَ عَلَى رُكْبَتَيْهِ وَرَفَعَ عَجِيزَتَهُ، وَقَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْجُدُ».

897 - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ وَلَا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعِيهِ افْتِرَاشَ الْكَلْبِ».

898 - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ مَيْمُونَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى بَيْنَ يَدَيْهِ حَتَّى لَوْ أَنَّ بِهِمَ أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ».

899 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ التَّمِيمِيِّ الَّذِي يُحَدِّثُ بِالتَّفْسِيرِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ مِنْ خَلْفِهِ فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ مُجَحِّ قَدْ فَرَجَ يَدَيْهِ».

900 - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا أَحْمَرُ بْنُ جَزْءٍ، صَاحِبُ رَسُولِ اللَّهِ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَجَدَ جَافَى عِضْدَيْهِ عَنْ جَنْبَيْهِ حَتَّى نَأْوِي لَهُ».

901 - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا اللَّيْثُ، عَنْ دَرَّاجٍ، عَنْ ابْنِ حُجْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَفْتَرِشْ يَدَيْهِ افْتِرَاشَ الْكَلْبِ وَلْيَضْمَ فِخْذَيْهِ».

## [ت160/م154، 155] - بَابُ الرُّخْصَةِ فِي ذَلِكَ لِلزُّرُورَةِ

902 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اشْتَكَى أَصْحَابُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ مَشَقَّةَ السُّجُودِ عَلَيْهِمْ إِذَا انْفَرَجُوا فَقَالَ: «اسْتَعِينُوا بِالرُّكْبِ».

## **Chapters On The Act During Prayer**

### **[161] Putting The Hands Over The Waist During The Prayer**

**903-** It is narrated on the authority of Ziyad Ibn Subaih Al-Hanafi that he said: I offered prayer beside Ibn Umar during which I put my hands over my waist, and when he finished from the prayer he said to me: "This is what the Messenger of Allah "Allah's blessing and peace be upon him" forbade to be done in the prayer."

### **[162] Weeping In The Prayer**

**904-** It is narrated on the authority of Mutarrif from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer, and in his chest there was whirl like that of a millstone because of weeping.

### **[163] It Is Undesirable To Have Suspicion Or Self-Talk During Prayer**

**905-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly and offers a two-rak'ah prayer, in which he is not given to absentmindedness, his earlier sins will be forgiven for him."

**906-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is none, who performs ablution perfectly, and offers a two-rak'ah prayer, to which he comes with his face and heart (i.e. out of sincere faith) but that the Garden will be assured to him."

### **[164] Reminding The Imam Of What He Forgets In The Prayer**

**907-** It is narrated on the authority of Al-Miswar Ibn Yazid Al-Maliki that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (or according to another narration I witnessed that the Messenger of Allah "Allah's blessing and peace be upon him") was reciting in the prayer when he left something (out of forgetfulness) he did not recite. On that a man said: "O Messenger of Allah! you left such and such a Verse!" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why have you not reminded me of it?" according to the narration of Sulaiman, he said: "I thought it had been abrogated."

Abu Dawud says: It is narrated on the authority of Abdullah Ibn Umar that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in which he recited, but he was put to confusion. When



## تفريع أبواب العمل في الصلاة

[ت161/م155، 156] - باب في التَّخْضِيرِ والإِقْعَاءِ

**903 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحِ الْحَنْفِيِّ قَالَ: «صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدَيَّ عَلَى خَاصِرَتَيَّ، فَلَمَّا صَلَّى قَالَ: هَذَا الصَّلْبُ فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنْهُ».

[ت162/م156، 157] - باب الْبُكَاءِ فِي الصَّلَاةِ

**904 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ بْنِ سَلَامٍ: حَدَّثَنَا يَزِيدٌ - يَعْنِي ابْنَ هَارُونَ -: أَخْبَرَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي صَدْرِهِ أَزِيْرُ كَأَزِيْرِ الْمَرْجَلِ مِنَ الْبُكَاءِ ﷺ».

[ت163/م157، 158] - باب كَرَاهِيَةِ الْوَسْوَسةِ وَحَدِيثِ النَّفْسِ فِي الصَّلَاةِ

**905 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: أَخْبَرَنَا هِشَامٌ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ وُضْوءَهُ ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**906 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضْوءَ وَيُصَلِّي رَكَعَتَيْنِ يُقْبِلُ بِقَلْبِهِ وَوَجْهِهِ عَلَيْهِمَا إِلَّا وَجِبَتْ لَهُ الْجَنَّةُ».

[ت164/م158، 159] - باب الْفَتْحِ عَلَى الْإِمَامِ فِي الصَّلَاةِ

**907 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَسَلِيمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ قَالَا: أَخْبَرَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ يَحْيَى الْكَاهِلِيِّ، عَنْ الْمِسْوَرِ بْنِ يَزِيدِ الْمَالِكِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ يَحْيَى: وَرَبَّمَا قَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الصَّلَاةِ فَتَرَكَ شَيْئًا لَمْ يَقْرَأْهُ، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ ﷺ، تَرَكْتَ آيَةَ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ -: «هَلَا أَذْكَرْتَنِيهَا».

قال سُلَيْمَانُ فِي حَدِيثِهِ قَالَ: كُنْتُ أَرَاهَا تُسَحَّتْ. وقال سُلَيْمَانُ: قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا الْمِسْوَرُ بْنُ يَزِيدِ الْأَسَدِيُّ الْمَالِكِيُّ.

حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدَّمَشَقِيُّ: حَدَّثَنَا هِشَامُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زُبَيْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ

he (finished from the prayer and) turned away he said to his father: "Have you offered prayer with us?" he said: "Yes." He asked: "Then, what prevented you (from reminding him)?"

### **[165] It Is Forbidden To Dictate Anything (To The Imam During The Prayer)**

908- It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Ali! Do not remind the imam of anything during the prayer (even though he has left it)."

### **[166] Turning Here And There In The Prayer**

909- It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty is still facing His servant while being in prayer as long as he does not turn (here and there): but once he turns, He Almighty turns away from him."

910- It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah about one's turning (here and there) during the prayer, thereupon he said: "This is something taken stealthily by Satan from the prayer of the servant."

### **[167] Prostrating On The Nose**

911- It is narrated on the authority of Abu Sa'id Al-Khudri that the traces of mud were seen on the forehead and the tip of the nose of the Messenger of Allah "Allah's blessing and peace be upon him" following (an obligatory) prayer he offered with the people.

### **[168] Taking Glimpse During The Prayer**

912- It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and found people offering prayer, raising their hands up to the sky, thereupon he said: "The people should refrain from raising their sights to the sky in the prayer lest they (such sights) would not return to them once again (and they would become sightless)."

913- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter of a people who raise their sights during their prayer?" his statement became hard and he added: "Let them desist from that, lest their sights will be snatched away."

عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةً فَقَرَأَ فِيهَا قُلُوبَ عَلَيْهِ، فَلَمَّا انْصَرَفَ قَالَ لِأَبِي: «أَصَلَيْتَ مَعَنَا؟» قَالَ: نَعَمْ. قَالَ: «فَمَا مَنَعَكَ؟».

### [ت165/م159، 160] - بَابُ النَّهْيِ عَنِ التَّلْقِينِ

908 - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ الْفَرِيَابِيِّ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ، لَا تَفْتَحْ عَلَى الْإِمَامِ فِي الصَّلَاةِ». قَالَ أَبُو دَاوُدَ: أَبُو إِسْحَاقَ لَمْ يَسْمَعْ مِنَ الْحَارِثِ إِلَّا أَرْبَعَةَ أَحَادِيثَ لَيْسَ هَذَا مِنْهَا.

### [ت166/م160، 161] - بَابُ الْإِلْتِفَاتِ فِي الصَّلَاةِ

909 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: سَمِعْتُ أَبَا الْأَخْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ اللَّهُ عَزَّ وَجَلَّ مُقْبِلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ، فَإِذَا التَفَتَ انْصَرَفَ عَنْهُ».

910 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ الْأَشْعَثِ - يَعْنِي ابْنَ سُلَيْمٍ -، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْتِفَاتِ الرَّجُلِ فِي الصَّلَاةِ، فَقَالَ: «إِنَّمَا هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ».

### [ت167/م161، 162] - بَابُ السُّجُودِ عَلَى الْأَنْفِ

911 - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا عِيسَى، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ رُئِيَ عَلَى جَبْهَتِهِ وَعَلَى أَرْزَاقِهِ أَثَرُ طِينٍ مِنْ صَلَاةٍ صَلَّاهَا بِالنَّاسِ». قَالَ أَبُو عَلِيٍّ: هَذَا الْحَدِيثُ لَمْ يَفْرَأْهُ أَبُو دَاوُدَ فِي الْعُرْضَةِ الرَّابِعَةِ.

### [ت168/م162، 163] - بَابُ النَّظَرِ فِي الصَّلَاةِ

912 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ - وَهَذَا حَدِيثُهُ، وَهُوَ أَتَمُّ -، عَنْ الْأَعْمَشِ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ الطَّائِيِّ، عَنْ جَابِرِ بْنِ سَمُرَةَ - قَالَ عُثْمَانُ: هُوَ ابْنُ أَبِي شَيْبَةَ - قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَرَأَى فِيهِ نَاسًا يُصَلُّونَ رَافِعِي أَيْدِيهِمْ إِلَى السَّمَاءِ - ثُمَّ اتَّفَقَا - فَقَالَ: «لَيْتَنِي هُنَّ رِجَالٌ يُشْخَصُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ» - قَالَ مُسَدَّدٌ: «فِي الصَّلَاةِ - أَوْ لَا تَرْجِعْ إِلَيْهِمْ أَبْصَارُهُمْ».

913 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَسَرَ بْنَ مَالِكٍ حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ فِي صَلَاتِهِمْ؟» فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ فَقَالَ: «لَيْتَنِي هُنَّ عَنْ ذَلِكَ أَوْ لَتُحْطَفَنَّ أَبْصَارُهُمْ».



914- It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" prayed once in a garment having marks. Then he said: "The marks of this (garment) occupied me (during the prayer). Take it and give it to Abu Jahm and bring me his woollen garment."

915- The same is narrated on the authority of A'ishah, in which she said: He then took a woollen sheet that was belonging to Abu Jahm, thereupon it was said to him: "O Messenger of Allah! the garment which had marks was better than that."

### **[169] The Concession Pertaining To That**

916- It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that he said: The call for the Morning prayer was pronounced, and the Messenger of Allah "Allah's blessing and peace be upon him" started offering prayer while turning his sight towards the mountain pass. Abu Dawud says: He had sent a horseman to the mountain pass to keep on guard.

### **[170] The Act During The Prayer**

917- It is narrated on the authority of Abu Qatadah that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while he was carrying Umamah, the daughter of Zainab, daughter of the Messenger of Allah "Allah's blessing and peace be upon him"; and whenever he fell in prostration he would place her (on the ground), and whenever he stood he would carry her.

918- It is narrated on the authority of Abu Qatadah that he said: While we were sitting in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, carrying Umamah, the daughter of Abu Al-As Ibn Ar-Rabie, and her mother Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him". Since she was a child, he was carrying her on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer while she was on his shoulder: he would place her (on the ground) whenever he bowed, and take her whenever he stood until he finished the prayer, during which he did the same with her.

919- It is narrated on the authority of Abu Qatadah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" leading the people in the prayer while Umamah, the daughter of Abu Al-As Ibn Ar-Rabie was on his shoulder, and whenever he fell in prostration he would place her (on the ground).

**914 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ، فَقَالَ: «شَغَلْتَنِي أَعْلَامُ هَذِهِ، اذْهَبُوا بِهَا إِلَى أَبِي جَهْمٍ وَأَتُونِي بِأَنْبَجَانِيَّةٍ».

**915 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ أَبِي الزِّنَادِ - قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَائِشَةَ بِهَذَا الْخَبَرِ قَالَ: «وَأَخَذَ كُرْدِيًّا كَانَ لِأَبِي جَهْمٍ، فَقِيلَ: يَا رَسُولَ اللَّهِ، الْخَمِيصَةُ كَانَتْ خَيْرًا مِنَ الْكُرْدِيِّ».

### [ت169/م163 ، 164] - بَابُ الرُّخْصَةِ فِي ذَلِكَ

**916 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ -، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي السَّلُولِيُّ - هُوَ أَبُو كَبْشَةَ -، عَنْ سَهْلِ ابْنِ الْحَنْظَلِيِّ قَالَ: «ثُوبٌ بِالصَّلَاةِ - يَعْنِي صَلَاةَ الصُّبْحِ - فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشَّعْبِ».

قال أبو داود: «وَكَانَ أَرْسَلَ فَارِسًا إِلَى الشَّعْبِ مِنَ اللَّيْلِ يَحْرُسُ».

### [ت170/م164 ، 165] - بَابُ الْعَمَلِ فِي الصَّلَاةِ

**917 -** حَدَّثَنَا الْقُعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةً بِنْتُ زَيْنَبَ ابْنَةَ رَسُولِ اللَّهِ ﷺ فَإِذَا سَجَدَ وَضَعَهَا وَإِذَا قَامَ حَمَلَهَا».

**918 -** حَدَّثَنَا قُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ -: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: «بَيْنَا نَحْنُ فِي الْمَسْجِدِ جُلُوسٌ، خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ يَحْمِلُ أُمَامَةً بِنْتُ أَبِي الْعَاصِ بْنِ الرَّبِيعِ، وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ﷺ، وَهِيَ صَبِيَّةٌ يَحْمِلُهَا عَلَى عَاتِقِهِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، وَهِيَ عَلَى عَاتِقِهِ، يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ، حَتَّى قَضَى صَلَاتَهُ، يَفْعَلُ ذَلِكَ بِهَا».

**919 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ قَالَ: سَمِعْتُ أَبَا قَتَادَةَ الْأَنْصَارِيَّ يَقُولُ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي لِلنَّاسِ وَأُمَامَةً بِنْتُ أَبِي الْعَاصِ عَلَى عُنُقِهِ، فَإِذَا سَجَدَ وَضَعَهَا».

قال أبو داود: لَمْ يَسْمَعْ مَخْرَمَةَ مِنْ أَبِيهِ إِلَّا حَدِيثًا وَاحِدًا.



**920-** It is narrated on the authority of Amr Ibn Sulaim Az-Zuraqi from Abu Qatadah, a companion of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: While we were sitting in the mosque, in expectation for the Messenger of Allah "Allah's blessing and peace be upon him" to come to lead the Zhuhr or Asr prayer, after Bilal had called him for the prayer, he came out to us, having Umamah, the daughter of Ar-Rabie Ibn Abu Al-As from his daughter Zainab on his shoulder. The Messenger of Allah "Allah's blessing and peace be upon him" stood in his praying place, and we stood behind him, while she was still in the very place in which she had been (i.e. on his shoulder). He magnified Allah and we did so after him (and he kept her as such) until when the Messenger of Allah "Allah's blessing and peace be upon him" intended to bow, he placed her (on the ground) and he bowed and prostrated. When he finished from both prostrations and he stood up, he took her once again, and restored her in the very place in which she had been. The Messenger of Allah "Allah's blessing and peace be upon him" did the same with her in each rak'ah, until he finished from his prayer "Allah's blessing and peace be upon him".

**921-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You can kill the two black animals during the prayer, i.e. the female-snake and the scorpion."

**922-** It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was offering prayer and the door was closed. I came and asked for the door to be opened, thereupon he walked towards the door and opened it for me, and then he returned to his praying place. It was mentioned that the door was at the direction of the Qiblah.

### **[171] What About Returning The Salutation During The Prayer**

**923-** It is narrated on the authority of Abdullah that he said: It was our habit to greet the Messenger of Allah "Allah's blessing and peace be upon him" while he was in prayer and he would return the greeting to us. When we came back from the Negus and we saluted him, he gave no reply to us and said: "In the prayer, one is occupied (by more serious matters)."

**924-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: It was our habit to greet with peace one another and ask for our needs during the prayer. Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him, but he gave no reply, thereupon I felt it. when the Messenger of Allah "Allah's blessing and peace be upon



**920 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ، عَنْ أَبِي قَتَادَةَ، صَاحِبِ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَمَا نَحْنُ نَنْتَظِرُ رَسُولَ اللَّهِ ﷺ لِلصَّلَاةِ، فِي الظُّهْرِ أَوْ الْعَصْرِ، وَقَدْ دَعَا بِلَالٌ لِلصَّلَاةِ، إِذْ خَرَجَ إِلَيْنَا وَأَمَامَهُ بِنْتُ أَبِي الْعَاصِ بِنْتُ ابْنَتِهِ عَلَى عُنُقِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي مُصَلَّاهُ، وَقُمْنَا خَلْفَهُ، وَهِيَ فِي مَكَانِهَا الَّذِي هِيَ فِيهِ. قَالَ: فَكَبَّرَ فَكَبَّرْنَا. قَالَ: حَتَّى إِذَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَرْكَعَ أَخَذَهَا فَوَضَعَهَا، ثُمَّ رَكَعَ وَسَجَدَ، حَتَّى إِذَا فَرَغَ مِنْ سُجُودِهِ ثُمَّ قَامَ، أَخَذَهَا فَرَدَّهَا فِي مَكَانِهَا، فَمَا زَالَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ بِهَا ذَلِكَ فِي كُلِّ رَكْعَةٍ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ﷺ».

**921 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْمَقْرَبَ».

**922 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنَا بُرْدٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ: يُصَلِّي - وَالْبَابُ عَلَيْهِ مُغْلَقٌ، فَجِئْتُ فَاسْتَفْتَحْتُ، - قَالَ أَحْمَدُ: فَمَشَى - فَفَتَحَ لِي ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ، وَذَكَرَ أَنَّ الْبَابَ كَانَ فِي الْقِبْلَةِ».

### [ت171/م165 ، 166] - بَابُ رَدِّ السَّلَامِ فِي الصَّلَاةِ

**923 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ، فَلَمْ يَرُدِّ عَلَيْنَا وَقَالَ: «إِنَّ فِي الصَّلَاةِ لَشُغْلًا».

**924 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نُسَلِّمُ فِي الصَّلَاةِ وَنَأْمُرُ بِحَاجَتِنَا، فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ

him” finished (from the prayer) he said: “No doubt, Allah Almighty changes what He likes (in the religion); and Allah Almighty has set the principle that you should not talk during the prayer.” Then, he returned the salutation to me.

**925-** It is narrated on the authority of Suhaib that he said: I came upon the Messenger of Allah “Allah’s blessing and peace be upon him” while he was praying, and when I saluted him he replied by beckoning with the help of his finger.

**926-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent me for some job at Banu Al-Mustaliq, and (when I had finished it) I came back to him and he was praying on his camel. I talked to him, and he said as such to me with his hand. I talked to him once again, and he said as such to me with his hand, and I was hearing him reciting and nodding with his head.” When he finished (from the prayer) he asked me: "What have you done in that for which I sent you? What prevented me from returning the greeting was that I was praying."

**927-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came out to the mosque of Quba to offer prayer in it, and the Ansar came to him and saluted him. I asked Bilal: How did you see the Messenger of Allah “Allah’s blessing and peace be upon him” having returned their greeting when they saluted him while he was praying? He said: He said as such, spreading his hand. Ja’far Ibn Awn (a sub-narrator) spread his hand (to illustrate it) making its inside downward and its back upward.

**928-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The prayer (of anyone of you) does not become defective by suspicion (i.e. to have doubt whether you’ve prayed three or four, and thus leave suspicion and build upon what is certain), and there should be no greeting (of one another during the prayer).”

**929-** It is narrated on the authority of Abu Hurairah tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “The prayer (of anyone of you) does not become defective by being greeted (by others during the prayer provided that one should not return the greeting), nor by suspicion (i.e. to have doubt whether you’ve prayed three or four, and thus leave suspicion and build upon what is certain).”

وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَخَذَنِي مَا قَدَّمَ وَمَا حَدَّثَ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحَدِّثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّ اللَّهَ تَعَالَى قَدْ أَحَدَثَ مِنْ أَمْرِهِ أَنْ لَا تَكَلَّمُوا فِي الصَّلَاةِ»، فَرَدَّ عَلَيَّ السَّلَامَ.

**925 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ بُكَيْرٍ، عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ، عَنْ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ أَنَّهُ قَالَ: «مَرَرْتُ بِرَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ إِشَارَةً. قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: إِشَارَةً بِإِصْبَعِهِ». وَهَذَا لَفْظُ حَدِيثِ فُتَيْبَةَ.

**926 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُرْسِلَنِي نَبِيُّ اللَّهِ ﷺ إِلَى بَنِي الْمُصْطَلِقِ، فَأَتَيْتُهُ وَهُوَ يُصَلِّي عَلَى بَعِيرِهِ فَكَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا، ثُمَّ كَلَّمْتُهُ، فَقَالَ لِي بِيَدِهِ هَكَذَا، وَأَنَا أَسْمَعُهُ يَقْرَأُ وَيُؤْمِي بِرَأْسِهِ. قَالَ: فَلَمَّا فَرَغَ قَالَ: «مَا فَعَلْتَ فِي الَّذِي أَرْسَلْتُكَ؟ فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَكَلِّمَكَ إِلَّا أَنِّي كُنْتُ أَصَلِّي».

**927 -** حَدَّثَنَا الْحُسَيْنُ بْنُ عَيْسَى الْخُرَاسَانِيُّ الدَّامِغَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ: حَدَّثَنَا نَافِعٌ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى قُبَاءٍ يُصَلِّي فِيهِ. قَالَ: فَجَاءَتْهُ الْأَنْصَارُ فَسَلَّمُوا عَلَيْهِ وَهُوَ يُصَلِّي. قَالَ: فَقُلْتُ لِبِلَالٍ: كَيْفَ رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ كَانُوا يُسَلِّمُونَ عَلَيْهِ وَهُوَ يُصَلِّي؟ قَالَ: يَقُولُ هَكَذَا، وَبَسَطَ كَفَّهُ، وَبَسَطَ جَعْفَرُ بْنُ عَوْنٍ كَفَّهُ، وَجَعَلَ بَطْنَهُ أَسْفَلَ وَجَعَلَ ظَهْرَهُ إِلَى فَوْقَ».

**928 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا غِرَارَ فِي الصَّلَاةِ وَلَا تَسْلِيمٍ».

قَالَ أَحْمَدُ: يَعْنِي - فِيمَا أَرَى - أَنْ لَا تُسَلِّمَ وَلَا يُسَلِّمَ عَلَيْكَ، وَيُغَرَّرُ الرَّجُلُ بِصَلَاتِهِ فَيَنْصَرِفُ وَهُوَ فِيهَا شَاكٌ.

**929 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِي مَالِكٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرَاهُ رَفَعَهُ، قَالَ: «لَا غِرَارَ فِي تَسْلِيمٍ وَلَا صَلَاةٍ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ فَضِيلٍ عَلَى لَفْظِ ابْنِ مَهْدِيٍّ وَلَمْ يَرْفَعْهُ.



### [172] Saying To The Sneezers During The Prayer: "Might Allah Bestow His Mercy Upon You"

930- It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami: I was praying behind The Messenger of Allah "Allah's blessing and peace be upon him" when a man sneezed. I said: "Allah's mercy be upon you!" The people stared at me disapprovingly. I said: "Let my Mother be bereaved of me! What is the matter?" They started striking their hands on their thighs. Saw them urging me to keep silent I said nothing (though I got angry). When The Messenger of Allah "Allah's blessing and peace be upon him" finished the prayer, he, by Allah, did neither scold, beat, nor berate me, -let my father and mother be sacrificed for him, but he said: "The ordinary speech to one another is not permissible during the prayer, for it consists of glorifying and magnifying Allah, and reciting The Qur'an" or as The Messenger of Allah "Allah's blessing and peace be upon him" said. I said: "O Messenger of Allah! Until recently, we were living in ignorance, but Allah has brought Islam to us. From among us, there are men who are used to have recourse to priests. (What about them?)" He said: "Do not have recourse to them." I said: "There are men who are used to believe in omen." He said: "That is something in their breasts, but let not it keep them off (what is right)." I said: "From among us, there are men who are used to draw lines." He said: "There was a prophet who used to draw lines. If they do it as he did, that is permissible." I said: "I had a slave-girl who used to keep an eye on goats by the side of (the mountain of) Uhud and Jawwaniyyah. One day, I was passing by that way when I saw that a wolf had carried a goat from her flock. I am, anyway, a man from the sons of Adam. I felt sorry as they (people) feel sorry. So I slapped her." The Messenger of Allah "Allah's blessing and peace be upon him" Felt (what I had done) as something of seriousness. I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me." I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are The Messenger of Allah "Allah's blessing and peace be upon him"." He said (addressing me): "Manumit her, for she is a believing woman."

931- It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami that he said: When I came to the Messenger of Allah "Allah's blessing and peace be upon him", I learnt many things belonging to the principles of Islam, and from amongst what I learnt was that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you sneeze, praise Allah, and when somebody sneezes and he praises Allah, say

## [ت172/م166 ، 167] - باب تسميت العاطس في الصلاة

**930 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، عَنْ حَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، فَرَمَانِي الْقَوْمُ بِأَبْصَارِهِمْ، فَقُلْتُ: وَاتَّكَلَ أُمِّيَاهُ، مَا شَأْنُكُمْ تَنْظُرُونَ إِلَيَّ؟ قَالَ: فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ عَلَى أَفْخَادِهِمْ، فَعَرَفْتُ أَنَّهُمْ يُصَمِّتُونِي - قَالَ عُثْمَانُ: فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لِكِنِّي سَكَتُ - فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ - بِأَبِي وَأُمِّي - مَا ضَرَبَنِي وَلَا كَهَرَنِي وَلَا سَبَّنِي، ثُمَّ قَالَ: «إِنَّ هَذِهِ الصَّلَاةُ لَا يَحِلُّ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ هَذَا؛ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ»، أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا قَوْمٌ حَدِيثٌ عَهْدٌ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَنَا اللَّهُ بِالْإِسْلَامِ، وَمِنَّا رِجَالٌ يَأْتُونَ الْكُفَّانَ! قَالَ: «فَلَا تَأْتِيهِمْ»، قَالَ: قُلْتُ: مِنَّا رِجَالٌ يَتَطَيَّرُونَ. قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدُّهُمْ» قَالَ: قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ. قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ». قَالَ: قُلْتُ: جَارِيَةٌ لِي كَانَتْ تَرَعَى غَنِيَمَاتٍ قَبْلَ أَحَدٍ وَالْجَوَانِيَّةِ، إِذِ اطَّلَعْتُ عَلَيْهَا اطَّلَاعَةً، فَإِذَا الذُّبُّ قَدْ ذَهَبَ بِشَاةٍ مِنْهَا، وَأَنَا مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ، لِكِنِّي صَكَّكْتُهَا صَكَّةً، فَعَظَمْتُ ذَاكَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: أَفَلَا أُعْتِقُهَا؟ قَالَ: «ائْتِنِي بِهَا»، فَجِئْتُ بِهَا، فَقَالَ: «أَيْنَ اللَّهُ؟» قَالَتْ: فِي السَّمَاءِ، قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللَّهِ، قَالَ: «أُعْتِقُهَا فَإِنَّهَا مُؤَمِّنَةٌ».

**931 -** حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: «لَمَّا قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ عَلِمْتُ أُمُورًا مِنْ أُمُورِ الْإِسْلَامِ، فَكَانَ فِيهَا عَلِمْتُ أَنْ قَالَ لِي: «إِذَا عَطَسْتَ فَاحْمَدِ اللَّهَ، وَإِذَا عَطَسَ الْعَاطِسُ فَحَمِدَ اللَّهَ فَقُلْ:



to him: "Allah's Mercy be upon you." While I was standing with the Messenger of Allah "Allah's blessing and peace be upon him" in prayer a man sneezed and praised Allah, and I said to him: "Allah's Mercy be upon you" therewith I raised my voice. The people threw me with their gazes until I became angry. I said to them: "Why are you gazing at me with your eyes disdainfully?" they then glorified Allah. when the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer he asked: "Who is the one who has talked (during the prayer)?" it was said: "It is this desert dweller." On that the Messenger of Allah "Allah's blessing and peace be upon him" invited me and said: "Verily, the prayer is just to recite the Qur'an and celebrate (the Praises of) Allah Almighty. So, when you are in prayer, let that only be your occupation." Indeed, I've never seen a tutor more gentle and lenient in instruction than the Messenger of Allah "Allah's blessing and peace be upon him".

### [173] Saying "Amen" Behind The Imam

**932-** It is narrated on the authority of Wa'il Ibn Hujr that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited "And not those who go astray" he would say "Amen", raising his voice with it.

**933-** It is narrated on the authority of Wa'il Ibn Hujr that he offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", in which he said "Amen" loudly, and uttered the end salutation on both his right and left sides to the extent that he saw the whiteness of his cheek.

**934-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited (in prayer): "Not of those upon whom wrath falls, nor of those who go astray", he would then say: "Amen" so loudly that those in the first row next to him would hear it (clearly).

**935-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the imam recites: "Not of those upon whom wrath falls, nor of those who go astray", you should say "Amen", for if the saying of anyone agrees with that of the angels, his earlier sins will be forgiven for him."

**936-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the imam says "Amen" you should say "Amen" for if the "Amen" of anyone agrees with the "Amen" of the angels, his previous sins will be forgiven for him."



يَرْحَمُكَ اللَّهُ». قَالَ: فَبَيْنَمَا أَنَا قَائِمٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ فَحَمِدَ اللَّهُ، فَقُلْتُ: يَرْحَمُكَ اللَّهُ، رَافِعًا بِهَا صَوْتِي، فَرَمَانِي النَّاسُ بِأَبْصَارِهِمْ حَتَّى احْتَمَلَنِي ذَلِكَ، فَقُلْتُ: مَا لَكُمْ تَنْظُرُونَ إِلَيَّ بِأَعْيُنٍ شُرُزٍ، قَالَ: فَسَبَّحُوا، فَلَمَّا قَضَى النَّبِيُّ ﷺ قَالَ: «مَنِ الْمُتَكَلِّمُ؟» قِيلَ: هَذَا الْأَعْرَابِيُّ، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «إِنَّمَا الصَّلَاةُ لِقِرَاءَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ، فَإِذَا كُنْتَ فِيهَا فَلْيَكُنْ ذَلِكَ شَأْنَكَ»، فَمَا رَأَيْتُ مُعَلِّمًا قَطُّ أَرْفَقَ مِنْ رَسُولِ اللَّهِ ﷺ.

### [ت173/م167 ، 168] - بَابُ التَّأْمِينِ وَرَاءَ الْإِمَامِ

**932** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَلَمَةَ، عَنْ حُجْرِ أَبِي الْعَنْبَسِ الْحَضْرَمِيِّ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَرَأَ ﴿وَلَا الضَّالِّينَ﴾ ﴿٧﴾ قَالَ: «آمِينَ» وَرَفَعَ بِهَا صَوْتَهُ».

**933** - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الشَّعِيرِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ حُجْرِ بْنِ عَنَبَسٍ، عَنْ وَائِلِ بْنِ حُجْرٍ: «أَنَّهُ صَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ، فَجَهَرَ بِآمِينَ وَسَلَّمٍ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى رَأَيْتُ بَيَاضَ خَدِّهِ».

**934** - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَنبَأَنَا صَفْوَانُ بْنُ عِيسَى، عَنْ بَشْرِ بْنِ رَافِعٍ، عَنْ أَبِي عَبْدِ اللَّهِ عَمَّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَلَا ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ ﴿٧﴾ قَالَ: «آمِينَ» حَتَّى يُسْمِعَ مَنْ يَلِيهِ مِنَ الصَّفِّ الْأَوَّلِ».

**935** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ ﴿٧﴾ فَقُولُوا: آمِينَ، فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

**936** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُمَا أَخْبَرَاهُ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا آمَنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّهُ مَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قَالَ ابْنُ شِهَابٍ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ «آمِينَ».

937- It is narrated on the authority of Bilal that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! do not say "Amen" before me!"

938- It is narrated on the authority of Abu Imran: Musa Ibn Maisarun Al-Baghdadi that he said: We used to sit with Abu Zuhair An-Namiri, and he was one of the companions (of the Prophet), and he used to speak with the best speech; and whenever anyone of us supplicated with a certain supplication, he would say: "Conclude it with "Amen", since "Amen" acts as a stamp on the letter." Abu Zuhair said: "Let me tell you about (the story of) that: One night, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and we came upon a man who was invoking pressingly. The Messenger of Allah "Allah's blessing and peace be upon him" stopped to listen to him, and then the Messenger of Allah "Allah's blessing and peace be upon him" said: "If he concludes it rightly, the answer will be assured to him." A man from the people said: "With which thing could he conclude it?" he said: "With "Amen", for if he concludes it with "Amen" the answer will be assured to him." The man who asked the Messenger of Allah "Allah's blessing and peace be upon him" (about the suitable conclusion) turned away and came to him (who was invoking pressingly) and said to him: "Conclude (your invocation) with "Amen" O so and so, and have the glad tidings (that your invocation will surely receive answer)."

### [174] What About Clapping During The Prayer?

939- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is permissible for men; and clapping is permissible for women (if there is necessity during the prayer)."

940- It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi: Allah's Apostle "Allah's blessing and peace be upon him" went to make reconciliation among Banu Amr Ibn Awf. In the meantime the time of prayer was due and the Mu'adhhdhin went to Abu Bakr and said: "Will you lead the prayer, so that I may pronounce the establishment?" Abu Bakr replied: "Well." He led the prayer. Allah's Apostle "Allah's blessing and peace be upon him" came while the people were still praying and he entered the rows of the praying people till he stood in the first one. The people clapped their hands. Abu Bakr never glanced sideways in his prayer but when the people continued clapping, Abu Bakr looked and saw Allah's Apostle. Allah's Apostle "Allah's blessing and peace be upon him" gestured

**937 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهُوَيْهَ: أَنْبَأَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ بِلَالٍ: أَنَّهُ قَالَ: «يَا رَسُولَ اللَّهِ، لَا تَسْبِقْنِي بِأَمِينٍ».

**938 -** حَدَّثَنَا الْوَلِيدُ بْنُ عُثْبَةَ الدَّمَشَقِيُّ وَمَحْمُودُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا الْفَرَيَابِيُّ، عَنْ صُبَيْحِ بْنِ مُحَرَّرِ الْحِمَصِيِّ، قَالَ: حَدَّثَنِي أَبُو مُصْبِحٍ الْمَقْرَائِيُّ قَالَ: «كُنَّا نَجْلِسُ إِلَى أَبِي زُهَيْرِ النُّمَيْرِيِّ، وَكَانَ مِنَ الصَّحَابَةِ، فَيَتَحَدَّثُ أَحْسَنَ الْحَدِيثِ، فَإِذَا دَعَا الرَّجُلُ مِنَّا بِدَعَاءٍ قَالَ: اخْتِمُهُ بِأَمِينٍ، فَإِنَّ أَمِينَ مِثْلَ الطَّابِعِ عَلَى الصَّحِيفَةِ. قَالَ أَبُو زُهَيْرٍ: أَخْبِرْكُمْ عَنْ ذَلِكَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَأَتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْأَلَةِ، فَوَقَفَ النَّبِيُّ ﷺ يَسْتَمِعُ مِنْهُ. فَقَالَ النَّبِيُّ ﷺ: «أَوْجِبَ إِنْ خَتَمَ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: بِأَيِّ شَيْءٍ يَخْتِمُ، فَقَالَ: «بِأَمِينٍ، فَإِنَّهُ إِنْ خَتَمَ بِأَمِينٍ فَقَدْ أَوْجِبَ»، فَانْصَرَفَ الرَّجُلُ الَّذِي سَأَلَ النَّبِيَّ ﷺ، فَأَتَى الرَّجُلَ فَقَالَ: اخْتِمَ يَا فَلَانُ بِأَمِينٍ وَأَبْشِرْ». وَهَذَا لَفْظُ مُحَمَّدٍ.

قال أبو داود: والمقرء قبيلة من حمير.

### [ت174/م168، 169] - بَابُ التَّصْفِيقِ فِي الصَّلَاةِ

**939 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

**940 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَهَبَ إِلَى بَنِي عَمْرِو بْنِ عَوْفٍ لِيُصْلِحَ بَيْنَهُمْ، وَحَانَتْ الصَّلَاةُ، فَجَاءَ الْمُؤَدِّنُ إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: أَتُصَلِّيَ بِالنَّاسِ فَأُقِيمُ؟ قَالَ: نَعَمْ، فَصَلَّى أَبُو بَكْرٍ، فَجَاءَ رَسُولُ اللَّهِ ﷺ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفِّ، فَصَفَّقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّصْفِيقَ التَّفَتَ، فَرَأَى رَسُولُ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ امْكُثْ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللَّهَ عَلَى مَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفِّ، وَتَقَدَّمَ رَسُولُ اللَّهِ ﷺ فَصَلَّى،



to him to stay at his place. Abu Bakr raised his hands and thanked Allah for that order of Allah's Apostle "Allah's blessing and peace be upon him" and then he retreated till he reached the first row. Allah's Apostle "Allah's blessing and peace be upon him" went forward and resumed leading the prayer. When Allah's Apostle "Allah's blessing and peace be upon him" finished the prayer, he said: "O Abu Bakr! What did prevent you from staying when I ordered you to do so?" Abu Bakr replied: "How can Ibn Abu Quhafah dare to lead the prayer in the presence of Allah's Apostle?" Then Allah's Apostle "Allah's blessing and peace be upon him" said (addressing people): "Why did you clap so much? If something doubtful happens to anyone during his prayer he should say: "Glory be to Allah." If he says so he will be responded to, for clapping is for women."

Abu Dawud says: This applies only to the obligatory prayer.

**941-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: There broke up clashes among Banu Amr Ibn Awf, and when the news of that reached Allah's Apostle "Allah's blessing and peace be upon him" he went to make reconciliation among them after Zhuhr prayer, and he gave Bilal the order that "If the time of Asr prayer was due before I came, tell Abu Bakr to lead the prayer." When the time of Asr prayer was due, Bilal pronounced the Adhan, and then the prayer establishment, and told Abu Bakr to lead the prayer; and he went forward (to lead the prayer)...and he said in the conclusion: "When anything befalls you during the prayer, let men glorify (Allah) and let women clap their hands."

**942-** It is narrated on the authority of Isa Ibn Ayyub that he said: His saying "And let women clap their hands" means that a woman should strike with two fingers of her right hand on her left hand.

### **[175] The Gesture During The Prayer**

**943-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" used to make gestures during the prayer.

**944-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Glorifying (Allah) is permissible for men and clapping for women (when something doubtful happens) during the prayer; and whoever makes a gesture during his prayer which is understood from him, let him then return to his prayer (once again)."

Abu Dawud says: This narration is false.

فَلَمَّا انْصَرَفَ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ أَنْ تَثْبُتَ إِذْ أَمَرْتُكَ؟» قَالَ أَبُو بَكْرٍ: مَا كَانَ لابنِ أَبِي قُحَافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لِي رَأَيْتُكُمْ أَكْثَرْتُمْ مِنَ التَّصْفِيحِ؟ مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيُسَبِّحْ، فَإِنَّهُ إِذَا سَبَّحَ أُلْتِفَتْ إِلَيْهِ، وَإِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ».

قال أبو داود: وهذا في الفريضة.

**941 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَأَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ بَعْدَ الظُّهْرِ، فَقَالَ لِبِلَالٍ: «إِنْ حَضَرْتَ صَلَاةَ الْعَصْرِ وَلَمْ آتِكَ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ»، فَلَمَّا حَضَرَتِ الْعَصْرُ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ، ثُمَّ أَمَرَ أَبَا بَكْرٍ فَتَقَدَّمَ. قَالَ فِي آخِرِهِ: «إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَلْيُسَبِّحِ الرَّجَالُ وَلْيُصَفِّحِ النِّسَاءُ».

**942 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ، عَنْ عِيسَى بْنِ أَيُّوبَ قَالَ: قَوْلُهُ: «التَّصْفِيحُ لِلنِّسَاءِ» تَضْرِبُ بِإِصْبَعَيْنِ مِنْ يَمِينِهَا عَلَى كَفِّهَا الْيُسْرَى.

### [ت175/م169، 170] - بَابُ الْإِشَارَةِ فِي الصَّلَاةِ

**943 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ شَبُوحِ الْمَرْوَزِيِّ وَمُحَمَّدِ بْنِ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ فِي الصَّلَاةِ».

**944 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ الْأَخْنَسِ، عَنْ أَبِي غَطَفَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ» - يَعْنِي فِي الصَّلَاةِ -، «وَالْتَّصْفِيحُ لِلنِّسَاءِ، مَنْ أَشَارَ فِي صَلَاتِهِ إِشَارَةً تَفْهَمُ عَنْهُ فَلْيَعِدْ لَهَا» يَعْنِي الصَّلَاةَ.

قال أبو داود: هذا الحديث وهم.

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**[176] Wiping Off The Gravel During The Prayer**

945- It is narrated on the authority of Abu Dharr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you stands for the prayer, he becomes in the face of (Allah’s) Mercy: so, let not him wipe off the gravel.”

946- It is narrated on the authority of Mu’aqib Ibn Abu Fatimah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not wipe off (gravel) while you are praying; and if it is necessary for you to do, then, do it only once.”

**[177] Placing One’s Hands Over His Waist During Prayer**

947- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade placing one’s hands over his waist in the prayer.

**[178] Reclining Against A Stick During The Prayer**

948- It is narrated on the authority of Hilal Ibn Isaf that he said: I arrived in Riqqah (a town in Sham) thereupon one of my companions said to me: Do you like to see one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”? I said: How a good gain this is! We soon rushed towards Wabisah, and I said to my companion: Let’s first look at his conduct. He had a two-eared hat over his head, untidy covering made of Khazz, and behold! He was reclining against a stick in his prayer. When we asked him about that after we had concluded the prayer with the end salutation, he said: Umm Qais Bint Mihsan told me that when the Messenger of Allah “Allah’s blessing and peace be upon him” grew old and put on flesh, he took a pillar in his praying place to recline against it (in his prayer).

**[179] It Is Forbidden To Talk During The Prayer**

949- It is narrated on the authority of Zaid Ibn Arqam that he said: It was the habit that we used to speak to one another while offering prayer, till the Holy verse “Guard strictly your (habit of) Prayers, especially the middle prayer; and stand before Allah in a devout (frame of mind)” (The Heifer “Al-Baqarah” 238) was revealed. Since then, we were ordered to remain silent while praying.

**[180] Offering Prayer While Sitting**

950- It is narrated on the authority of Abdullah Ibn Amr that he said: I was told that the Messenger of Allah “Allah’s blessing and peace be upon



## [ت176/م170، 171] - باب في مسح الحصى في الصلاة

**945 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي الْأَخْوَصِ - شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ - أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ، فَإِنَّ الرَّحْمَةَ تَوَاجِهُهُ، فَلَا يَمْسَحُ الْحَصَى».

**946 -** حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ مُعَيْقِبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَمْسَحْ وَأَنْتَ تَصَلِّي، فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَوَاحِدَةً تَسْوِيَةَ الْحَصَى».

## [ت177/م171، 172] - باب الرجل يصلي مختصراً

**947 -** حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْاِخْتِصَارِ فِي الصَّلَاةِ». قَالَ أَبُو دَاوُدَ: يَعْنِي يَضَعُ يَدَهُ عَلَى خَاصِرَتِهِ.

## [ت178/م172، 173] - باب الرجل يعتمد في الصلاة على عصا

**948 -** حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ عَبْدِ الرَّحْمَنِ الْوَابِصِيُّ: حَدَّثَنَا أَبِي، عَنْ شَيْبَانَ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: «قَدِمْتُ الرَّقَّةَ فَقَالَ لِي بَعْضُ أَصْحَابِي: هَلْ لَكَ فِي رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ قَالَ: قُلْتُ: غَنِيمَةٌ. فَدَفَعْنَا إِلَى وَابِصَةٍ، قُلْتُ لِصَاحِبِي: نَبْدَأُ فَتَنْظُرُ إِلَى ذَلِكَ، فَإِذَا عَلَيْهِ قَلَنْسُوَةٌ لَا طِئْئَةَ ذَاتٍ أُذُنَيْنِ، وَبُرْنُسٌ خَزٌّ أَغْبَرُ، وَإِذَا هُوَ مُعْتَمِدٌ عَلَى عَصَا فِي صَلَاتِهِ، فَقُلْنَا لَهُ بَعْدَ أَنْ سَلَّمْنَا! فَقَالَ: حَدَّثَنِي أُمُّ قَيْسٍ بِنْتُ مُحْصَنِ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَسَنَّ وَحَمَلَ اللَّحْمَ اتَّخَذَ عَمُودًا فِي مُصَلَّاهُ يَعْتَمِدُ عَلَيْهِ».

## [ت179/م173، 174] - باب النهي عن الكلام في الصلاة

**949 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الْحَارِثِ بْنِ شُبَيْلٍ، عَنْ أَبِي عَمْرِو الشَّيْبَانِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «كَانَ أَحَدُنَا يُكَلِّمُ الرَّجُلَ إِلَى جَنْبِهِ فِي الصَّلَاةِ، فَتَزَلَّتْ ﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾ [البقرة: 238] فَأَمَرْنَا بِالسُّكُوتِ، وَنَهَيْنَا عَنِ الْكَلَامِ».

## [ت180/م174، 175] - باب في صلاة القاعد

**950 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَغَيْنَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالٍ - يَعْنِي ابْنَ يَسَافٍ -، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: حَدَّثْتُ أَنَّ

him” said: “The (reward of) one’s prayer while sitting is half the (reward of his) prayer (while standing).” I went to him and behold! He was offering prayer while sitting. I put my hand over my head (out of anxiety), thereupon he asked me: “What is wrong with you O Abdullah Ibn Amr?” I said: “I was told O Messenger of Allah that you said: “The (reward of) one’s prayer while sitting is half the (reward of his) prayer (while standing)””; and now, you are offering prayer while sitting.” On that he said: “Yes (I said so) but I’m not like anyone of you.”

**951-** It is narrated on the authority of Imran Ibn Husain that he asked the Messenger of Allah “Allah’s blessing and peace be upon him” about one’s offering prayer while sitting, thereupon he said: “His prayer while standing is much better than his prayer while sitting; and (the reward of) his prayer while sitting is half (the reward of) his prayer while standing; and moreover, (the reward of) his prayer while lying is half (the reward of) his prayer while sitting.”

**952-** It is narrated on the authority of Imran Ibn Husain that he said: Once I had piles, so I asked The Prophet "Allah's blessing and peace be upon him" about the prayer. He said: "Pray while standing. If you can't, pray while sitting. If you cannot do even that, then pray while lying on your side."

**953-** It is narrated on the authority of A’ishah that she said: I have never seen Allah's Apostle "Allah's blessing and peace be upon him" reciting anything in the night prayer while sitting except in his old age. By then he used to recite while sitting; and when thirty or forty Holy Verses remained (from the recitation), he would get up and recite them (while standing) and then he would go on (bowing and) prostrating.

**954-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that she told that Allah's Apostle "Allah's blessing and peace be upon him" (in his last days) used to pray while sitting. He would recite while sitting and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second rak’ah.

**955-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer supererogatory prayers at night for a long time while standing and for a long time while sitting. Whenever he offered prayer (in which he recited the Holy Qur’an) while standing, he would bow and prostrate from the standing

رسول الله ﷺ قال: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، فَأَتَيْتُهُ فَوَجَدْتُهُ يُصَلِّي جَالِسًا، فَوَضَعْتُ يَدَيَّ عَلَى رَأْسِي، فَقَالَ: «مَا لَكَ يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو؟» قُلْتُ: حَدَّثْتُ يَا رَسُولَ اللَّهِ أَنَّكَ قُلْتَ: «صَلَاةُ الرَّجُلِ قَاعِدًا نِصْفُ الصَّلَاةِ»، وَأَنْتَ تُصَلِّي قَاعِدًا. قَالَ: «أَجَلْ، وَلَكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ».

**951 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ الرَّجُلِ قَاعِدًا، فَقَالَ: «صَلَاتُهُ قَائِمًا أَفْضَلُ مِنْ صَلَاتِهِ قَاعِدًا، وَصَلَاتُهُ قَاعِدًا عَلَى النِّصْفِ مِنْ صَلَاتِهِ قَائِمًا، وَصَلَاتُهُ نَائِمًا عَلَى النِّصْفِ مِنْ صَلَاتِهِ قَاعِدًا».

**952 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَ بِي النَّاصُورُ فَسَأَلْتُ النَّبِيَّ ﷺ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ».

**953 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي شَيْءٍ مِنْ صَلَاةِ اللَّيْلِ جَالِسًا قَطُّ، حَتَّى دَخَلَ فِي السَّنِّ، فَكَانَ يَجْلِسُ فِيهَا، فَيَقْرَأُ حَتَّى إِذَا بَقِيَ أَرْبَعِينَ أَوْ ثَلَاثِينَ آيَةً قَامَ فَقَرَأَهَا ثُمَّ سَجَدَ».

**954 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ وَأَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي جَالِسًا فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَائَتِهِ قَدْرٌ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ، فَقَرَأَهَا وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، ثُمَّ يَفْعَلُ فِي الرُّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ».

قال أبو داود: رواه علقمة بن وقاص، عن عائشة عن النبي ﷺ نحوه.

**955 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ بُدَيْلَ بْنَ مَيْسَرَةَ وَأَيُّوبَ يُحَدِّثَانِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي لَيْلًا



position, and whenever he offered prayer (in which he recited Qur'an) while sitting, he would bow and prostrate from the sitting position.

**956-** It is narrated on the authority of Abdullah Ibn Shaqiq that he said: I asked A'ishah: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite the whole Surah in a single rak'ah? She said: He used to recite the Mufassal, from Al-Hujurat up to the end of the Qur'an. I further asked her: Did the Messenger of Allah "Allah's blessing and peace be upon him" use to offer (the supererogatory) prayer while sitting? She said: "Yes, particularly when people made him old.

### **Chapters On Tashahhud**

#### **[181] The Way Of Sitting To Recite Tashahhud**

**957-** It is narrated on the authority of Wa'il Ibn Hujr that he told: I said (to myself): Let me see how the Messenger of Allah "Allah's blessing and peace be upon him" would offer the prayer. He (the Prophet) stood (for the prayer), faced the Qiblah, raised both his hands until they became at the level of his ears, and then he took hold of his left hand with the help of his right hand; and when he intended to bow he raised them as such, and placed his hands on his knees; and when he lifted his head from bowing he raised them as such; and when he prostrated, he placed his head as such, between his hands; and then he sat spreading his left leg, and placed his left hand on his left thigh, and his right elbow on his right thigh; and then he withdrew two of his fingers, and made a circle, and I saw him saying as such (with his hand), making a circle with the help of both the thumb and the middle finger, and beckoned with the help of the index finger (to affirm monotheism during his reciting the testification).

**958-** It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of the prayer to set up your right leg and fold your left leg (while sitting to recite Tashahhud).

**959-** It is narrated on the authority of Abdullah Ibn Umar that he said: It is out of the right way of the prayer to fold your left leg and set up your right leg (while sitting to recite Tashahhud).

**960-** It is narrated on the authority of Hammad Ibn Zaid that he said: It is out of the sunnah...and the rest is the same.

**961-** It is narrated on the authority of Yahya Ibn Sa'id that Al-Qasim Ibn Muhammad showed them how to sit to recite Tashahhud...and the rest is the same.

طَوِيلًا قَائِمًا، وَلَيْلًا طَوِيلًا قَاعِدًا، فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا، وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا».

**956 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «سَأَلْتُ عَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ السُّورَةَ فِي رَكْعَةٍ؟ قَالَتْ: الْمُفْصَلُ. قَالَ: قُلْتُ: فَكَانَ يُصَلِّي قَاعِدًا؟ قَالَتْ: حِينَ حَطَّمَهُ النَّاسُ».

### تَفْرِيعُ أَبْوَابِ التَّشَهُّدِ

[ت181/م175، 176] - بَابُ: كَيْفَ الْجُلُوسُ فِي التَّشَهُّدِ؟

**957 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: «قُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ كَيْفَ يُصَلِّي. قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ، فَكَبَّرَ فَرَفَعَ يَدَيْهِ حَتَّى حَازَتْهُ بِأُذُنَيْهِ، ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا إِلَى مِثْلِ ذَلِكَ. قَالَ: ثُمَّ جَلَسَ، فَافْتَرَشَ رِجْلَهُ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْيَمَنِ عَلَى فَخْذِهِ الْيُمْنَى، وَقَبَضَ ثُنْتَيْنِ، وَحَلَّقَ حَلَقَةً، وَرَأَيْتُهُ يَقُولُ هَكَذَا»، وَحَلَّقَ بِشْرُ الْإِبْهَامِ وَالْوُسْطَى وَأَشَارَ بِالسَّبَابَةِ.

**958 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتُثْنِي رِجْلَكَ الْيُسْرَى».

**959 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ الْقَاسِمَ يَقُولُ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: «مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضْجِعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى».

**960 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ يَحْيَى بِإِسْنَادِهِ مِثْلَهُ.

قال أَبُو دَاوُدَ: قال حَمَادُ بْنُ زَيْدٍ، عَنْ يَحْيَى أَيْضًا «مِنْ السُّنَّةِ» كَمَا قَالَ جَرِيرٌ.

**961 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ أَرَاهُمُ الْجُلُوسَ فِي التَّشَهُّدِ، فَذَكَرَ الْحَدِيثَ.

**962-** It is narrated on the authority of Ibrahim that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” sat (to recite Tashahhud) in the prayer, he would spread his left leg (to sit on) to the extent that the back of his left foot turned into brown.

### **[182] What About Sitting On One’s Hip In The Fourth Rak’ah**

**963-** It is narrated on the authority of Muhammad Ibn Amr Ibn Ata that he said: I heard Abu Humaid As-Sa’idi in ten of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” including Abu Qatadah, having said: “I have the best knowledge among you of the (way of the) prayer of the Messenger of Allah “Allah’s blessing and peace be upon him”.” They asked him: “Why is that? By Allah! You’ve not had superiority over us in imitating his conduct, nor have you got the earliest companionship of him among all of us.” He said: “No (I have done).” They said: “Then, show us (the way of the prayer of the Prophet if you have a true claim).” ...Then, whenever he prostrated he would twist his toes (to the direction of the Qiblah), and then he would prostrate and magnify (Allah). then, he would raise (his head from prostration) and fold his left leg on which he would sit. Then, he would stand and do the like of that in the coming rak’ah...until it was the (last) prostration, after which he would conclude with the End Salutation, he would bring back his left leg, and sit on his hip (inclined) to his left side.” They said: “You’ve told the truth! In this way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer.” (There is no mention here of the way he sat (to recite half the Tashahhud) after the conclusion of two rak’ahs).

**964-** It is narrated on the authority of Muhammad Ibn Amr Ibn Ata’ that he was sitting with some companions of the Messenger of Allah “Allah’s blessing and peace be upon him” (and he did not refer here to the fact that Abu Qatadah was one of them)...and the rest is the same in which he said: Whenever he sat after the conclusion of the first two rak’ahs, he would sit on his left leg; and whenever he sat after the last rak’ah, he would bring forward his left leg and sit on his buttocks.

**965-** It is narrated on the authority of Muhammad Ibn Amr Al-Amiri that he said: I was sitting in a gathering of some of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” when they discussed the way the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer...and the rest is the same in which he said: Whenever he sat after the conclusion of the second rak’ah, he would sit on the inside of his left foot, setting up the right one; and whenever he sat in



**962 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا جَلَسَ فِي الصَّلَاةِ افْتَرَشَ رِجْلَهُ الْيُسْرَى حَتَّى اسْوَدَّ ظَهْرُ قَدَمِهِ.

### [ت182/م176 ، 177] - بَابُ مَنْ ذَكَرَ التَّوَرُكَ فِي الرَّابِعَةِ

**963 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ: أَخْبَرَنَا عَبْدُ الْحَمِيدِ - يَعْنِي ابْنَ جَعْفَرٍ - (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ - يَعْنِي ابْنَ جَعْفَرٍ -: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ. وَقَالَ أَحْمَدُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ السَّاعِدِيِّ فِي عَشْرَةٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنْهُمْ أَبُو قَتَادَةَ. قَالَ أَبُو حُمَيْدٍ: «أَنَا أَعْلَمُكُمْ بِصَلَاةِ رَسُولِ اللَّهِ ﷺ، قَالُوا: فَأَعْرِضْ، فَذَكَرَ الْحَدِيثَ قَالَ: وَيَفْتَحُ أَصَابِعَ رِجْلَيْهِ إِذَا سَجَدَ، ثُمَّ يَقُولُ: اللَّهُ أَكْبَرُ وَيَرْفَعُ وَيُنِي رِجْلَهُ الْيُسْرَى فَيَقْعُدُ عَلَيْهَا، ثُمَّ يَصْنَعُ فِي الْأُخْرَى مِثْلَ ذَلِكَ، فَذَكَرَ الْحَدِيثَ قَالَ: حَتَّى إِذَا كَانَتِ السَّجْدَةُ الَّتِي فِيهَا التَّسْلِيمُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ مُتَوَرِّكًا عَلَى شِقِّهِ الْيُسْرَى». زَادَ أَحْمَدُ: قَالُوا صَدَقْتَ، هَكَذَا كَانَ يُصَلِّي، وَلَمْ يَذْكُرَا فِي حَدِيثِهِمَا الْجُلُوسَ فِي الثَّانِيَةِ كَيْفَ جَلَسَ.

**964 -** حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ اللَّيْثِ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ الْقُرَشِيِّ وَيَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ أَنَّهُ كَانَ جَالِسًا مَعَ نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ أَبَا قَتَادَةَ، قَالَ: «فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، فَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَجَلَسَ عَلَى مَقْعَدَتِهِ».

**965 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْعَامِرِيِّ قَالَ: كُنْتُ فِي مَجْلِسٍ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «فَإِذَا قَعَدَ فِي الرُّكْعَتَيْنِ قَعَدَ عَلَى بَطْنِ قَدَمِهِ الْيُسْرَى وَنَصَبَ

the fourth rak'ah, he would make his left hip touch the ground, and bring out his feet from one side.

**966-** It is narrated on the authority of Abbas or Ayyash Ibn Sahl As-Sa'idi that he was in a gathering including his father, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same in which he said: He then fell in prostration, on both his hands, knees and the front parts of his feet. Then, he said Takbir and sat on one of his hips and set up the other feet. Then, he said Takbir and prostrated. Then he said Takbir and stood, and did not sit on his hip, and he (offered bowing and both prostrations in) the second rak'ah, in which he said Takbir, and after the conclusion of the second rak'ah he sat down, and when he intended to stand, he did after a Takbir, and offered the last two rak'ahs as such, and when he uttered the end salutation (at the conclusion of the prayer) he did so on both his right and left sides.

**967-** It is narrated on the authority of Abbas Ibn Sahl As-Sa'idi that he said: Abu Humaid As-Sa'idi, Abu Usaid As-Sa'idi, Sahl Ibn Sa'd and Muhammad Ibn Maslamah met and discussed the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which there is no mention of raising (his head) whenever he stood after the conclusion of the first two rak'ahs, nor of sitting thereof, and he said: When he finished, he sat and spread his left leg, and made the front part of his right leg face the Qiblah.

### [183] The Tashahhud (Testification)

**968-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: "Whenever we sat in the prayer with The Prophet "Allah's blessing and peace be upon him" we used to recite: "Peace be upon Allah before His servants! Peace be upon so and so." Once Allah's Apostle "Allah's blessing and peace be upon him" looked back at us and said: "Do not say "Peace be upon Allah", for indeed Allah Himself is the (source of) Peace, but if anyone of you sits (in prayer) let him say: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. Peace be on us and on the pious servants of Allah. (At-Tahiyyatu lillah, was-Salawatu Wat-Tayyibat. As-Salamu alayka ayyuha An-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi as-Salihin) (The Prophet added: If you say that, it will reach all the good righteous servants in the heaven and the earth). I testify that there is no God but Allah, and I testify that Mohammad is His slave and His Apostle." (Ash'hadu an la ilaha illa Allah; wa'ash'hadu anna Muhammadan

الْيُمْنَى، فَإِذَا كَانَتِ الرَّابِعَةُ أَفْضَى بِوَرِكِهِ الْيُسْرَى إِلَى الْأَرْضِ، وَأَخْرَجَ قَدَمَيْهِ مِنْ نَاحِيَةٍ وَاحِدَةٍ».

**966 -** حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنِي زُهَيْرُ أَبُو خَيْثَمَةَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ: حَدَّثَنَا عَيْسَى بْنُ عَبْدِ اللَّهِ بْنِ مَالِكٍ، عَنْ عَبَّاسٍ أَوْ عِيَّاشِ بْنِ سَهْلٍ السَّاعِدِيِّ أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ أَبُوهُ فَذَكَرَ فِيهِ قَالَ: «فَسَجَدَ فَأَنْتَضَبَ عَلَى كَفِّهِ وَرُكْبَتَيْهِ وَصُدُورِ قَدَمَيْهِ وَهُوَ جَالِسٌ فَتَوَرَّكَ، وَنَصَبَ قَدَمَهُ الْأُخْرَى، ثُمَّ كَبَّرَ فَسَجَدَ، ثُمَّ كَبَّرَ فَقَامَ وَلَمْ يَتَوَرَّكَ، ثُمَّ عَادَ فَرَكَعَ الرُّكْعَةَ الْأُخْرَى فَكَبَّرَ كَذَلِكَ، ثُمَّ جَلَسَ بَعْدَ الرُّكْعَتَيْنِ، حَتَّى إِذَا هُوَ أَرَادَ أَنْ يَنْهَضَ لِلْقِيَامِ قَامَ بِتَكْبِيرٍ ثُمَّ رَكَعَ الرُّكْعَتَيْنِ الْأُخْرَيْنِ، فَلَمَّا سَلَّمَ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ».

قال أبو داود: وَلَمْ يَذْكُرْ فِي حَدِيثِهِ مَا ذَكَرَ عَبْدُ الْحَمِيدِ فِي التَّوَرُّكِ وَالرَّفْعِ إِذَا قَامَ مِنْ ثِنْتَيْنِ.

**967 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: أَخْبَرَنِي فُلَيْحٌ: أَخْبَرَنِي عَبَّاسُ بْنُ سَهْلٍ قَالَ: «اجْتَمَعَ أَبُو حُمَيْدٍ وَأَبُو أُسَيْدٍ وَسَهْلُ بْنُ سَعْدٍ وَمُحَمَّدُ بْنُ مَسْلَمَةَ، فَذَكَرَ هَذَا الْحَدِيثَ، لَمْ يَذْكُرِ الرَّفْعَ إِذَا قَامَ مِنْ ثِنْتَيْنِ وَلَا الْجُلُوسَ، قَالَ: حَتَّى فَرَعَ ثُمَّ جَلَسَ فَأَفْتَرَشَ رِجْلَهُ الْيُسْرَى وَأَقْبَلَ بِصَدْرِ الْيُمْنَى عَلَى قِبْلَتِهِ».

### [ت183/م177 ، 178] - بَابُ التَّشَهُّدِ

**968 -** حَدَّثَنَا مُسَدَّدٌ، أَخْبَرَنَا يَحْيَى، عَنْ سُلَيْمَانَ الْأَعْمَشِ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللَّهِ، فَإِنَّ اللَّهَ هُوَ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِنْ كُنْتُمْ إِذَا قُلْتُمْ ذَلِكَ أَصَابَ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَوْ بَيْنَ السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ



abduhu warasuluh). "Then, one could choose what he favours of supplication to invoke Allah Almighty with."

969- It is narrated on the authority of Abdullah that he said: We did not know what to say whenever we sat during the prayer; and when the Messenger of Allah "Allah's blessing and peace be upon him" knew that...and the rest is the same in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us to say some statements, but not in the same way as he came to teach us the Tashahhud: "O Allah! make our hearts adhere in love to one another; make peace among us; and guide us to the ways of peace; and deliver us from the depths of darkness to the light; and keep us far from the abominable deeds, their evident and hidden; and bless us in our hearings, sights and hearts, spouses and offspring; and turn to us in repentance, for indeed, You are Ever-Turning, Most Merciful; and enable us to be thankful to Your Favour, therewith to praise You (as it should be), and help us accept it, and make it perfect for us."

970- It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of his hand and taught him how to recite Tashahhud in the prayer...and the rest is the same, in which he said: "If you say it, you will have fulfilled your prayer, and afterwards, you can stand (and turn away) if you so like, and you can sit if you so like."

971- It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the Tashahhud that it goes as follows: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings be on you, O Prophet. (Ibn Umar said: I added here "and blessings") Peace be on us and on the pious servants of Allah. I testify that there is no God but Allah (Ibn Umar said: I added here "with Whom there is no partner"), and I testify that Mohammad is His slave and His Apostle." (At-Tahiyyatu lillah, was-Salawatu Wat-Tayyibat. As-Salamu alayka ayyuha An-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi as-Salihin. Ash'hadu an la ilaha illa Allah; wa'ash'hadu anna Muhammadan abduhu warasuluh).

972- It is narrated on the authority of Hattan Ibn Abdullah Ar-Raqishi that he said: I offered prayer with Abu Musa Al-Ash'ari and when he was in the sitting posture (after the second Rak'ah), one from the people said: "The prayer has been made obligatory along with piety and charity." After Abu Musa had finished the prayer with the end salutation, he faced (the people)

مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَخَيَّرَ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَيَدْعُو بِهِ».

**969 -** حَدَّثَنَا تَمِيمُ بْنُ الْمُنتَصِرِ: أَخْبَرَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُونُسَ -، عَنْ شَرِيكَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: «كُنَّا لَا نَذَرِي مَا نَقُولُ إِذَا جَلَسْنَا فِي الصَّلَاةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ عَلَّمَ» فَذَكَرَ نَحْوَهُ. قَالَ شَرِيكَ: وَحَدَّثَنَا جَامِعٌ - يَعْنِي ابْنَ شَدَّادٍ -، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بِمِثْلِهِ قَالَ: وَكَانَ يُعَلِّمُنَا كَلِمَاتٍ وَلَمْ يَكُنْ يُعَلِّمُنَاهُنَّ كَمَا يُعَلِّمُنَا التَّشَهُدَ: «اللَّهُمَّ أَلْفَ بَيْنَ قُلُوبِنَا، وَأَصْلِحْ ذَاتَ بَيْنِنَا، وَاهْدِنَا سُبُلَ السَّلَامِ، وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا، وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ، وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ، مُثْنِينَ بِهَا، قَابِلِيهَا، وَأَتِمِّهَا عَلَيْنَا».

**970 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ، عَنْ الْقَاسِمِ بْنِ مُحْصِرَةَ قَالَ: أَخَذَ عَلْقَمَةُ بِيَدِي فَحَدَّثَنِي أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أَخَذَ بِيَدِهِ، وَأَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ عَبْدِ اللَّهِ فَعَلَّمَهُ التَّشَهُدَ فِي الصَّلَاةِ، فَذَكَرَ مِثْلَ دُعَاءِ حَدِيثِ الْأَعْمَشِ: «إِذَا قُلْتَ هَذَا أَوْ قَضَيْتَ هَذَا فَقَدْ قَضَيْتَ صَلَاتَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ، وَإِنْ شِئْتَ أَنْ تَقْعُدَ فَأَقْعُدْ».

**971 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنِي أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ ﷺ فِي التَّشَهُدِ: «التَّحِيَّاتُ لِلَّهِ، الصَّلَوَاتُ الطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ» - قَالَ ابْنُ عُمَرَ: زِدْتُ فِيهَا «وَبَرَكَاتُهُ» - «السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» - قَالَ ابْنُ عُمَرَ: زِدْتُ فِيهَا: «وَحَدُّهُ لَا شَرِيكَ لَهُ» - وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

**972 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَنْبَأَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ. (ح): وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ قَالَ: صَلَّى بِنَا أَبُو مُوسَى الْأَشْعَرِيُّ، فَلَمَّا جَلَسَ فِي آخِرِ صَلَاتِهِ قَالَ رَجُلٌ مِنَ الْقَوْمِ: أُقِرَّتِ الصَّلَاةُ بِالْبُرِّ وَالرَّكَاءَةِ، فَلَمَّا انْقَلَبَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ قَالَ: فَأَرَمَ الْقَوْمُ.



and said: "Who amongst you said such-and-such a thing?" The people kept silent. He again said: "Who amongst you said such-and-such a thing?" The people kept silent. He said: "O Hattan! Perhaps it is you who uttered it!" He (Hattan) said: "No. I did not utter it. I feared that you might blame me for it." A person amongst the people said: "It is I who uttered it, with which I intended nothing but goodness". Abu Musa said: "Don't you know what you should recite in your prayers? Verily The Messenger of Allah "Allah's blessing and peace be upon him" addressed us and explained to us all Its aspects and taught us how to offer prayer (properly). He (The Prophet) said: "When you offer the prayer, make your rows straight and let anyone amongst you lead you. Recite the Takbir when he recites it. When he recites: "Not of those upon whom wrath falls, nor those who go astray", say: "Amen". Verily, Allah would respond to you. When he (the imam) magnifies Allah and kneels down in bowing, you should also magnify Allah and bow, for the imam bows before you and raises (his head) before you". Then The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one is equal to the other" (i.e. the one moment with which the imam precedes you in bowing is equal to the moment in which you bow and raise your head after him, and in this way, his bowing becomes equivalent to yours). "When he says: "Allah hears him who send praises to Him", you should say: "Allah, our Lord, to You be all the praises", for Allah "Exalted and Glorified be He" would listen (and respond) to you, because he has said, through the tongue of His Prophet "Allah's blessing and peace be upon him" that "Allah hears him who sends praises to Him." When he (the imam) recites the Takbir and prostrates, you should also recite the Takbir and prostrate, for the imam prostrates before you and raises (his head) before you". The Messenger' of Allah said: "The one is equal to the other". "When he (the imam) comes to the sitting posture (after the second Rak'ah for Tashahhud) the first words of every one amongst you should be: "All the compliments, prayers and good things are due to Allah; peace and Allah's mercy and blessings are upon you, O Prophet. Peace be upon us an upon the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is His servant and His Messenger". (At-tahiyyatu, was-salawatu wat-taiyyibat lillah. As-Salamu alayka ayyuha an-Nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa'ala ibadillahi As-Salihin. Ash'hadu an la ilaha illallahu; wa'ash'hadu anna Muhammadan abduhu warasuluh).

973- The same is narrated on the authority of Hattan Ibn Abdullah Ar-Raqashi, with the addition of "and whenever he (the imam) recites, pay



قال: أَيُّكُمْ الْقَائِلُ كَلِمَةً كَذَا وَكَذَا؟ قال: فَأَرَمَ الْقَوْمُ. قال: فَلَعَلَّكَ يَا حِطَّانُ أَنْتَ قُلْتَهَا؟ قال: مَا قُلْتُهَا، وَلَقَدْ رَهَبْتُ أَنْ تَبْكَعَنِي بِهَا. قال: فقال لَهُ رَجُلٌ مِنَ الْقَوْمِ: أَنَا قُلْتُهَا وَمَا أَرَدْتُ بِهَا إِلَّا الْخَيْرَ. فقال أَبُو مُوسَى: أَمَا تَعْلَمُونَ كَيْفَ تَقُولُونَ فِي صَلَاتِكُمْ؟ إِنَّ رَسُولَ اللَّهِ ﷺ خَطَبَنَا فَعَلَّمَنَا وَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلَاتَنَا، فقال: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيُؤْمَكُم أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ ﴿غَيْرِ الْمَنْصُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ ﴿٧﴾ فَقُولُوا: آمِينَ، يُحِبُّكُمُ اللَّهُ، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ». «وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، يَسْمَعُ اللَّهُ لَكُمْ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ». «وَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ»، قال رسول الله ﷺ: «فَتِلْكَ بِتِلْكَ»، «فَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

لَمْ يَقُلْ أَحْمَدُ: «وَبَرَكَاتُهُ»، ولا قال: «وَأَشْهَدُ» قال: «وَأَنَّ مُحَمَّدًا».

973 - حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: «سَمِعْتُ أَبِي: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي غَلَابٍ يُحَدِّثُهُ، عَنْ حِطَّانِ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ بِهَذَا الْحَدِيثِ.

your attention...I testify that there is no god (to be worshipped) but Allah, with Whom there is no partner.”

**974-** It is narrated on the authority of Ibn Abbas: The Messenger of Allah “Allah’s blessing and peace be upon him” taught us the testification (Tashahhud) in the same way he taught us a Surah from The Holy Qur’an. He said: “All the blessed compliments, prayers and good things be due to Allah; peace, Allah’s mercy and blessings be upon you, O Prophet. Peace be upon us and on the pious servants of Allah. I testify that there is no god but Allah, and I testify that Muhammad is the Messenger of Allah “Allah’s blessing and peace be upon him”.” (At-tahiyyatu Al-mubarakat, as-salawatu at-taiyyibat lillah. As-Salamu alayka ayyuhan-nabiyyu warahmatullahi wabarakatuh. As-Salamu alayna wa’ala ibadillahi As-Salihin. Ash’hadu an la ilaha illallahu; wa’ash’hadu anna Muhammadan rasulullah).

**975-** It is narrated on the authority of Samurah Ibn Jundub that he said: To go further: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered us that when it is the middle or the conclusion of the prayer, you should start to say before the end salutation: “The good complements, prayers and sovereignty be due to Allah...” then, salute with peace such as on your right, and salute with peace your reciter (i.e. the Prophet) and yourselves.

### **[184] Invoking For Allah’s Blessing Upon The Messenger Of Allah After Tashahhud**

**976-** It is narrated on the authority of Ka’b Ibn Ujah that he said: We (or they) said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! you’ve commanded us to invoke for Allah’s prayer upon you, as well as to greet you with peace. “we know how to greet you with peace: How should we ask for (Allah’s) prayer upon you?” He said: “Say: “O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.””

**977-** The same is narrated on the authority of Shu’bah, with a slight change of wording.

**978-** The same is narrated on the authority of Al-Hakam, in which it goes as follows: “O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad

زَادَ: «إِذَا قَرَأَ فَأَنْصِتُوا». وقال في التَّشَهُّدِ بَعْدَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، زَادَ «وَحْدَهُ لَا شَرِيكَ لَهُ».

قال أَبُو دَاوُدَ: وَقَوْلُهُ «فَأَنْصِتُوا» لَيْسَ بِمَحْفُوظٍ، لَمْ يَجِءْ بِهِ إِلَّا سُلَيْمَانُ التَّمِيمِيُّ فِي هَذَا الْحَدِيثِ.

**974 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ».

**975 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدٍ بْنُ سَمُرَةَ بْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَمَّا بَعْدُ، أَمَرَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ فِي وَسْطِ الصَّلَاةِ أَوْ حِينَ انْقِضَائِهَا فَاذْكُرُوا قَبْلَ التَّسْلِيمِ فَقُولُوا: التَّحِيَّاتُ الطَّيِّبَاتُ وَالصَّلَوَاتُ وَالْمُلُكُ لِلَّهِ، ثُمَّ سَلِّمُوا عَلَى الْيَمِينِ، ثُمَّ سَلِّمُوا عَلَى قَارِئِكُمْ وَعَلَى أَنْفُسِكُمْ».

قال أَبُو دَاوُدَ: سُلَيْمَانُ بْنُ مُوسَى كُوفِيٌّ الْأَصْلُ كَانَ بِدِمَشْقَ.

قال أَبُو دَاوُدَ: وَذَلِكَ هَذِهِ الصَّحِيفَةُ عَلَى أَنَّ الْحَسَنَ سَمِعَ مِنْ سَمُرَةَ.

### [ت184/م178 ، 179] - بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ بَعْدَ التَّشَهُّدِ

**976 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللَّهِ، أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْكَ وَأَنْ نُسَلِّمَ عَلَيْكَ، فَأَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ، فَكَيْفَ نُصَلِّيُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

**977 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ بِهِذَا الْحَدِيثِ قَالَ: «صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ».

**978 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ الْحَكَمِ بِإِسْنَادِهِ بِهِذَا قَالَ: «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى



and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.””

Abu Dawud says: The same is narrated on the authority of Ibn Abu Laila, in which it goes as follows: “O Allah! Send Your prayer upon Muhammad and upon the family of Muhammad, as You sent Your prayer upon the family of Abraham: You are All-Praiseworthy, All-Glorious. O Allah! Send Your Blessings upon Muhammad and upon the family of Muhammad, as You sent Your Blessings upon the family of Abraham: You are All-Praiseworthy, All-Glorious.””

**979-** It is narrated on the authority of Abu Humaid As-Sa’idi: We said: “O Messenger of Allah! How should we invoke for (Allah’s) prayer upon you?” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Say: “O Allah! Send Your prayer upon Muhammad, his wives and offspring, as You sent Your prayer upon Abraham. O Allah! Send Your Blessings upon Muhammad, his wives and offspring, as You sent Your Blessings upon the family of Abraham in the worlds: indeed, You are All-Praiseworthy, All-Glorious.””

**980-** It is narrated on the authority of Abu Mas’ud Al-Ansari that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came to us in the dwelling place of Sa’d Ibn Ubadah, thereupon Bashir Ibn Sa’d said to him: “Allah Almighty commanded us to invoke for His Prayer upon you O Messenger of Allah: how then should we invoke for Allah’s Prayer upon you?” The Messenger of Allah “Allah’s blessing and peace be upon him” kept so silent that we hoped he had not asked him, and then the Messenger of Allah “Allah’s blessing and peace be upon him” said: “say:...and the rest is the same as the narration of Ka’b Ibn Ujrah, and he said in the end: “In the worlds: You are Praiseworthy, All-Glorious.””

**981-** The same story is narrated on the authority of Uqbah Ibn Amir in which he said: “Say: “O Allah! send Your Prayer upon Muhammad, the unlettered Prophet, and upon the family of Muhammad...””

**982-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whomever is pleased to get (rewards) with full measure when he invokes Allah’s Prayer upon us, the Family of the House, let him say: “O Allah! send Your Prayer upon Muhammad, the Prophet, and his wives, the Mothers of the Faithful Believers, his offspring and the family of his house in the same way as You sent Your Prayer upon the family of Abraham: You are Praiseworthy, All-Glorious.””

إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ . اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

قال أَبُو دَاوُدَ: رَوَاهُ الزُّبَيْرُ بْنُ عَدِيٍّ، عَنْ ابْنِ أَبِي لَيْلَى، كَمَا رَوَاهُ مُسْعَرٌ، إِلَّا أَنَّهُ قَالَ: «كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارَكْتَ عَلَى مُحَمَّدٍ» وَسَاقَ مِثْلَهُ.

**979 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ . (ح) وَحَدَّثَنَا ابْنُ السَّرْحِ: أَنَّ ابْنَ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرْقِيِّ أَنَّهُ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ: أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

**980 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِرِ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ بْنِ زَيْدٍ - وَعَبْدُ اللَّهِ بْنُ زَيْدٍ هُوَ الَّذِي أَرَى النَّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللَّهِ ﷺ حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يَسْأَلَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُولُوا»، فَذَكَرَ مَعْنَى حَدِيثِ كَعْبِ بْنِ عُجْرَةَ. زَادَ فِي آخِرِهِ: «فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

**981 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَمْرِو بِهَذَا الْخَبَرِ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ».

**982 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حِبَّانُ بْنُ يَسَارٍ الْكِلَابِيُّ: حَدَّثَنِي أَبُو مُطَرِّفٍ عُبَيْدُ اللَّهِ بْنُ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كُرَيْزٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ الْهَاشِمِيُّ، عَنْ الْمُجَمِرِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».



### [185] What One Says After The Testification (Tashahhud)

983- It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you finishes from the last testification (Tashahhud), let him seek refuge (with Allah) from four things: from the punishment of (the fire of) Hell; from the punishment of the grave; from the affliction of both life and death; and from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal).”

984- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say after the testification: “O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of the Imposter-Messiah (Al-Masih Ad-Dajjal); and I seek refuge with You from the affliction of both life and death.”

985- It is narrated on the authority of Mihjan Ibn Al-Adhra’ that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” entered the mosque and behold! There was a man having almost finished his prayer, and he was reciting Tashahhud and saying: “O Allah! I beseech You O Allah, the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten, And there is none like unto Him, to forgive for me my sin for You are Oft-Forgiving, Most Merciful.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He has forgiven for him! He has forgiven for him!” thrice.

### [186] Reciting The Testification (Tashahhud) In A Low Tone

986- It is narrated on the authority of Abdullah that he said: It is out of the sunnah to recite the testification in a low tone.

### [187] Beckoning (With The Index Finger) In The Testification

987- It is narrated on the authority of Ali Ibn Abd Ar-Rahman Al-Mu’awi that he said: Ibn Umar saw me while I was playing with the gravel during the prayer. When he (finished from the prayer and) turned away he forbade me to do so and said: “Do the like of what the Messenger of Allah “Allah’s blessing and peace be upon him” used to did.” I asked: “What did the Messenger of Allah “Allah’s blessing and peace be upon him” use to do?” he said: “Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” sat in prayer (to recite the testification), he would place his right hand on his right thigh, and withdraw all of his fingers, barring the index one next to the thumb, therewith he would beckon (to affirm monotheism), placing, at the same time, his left hand on his left thigh.”



## [ت185/م...]- باب ما يقول بعد التشهد

**983 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ».

**984 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَنبَأَنَا عُمَرُ بْنُ يُونُسَ الْيَمَامِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَقُولُ بَعْدَ التَّشَهُّدِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

**985 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ الْمُعَلَّمُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ أَنَّ مِخْجَنَ بْنَ الْأَدْرِعِ حَدَّثَهُ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهُّدُ وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ الْأَحَدَ الصَّمَدَ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ. قَالَ: فَقَالَ: «قَدْ غُفِرَ لَهُ، قَدْ غُفِرَ لَهُ» ثَلَاثًا.

## [ت186/م179 ، 180]- باب إخفاء التشهد

**986 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا يُونُسُ - يَعْنِي ابْنَ بُكَيْرٍ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: «مِنْ السُّنَّةِ أَنْ يُخْفِيَ التَّشَهُّدَ».

## [ت187/م180 ، 181]- باب الإشارة في التشهد

**987 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْمُعَاوِيَّ قَالَ: «رَأَيْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَأَنَا أَعْبْتُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي وَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ، فَقُلْتُ: وَكَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِإِصْبَعِهِ الَّتِي تَلِي الْإِنْهَامَ، وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى».

988- It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” sat in prayer (to recite Tashahhud), he would put his left foot under his right thigh and leg, spread his right foot, and place his left hand on his left knee, and his right hand on his right thigh; and he would then beckon with the help of his index finger.

989- It is narrated on the authority of Abdullah Ibn Az-Zubair that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” invoked for anything, he would beckon with his index finger, without moving it. Ibn Juraij says: Amr Ibn Dinar added that Amir told him from his father that he saw the Messenger of Allah “Allah’s blessing and peace be upon him” invoking as such. Furthermore, the Messenger of Allah “Allah’s blessing and peace be upon him” used to recline with his left hand against his left thigh,

990- The same is narrated on the authority of Abdullah Ibn Az-Zubair in which he said: And his sight was not to exceed his gesture.

991- It is narrated on the authority of Malik Ibn Numair Al-Khuza’i that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” (while sitting to recite Tashahhud) placing his right arm on his right thigh, raising his index finger, which he bent a bit.

### **[188] It Is Undesirable To Rest On The Hand In The Prayer**

992- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that a man should sit in prayer reclining against his hand. According to another narration he forbade that a man should rest on his hand during the prayer. According to the narration of Ibn Rafi’, he forbade that a man should pray while reclining against his hand as far as raising one’s head from prostration is concerned. According to Ibn Abd Al-Malik, he forbade that a man should rest on his hand while rising up (from prostration) during the prayer.

993- It is narrated on the authority of Isma’il Ibn Umayyah that he said: I asked Ibn Umar about such as prays while interlacing his hands, thereupon he said: Ibn Umar said: This is the prayer of such as upon whom (Allah’s) Wrath falls.

994- It is narrated on the authority of Nafi’ from Ibn Umar that once, he saw a man reclining against his left hand while sitting in the prayer, inclined on his left side, thereupon he said to him: Do not sit in that state (in prayer) for as such these who are punished (in the hereafter) will sit.

**988 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَرْزُ: حَدَّثَنَا عَقَانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَعَدَ فِي الصَّلَاةِ جَعَلَ قَدَمَهُ الْيُسْرَى تَحْتَ فَخْذِهِ الْيُمْنَى وَسَاقِهِ، وَفَرَشَ قَدَمَهُ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى، وَأَشَارَ بِإِصْبَعِهِ، وَأَرَانَا عَبْدُ الْوَاحِدِ، وَأَشَارَ بِالسَّبَابَةِ».

**989 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ زِيَادٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: «أَنَّهُ ذَكَرَ أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِإِصْبَعِهِ إِذَا دَعَا وَلَا يُحَرِّكُهَا». قَالَ ابْنُ جُرَيْجٍ: وَزَادَ عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَامِرٌ، عَنْ أَبِيهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذَلِكَ، وَيَتَحَامَلُ النَّبِيُّ ﷺ بِيَدِهِ الْيُسْرَى عَلَى فَخْذِهِ الْيُسْرَى».

**990 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ عَجَلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ بِهَذَا الْحَدِيثِ قَالَ: «لَا يُجَاوِزُ بَصْرَهُ إِشَارَتَهُ» وَحَدِيثُ حَجَّاجٍ أَوْثَقُ.

**991 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عُثْمَانُ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ -: حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ، مِنْ بَنِي بَجِيلَةَ، عَنْ مَالِكِ بْنِ نُمَيْرٍ الْخُزَاعِيِّ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخْذِهِ الْيُمْنَى رَافِعًا إِصْبَعَهُ السَّبَابَةَ قَدْ حَنَاهَا شَيْئًا».

### [ت188/181، 182] - بَابُ كَرَاهِيَةِ الْإِعْتِمَادِ عَلَى الْيَدِ فِي الصَّلَاةِ

**992 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شُبُويْهِ وَمُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْغَزَّالِيُّ قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ - قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: أَنَّ يَجْلِسَ الرَّجُلُ فِي الصَّلَاةِ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَقَالَ ابْنُ شُبُويْهِ: نَهَى أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدِهِ فِي الصَّلَاةِ. وَقَالَ ابْنُ رَافِعٍ: نَهَى أَنْ يُصَلِّيَ الرَّجُلُ وَهُوَ مُعْتَمِدٌ عَلَى يَدِهِ. وَذَكَرَهُ فِي بَابِ الرَّفْعِ مِنَ السُّجُودِ. وَقَالَ ابْنُ عَبْدِ الْمَلِكِ: نَهَى - أَنْ يَعْتَمِدَ الرَّجُلُ عَلَى يَدَيْهِ إِذَا نَهَضَ فِي الصَّلَاةِ».

**993 -** حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ قَالَ: «سَأَلْتُ نَافِعًا عَنِ الرَّجُلِ يُصَلِّي وَهُوَ مُشَبَّكٌ يَدَيْهِ؟ قَالَ: قَالَ ابْنُ عُمَرَ: تِلْكَ صَلَاةُ الْمَغْضُوبِ عَلَيْهِمْ».

**994 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ ابْنِ أَبِي الرَّزَّاقِ: حَدَّثَنَا أَبِي. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ - وَهَذَا لَفْظُهُ - جَمِيعًا، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّهُ رَأَى رَجُلًا يَتَكَبَّرُ عَلَى يَدِهِ الْيُسْرَى وَهُوَ قَاعِدٌ فِي الصَّلَاةِ - وَقَالَ هَارُونُ بْنُ زَيْدٍ: سَاقِطٌ عَلَى شِقِّهِ الْأَيْسَرِ، ثُمَّ اتَّفَقَا - فَقَالَ لَهُ: لَا تَجْلِسْ هَكَذَا فَإِنَّ هَكَذَا يَجْلِسُ الَّذِينَ يُعَذَّبُونَ».



**[189] Sitting Swiftly (In The First Two Rak'ahs Of The Prayer)**

**995-** It is narrated on the authority of Abu Ubaidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to sit in the first two rak'ahs of the prayer as swiftly as if he was on a heated stone. We asked: Did he remain as such until he would stand? He said: (yes) until he would stand.

**[190] What About Salutation**

**996-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter the end salutation (at the conclusion of the prayer) on his right and on his left, to the extent that the whiteness of his cheek would be visible, saying: "Peace, Allah's Mercy and Blessings be upon you! Peace, Allah's Mercy and Blessings be upon you!"

Abu Dawud says: The same is narrated on the authority of both Al-Aswad and Abdullah through different chains of transmitters.

**997-** It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: I offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who uttered the end salutation (at the conclusion of the prayer) on his right side: "Peace, Allah's Mercy and Blessings be upon you!" and on his left side: "Peace, Allah's Mercy and Blessings be upon you!"

**998-** It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever we offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", and anyone of us uttered the end salutation (at the conclusion of the prayer), he would beckon with his hand (to salute his brother) on his right and that on his left. When the Messenger of Allah "Allah's blessing and peace be upon him" finished his prayer he said: "What is the matter of anyone of you, that he beckons with his hand as if they are raised tails of horses? It is sufficient for anyone of you to say so (and he beckoned) with his fingers, in order to salute his brother on his right and that on his left."

**999-** The same is narrated on the authority of Mis'ar, in which he said: "Is it not sufficient for anyone of you to place his hand on his thigh and salute his brother on his right and that on his left?"

**1000-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" entered upon us while the people were raising their hands in the prayer, thereupon

## [ت189/م182، 183] - بَابُ فِي تَخْفِيفِ الْقُعُودِ

**995 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ «أَنَّ النَّبِيَّ ﷺ كَانَ فِي الرُّكْعَتَيْنِ الْأُولَيَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ. قَالَ: قُلْنَا حَتَّى يَقُومَ؟ قَالَ: حَتَّى يَقُومَ».

## [ت190/م183، 184] - بَابُ فِي السَّلَامِ

**996 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْمُحَارِبِيِّ وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عُمَرُ بْنُ عُبَيْدِ الطَّنَافِيسِيِّ. (ح) وَحَدَّثَنَا تَمِيمُ بْنُ الْمُنتَصِرِ أَخْبَرَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُونُسَ -، عَنْ شَرِيكَ. ح وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْرَائِيلُ كُلُّهُمْ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ - وَقَالَ إِسْرَائِيلُ: عَنْ أَبِي الْأَحْوَصِ وَالْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ -: «أَنَّ النَّبِيَّ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ حَتَّى يَرَى بَيَاضَ خَدِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»».

قال أبو داود: وهذا لفظ حديث سُفْيَانَ، وحديث إِسْرَائِيلَ لَمْ يُفَسِّرْهُ.

قال أبو داود: وَرَوَاهُ زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، وَيَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، وَعَلْقَمَةُ عَنْ عَبْدِ اللَّهِ.

قال أبو داود: شُعْبَةُ كَانَ يُتَكَبَّرُ هَذَا الْحَدِيثَ - حَدِيثَ أَبِي إِسْحَاقَ - أَنْ يَكُونَ مَرْفُوعًا.

**997 -** حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا مُوسَى بْنُ قَيْسٍ الْحَضْرَمِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ»، وَعَنْ شِمَالِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ».

**998 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا وَوَكَيْعٌ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ الْقُبَيْطَةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلَفَ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ أَحَدُنَا أَشَارَ بِيَدِهِ مِنْ عَنْ يَمِينِهِ وَمِنْ عَنْ يَسَارِهِ، فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَحَدِكُمْ يَوْمِيءَ بِيَدِهِ كَأَنَّهُا أَذْنَابُ خَيْلٍ شُمُسُ؟ إِنَّمَا يَكْفِي أَحَدَكُمْ - أَوْ: أَلَا يَكْفِي أَحَدَكُمْ - أَنْ يَقُولَ هَكَذَا» وَأَشَارَ بِإِصْبَعِهِ - «يُسَلِّمُ عَلَى أَخِيهِ مِنْ عَنْ يَمِينِهِ وَمِنْ عَنْ شِمَالِهِ».

**999 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلِيمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مِسْعَرٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «أَمَّا يَكْفِي أَحَدَكُمْ - أَوْ أَحَدَهُمْ - أَنْ يَضَعَ يَدَهُ عَلَى فَخْذِهِ ثُمَّ يُسَلِّمَ عَلَى أَخِيهِ مِنْ عَنْ يَمِينِهِ وَمِنْ عَنْ شِمَالِهِ».

**1000 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ الطَّائِي، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ

he said: "Why do I see you raising your hands (in the prayer) as if they are raised tails of horses? You should keep firm in the prayer!"

### **[191] The Reply To The Imam**

**1001-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us to reply to the imam, to love one another, and to salute one another.

### **[192] Magnifying Allah After The Prayer**

**1002-** It is narrated on the authority of Ibn Abbas that he said: They used to learn that the Messenger of Allah "Allah's blessing and peace be upon him" had finished the prayer by his magnification (of Allah after the prayer).

**1003-** It is narrated on the authority of Ibn Abbas that raising voices with the celebration (of the Praises of Allah) after the people would finish from the obligatory prayer was effective during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". on that Ibn Abbas said: I used to learn by hearing this that they (finished the prayer and) turned away.

### **[193] Uttering Salutation Calmly**

**1004-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Uttering salutation calmly is out of the sunnah."

### **[194] What About Such As Breaks Ablution During The Prayer**

**1005-** It is narrated on the authority of Ali Ibn Talq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you makes wind during his prayer, let him turn away, perform ablution and come to repeat the prayer."

### **[195] Offering Voluntary Prayer In The Same Place The Obligatory Prayer Is Offered**

**1006-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do anyone of you fail to come forward or backward, to the right or to the left of his (praying place in which he has offered the obligatory prayer in order to offer the supererogatory) prayer?"

**1007-** It is narrated on the authority of Qais Ibn Al-Azraq that he said: An imam belonging to us called Abu Ramthah led the prayer and when he



وَالنَّاسُ رَافِعُو أَيْدِيهِمْ. قَالَ زُهَيْرٌ: أَرَاهُ قَالَ: فِي الصَّلَاةِ، فَقَالَ: «مَا لِي أَرَاكُمْ رَافِعِي أَيْدِيَكُمْ كَأَنَّهَا أَذْبَابُ خَيْلٍ شُمْسٍ؟! أَسْكُنُوا فِي الصَّلَاةِ».

[ت191/م184، 185] - بَابُ الرُّدِّ عَلَى الْإِمَامِ

1001 - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ أَبُو الْجَمَاهِرِ: حَدَّثَنَا سَعِيدُ بْنُ بِشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: «أَمَرَنَا النَّبِيُّ ﷺ أَنْ نُرُدَّ عَلَى الْإِمَامِ، وَأَنْ نَتَحَابَّ، وَأَنْ يُسَلِّمَ بَعْضُنَا عَلَى بَعْضٍ».

[ت192/م...] - بَابُ التَّكْبِيرِ بَعْدَ الصَّلَاةِ

1002 - حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ: أَنْبَأَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي مَعْبِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ يُعَلِّمُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالتَّكْبِيرِ».

1003 - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ: أَنْبَأَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا مَعْبِدٍ مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّ رَفَعَ الصَّوْتِ لِلذِّكْرِ حِينَ يَنْصَرِفُ النَّاسُ مِنَ الْمَكْتُوبَةِ كَانَ ذَلِكَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَنَّ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ أَعْلَمُ إِذَا انْصَرَفُوا بِذَلِكَ وَأَسْمَعُهُ».

[ت193/م185، 186] - بَابُ حَذْفِ التَّسْلِيمِ

1004 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنِي مُحَمَّدُ بْنُ يُوسُفَ الْفَرِيَابِيِّ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَذَفَ السَّلَامُ سُنَّةٌ».

قَالَ عِيسَى: نَهَانِي ابْنُ الْمُبَارَكِ عَنْ رَفْعِ هَذَا الْحَدِيثِ.  
قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَبَا عَمِيرٍ عِيسَى بْنَ يُونُسَ الْفَاخُورِيَّ الرَّمْلِيَّ قَالَ: لَمَّا رَجَعَ الْفَرِيَابِيُّ مِنْ مَكَّةَ تَرَكَ رَفْعَ هَذَا الْحَدِيثِ، وَقَالَ: نَهَاهُ أَحْمَدُ بْنُ حَنْبَلٍ عَنْ رَفْعِهِ.

[ت194/م186، 187] - بَابُ: إِذَا أَخَذْتَ فِي صَلَاتِهِ يَسْتَقْبِلُ

1005 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ عِيسَى بْنِ حِطَّانَ، عَنْ مُسْلِمِ بْنِ سَلَامٍ، عَنْ عَلِيِّ بْنِ طَلْقٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَا أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَنْصَرِفْ فَلْيَتَوَضَّأْ وَلْيَبْعِدْ صَلَاتَهُ».

[ت195/م187، 188] - بَابُ فِي الرَّجُلِ يَنْطَوُّعُ فِي مَكَانِهِ

الَّذِي صَلَّى فِيهِ الْمَكْتُوبَةُ

1006 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ وَعَبْدُ الْوَارِثِ، عَنْ لَيْثٍ، عَنِ الْحَجَّاجِ بْنِ غَبِيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ إِسْمَاعِيلَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجُزُ أَحَدُكُمْ» - قَالَ عَنْ عَبْدِ الْوَارِثِ - «أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ أَوْ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ؟». زَادَ فِي حَدِيثِ حَمَّادٍ: «فِي الصَّلَاةِ» يَعْنِي فِي السُّبْحَةِ.

1007 - حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ: حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ، عَنِ الْمُنْهَالِ بْنِ خَلِيفَةَ، عَنِ الْأَزْرَقِ بْنِ قَيْسٍ قَالَ: صَلَّى بِنَا إِمَامٌ لَنَا يُكْنَى أَبَا رِمَّةَ، فَقَالَ: صَلَّيْتُ هَذِهِ

finished he said: I offered the same prayer, or the like of this prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and both Abu Bakr and Umar were standing in the first row to his right, and there was a man who caught up the first Takbir of the prayer. The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and then uttered the end salutation to his right and to his left to the extent that we saw the whiteness of his cheeks. Then, he turned away like the way Abu Ramthah, i.e. himself, turned away. The man who caught up the first Takbir of the prayer stood to offer the supererogatory prayer, thereupon Umar jumped over him and caught hold of his shoulders and quaked him and said: "Sit down! Indeed, nothing has destroyed the people of Scripture except that they made no break between their prayers." The Messenger of Allah "Allah's blessing and peace be upon him" raised his sight and said: "Might Allah enable the people to attain the truth through you O Ibn Al-Khattab!"

## Chapters On Tashahhud In The Prayer

### [196] Both Prostrations Of Forgetfulness

**1008-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" led us in one of the two evening prayers. He prayed two rak'ahs and then finished the prayer with the end salutation. He stood up near a piece of wood lying across the mosque, against which he leaned, and the traces of anger were visible on his face. The haste among the people went out and said: "The prayer has been reduced!" Amongst the people were Abu Bakr and Umar, but they hesitated to ask (The Prophet). A long-handed man whom the Messenger of Allah "Allah's blessing and peace be upon him" called Dhul-Yadain asked The Prophet "Allah's blessing and peace be upon him": "O Allah's Apostle! Has the prayer been reduced or have you forgotten?" The Prophet "Allah's blessing and peace be upon him" said: "Neither I have forgotten nor has the prayer been reduced." He said: "No! (It seems) you have forgotten O Messenger of Allah (since you prayed only two rak'ahs)." The Messenger of Allah "Allah's blessing and peace be upon him" faced the people and asked: "is what Dhul-Yadain said true?" They nodded in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" returned once again to his praying place and offered the two remaining rak'ahs, after which he uttered the end salutation. Then, he magnified Allah and fell in prostration, equal (in length) or nearly longer than his normal prostration. Then, he raised (his head) and magnified Allah. then he magnified Allah and fell in prostration, equal (in length) or nearly longer than his normal

الصَّلَاةَ أَوْ مِثْلَ هَذِهِ الصَّلَاةِ مَعَ النَّبِيِّ ﷺ. قَالَ: وَكَانَ أَبُو بَكْرٍ وَعُمَرُ يَقُومَانِ فِي الصَّفِّ الْمُقَدَّمِ عَنْ يَمِينِهِ، وَكَانَ رَجُلٌ قَدْ شَهِدَ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ، فَصَلَّى نَبِيُّ اللَّهِ ﷺ ثُمَّ سَلَّمَ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى رَأَيْنَا بَيَاضَ خَدَّيْهِ، ثُمَّ انْفَتَلَ كَانِفَتَالَ أَبِي رِمَّةَ - يَعْنِي نَفْسَهُ - فَقَامَ الرَّجُلُ الَّذِي أَدْرَكَ مَعَهُ التَّكْبِيرَةَ الْأُولَى مِنَ الصَّلَاةِ يَشْفَعُ، فَوُتِبَ إِلَيْهِ عُمَرُ فَأَخَذَ بِمَنْكِبَيْهِ فَهَزَّهُ ثُمَّ قَالَ: اجْلِسْ فَإِنَّهُ لَمْ يَهْلِكْ أَهْلُ الْكِتَابِ إِلَّا أَنَّهُ لَمْ يَكُنْ بَيْنَ صَلَوَاتِهِمْ فَضْلٌ، فَرَفَعَ النَّبِيُّ ﷺ بَصَرَهُ فَقَالَ: «أَصَابَ اللَّهُ بِكَ يَا ابْنَ الْخَطَابِ».

قال أبو داود: وَقَدْ قِيلَ أَبُو أُمَيَّةَ مَكَانَ أَبِي رِمَّةَ.

### جُمَاعُ أَنْبَاءِ التَّشَهُّدِ فِي الصَّلَاةِ

[ت196/م188 ، 189] - بَابُ السَّهْوِ فِي السَّجْدَتَيْنِ

**1008 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِحْدَى صَلَاتِي الْعِشِيِّ: الظُّهَرَ أَوْ الْعَصْرَ. قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مُقَدِّمِ الْمَسْجِدِ فَوَضَعَ يَدَيْهِ عَلَيْهَا، إِحْدَاهُمَا عَلَى الْأُخْرَى، يُعْرِفُ فِي وَجْهِهِ الْغَضَبُ، ثُمَّ خَرَجَ سَرْعَانَ النَّاسِ وَهُمْ يَقُولُونَ: قَصُرَتِ الصَّلَاةُ، قَصُرَتِ الصَّلَاةُ، وَفِي النَّاسِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَاهُ أَنْ يُكَلِّمَاهُ، فَقَامَ رَجُلٌ كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّيهِ ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْسَيْتَ أَمْ قَصُرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرِ الصَّلَاةُ». قَالَ: بَلْ نَسِيتَ يَا رَسُولَ اللَّهِ. فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ عَلَى الْقَوْمِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَأَوْمَأُوا أَيْ: نَعَمْ. فَرَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى مَقَامِهِ فَصَلَّى الرَّكْعَتَيْنِ الْبَاقِيَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ،



prostration. Then, he raised (his head) and magnified Allah. it was said to Muhammad (a sub-narrator): Did he utter the end salutation after both prostrations of forgetfulness? He said: I do not retain it in memory from Abu Hurairah; but I was reported on the authority of Imran Ibn Al-Husain that he said: Then, he uttered the end salutation.

**1009-** The same is narrated on the authority of Muhammad, through a similar chain of transmission, even though the previous narration of Hammad is longer and more detailed.

**1010-** It is narrated on the authority of Abu Hurairah that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” led us in the prayer...and the rest is the same up to his saying: but I was reported on the authority of Imran Ibn Al-Husain that he said: Then, he uttered the end salutation. I asked him: What about reciting the testification? He said: I learnt nothing pertaining to the testification, even though I like more that the testification should be recited hereto. But in this narration there is no mention of his being named Dhul-Yadain, nor of the state of anger in which the Prophet was; and the narration of Hammad remains the most detailed.

**1011-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, concerning the story of Dhul-Yadain, that he magnified Allah and prostrated.

**1012-** The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: He did not offer the prostration of forgetfulness until Allah Almighty made it certain to him.

**1013-** The same is narrated on the authority of Abu Bakr Ibn Sulaiman Ibn Abu Hathmah in which he said: And the Messenger of Allah “Allah’s blessing and peace be upon him” did not offer both prostrations of forgetfulness which should be offered in case of suspicion when the people met him.

Abu Dawud says: The same story is narrated on the authority of Abu Hurairah through different chains of transmitters, with no mention of the fact that he offered both prostrations of forgetfulness.

Abu Dawud says: The same is narrated on the authority of Abu Bakr Ibn Sulaiman Ibn Abu Hathmah from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: And he did not offer both prostrations of forgetfulness.

ثُمَّ رَفَعَ وَكَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ وَكَبَّرَ. قال: فَقِيلَ لِمُحَمَّدٍ: سَلِّمْ فِي السُّهُوِّ؟ فَقَالَ: لَمْ أَحْفَظْهُ عَنْ أَبِي هُرَيْرَةَ. وَلَكِنْ نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلِّمْ.

**1009** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ بِإِسْنَادِهِ - وَحَدِيثُ حَمَّادٍ أَتَمُّ - قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ - لَمْ يَقُلْ «بِنَا» وَلَمْ يَقُلْ «فَأَوْمُوا». قَالَ: - فَقَالَ النَّاسُ: نَعَمْ. قَالَ: ثُمَّ رَفَعَ - وَلَمْ يَقُلْ: وَكَبَّرَ - ثُمَّ كَبَّرَ وَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ، وَتَمَّ حَدِيثُهُ لَمْ يَذْكُرْ: مَا بَعْدَهُ، وَلَمْ يَذْكُرْ: «فَأَوْمُوا» إِلَّا حَمَّادُ بْنُ زَيْدٍ.

قال أَبُو دَاوُدَ: وَكُلُّ مَنْ رَوَى هَذَا الْحَدِيثَ لَمْ يَقُلْ «فَكَبَّرَ» وَلَا ذَكَرَ «رَجَعَ». **1010** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ عَلْقَمَةَ -، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ حَمَّادٍ كُلُّهُ إِلَى آخِرِ قَوْلِهِ: نُبِّئْتُ أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: ثُمَّ سَلِّمْ، قَالَ: قُلْتُ: فَالْتَّشَهُدُ؟ قَالَ: لَمْ أَسْمَعْ فِي التَّشَهُدِ، وَأَحَبُّ إِلَيَّ أَنْ يَتَشَهَّدَ، وَلَمْ يَذْكُرْ: «كَانَ يُسَمِّيهِ ذَا الْيَدَيْنِ»، وَلَا ذَكَرَ: «فَأَوْمُوا»، وَلَا ذَكَرَ: «الْعُضْبَ» وَحَدِيثُ حَمَّادٍ عَنْ أَيُّوبَ أَتَمُّ.

**1011** - حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَهْشَامَ وَيَحْيَى بْنِ عَتِيقٍ وَابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ فِي قِصَّةِ ذِي الْيَدَيْنِ أَنَّهُ كَبَّرَ وَسَجَدَ، وَقَالَ هِشَامٌ - يَعْنِي ابْنَ حَسَّانٍ -: كَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ.

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ أَيْضًا حَبِيبُ بْنُ الشَّهِيدِ وَحُمَيْدٌ، وَيُونُسُ، وَعَاصِمُ الْأَحْوَلُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامٍ أَنَّهُ كَبَّرَ، ثُمَّ كَبَّرَ وَسَجَدَ. وَرَوَى حَمَّادُ بْنُ سَلَمَةَ وَأَبُو بَكْرِ بْنُ عِيَّاشٍ هَذَا الْحَدِيثَ عَنْ هِشَامٍ، لَمْ يَذْكُرُوا عَنْهُ هَذَا الَّذِي ذَكَرَهُ حَمَّادُ بْنُ زَيْدٍ أَنَّهُ كَبَّرَ ثُمَّ كَبَّرَ.

**1012** - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، عَنْ الْأَوْزَاعِيِّ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَأَبِي سَلَمَةَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ بِهِذِهِ الْقِصَّةِ قَالَ: «وَلَمْ يَسْجُدْ سَجْدَتِي السُّهُوِّ حَتَّى يَقْنَهُ اللَّهُ ذَلِكَ».

**1013** - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ أَنَّ أَبَا بَكْرٍ بْنَ سُلَيْمَانَ بْنَ أَبِي حَتْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ﷺ، بِهَذَا الْخَبَرِ قَالَ: «وَلَمْ يَسْجُدِ السَّجْدَتَيْنِ اللَّتَيْنِ تُسْجَدَانِ إِذَا شَكَّ حَتَّى لَقَاهُ النَّاسُ».

قال ابنُ شِهَابٍ: وَأَخْبَرَنِي بِهَذَا الْخَبَرِ سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ الْحَارِثِ بْنُ هِشَامٍ وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

قال أَبُو دَاوُدَ: رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، وَعِمْرَانُ بْنُ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَالْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ جَمِيعًا، عَنْ أَبِي هُرَيْرَةَ بِهِذِهِ الْقِصَّةِ، وَلَمْ يَذْكُرْ أَنَّهُ سَجَدَ السَّجْدَتَيْنِ.

قال أَبُو دَاوُدَ: وَرَوَاهُ الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنُ سُلَيْمَانَ بْنِ أَبِي حَتْمَةَ، عَنْ النَّبِيِّ ﷺ قَالَ فِيهِ: «وَلَمْ يَسْجُدْ سَجْدَتِي السُّهُوِّ».



**1014-** It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” led the Zhuhr prayer and he offered two rak’ahs (instead of four), and when it was said to him: “Has the prayer been reduced” he offered the remaining two rak’ahs, followed by two prostrations (of forgetfulness).

**1015-** It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” turned away after two rak’ahs (instead of four) in one of the obligatory prayers (thought to be Zhuhr or Asr), thereupon a man asked: “Has the prayer been shortened O Messenger of Allah or have you forgotten?” he said: “None of both has happened.” The people said: “You’ve done (i.e. offered two instead of four rak’ahs) O Messenger of Allah.” on that he offered the two remaining rak’ahs, and turned away, without offering both prostrations of forgetfulness.

Abu Dawud says: The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: Then, he offered two prostrations after the end salutation.

**1016-** The same story is narrated on the authority of Abu Hurairah, in which he said: Then, he offered both prostrations of forgetfulness after he had uttered the end salutation.

**1017-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer and offered two rak’ahs (instead of four)...and the rest is like the narration of Ibn Sirin from Abu Hurairah, in which he said: Then, he uttered the end salutation, and offered both prostrations of forgetfulness.

**1018-** It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah “Allah’s blessing and peace be upon him” offered the Asr prayer, and uttered the end salutation after three rak’ahs. Then, he (left the mosque and) entered into his chamber. A long-handed man called Al-Khirbaq stood up to him and said: “O Messenger of Allah! Has the prayer been reduced?” He (The Prophet) went out angrily, dragging his garment, and asked (the people about that), and he was informed that Al-Khirbaq had told the truth. Then, he offered the rak’ah which he left (out of forgetfulness), uttered the salutation, offered two prostrations, and then said salutation once again.



**1014 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ فَسَلَّمَ فِي الرَّكَعَتَيْنِ، فَقِيلَ لَهُ: نَقَصْتَ الصَّلَاةَ. فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَجَدَ سَجْدَتَيْنِ».

**1015 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: أَخْبَرَنَا شَبَابَةُ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ أَنْصَرَفَ مِنَ الرَّكَعَتَيْنِ مِنْ صَلَاةِ الْمَكْتُوبَةِ فَقَالَ لَهُ رَجُلٌ: أَقْصُرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ أَمْ نَسِيتَ؟ قَالَ: «كُلَّ ذَلِكَ لَمْ أَفْعَلْ». فَقَالَ النَّاسُ: قَدْ فَعَلْتَ ذَلِكَ يَا رَسُولَ اللَّهِ. فَرَكَعَ رَكَعَتَيْنِ أُخْرَيْنِ، ثُمَّ أَنْصَرَفَ وَلَمْ يَسْجُدْ سَجْدَتَيِ السَّهْوِ».

قال أبو داود: رَوَاهُ دَاوُدُ بْنُ الْحَصَنِ عَنْ أَبِي سُفْيَانَ مَوْلَى ابْنِ أَبِي أَحْمَدَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: «ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ».

**1016 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ، عَنْ ضَمْضَمِ بْنِ جَوْسٍ الْهَفَانِيِّ: حَدَّثَنِي أَبُو هُرَيْرَةَ بِهَذَا الْخَبَرِ قَالَ: «ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ بَعْدَ مَا سَلَّمَ».

**1017 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ: حَدَّثَنَا أَبُو أُسَامَةَ. (ح) حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَنْبَأَنَا أَبُو أُسَامَةَ: أَخْبَرَنِي عَبْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فَسَلَّمَ فِي الرَّكَعَتَيْنِ، فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ».

**1018 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَسْلَمَةُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا خَالِدُ الْحَذَاءُ: حَدَّثَنَا أَبُو قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: «سَلَّمَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ، ثُمَّ دَخَلَ - قَالَ: عَنْ مَسْلَمَةَ - الْحُجْرَ. فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ كَانَ طَوِيلَ الْيَدَيْنِ فَقَالَ لَهُ: أَقْصُرْتَ الصَّلَاةَ يَا رَسُولَ اللَّهِ؟ فَخَرَجَ مُغْضَبًا يَجُرُّ رِدَاءَهُ، فَقَالَ: «أَصَدَقُ؟» قَالُوا: نَعَمْ، فَصَلَّى تِلْكَ الرُّكْعَةَ ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ».

### [197] When One Offers Five Rak'ahs (Instead Of Four)

**1019-** It is narrated on the authority of Abdullah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered five rak'ahs for Zhuhr prayer (instead of four), and it was said to him: "Has there been any increase in the prayer?" he said: "What is that?" he said: "You've offered five rak'ahs (instead of four)." On that he offered two prostrations after he had uttered the end salutation.

**1020-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer (Ibrahim, a sub-narrator, said: Either he omitted from or increased in it). After he had uttered the end salutation, he was asked: "O Messenger of Allah! Is there anything new about the Prayer?" He (the Prophet) said: "What is it?" They said: "You prayed such and such". He (the Prophet) turned his feet, faced the Qiblah and performed two prostrations after which he uttered the end salutation. Then he turned his face towards us and said: "If there is anything new about the Prayer I will inform you of it. But I am a human being and I forget as you forget, so when I forget, remind me. Furthermore, when anyone of you is in doubt about his Prayer, he should aim at what is right (and act upon it), and complete his Prayer in that respect and then offer two prostrations."

**1021-** The same is narrated on the authority of Alqamah from Abdullah, in which he said: "So, if anyone of you forgets, let him offer two prostrations." Then, he turned (to the Qiblah) and offered two prostrations.

**1022-** It is narrated on the authority of Alqamah that Abdullah Ibn Mas'ud said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Prayer which he offered as five rak'ahs (instead of four), and when he turned away, the people whispered to one another, thereupon he asked them: "What is the matter with you?" they said: "O Messenger of Allah! has there been any increase in the prayer?" he answered in the negative. They said: "Then, you've offered five rak'ahs (instead of four)." He then turned away (and faced the Qiblah) and offered two prostrations after he uttered the end salutation. Then he said: "I'm but a human being (like you), and I forget as you forget."

**1023-** It is narrated on the authority of Mu'awiyah Ibn Hudaij that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer and uttered the end salutation with a rak'ah remained (to complete the prayer). A man caught up with him and said: "You have forgotten a rak'ah from the prayer." He returned and entered the mosque,

## [ت197/م189 ، 190] - باب: إذا صَلَّى خَمْسًا

**1019 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى. قَالَ حَفْصُ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ خَمْسًا، فَقِيلَ لَهُ: أَزِيدُ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالَ: صَلَّيْتُ خَمْسًا، فَسَجَدَ سَجْدَتَيْنِ بَعْدَهَا سَلَّمَ».

**1020 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: «صَلَّى رَسُولُ اللَّهِ ﷺ - قَالَ إِبْرَاهِيمُ: فَلَا أَذْرِي زَادَ أَمْ نَقَصَ - فَلَمَّا سَلَّمَ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ كَذَا وَكَذَا، فَتَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ بِهِمْ سَجْدَتَيْنِ ثُمَّ سَلَّمَ، فَلَمَّا انْفَتَلَ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ﷺ فَقَالَ: «إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ، وَلَكِنْ إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي». وَقَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، فَلْيَتِمَّ عَلَيْهِ ثُمَّ لْيُسَلِّمْ، ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ».

**1021 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بِهَذَا قَالَ: «فَإِذَا نَسِيَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ» ثُمَّ تَحَوَّلَ فَسَجَدَ سَجْدَتَيْنِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ حُصَيْنٌ نَحْوَ حَدِيثِ الْأَعْمَشِ.

**1022 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا جَرِيرٌ. (ح) وَحَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، وَهَذَا حَدِيثُ يُونُسَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَلْقَمَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ خَمْسًا، فَلَمَّا انْفَتَلَ تَوَشَّوْشَ الْقَوْمُ بَيْنَهُمْ، فَقَالَ: «مَا شَأْنُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ هَلْ زِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا»، قَالُوا: فَإِنَّكَ قَدْ صَلَّيْتَ خَمْسًا، فَانْفَتَلَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ».

**1023 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ زَيْدِ بْنِ أَبِي حَبِيبٍ، أَنَّ سُوَيْدَ بْنَ قَيْسٍ أَخْبَرَهُ، عَنْ مُعَاوِيَةَ بْنِ حُذَيْجٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمًا، فَسَلَّمَ، وَقَدْ بَقِيَتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَذْرَكَهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً، فَارْجِعْ فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِإِلَاءٍ فَأَقَامَ الصَّلَاةَ،



and ordered Bilal to pronounce the prayer establishment, and led a one-rak'ah prayer. When I told this narration it was said to me: "Do you know who that man was?" I said: "No, (I could recognize him) only if I see him." I was made to come upon (and when I saw him) I said: "This is the man!" it was said to me: "He is Talhah Ibn Ubaidullah."

### **[198] When One Has Doubt Whether He Has Prayed Two Or Three Rak'ahs**

**1024-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you has doubt (as to how much he has offered) in his prayer, let him avert the doubt (that he has offered the more) with the certainty (that he has offered the less); and when he is sure of having his prayer complete, let him offer two prostrations (of forgetfulness before the End Salutation): if his prayer is complete (without the additional rak'ah he has offered because of his doubt), then, such (additional) rak'ah would act as supererogatory for him; and if his prayer is incomplete, the (additional) rak'ah (he has offered) would make perfect his prayer; and the two prostrations would thus be offered against the will of Satan."

Abu Dawud says: The same, though more brief, is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

**1025-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" called both prostrations of forgetfulness the Humiliating ones.

**1026-** It is narrated on the authority of Ata' Ibn Yasar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has doubt whether he has offered three or four rak'ahs, let him offer a rak'ah and two prostrations from his sitting posture before the end salutation: if the rak'ah he offers is the fifth, let it be even by both prostrations (of forgetfulness, and if it is the fourth, both prostrations then come to humiliate Satan."

**1027-** It is narrated on the authority of Zaid Ibn Aslam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you has doubt (as to how many rak'ahs he has offered) in his prayer, let him base his certainty upon praying three, and thus, let him stand and offer a rak'ah including its (bowing and) prostrations, then sit and recite Tashahhud, and when he finishes and there remains nothing (to

فَصَلَّى لِلنَّاسِ رَكْعَةً، فَأَخْبَرْتُ بِذَلِكَ النَّاسَ، فَقَالُوا لِي: أَتَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا، إِلَّا أَنْ أَرَاهُ، فَمَرَّ بِي، فَقُلْتُ: هَذَا هُوَ، فَقَالُوا: هَذَا طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ.

### [ت198/م190 ، 191] - بَابُ إِذَا شَكَّ فِي الثَّنَتَيْنِ وَالثَّلَاثِ،

مَنْ قَالَ: يُلْقِي الشَّكَّ

**1024 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْقِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ، فَإِذَا اسْتَيْقَنَ التَّمَامَ سَجَدَ سَجْدَتَيْنِ، فَإِنْ كَانَتْ صَلَاتُهُ تَامَةً كَانَتْ الرُّكْعَةُ نَافِلَةً وَالسَّجْدَتَانِ، وَإِنْ كَانَتْ نَاقِصَةً كَانَتْ الرُّكْعَةُ تَمَامًا لِصَلَاتِهِ وَكَانَتْ السَّجْدَتَانِ مُرْغَمَتَي الشَّيْطَانِ».

قال أبو داود: رواه هشام بن سعيد، ومحمد بن مطرف، عن زيد، عن عطاء بن يسار، عن أبي سعيد الخدري، عن النبي ﷺ. وحديث أبي خالد أشع.

**1025 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ سَمَى سَجْدَتَي السَّهْوِ الْمُرْغَمَتَيْنِ».

**1026 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَا يَذْرِي كَمْ صَلَّى، ثَلَاثًا أَوْ أَرْبَعًا، فَلْيُصَلِّ رَكْعَةً وَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ، فَإِنْ كَانَتْ الرُّكْعَةُ الَّتِي صَلَّى خَامِسَةً شَفَعَهَا بِهَاتَيْنِ، وَإِنْ كَانَتْ رَابِعَةً فَالسَّجْدَتَانِ تَرْغِيمٌ لِلشَّيْطَانِ».

**1027 -** حَدَّثَنَا قُتَيْبَةُ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الْقَارِي، عَنْ زَيْدِ بْنِ أَسْلَمَ بِإِسْنَادِ مَالِكٍ قَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَإِنْ اسْتَيْقَنَ أَنْ قَدْ صَلَّى ثَلَاثًا، فَلْيَقُمْ فَلْيَقُمْ رَكْعَةً بِسُجُودِهَا، ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ، فَإِذَا فَرَغَ فَلَمْ

conclude the prayer) but to utter the end salutation, let him offer two prostrations from his sitting posture, and then utter the end salutation.”

Abu Dawud says: The same is narrated on the authority of Hisham Ibn Sa’d, tracing it up to Abu Sa’id Al-Khudri.

### **[199] The Opinion That One Should Depend Upon What He Thinks To Be So**

**1028-** It is narrated on the authority of Abu Ubaidah Ibn Abdullah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If you are in prayer and you have doubt as whether you have offered three or four rak’ahs, even though you mostly think you’ve offered four, utter then the testification and then offer two prostrations from your sitting posture before the end salutation, and then utter the testification once again, after which you should utter the end salutation.”

**1029-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you is in prayer, and he does not know whether he has made increase to or reduction (from his prayer), let him then offer two prostrations from his sitting posture; and if Satan comes to him and whispers to him that he has broken ablution (during the prayer), let him reply: “You have told a lie”, unless he detects an unpleasant smell or hears a sound.”

**1030-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you stands for the prayer, Satan comes to him and puts him to confusion to the extent that he does not know how much he has prayed. If it so happens to anyone of you, let him offer two prostrations from his sitting posture.”

**1031-** The same is narrated on the authority of Muhammad Ibn Muslim through the same chain of transmitters, with the following addition: “From his sitting posture before uttering the end salutation.”

**1032-** The same is narrated on the authority of Muhammad Ibn Muslim Az-Zuhri in which he said: “Let him offer two prostrations before the end salutation, and then let him utter the end salutation.”

### **[200] The Opinion That Both Prostrations Should Be Offered After The End Salutation**

**1033-** It is narrated on the authority of Abdullah Ibn Ja’far that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He



يَقَى إِلَّا أَنْ يُسَلَّمَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ ثُمَّ لِيُسَلِّمْ، ثُمَّ ذَكَرَ مَعْنَى مَالِكٍ.  
قال أبو داود: وَكَذَلِكَ رَوَاهُ ابْنُ وَهْبٍ، عَنْ مَالِكٍ وَحَفْصِ بْنِ مَيْسَرَةَ،  
وَدَاوُدَ بْنِ قَيْسٍ، وَهَشَامِ بْنِ سَاعِدٍ إِلَّا أَنَّ هَشَامًا بَلَغَ بِهِ أَبَا سَعِيدٍ الْخُدْرِيَّ.

[ت199/م191، 192] - بَابُ مَنْ قَالَ يُتَمُّ عَلَى أَكْبَرِ ظَنِّهِ

**1028** - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ خُصَيْفٍ، عَنْ أَبِي  
عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ فِي صَلَاةٍ فَشَكَّكَتَ  
فِي ثَلَاثٍ أَوْ أَرْبَعٍ، وَأكْبَرُ ظَنِّكَ عَلَى أَرْبَعٍ، تَشَهَّدْتَ ثُمَّ سَجَدْتَ سَجْدَتَيْنِ وَأَنْتَ  
جَالِسٌ قَبْلَ أَنْ تُسَلَّمَ، ثُمَّ تَشَهَّدْتَ أَيْضًا ثُمَّ تُسَلَّمَ».

قال أبو داود: رَوَاهُ عَبْدُ الْوَاحِدِ عَنْ خُصَيْفٍ وَلَمْ يَرْفَعْهُ، وَوَافَقَ عَبْدَ الْوَاحِدِ  
أَيْضًا سُفْيَانُ وَشَرِيكٌ وَإِسْرَائِيلُ، وَاخْتَلَفُوا فِي الْكَلَامِ فِي مَثْنِ الْحَدِيثِ وَلَمْ يُسْنِدُوهُ.

**1029** - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَشَامُ  
الدَّسْتَوَائِي: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنَا عِيَاضُ. (ح) وَحَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ هَلَالِ بْنِ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَمْ يَذَرْ زَادَ أَمْ نَقَصَ، فَلْيَسْجُدْ سَجْدَتَيْنِ  
وَهُوَ قَاعِدٌ، فَإِذَا أَنَاهُ الشَّيْطَانُ فَقَالَ: إِنَّكَ قَدْ أَحَدْتَنِي، فَلْيَقُلْ: كَذَبْتَ، إِلَّا مَا وَجَدَ  
رِيحًا بِأَنْفِهِ أَوْ صَوْتًا بِأُذُنِهِ». وَهَذَا لَفْظُ حَدِيثِ أَبَانَ.

قال أبو داود: وَقَالَ مَعْمَرٌ وَعَلِيُّ بْنُ الْمُبَارَكِ: عِيَاضُ بْنُ هَلَالٍ، وَقَالَ  
الْأَوْزَاعِيُّ: عِيَاضُ بْنُ أَبِي زُهَيْرٍ.

**1030** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ  
عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ أَحَدُكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ  
الشَّيْطَانُ فَلَبَسَ عَلَيْهِ، حَتَّى لَا يَذَرِي كَمْ صَلَّى، فَإِذَا وَجَدَ أَحَدُكُمْ ذَلِكَ فَلْيَسْجُدْ  
سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

قال أبو داود: وَكَذَا رَوَاهُ ابْنُ عُيَيْنَةَ وَمَعْمَرٌ وَاللَّيْثُ.

**1031** - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي الزُّهْرِيِّ،  
عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ، زَادَ: «وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ».

**1032** - حَدَّثَنَا حَجَّاجُ: حَدَّثَنَا يَعْقُوبُ: أَخْبَرَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي  
مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: «فَلْيَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلَّمَ ثُمَّ لِيُسَلَّمَ».

[ت200/م192، 193] - بَابُ مَنْ قَالَ: بَعْدَ التَّسْلِيمِ

**1033** - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجُ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي  
عَبْدُ اللَّهِ بْنُ مُسَافِعٍ أَنَّ مُضْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ، عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ

who has doubt (as to how much he has offered) in his prayer, let him offer two prostrations after the end salutation.”

### **[201] What About Such As Stands After Two Rak'ahs Without Reciting The Testification**

**1034-** It is narrated on the authority of Ibn Buhainah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer (I think it was the Zhuhr), and when it was the conclusion of the second rak’ah, he stood before sitting (to recite the testification), and the people stood with him. So, when there remained only the End Salutation, he magnified Allah and offered two prostrations from his sitting posture, and then he uttered the end salutation “Allah’s blessing and peace be upon him”.

**1035-** The same is narrated on the authority of Az-Zuhri through the same chain of transmitters, in which he added: ‘And from amongst us, there were such as recited the testification during his standing.

Abu Dawud says: Ibn Az-Zubair offered the same prostrations before the end salutation when he stood after the conclusion of the first rak’ahs (without sitting to recite half the testification).

### **[202] When One Forgets To Recite (Half The) Testification While Sitting**

**1036-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the imam stands after the conclusion of the first two rak’ahs (without sitting to recite half the testification), and then he remembers before being straight in standing, let him sit (and recite half the testification), and if he (remembers after becoming) straight in standing, let not him sit, and let him rather offer both prostrations of forgetfulness (after the end salutation).”

**1037-** It is narrated on the authority of Ziyad Ibn Alaqah that he said: Once, Al-Mughirah Ibn Shu’bah led us in the prayer, and when he concluded the first two rak’ahs he stood up (and did not sit to recite half the testification), thereupon we said (by way of reminding him): “Glorified be Allah!” he said (in reply to us): “Glorified be Allah!” he went on his prayer until he concluded his prayer with the end salutation he offered both prostrations of forgetfulness.” When he turned away he said: “No doubt, I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having done the same as I’ve done.”

عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَهَا يُسَلِّمَ».

[ت201/م193، 194] - بَابُ مَنْ قَامَ مِنْ ثِنْتَيْنِ وَلَمْ يَتَشَهَّدْ

**1034** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْنَةَ أَنَّهُ قَالَ: «صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكَعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَانْتَظَرْنَا التَّسْلِيمَ كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ ﷺ».

**1035** - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي وَبَقِيَّةٌ قَالَا: حَدَّثَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ بِمَعْنَى إِسْنَادِهِ وَحَدِيثِهِ. زَادَ: «وَكَانَ مِنَّا الْمُتَشَهِّدُ فِي قِيَامِهِ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ سَجَدَهُمَا ابْنُ الزُّبَيْرِ قَامَ مِنْ ثِنْتَيْنِ قَبْلَ التَّسْلِيمِ، وَهُوَ قَوْلُ الزُّهْرِيِّ.

[ت202/م194، 195] - بَابُ مَنْ نَسِيَ أَنْ يَتَشَهَّدَ وَهُوَ جَالِسٌ

**1036** - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ - يَعْنِي الْجُعْفِيَّ - قَالَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ شُبَيْلٍ الْأَخْمَسِيُّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ الْإِمَامُ فِي الرُّكَعَتَيْنِ فَإِنْ ذَكَرَ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلْيَجْلِسْ، فَإِنْ اسْتَوَى قَائِمًا فَلَا يَجْلِسْ، وَيَسْجُدُ سَجْدَتَيِ السَّهْوِ».

قَالَ أَبُو دَاوُدَ: وَلَيْسَ فِي كِتَابِي: عَنْ جَابِرِ الْجُعْفِيِّ، إِلَّا هَذَا الْحَدِيثَ.

**1037** - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْجُسَمِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ زِيَادِ بْنِ عَلَاقَةَ قَالَ: «صَلَّى بِنَا الْمُغِيرَةُ بْنُ شُعْبَةَ فَتَهَضَّ فِي الرُّكَعَتَيْنِ. قُلْنَا: سُبْحَانَ اللَّهِ! قَالَ: سُبْحَانَ اللَّهِ، وَمَضَى. فَلَمَّا أَتَمَّ صَلَاتَهُ وَسَلَّمَ سَجَدَ سَجْدَتَيِ السَّهْوِ. فَلَمَّا انْصَرَفَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُ كَمَا صَنَعْتُ».



Abu Dawud says: The same is narrated on the authority of Al-Mughirah Ibn Shu'bah, through a different chain of transmitters.

Abu Dawud says: The same is adopted by Sa'd Ibn Abu Waqqas, Imran Ibn Husain, Ad-Dahhak Ibn Qais, Mu'awiyah Ibn Abu Sufyan, Ibn Abbas and Umar Ibn Abd Al-Aziz.

**1038-** It is narrated on the authority of Thawban that he said: The Messenger of Allah said: "For every inattentiveness (during the prayer) one should offer two prostrations after the end salutation."

### **[203] The Prostrations Of Forgetfulness Require Testification And End Salutation (To Be Offered After Them)**

**1039-** It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer during which he was given to forgetfulness, thereupon he offered two prostrations, then recited the testification and then uttered the end salutation.

### **[...] What About The Name Given To Both Prostrations Of Forgetfulness**

It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" called both prostrations of forgetfulness the Two Humiliating Ones (for they are offered against the will of Satan, therewith he is degraded).

### **[204] Women Turn Away From The Prayer Before Men**

**1040-** It is narrated on the authority of Umm Salamah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" concluded the prayer with the end salutation, he would stay a while, and they thought he did so in order to give women the opportunity to come out before men.

### **[205] How Should One Turn Away From The Prayer**

**1041-** It is narrated on the authority of Qabisah Ibn Hulb, a man from Tai from his father that he offered prayer with the Messenger of Allah "Allah's blessing and peace be upon him", who used to turn away (after finishing it) towards both his sides (i.e. once to the right and once to the left).

**1042-** It is narrated on the authority of Abdullah that he said: Let none of you think (though falsely) that Satan has a portion, according to which he regards that it is Allah's right upon him not to turn away (after finishing

قال أبو داود: وكذلك رواه ابن أبي ليلى، عن الشَّعْبِيِّ، عن الْمُغِيرَةِ بْنِ شُعْبَةَ، وَرَفَعَهُ. وَرواه أبو عُمَيْسٍ، عن ثَابِتِ بْنِ عُبَيْدٍ قال: صَلَّى بِنَا الْمُغِيرَةَ بْنِ شُعْبَةَ، مِثْلَ حَدِيثِ زِيَادِ بْنِ عَلَاقَةَ.

قال أبو داود: أبو عُمَيْسٍ أَخُو الْمَسْعُودِيِّ، وَفَعَلَ سَعْدُ بْنُ أَبِي وَقَّاصٍ مِثْلَ مَا فَعَلَ الْمُغِيرَةُ وَعِمْرَانُ بْنُ حُصَيْنٍ وَالضَّحَّاكُ بْنُ قَيْسٍ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، وَابْنُ عَبَّاسٍ أَفْتَى بِذَلِكَ، وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ.

قال أبو داود: وهذا فِيمَنْ قَامَ مِنْ ثُنْتَيْنِ ثُمَّ سَجَدُوا بَعْدَهَا سَلَّمُوا.

**1038 -** حَدَّثَنَا عَمْرُو بْنُ عَثْمَانَ، وَالرَّبِيعُ بْنُ نَافِعٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَشُجَاعُ بْنُ مَخْلَدٍ بِمَعْنَى الْإِسْنَادِ، أَنَّ ابْنَ عَيَّاشٍ حَدَّثَهُمْ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ الْكَلَاعِيِّ، عَنْ زُهَيْرٍ - يَعْنِي ابْنَ سَالِمِ الْعَنْسِيِّ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، - قَالَ عَمْرُو وَحْدَهُ: عَنْ أَبِيهِ - عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَهَا يُسَلِّمُ»، وَلَمْ يَذْكُرْ: عَنْ أَبِيهِ غَيْرُ عَمْرُو.

[ت203/م195، 196] - **بَابُ سَجْدَتَيْ السَّهْوِ فِيهِمَا تَشَهُّدٌ وَتَسْلِيمٌ**

**1039 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى: حَدَّثَنِي أَشْعَثُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ خَالِدٍ - يَعْنِي الْحَدَّاءَ -، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا، فَسَجَدَ سَجْدَتَيْنِ ثُمَّ تَشَهُّدَ ثُمَّ سَلَّمَ».

**مَا تُسَمَّى سَجْدَتَا السَّهْوِ**

... - حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ كَيْسَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمَّى سَجْدَتَيْ السَّهْوِ: الْمُرْغَمَتَيْنِ.

[ت204/م196، 197] - **بَابُ انْصِرَافِ النِّسَاءِ قَبْلَ الرِّجَالِ مِنَ الصَّلَاةِ**

**1040 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَمُحَمَّدُ بْنُ رَافِعٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ هِنْدِ بِنْتِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ مَكَثَ قَلِيلًا، وَكَانُوا يَرَوْنَ أَنَّ ذَلِكَ كَيْمَا يَنْفُذُ النِّسَاءُ قَبْلَ الرِّجَالِ».

[ت205/م197، 198] - **بَابُ كَيْفِ الْانْصِرَافِ مِنَ الصَّلَاةِ**

**1041 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ قَبِيصَةَ بِنِ هُلْبٍ - رَجُلٌ مِنْ طَيْيءَ - عَنْ أَبِيهِ: «أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فَكَانَ يَنْصَرِفُ عَنْ شِقِيهِ».

**1042 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ الْأَسْوَدِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «لَا يَجْعَلُ أَحَدُكُمْ نَصِيبًا لِلشَّيْطَانِ مِنْ



from the prayer) but towards his right side. No doubt, I saw that the Messenger of Allah “Allah’s blessing and peace be upon him” more often turned away towards his left side. Imarah said: Later on, I came to Medina, and found most of the houses belonging to the Messenger of Allah “Allah’s blessing and peace be upon him” were on his left side.

### **[206] One Offers The Voluntary Prayers In His House**

**1043-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Assign (a portion) of your prayers to your houses; and do not take them as (void of the celebration of Allah as if they are) graves.”

**1044-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The prayer of one in his house is better than his prayer in this mosque of mine, even though this does not apply to the written (obligatory) prayer.”

### **[207] When One Offers Prayer Unknowingly To A Direction Other Than That Of The Qiblah, And Then He Comes To Know That**

**1045-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” and his companions kept offering prayer to the direction of Jerusalem (for sixteen or seventeen months) and when Allah Almighty revealed: “Turn then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction.” (Al-Baqarah 144) a man belonging to Banu Salamah passed by them while they were bowing during the Fajr prayer towards the direction of Jerusalem, and he called them twice that the Qiblah had been turned towards the Ka’bah. On that they turned while bowing to the Ka’bah.

## **Chapters On The Friday (Ceremonies)**

### **[208] The Excellence Of Friday And Its Night**

**1046-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best of days on which the sun rises is Friday, on which Adam was created, on which he was made to descend (to the earth), on which Allah turned in repentance to him, on which he died, and on which the Hour (of Judgement) will be established. There is no animal but that on this (day) it pays attention from the breaking of the dawn to the rising of the sun, in awe of the Hour (of Judgement) barring both men and jinns. On it, there is an hour, and no Muslim servant coincides with it while being in prayer, and asks Allah Almighty for anything but that He will give it to him. Ka’b



صَلَاتِهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكْثَرَ مَا يَنْصَرِفُ عَنْ شِمَالِهِ. قَالَ عُمَارَةُ: أَتَيْتُ الْمَدِينَةَ بَعْدَ فَرَأَيْتُ مَنَازِلَ النَّبِيِّ ﷺ عَنْ يَسَارِهِ.

### [ت206/م198، 199] - بَابُ صَلَاةِ الرَّجُلِ التَّطَوُّعِ فِي بَيْتِهِ

**1043 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

**1044 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي النَّضْرِ، عَنْ أَبِيهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةُ الْمَرْءِ فِي بَيْتِهِ أَفْضَلُ مِنْ صَلَاتِهِ فِي مَسْجِدِي هَذَا، إِلَّا الْمَكْتُوبَةَ».

### [ت207/م199، 200] - بَابُ مَنْ صَلَّى لِغَيْرِ الْقِبْلَةِ ثُمَّ عَلِمَ

**1045 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ وَحُمَيْدٍ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ كَانُوا يُصَلُّونَ نَحْوَ بَيْتِ الْمَقْدِسِ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ﴾ [البقرة: 144]، فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَنَادَاهُمْ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ نَحْوَ بَيْتِ الْمَقْدِسِ: أَلَا إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ إِلَى الْكَعْبَةِ، مَرَّتَيْنِ. قَالَ: فَمَالُوا كَمَا هُمْ رُكُوعٌ إِلَى الْكَعْبَةِ».

### تَفْرِيعُ أَبْوَابِ الْجُمُعَةِ

### [ت208/م200، 201] - بَابُ فَضْلِ يَوْمِ الْجُمُعَةِ وَلَيْلَةِ الْجُمُعَةِ

**1046 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ أُهْبِطَ، وَفِيهِ تَبَّ عَلَيْهِ، وَفِيهِ مَاتَ، وَفِيهِ تَقُومُ السَّاعَةُ، وَمَا مِنْ دَابَّةٍ إِلَّا وَهِيَ مُسِيخَةٌ يَوْمَ الْجُمُعَةِ، مِنْ حِينَ تَصْبِحُ حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا الْحِنَّ وَالْإِنْسَ، وَفِيهِ سَاعَةٌ لَا يُصَادِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ حَاجَةً إِلَّا أَعْطَاهُ إِيَّاهَا».

asked: "Is it on one day every year?" I said: "It is on every Friday." When Ka'b recited the Torah, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth." Abu Hurairah further said: Later on, I met Abdullah Ibn Salam, and talked to him about my meeting with Ka'b, thereupon he said: "I learn which hour it is." I said to him: "Inform me of it." Abdullah Ibn Salam said: "It is the last hour of Friday." I said to him: "How should it be the last hour of Friday, since the Messenger of Allah said: "And no Muslim servant agrees with it while being in prayer..." and there is no prayer to be offered at the last hour." On that he said: "Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a certain place in expectation for the coming prayer, is considered to be in prayer"?" I said: "Yes." He said: "This is what is intended here."

**1047-** It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday: on it Adam was created, and on it there will be the (second) sounding (of the trumpet pertaining to resurrection) and the (first sounding of the) swoon. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets."

### **[209] The Hour, At Which The Invocation Receives Answer**

**1048-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On Friday, there is an hour, and no Muslim invokes Allah Almighty for anything but that He Almighty will give it to him. So, seek it at the last portion of the afternoon (before the disappearance of the sun)."

**1049-** It is narrated on the authority of Abu Burdah Ibn Abu Musa Al-Ash'ari that he said: Abdullah Ibn Umar said to me: Did you hear your father relating from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the hour on Friday (at which the invocation receives answer from Allah)?" I said: "Yes, I heard him having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It lies (in the period) once the imam sits (on the pulpit to deliver his sermon) until the prayer is over."

قال كَعْبٌ: ذَلِكَ فِي كُلِّ سَنَةٍ يَوْمٌ؟ فَقُلْتُ: بَلْ فِي كُلِّ جُمُعَةٍ، قَالَ فَقَرَأَ كَعْبٌ التَّوْرَةَ فَقَالَ: صَدَقَ رَسُولُ اللَّهِ ﷺ.

قال أَبُو هُرَيْرَةَ: ثُمَّ لَقِيتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَحَدَّثَنِي بِمَجْلِسِي مَعَ كَعْبٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: قَدْ عَلِمْتُ أَيَّةَ سَاعَةٍ هِيَ. قَالَ أَبُو هُرَيْرَةَ فَقُلْتُ لَهُ: فَأَخْبِرْنِي بِهَا. فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ. فَقُلْتُ: كَيْفَ هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصَادِفُهَا عَبْدٌ مُسْلِمٌ وَهُوَ يُصَلِّي»، وَتِلْكَ السَّاعَةُ لَا يُصَلِّي فِيهَا؟ فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: أَلَمْ يَقُلْ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ مَجْلِسًا يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ حَتَّى يُصَلِّي»؟ قَالَ: فَقُلْتُ: بَلَى. قَالَ: وَهُوَ ذَاكَ.

**1047 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ، وَفِيهِ قُبُضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّفْقَةُ، فَكثُرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ». قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتُ؟ قَالَ: يَقُولُونَ: بَلِيتَ - فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ».

[ت209/م201، 202] - بَابُ: الْإِجَابَةُ أَيَّةَ سَاعَةٍ هِيَ فِي يَوْمِ الْجُمُعَةِ؟

**1048 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو - يَعْنِي ابْنَ الْحَارِثِ - أَنَّ الْجَلَّاحَ مَوْلَى عَبْدِ الْعَزِيزِ حَدَّثَهُ، أَنَّ أَبَا سَلَمَةَ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - حَدَّثَهُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَوْمُ الْجُمُعَةِ ثِنْتَا عَشْرَةَ» - يُرِيدُ سَاعَةً - «لَا يُوجَدُ مُسْلِمٌ يَسْأَلُ اللَّهَ شَيْئًا إِلَّا آتَاهُ اللَّهُ عَزَّ وَجَلَّ، فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

**1049 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَخْرَمَةُ - يَعْنِي ابْنَ بُكَيْرٍ -، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ: أَسَمِعْتَ أَبَاكَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي شَأْنِ الْجُمُعَةِ - يَعْنِي السَّاعَةَ؟ قَالَ: قُلْتُ: نَعَمْ سَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تُقْضَى الصَّلَاةُ».

قال أَبُو دَاوُدَ: يَعْنِي عَلَى الْمِنْبَرِ.



### [210] The Superiority Of Friday

**1050-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who performs ablution perfectly, and comes to (the mosque to attend the prayer of) Friday, (as early as to be able to) sit close (to the imam), and keeps silent and pays his attention (to the sermon), whatever (sins and mistakes committed in the interval) between it and the coming Friday, in addition to three days more will be forgiven for him; and he who touches the gravel (during the sermon) has indeed committed falsity.”

**1051-** It is narrated on the authority of Ali that he said from over the pulpit of the mosque of Kufah: When it is Friday, the devils go early in the morning with their flags to the markets, and throw the people there with snares, in order to detain them from attending the Friday prayer; and at the same time, the angels sit at the gates of the mosque, in order to write down such as comes (to the mosque) an hour or two earlier (before the prayer), until the imam comes out: if a man has his seat as near enough as to make him pay his attention (to the sermon) and see (the imam) without committing falsity, he will have a double portion of reward; and if his seat is as far enough as to hinder him from listening, even though he pays his attention, without committing falsity, he will have a portion of reward; and if he has his seat as near enough as to enable him to listen and see (the imam), even though he does not pay his attention, and rather he commits falsity, he will bear a portion of sins; and he, who says to his companion (who is sitting by his side): “Keep silent) has, indeed, committed falsity; and whoever commits falsity will receive no reward from that assigned to the Friday (ceremonies).” He then said in the conclusion of that narration: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said the same.

### [211] The Severe Punishment Of Leaving The Friday Ceremonies

**1052-** It is narrated on the authority of Abu Al-Ja’d Ad-Damri and he was one of the companions of the Prophet that he said: The Messenger of Allah said: “He, who leaves Friday ceremonies three times (successively), out of dealing slightly with it, will have Allah place a seal on his heart.”

### [212] The Expiation For Leaving It

**1053-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who leaves Friday ceremonies with no legal excuse, let him give a Dinar in charity; and if he could find it, let it be half a Dinar.”

## [ت210/م202 ، 203] - بَابُ فَضْلِ الْجُمُعَةِ

**1050 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ» قَالَ: «فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَى فَقَدْ لَغَا».

**1051 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ، قَالَ: حَدَّثَنِي عَطَاءُ الْخُرَّاسَانِيُّ، عَنْ مَوْلَى امْرَأَتِهِ أُمِّ عَثْمَانَ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى مِنْبَرِ الْكُوفَةِ يَقُولُ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ غَدَتِ الشَّيَاطِينُ بِرَأْيَاتِهَا إِلَى الْأَسْوَاقِ، فَيَرْمُونَ النَّاسَ بِالرَّايِبِثِ أَوْ الرَّبَائِثِ وَيُثَبِّطُونَهُمْ عَنِ الْجُمُعَةِ، وَتَغْدُو الْمَلَائِكَةُ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ فَيَكْتُبُونَ الرَّجُلَ مِنْ سَاعَةِ وَالرَّجُلَ مِنْ سَاعَتَيْنِ حَتَّى يَخْرُجَ الْإِمَامُ، فَإِذَا جَلَسَ الرَّجُلُ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الْإِسْتِمَاعِ وَالنَّظَرِ، فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلَانِ مِنْ أَجْرٍ، فَإِنْ نَأَى وَجَلَسَ حَيْثُ لَا يَسْمَعُ فَأَنْصَتَ وَلَمْ يَلْغُ، كَانَ لَهُ كِفْلٌ مِنْ أَجْرٍ، وَإِنْ جَلَسَ مَجْلِسًا يَسْتَمْكِنُ فِيهِ مِنَ الْإِسْتِمَاعِ وَالنَّظَرِ فَلَغَا وَلَمْ يُنْصِتْ، كَانَ لَهُ كِفْلٌ مِنْ وَزْرِ، وَمَنْ قَالَ يَوْمَ الْجُمُعَةِ لِصَاحِبِهِ: صَهْ، فَقَدْ لَغَا، وَمَنْ لَغَا فَلَيْسَ لَهُ فِي جُمُعَتِهِ تِلْكَ شَيْءٌ». ثُمَّ يَقُولُ فِي آخِرِ ذَلِكَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ.

قال أَبُو دَاوُدَ: رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ جَابِرٍ قَالَ: بِالرَّبَائِثِ. وَقَالَ مَوْلَى امْرَأَتِهِ أُمِّ عَثْمَانَ بْنُ عَطَاءٍ.

## [ت211/م203، 204] - بَابُ التَّشْدِيدِ فِي تَرْكِ الْجُمُعَةِ

**1052 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، قَالَ: حَدَّثَنِي عُبَيْدَةُ بْنُ سُفْيَانَ الْخَضْرَمِيُّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوُنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ».

## [ت212/م204، 205] - بَابُ كَفَّارَةِ مَنْ تَرَكَهَا

**1053 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ قَدَامَةَ بْنِ وَبَرَةَ الْعُجَيْفِيِّ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ غُلْزٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ».

قال أَبُو دَاوُدَ: وَهَكَذَا رَوَاهُ خَالِدُ بْنُ قَيْسٍ، وَخَالَفَهُ فِي الْإِسْنَادِ، وَوَافَقَهُ فِي الْمَتْنِ.



**1054-** It is narrated on the authority of Qudamah Ibn Wabarah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who misses the Friday ceremonies with no legal excuse, let him give in charity a Dirham or half a Dirham, a Sa’ or half a Sa’ of wheat.”

Abu Dawud says: The same is narrated on the authority of Qatadah, with the substitution of a Mudd or half a Mudd (of wheat) for a Sa’ or half a Sa’.

### **[213] Upon Whom It Is Binding To Attend The Friday Ceremonies**

**1055-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that she said: The people used to attend the Friday ceremonies by turns from their houses as well as from the heights (of Medina).

**1056-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “To attend the Friday ceremonies is binding upon such as hears the call (Adhan for it).”

### **[214] What About Attending The Friday Ceremonies On The Rainy Day**

**1057-** It is narrated on the authority of Abu Al-Malih from his father that he said: The day of (the holy battle of) Hunain was a rainy day, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered his caller to make a public announcement that the prayer should be offered in the dwelling places.

**1058-** It is narrated on the authority of Abu Al-Malih that such was on Friday.

**1059-** It is narrated on the authority of Abu Al-Malih from his father that he was present with the Messenger of Allah “Allah’s blessing and peace be upon him” in the year of Hudaibiyah, and it was Friday when they were befallen by rain, which (was not so much that) the lower parts of their sandals did not sink (in water); even though he ordered them to offer prayer in their dwelling places.

### **[215] What About Failing To Attend The Congregational Prayer On A Cold Or Rainy Night**

**1060-** It is narrated on the authority of Nafi’ that once Ibn Umar alighted at Dajnan (a place twenty-five miles from Mecca) on a cold night, thereupon he ordered the caller to make a public announcement that the prayer should be offered in the tents.



**1054 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ وَإِسْحَاقُ بْنُ يُونُسَ، عَنْ أَيُّوبَ أَبِي الْعَلَاءِ، عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَهُ الْجُمُعَةُ مِنْ غَيْرِ عَذْرِ، فَلْيَتَصَدَّقْ بِدِرْهَمٍ أَوْ نِصْفِ دِرْهَمٍ، أَوْ صَاعٍ حِنْطَةٍ أَوْ نِصْفِ صَاعٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سَعِيدُ بْنُ بِشِيرٍ، عَنْ قَتَادَةَ هَكَذَا، إِلَّا أَنَّهُ قَالَ: مُدًّا أَوْ نِصْفَ مُدٍّ، وَقَالَ: عَنْ سَمُرَةَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنْ اخْتِلَافِ هَذَا الْحَدِيثِ فَقَالَ: هَمَامٌ عِنْدِي أَحْفَظُ مِنْ أَيُّوبَ؛ يَعْنِي أَبَا الْعَلَاءِ.

### [ت213/م205، 206] - بَابُ مَنْ تَجَبُّ عَلَيْهِ الْجُمُعَةُ

**1055 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «كَانَ النَّاسُ يَتَابُونَ الْجُمُعَةَ مِنْ مَنَازِلِهِمْ وَمِنْ الْعَوَالِي».

**1056 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ سَعِيدٍ - يَعْنِي الطَّائِفِيَّ -، عَنْ أَبِي سَلَمَةَ بْنِ نُبَيْهٍ، عَنْ عَبْدِ اللَّهِ بْنِ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ عَلَى كُلِّ مَنْ سَمِعَ النِّدَاءَ».

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ جَمَاعَةٌ عَنْ سُفْيَانَ مَقْصُورًا عَلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَلَمْ يَرْفَعُوهُ وَإِنَّمَا أَسْنَدُهُ قَبِيصَةُ.

### [ت214/م206، 207] - بَابُ الْجُمُعَةِ فِي الْيَوْمِ الْمَطِيرِ

**1057 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: «أَنَّ يَوْمَ حُنَيْنٍ كَانَ يَوْمَ مَطَرٍ، فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيَهُ: أَنْ الصَّلَاةُ فِي الرَّحَالِ».

**1058 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ صَاحِبٍ لَهُ، عَنْ أَبِي مَلِيحٍ أَنَّ ذَلِكَ كَانَ يَوْمَ جُمُعَةٍ.

**1059 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ سُفْيَانُ بْنُ حَبِيبٍ: خُبِّرْنَا عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: «أَنَّهُ شَهِدَ النَّبِيُّ ﷺ زَمَنَ الْحُدَيْبِيَّةِ فِي يَوْمِ جُمُعَةٍ، وَأَصَابَهُمْ مَطَرٌ لَمْ يَيْتَلَّ أَسْفَلَ نِعَالِهِمْ، فَأَمَرَهُمْ أَنْ يُصَلُّوا فِي رِحَالِهِمْ».

### [ت215/م207، 208] - بَابُ التَّخَلُّفِ عَنِ الْجَمَاعَةِ

#### فِي اللَّيْلَةِ الْبَارِدَةِ أَوْ اللَّيْلِ الْمَطِيرَةِ

**1060 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ نَزَلَ بِضَجْنَانَ فِي لَيْلَةٍ بَارِدَةٍ، فَأَمَرَ الْمُنَادِي فَنَادَى أَنْ الصَّلَاةُ فِي الرَّحَالِ».

Ayyub reported that Nafi' narrated from Ibn Umar that whenever it was a cold or rainy night, the Messenger of Allah "Allah's blessing and peace be upon him" commanded the caller to make a public announcement that the prayer should be offered in the tents.

**1061-** It is narrated on the authority of Nafi' that once, Ibn Umar pronounced the call for the prayer while they were in Dajnan, and then he made a public announcement that the prayer should be offered in the tents. He narrated from the Messenger of Allah "Allah's blessing and peace be upon him" that he used to order the caller to pronounce the call for the prayer, and then to make a public announcement that the prayer should be offered in the tents particularly on a cold or rainy night while they were on journey.

**1062-** It is narrated on the authority of Nafi' that once Ibn Umar called for the prayer in Dajnan on a windy rainy night, and at the end of the call he (ordered that it should be) said: "Behold! Offer prayer in the tents! Behold! Offer prayer in the tents!" then, he said: Whenever it was a cold or rainy night on journey, the Messenger of Allah "Allah's blessing and peace be upon him" used to order the Mu'adhdhin to say: "Behold! Offer prayer in your tents!"

**1063-** It is narrated on the authority of Nafi' that once Ibn Umar called for the prayer on a windy rainy night, and he (ordered that it should be) said: "Offer prayer in the tents!" then, he said: Whenever it was a cold or rainy night, the Messenger of Allah "Allah's blessing and peace be upon him" used to order the Mu'adhdhin to say: "Offer prayer in the tents!"

**1064-** It is narrated on the authority of Ibn Umar that he said: The caller (Mu'adhdhin) of the Messenger of Allah "Allah's blessing and peace be upon him" made a public announcement of that in Medina on the rainy night, and in the cold morning.

Abu Dawud says: The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", but here he substituted "On journey" for "In Medina".

**1065-** It is narrated on the authority of Jabir that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when it rained, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever among you likes, let him offer prayer in his tent."

**1066-** It is narrated on the authority of Abdullah Ibn Al-Harith, the son of the paternal aunt of Muhammad Ibn Sirin, that Ibn Abbas told the

قال أيوب: وَحَدَّثَ نَافِعٌ عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ مَطِيرَةً أَمَرَ الْمُنَادِيَ فَنَادَى: الصَّلَاةُ فِي الرَّحَالِ».

**1061 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: «نَادَى ابْنُ عُمَرَ بِالصَّلَاةِ بَضْجَانًا، ثُمَّ نَادَى أَنْ صَلُّوا فِي رِحَالِكُمْ. قَالَ فِيهِ: ثُمَّ حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَأْمُرُ الْمُنَادِيَ فَيُنَادِي بِالصَّلَاةِ، ثُمَّ يُنَادِي أَنْ صَلُّوا فِي رِحَالِكُمْ فِي اللَّيْلَةِ الْبَارِدَةِ وَفِي اللَّيْلَةِ الْمَطِيرَةِ فِي السَّفَرِ».

قال أبو داود: وَرَوَاهُ حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ وَعُبَيْدِ اللَّهِ، قَالَ فِيهِ: فِي السَّفَرِ، فِي اللَّيْلَةِ الْقَرَّةِ أَوْ الْمَطِيرَةِ.

**1062 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ نَادَى بِالصَّلَاةِ بَضْجَانًا فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ، فَقَالَ فِي آخِرِ نِدَائِهِ: أَلَا صَلُّوا فِي رِحَالِكُمْ، أَلَا صَلُّوا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ فِي سَفَرٍ يَقُولُ: «أَلَا صَلُّوا فِي رِحَالِكُمْ».

**1063 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ - يَعْنِي أَدْنَ - بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ - فَقَالَ: أَلَا صَلُّوا فِي الرَّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةً أَوْ ذَاتُ مَطَرٍ يَقُولُ: «أَلَا صَلُّوا فِي الرَّحَالِ».

**1064 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ بِذَلِكَ فِي الْمَدِينَةِ فِي اللَّيْلَةِ الْمَطِيرَةِ وَالْعَدَاةِ الْقَرَّةِ».

قال أبو داود: رَوَى هَذَا الْخَبَرُ يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ عَنْ الْقَاسِمِ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ فِيهِ: «فِي السَّفَرِ».

**1065 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَمَطَرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِيُصَلِّ مَنْ شَاءَ مِنْكُمْ فِي رَحْلِهِ».

**1066 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ صَاحِبُ الرِّيَادِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ابْنُ عَمِّ مُحَمَّدِ بْنِ سِيرِينَ: «أَنَّ ابْنَ عَبَّاسٍ قَالَ



Mu'adhdhin that after saying the statement: "I testify that Muhammad is Allah's Messenger" he would not say: "Come for the prayer" but he should say: "Pray at your homes." The people seemed to disapprove it. Ibn Abbas said: "No doubt, the same was done by one (i.e. The Prophet) who was much better than me. It (Friday prayer) is really obligatory, but, I disliked to trouble you (and force you) to get out and walk in mud and slippery ground."

### **[216] Should A Slave And A Woman Attend The Friday Ceremonies**

**1067-** It is narrated on the authority of Tariq Ibn Shihab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Attending the ceremonies of) Friday is incumbent upon every Muslim living in a group, barring four: a slave, a woman, a child, or a sick person."

Abu Dawud says: Although Tariq Ibn Shihab saw the Messenger of Allah "Allah's blessing and peace be upon him", he heard nothing from him.

### **[217] What About (Establishing The Ceremonies Of) Friday In Villages**

**1068-** It is narrated on the authority of Ibn Abbas that he said: The first Friday ceremonies to be established in Islam after the establishment of the Friday ceremonies in the mosque of the Messenger of Allah "Allah's blessing and peace be upon him" in Medina was that established in Jawatha', a village belonging to Bahrain. Uthman (a sub-narrator) said: It is a village belonging to Abd Al-Qais.

**1069-** It is narrated on the authority of Abd Ar-Rahman Ibn Ka'b Ibn Malik, and he used to lead his father after he had lost his sight that he said: Whenever I came out with him on Friday (prayer), and he heard the Adhan, he would go on asking for (Allah's) mercy and invoke good upon As'ad Ibn Zurarah. I asked him: "O my father! Tell me: what is the reason for your asking for (Allah's) Mercy upon As'ad Ibn Zurarah whenever you heard the Adhan of Friday (prayer)?" he said: "O my son! He was the first to lead us in the Friday prayer at (a place known as) Naqi' Al-Hadmat, on a plain rocky ground belonging to Banu Bayadah, before the coming of Allah's Messenger "Allah's blessing and peace be upon him" to us from Mecca." I asked him: "How many were you by then?" he said: "Forty men."

### **[218] When The Id Day Happens To Come On Friday**

**1070-** It is narrated on the authority of Iyas Ibn Abu Ramlah Ash-Shami that he said: I was present when Mu'awiyah Ibn Abu Sufyan asked Zaid Ibn

لِمُؤَدِّهِ فِي يَوْمٍ مَطِيرٍ: إِذَا قُلْتَ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَلَا تَقُلْ: حَيَّ عَلَى الصَّلَاةِ، قُلْ: صَلُّوا فِي بُيُوتِكُمْ، فَكَأَنَّ النَّاسَ اسْتَنَكَرُوا ذَلِكَ، فَقَالَ: قَدْ فَعَلَ ذَا مَنْ هُوَ خَيْرٌ مِنِّي، إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُحْرِجَكُمْ فَتَمْشُونَ فِي الطَّيْنِ وَالْمَطَرِ».

### [ت216/م208، 209] - بَابُ الْجُمُعَةِ لِلْمَمْلُوكِ وَالْمَرْأَةِ

1067 - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُرَيْمٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُتَشِيرِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا أَرْبَعَةً: عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ».

قال أبو داود: طَارِقُ بْنُ شِهَابٍ قَدْ رَأَى النَّبِيَّ ﷺ وَلَمْ يَسْمَعْ مِنْهُ شَيْئًا.

### [ت217/م209، 210] - بَابُ الْجُمُعَةِ فِي الْقَرْيَةِ

1068 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ لَفْظُهُ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَوَّلَ جُمُعَةٍ جُمِعَتْ فِي الْإِسْلَامِ، بَعْدَ جُمُعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ، لَجُمُعَةٍ جُمِعَتْ بِجَوَائِزَ: قَرْيَةٍ مِنْ قُرَى الْبَحْرَيْنِ». قَالَ عُثْمَانُ: قَرْيَةٌ مِنْ قُرَى عَبْدِ الْقَيْسِ.

1069 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ - وَكَانَ قَائِدَ أَبِيهِ بَعْدَ مَا ذَهَبَ بَصَرُهُ - عَنْ أَبِيهِ كَعْبِ بْنِ مَالِكٍ: «أَنَّهُ كَانَ إِذَا سَمِعَ النِّدَاءَ يَوْمَ الْجُمُعَةِ تَرَحَّمَ لِأَسْعَدَ بْنِ زُرَّارَةَ، فَقُلْتُ لَهُ: إِذَا سَمِعْتَ النِّدَاءَ تَرَحَّمْتَ لِأَسْعَدَ بْنِ زُرَّارَةَ؟ قَالَ: لِأَنَّهُ أَوَّلُ مَنْ جَمَعَ بِنَا فِي هَزَمِ النَّبِيِّ مِنْ حَرَّةِ بَنِي بَيَاضَةَ فِي نَقِيعٍ يُقَالُ لَهُ نَقِيعُ الْخَضِمَاتِ، قُلْتُ: كَمْ أَنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَرْبَعُونَ».

### [ت218/م210، 211] - بَابُ: إِذَا وَافَقَ يَوْمُ الْجُمُعَةِ يَوْمَ عِيدٍ

1070 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ إِيَّاسِ بْنِ أَبِي رَمَلَةَ الشَّامِيِّ قَالَ: شَهِدْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَهُوَ يَسْأَلُ زَيْدَ بْنَ



Arqam: "Did you witness with the Messenger of Allah "Allah's blessing and peace be upon him" the coming of two Ids on one day (i.e. the Id on Friday)?" he answered in the affirmative. He asked: "Then, what did he do?" he said: "He offered the Id prayer and gave a concession pertaining to the Friday (prayer) saying: "Whoever likes to offer the (Friday) prayer, let him pray it!"

**1071-** It is narrated on the authority of Ata' Ibn Abu Rabah that he said: Ibn Az-Zubair led us in the Id prayer at the first portion of the day, and it was on Friday; and when we came to offer the Friday prayer with him he did not come to us, and we offered prayer without him. On the other hand, Ibn Abbas was living in Ta'if. When we came to him and made a mention of that to him he said: "No doubt, he has followed the sunnah."

**1072-** It is narrated on the authority of Ibn Juraij that Ata' said: Id Al-Fitr happened to come on Friday during the lifetime of Ibn Az-Zubair, who said: "Those are two Ids on one day." He combined both in a two-rak'ah prayer early in the morning, and he did offer no more prayer until he offered Asr prayer.

**1073-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "On this day of yours, two Ids have come (i.e. the Id day has come on Friday): so, whoever likes to offer only the Id prayer, it will be sufficient (to exempt him) from the Friday prayer; even though, we are going to offer the Friday prayer (Allah Willing)."

### **[219] What Is Recited In The Morning Prayer On Friday**

**1074-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite both As-Sajdah and Al-Insan in the Fajr prayer on Friday.

**1075-** The same is narrated on the authority of Shu'bah, through a similar chain of transmitters, with the addition that on Friday prayer he used to recite both Al-Jumu'ah and Al-Munafiqun.

### **[220] What About Clothes One Should Wear To (Attend The Ceremonies Of) Friday**

**1076-** It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab had seen a silken cloak (being sold) at the gate of the Mosque and said to Allah's Apostle "Allah's blessing and peace be upon him": "I wish you would buy this to wear on Fridays and also on occasions of the arrival of the delegations." Allah's Apostle "Allah's blessing and peace be



أَرْقَمَ قَالَ: أَشْهَدْتُ مَعَ رَسُولِ اللَّهِ ﷺ عِيدَيْنِ اجْتَمَعَا فِي يَوْمٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَيْفَ صَنَعَ؟ قَالَ: صَلَّى الْعِيدَ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ».

**1071 -** حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ الْبَجَلِيُّ: حَدَّثَنَا أَسْبَاطُ، عَنِ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: «صَلَّى بِنَا ابْنُ الزُّبَيْرِ فِي يَوْمٍ عِيدٍ فِي يَوْمٍ جُمُعَةٍ أَوَّلَ النَّهَارِ، ثُمَّ رَحْنَا إِلَى الْجُمُعَةِ، فَلَمْ يَخْرُجْ إِلَيْنَا فَصَلَّيْنَا وَحْدَانَا. وَكَانَ ابْنُ عَبَّاسٍ بِالطَّائِفِ، فَلَمَّا قَدِمَ ذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: أَصَابَ السَّنَةُ».

**1072 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ: «اجْتَمَعَ يَوْمُ جُمُعَةٍ وَيَوْمُ فِطْرِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ فَقَالَ: عِيدَانِ اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ، فَجَمَعَهُمَا جَمِيعًا فَصَلَّاهُمَا رَكَعَتَيْنِ بُكْرَةً لَمْ يَزِدْ عَلَيْهِمَا حَتَّى صَلَّى الْعَصْرَ».

**1073 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى وَعُمَرُ بْنُ حَفْصٍ الْوَصَّابِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْمُغِيرَةِ الصَّبِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «قَدْ اجْتَمَعَ فِي يَوْمِكُمْ هَذَا عِيدَانِ، فَمَنْ شَاءَ أَجْزَأَهُ مِنَ الْجُمُعَةِ، وَإِنَّا مُجَمَّعُونَ». قَالَ عُمَرُ: عَنْ شُعْبَةَ.

### [219م/211، 212] - بَابُ مَا يُقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ

**1074 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿تَزِيلُ﴾ السَّجْدَةَ وَ﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ﴾» [الإنسان: 1].

**1075 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ: «فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ﴿إِذَا جَاءَكَ الْمُنْفِقُونَ﴾» [المنافقون: 1].

### [220م/212، 213] - بَابُ اللِّبْسِ لِلْجُمُعَةِ

**1076 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً سِيرَاءَ - يَعْنِي ثُبَاعَ عِنْدَ بَابِ الْمَسْجِدِ - فَقَالَ: يَا رَسُولَ اللَّهِ، لَوْ اشْتَرَيْتَ هَذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ

upon him" replied: "This will be worn by a person who will have no share (reward) in the Hereafter." Later on similar cloaks were given to Allah's Apostle "Allah's blessing and peace be upon him" of which he gave one to Umar Ibn Al-Khattab. On that Umar said: "O Allah's Apostle! You have given me this cloak although on the cloak of Utarid (a cloak merchant who was selling that silken cloak at the gate of the mosque) you passed such and such a remark." Allah's Apostle "Allah's blessing and peace be upon him" replied: "I have not given you this to wear." So Umar Ibn Al-Khattab gave it to his pagan brother in Mecca to wear.

**1077-** It is narrated on the authority of Salim from his father that he said: Umar saw a cloak of brocade being sold in the market, which he purchased and brought to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've bought this for you to wear on (the days of) Id and on the occasions of meeting the delegations...and the rest is the same, even though the previous is more complete.

**1078-** It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm on anyone of you, in case he could afford for it, to have two garments to wear (therewith to attend the ceremonies) on Friday other than that in which he works."

Abu Dawud says: It is narrated on the authority of Ibn Hibban from Ibn Salam that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same from over the pulpit.

Abu Dawud says: The same is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

### **[221] Sitting In Circles Before The Prayer On Friday**

**1079-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to enter into transactions in the mosque, to seek for a lost thing in it, and to recite poetry in it, and he further forbade sitting in circles (even for religious study) in the mosque on Friday before offering the prayer.

### **[222] What About The Pulpit**

**1080-** It is narrated on the authority of Abu Hazim that he said: Some people came to Sahl Ibn Sa'd and they were different about the sort of wood of which the pulpit (of The Prophet "Allah's blessing and peace be

رسول الله ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَتْ رسول الله ﷺ مِنْهَا حُلَّةٌ، فَأَعْطَى عُمَرُ بْنُ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ! فَقَالَ رسول الله ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِتَلْبَسَهَا»، فَكَسَاهَا عُمَرُ أَخَا لَهُ مُشْرِكًا بِمَكَّةَ.

**1077 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ حُلَّةً اسْتَبْرَقَ تَبَاعُ بِالسُّوقِ، فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «ابْتَغِ هَذِهِ تَجَمَّلْ بِهَا لِلْمِنْبَرِ وَلِلْوُفُودِ»، ثُمَّ سَأَلَ الْحَدِيثَ، وَالْأَوَّلُ أَتَمُّ.

**1078 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ حَبَّانَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَى أَحَدِكُمْ إِنْ وَجَدَ - أَوْ مَا عَلَى أَحَدِكُمْ إِنْ وَجَدْتُمْ - أَنْ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبَيْنِ مِهْنَتِهِ». قَالَ عَمْرُو: وَأَخْبَرَنِي ابْنُ أَبِي حَبِيبٍ، عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ ابْنِ حَبَّانَ، عَنْ ابْنِ سَلَامٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ ذَلِكَ عَلَى الْمِنْبَرِ.

قال أبو داود: رَوَاهُ وَهْبُ بْنُ جَرِيرٍ عَنْ أَبِيهِ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُوسَى بْنِ سَعْدٍ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ النَّبِيِّ ﷺ.

### [ت221/م213، 214] - بَابُ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ

**1079 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُشَدَّ فِيهِ ضَالَّةٌ، وَأَنْ يُنْشَدَ فِيهِ شِعْرٌ، وَنَهَى عَنِ التَّحَلُّقِ قَبْلَ الصَّلَاةِ يَوْمَ الْجُمُعَةِ».

### [ت222/م214، 215] - بَابُ [فِي] اتِّخَاذِ الْمِنْبَرِ

**1080 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْقَارِيِّ الْقُرَشِيُّ: حَدَّثَنِي أَبُو حَازِمٍ بْنُ دِينَارٍ: أَنَّ رَجُلًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَقَدْ امْتَرَوْا فِي الْمِنْبَرِ، مِمَّ عُدُوهُ؟ فَسَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: وَاللَّهِ إِنِّي لَأَعْرِفُ مِمَّا هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وَضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ،



upon him”) was made. He said: By Allah, I know the (sort of) wood of which it was made, who made it, and the first day I saw the Messenger of Allah “Allah’s blessing and peace be upon him” sitting on it. The Messenger of Allah “Allah’s blessing and peace be upon him” sent for a woman, (and Sahl named it) saying: “Allow your slave, a carpenter, to make some wood sticks (from which he would prepare a pulpit) so that I should sit on it, and talk to the people”. She then ordered him to do it, and he (the carpenter) made (the pulpit) from the wood of Al-Ghabah (a place near the heights of Medina), and he brought it to her, thereupon she sent him with it to the Messenger of Allah “Allah’s blessing and peace be upon him” (in the mosque), and the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that it should be put here (as it is lying now). I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having assumed prayer over it and then, he magnified Allah, and then he bowed while being over it. Then, he stepped back and fell in prostration at the base of the pulpit. Then, he returned (to the place where he was. When he finished from the prayer he turned towards the people and said: “O people, I have done so in order that you should follow me and learn my (way of) Prayer.”

**1081-** It is narrated on the authority of Ibn Umar that when the Messenger of Allah “Allah’s blessing and peace be upon him” put on flesh Tamim Ad-Dari said to him: “Should I not make for you O Messenger of Allah a pulpit in order to (sit on it, perchance it would) support the bones of your body?” he answered in the affirmative, thereupon he made a pulpit for him.

### **[223] The Place Of The Pulpit**

**1082-** It is narrated on the authority of Salamah Ibn Al-Akwa’ that he said: Between the pulpit of the Messenger of Allah “Allah’s blessing and peace be upon him” and the wall, there was a passage just sufficient for a sheep to pass through.

### **[224] Offering Prayer On Friday Before The Sun Declines**

**1083-** It is narrated on the authority of Qatadah that the Messenger of Allah “Allah’s blessing and peace be upon him” disliked to offer prayer just at midday except on Friday, and he said on that occasion: “No doubt, (the fire of) Hell is kindled at that moment except on Friday.”

أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ - امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ - «أَنْ مُرِّي غُلَامَكَ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ»، فَأَمَرَتْهُ، فَعَمِلَهَا مِنْ طَرَفَائِ الْعَابَةِ، ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْهُ إِلَى النَّبِيِّ ﷺ، فَأَمَرَ بِهَا فَوُضِعَتْ هَهُنَا، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَيْهَا وَكَبَّرَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّمَا صَنَعْتُ هَذَا لِتَأْتُمُوا بِي وَلِتَعْلَمُوا صَلَاتِي».

**1081 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ أَبِي رَوَادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ لَمَّا بَدَنَ قَالَ لَهُ تَمِيمُ الدَّارِيُّ: أَلَا أَتَّخِذُ لَكَ مِنبْرًا يَا رَسُولَ اللَّهِ، يَجْمَعُ، أَوْ: يَحْمِلُ، عِظَامَكَ؟ قَالَ: «بَلَى»، فَاتَّخَذَ لَهُ مِنبْرًا مِرْقَاتَيْنِ».

### [ت223/م215، 216] - بَابُ مَوْضِعِ الْمِنْبَرِ

**1082 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ بَيْنَ مِنبَرِ رَسُولِ اللَّهِ ﷺ وَبَيْنَ الْحَائِطِ كَقَدْرِ مَمَرٍ الشَّاةِ».

### [ت224/م216، 217] - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ

**1083 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ، وَقَالَ: «إِنَّ جَهَنَّمَ تُسَجَّرُ إِلَّا يَوْمَ الْجُمُعَةِ».

قال أبو داود: وهو مُرْسَلٌ، مُجَاهِدٌ أَكْبَرُ مِنْ أَبِي الْخَلِيلِ، وَأَبُو الْخَلِيلِ لَمْ يَسْمَعْ مِنْ أَبِي قَتَادَةَ.

### [225] The Time Of Friday (Prayer)

1084- It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer Friday prayer when the sun would pass the meridian.

1085- It is narrated on the authority of Salamah Ibn Al-Akwa’ that he said: We used to offer Friday prayer with the Messenger of Allah “Allah’s blessing and peace be upon him” and then turn away (after finishing from the prayer) to find no shadow on the walls (therewith we would seek shade).

1086- It is narrated on the authority of Sahl Ibn Sa’d that he said: We used to take our siesta and then have our lunch after finishing from the Friday prayer.

### [226] The Call For Prayer On Friday

1087- It is narrated on the authority of As-Sa’ib Ibn Yazid that he said: During the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, Abu Bakr and Umar, the Adhan for Friday prayer used to be pronounced when the Imam sat on the pulpit. But at the time of Uthman, (when the Muslims increased in number), a third Adhan was added at Az-Zawra’, a place in the market of Medina; and as such it remained.

1088- It is narrated on the authority of As-Sa’ib Ibn Yazid that he said: It was the habit to pronounce the call for prayer (on Friday) in front of the Messenger of Allah “Allah’s blessing and peace be upon him” at the gate of the mosque once he would sit on the pulpit; and it remained as such during the caliphate of both Abu Bakr and Umar...and the rest is the same.

1089- It is narrated on the authority of As-Sa’ib that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” had only one Mu’adhdhin, i.e. Bilal...and the rest is the same.

1090- It is narrated on the authority of As-Sa’ib that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” had only one Mu’adhdhin...and the rest is the same.

### [227] When The Imam Addresses A Man During His Sermon

1091- It is narrated on the authority of Jabir that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” became straight (in sitting on the pulpit) he addressed the people saying: “Sit down!” Abdullah Ibn Mas’ud, who was at the gate of the mosque, heard



## [ت225/م... ، 218] - باب في وقت الجمعة

**1084 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ: حَدَّثَنِي فُلَيْحُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّيْمِيُّ، سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْجُمُعَةَ إِذَا مَالَتِ الشَّمْسُ».

**1085 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا يَعْلَى بْنُ الْحَارِثِ، سَمِعْتُ إِيَّاسَ بْنَ سَلَمَةَ بْنِ الْأَكْوَعِ يُحَدِّثُ، عَنْ أَبِيهِ قَالَ: «كُنَّا نَصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحَيْطَانِ فِيَّ».

**1086 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «كُنَّا نَقِيلُ وَنَتَغَدَّى بَعْدَ الْجُمُعَةِ».

## [ت226/م217 ، 219] - باب النداء يوم الجمعة

**1087 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: «أَنَّ الْأَذَانَ كَانَ أَوَّلُهُ حِينَ يَجْلِسُ الْإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا كَانَ خِلَافَةُ عُثْمَانَ وَكَثُرَ النَّاسُ، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّالِثِ، فَأَذَّنَ بِهِ عَلَى الرُّوَّاءِ، فَثَبَّتَ الْأَمْرَ عَلَى ذَلِكَ».

**1088 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ السَّائِبِ بْنِ يَزِيدَ قَالَ: «كَانَ يُؤَذَّنُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ إِذَا جَلَسَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ وَأَبِي بَكْرٍ وَعُمَرُ»، ثُمَّ سَأَلَ نَحْوَ حَدِيثِ يُونُسَ.

**1089 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدَةُ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ الزُّهْرِيِّ، عَنْ السَّائِبِ قَالَ: «لَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ إِلَّا مُؤَذِّنٌ وَاحِدٌ، بِلَالٍ» ثُمَّ ذَكَرَ مَعْنَاهُ.

**1090 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ ابْنَ أَخْتِ نَمِرٍ أَخْبَرَهُ قَالَ: «وَلَمْ يَكُنْ لِرَسُولِ اللَّهِ ﷺ غَيْرُ مُؤَذِّنٍ وَاحِدٍ»، وَسَأَلَ هَذَا الْحَدِيثَ وَلَيْسَ بِتَمَامِهِ.

## [ت227/م218 ، 220] - باب الإمام يكلّم الرجل في خطبته

**1091 -** حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الْأَنْطَاكِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: لَمَّا اسْتَوَى رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ قَالَ: «اجْلِسُوا»، فَسَمِعَ ذَلِكَ ابْنُ مَسْعُودٍ، فَجَلَسَ عَلَى بَابِ الْمَسْجِدِ، فَرَأَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «تَعَالَ يَا عَبْدَ اللَّهِ بْنِ مَسْعُودٍ».

that, and did accordingly. When the Prophet “Allah’s blessing and peace be upon him” saw him he said to him: “Come in O Abdullah Ibn Mas’ud!”

Abu Dawud says: This narration is Mursal, and the people narrate it on the authority of Ata’ from the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[228] Once The Imam Ascends The Pulpit He Sits Down**

**1092-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to deliver two sermons (on Friday): he would sit once he ascended the pulpit and remain so until the Mu’adhdhin would finish (from his call to the prayer), and then he would stand and deliver his (first) sermon, after which he would sit down (in the interval between both), during which he would keep silent, after which he would stand and deliver his (second) sermon.

### **[229] Delivering The Sermon While Standing**

**1093-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to deliver his speech (on Friday) while standing, and then he would sit (in the interval between both speeches) and then he would stand and deliver his (second) speech while standing. So, whoever tells you that he used to deliver the sermon while sitting has told a lie. He further said: By Allah, I offered with him more than two thousand prayers.

**1094-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to deliver two sermons (on Friday with an interval) between them (during which) he would sit, (before he would stand once again to) recite the Qur’an and admonish the people.

**1095-** It is narrated on the authority of Jabir Ibn Samurah that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having delivered (his first) speech (on Friday) while standing, after which he sat down and kept silent...and the rest is the same.

### **[230] When A Man Delivers The Sermon While Reclining Against A Bow**

**1096-** It is narrated on the authority of Shu’aib Ibn Ruzaiq At-Ta’ifi that he said: I sat with one who had a portion of companionship with the Messenger of Allah “Allah’s blessing and peace be upon him” called Al-Hakam Ibn Huzn Al-Kulafi who related to us saying: I was the seventh of seven or the ninth of nine members of the delegate who came to the

قال أبو داود: هذا يُعرفُ مُرسلاً إنّما رواه الناسُ عن عطاءٍ عن النَّبِيِّ ﷺ. ومُخلدٌ هو شيخٌ.

### [ت228/م219، 221] - بابُ الجلوسِ إذا صعدَ المنبرُ

**1092 -** حدَّثنا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَطَاءٍ -، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعِدَ الْمِنْبَرَ حَتَّى يَفْرَغَ - أَرَاهُ قَالَ: الْمُؤَذِّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ، ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ».

### [ت229/م220، 222] - بابُ الخُطبةِ قائماً

**1093 -** حدَّثنا التَّفَيْلِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ قَائِماً، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِماً، فَمَنْ حَدَّثَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِساً فَقَدْ كَذَبَ، فَقَالَ: فَقَدْ وَاللَّهِ صَلَّيْتُ مَعَهُ أَكْثَرَ مِنْ أَلْفِي صَلَاةٍ».

**1094 -** حدَّثنا إِبْرَاهِيمُ بْنُ مُوسَى وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، عَنْ أَبِي الْأَخْوَصِ: حَدَّثَنَا سِمَاكٌ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَ لِرَسُولِ اللَّهِ ﷺ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيَذْكُرُ النَّاسَ».

**1095 -** حدَّثنا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ قَائِماً ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ»، وَسَاقَ الْحَدِيثَ.

### [ت230/م221، 223] - بابُ الرجلِ يخطُبُ على قَوْسٍ

**1096 -** حدَّثنا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ: حَدَّثَنِي شُعَيْبُ بْنُ زُرَيْقٍ الطَّائِفِيُّ قَالَ: جَلَسْتُ إِلَى رَجُلٍ لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ ﷺ يُقَالُ لَهُ الْحَكَمُ بْنُ حَزْنٍ الْكُلْفِيُّ، فَأَنْشَأَ يُحَدِّثُنَا قَالَ: وَفَدْتُ إِلَى رَسُولِ اللَّهِ ﷺ سَابِعَ سَبْعَةٍ أَوْ تَاسِعَ تِسْعَةٍ، فَدَخَلْنَا عَلَيْهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ، زُرْنَاكَ فَادْعُ اللَّهَ لَنَا بِخَيْرٍ. فَأَمَرَ بِنَا،



Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! we’ve come to visit you: so, invoke Allah for good upon us.” He ordered that dates be given to us, and we spent many days there during which we attended the Friday (ceremonies) with the Messenger of Allah “Allah’s blessing and peace be upon him”. he stood reclining against a stick or a bow, praised Allah and lauded him with good light and blessed statements, and then he said: “O people! You have no power to do all of what you have been commanded to do, (as it should be): but, you should do as much as is within your capacity, and then have the glad tidings (that if you do so out of sincere faith, in accordance with the principles of Islam, you will have the reward in full).”

**1097-** It is narrated on the authority of Ibn Mas’ud that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” uttered the testification (during his sermon) he would say: “Praise be to Allah: we seek His Aid, and ask for His Forgiveness; and we seek refuge with Allah from the evil of our souls: whomever Allah guides aright, none could mislead, and whomever Allah lets go astray, none could guide aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, and I bear testimony to the fact that Muhammad is His servant and Messenger: He has sent him as giver of glad tidings (of good for the faithful believers), and warner (of punishment for the infidels) in front of the Hour (of Judgement which is nigh). Whoever obeys Allah and His Messenger has been guided (to the straight way), and whoever disobeys them will do no harm but to himself, and by no means he will do harm to Allah.”

**1098-** It is narrated on the authority of Yunus that he asked Ibn Shihab about the testification of the Messenger of Allah “Allah’s blessing and peace be upon him” in his sermon on Friday, thereupon he mentioned to him the same previous statement, in which he added: “And whoever disobeys them has, indeed, gone astray: we ask Allah, our Lord, to make us of such as obeys Him and obeys His Messenger, follows (all things that result in) His Good Pleasure, and leaves (all that incur) His Displeasure: we all are (living) with His (Aid) and to Him we all (shall return).”

**1099-** It is narrated on the authority of Adi Ibn Hatim that a lecturer stood to deliver a sermon in the presence of the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he said: “And whoever obeys Allah and His Messenger... and whoever disobeys them...” thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Stand or leave! How bad lecturer you are!”

أَوْ أَمَرَ لَنَا بِشَيْءٍ مِنَ التَّمَرِّ، وَالشَّانُ إِذْ ذَاكَ دُونَ، فَأَقَمْنَا بِهَا أَيَّامًا شَهِدْنَا فِيهَا الْجُمُعَةَ مَعَ رَسُولِ اللَّهِ ﷺ فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ كَلِمَاتٍ خَفِيفَاتٍ طَيِّبَاتٍ مُبَارَكَاتٍ، ثُمَّ قَالَ: «أَيُّهَا النَّاسُ، إِنَّكُمْ لَنْ تُطِيقُوا أَوْ لَنْ تَفْعَلُوا كُلَّ مَا أُمِرْتُمْ بِهِ وَلَكِنْ سَدُّوا وَأَبْشَرُوا». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ قَالَ: ثَبَّتَنِي فِي شَيْءٍ مِنْهُ بَعْضُ أَصْحَابِي، وَقَدْ كَانَ انْقَطَعَ مِنَ الْقِرْطَاسِ.

**1097 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَاضٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ قَالَ: «الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ. وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا».

**1098 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنْ تَشْهَدِ رَسُولِ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ فَذَكَرَ نَحْوَهُ قَالَ: «وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى»، وَنَسَأَلَ اللَّهَ رَبَّنَا أَنْ يَجْعَلَنَا مِمَّنْ يُطِيعُهُ وَيُطِيعُ رَسُولَهُ، وَيَتَّبِعُ رِضْوَانَهُ، وَيَجْتَنِبُ سَخَطَهُ، فَإِنَّمَا نَحْنُ بِهِ وَلَهُ.

**1099 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ بْنِ سَعِيدٍ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ تَمِيمِ الطَّائِي، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ خَطِيبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَمَنْ يَعْصِهِمَا، فَقَالَ: «قُمْ - أَوْ - اذْهَبْ بِئْسَ الْخَطِيبُ أَنْتَ».



**1100-** It is narrated on the authority of (Umm Hisham) the daughter of Al-Harith (or Harithah) Ibn An-Nu'man that she said: I've never retained in memory (the Surah of) Qaf but from the mouth of the Messenger of Allah "Allah's blessing and peace be upon him", since he used to repeat it in his sermons every Friday. She further said: Our house and the house of the Messenger of Allah "Allah's blessing and peace be upon him" (were so much close to each other that we) used the same baking oven.

**1101-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was moderate in both his prayer and sermon, in which he used to recite some Holy Verses from the Qur'an, and admonish the people.

**1102-** It is narrated on the authority of Amrah from her sister that she said: I've never learnt (and kept by heart the Surah of) Qaf but from the mouth of the Messenger of Allah "Allah's blessing and peace be upon him": he used to recite it (in his sermon) every Friday.

Abu Dawud says: The same is narrated on the authority of Amrah from Umm Hisham, the daughter of Harithah Ibn An-Nu'man.

**1103-** The same is narrated on the authority of Amrah from a sister of Amrah Bint Abd Ar-Rahman, who was older than her.

### **[231] Raising Both Hands On The Pulpit**

**1104-** It is narrated on the authority of Husain Ibn Abd Ar-Rahman that he said: Imarah Ibn Ruwaibah saw Bishr Ibn Marwan invoking Allah (in the sermon) on Friday thereupon he said: "Might Allah make ugly those hands!" Husain said: Imarah told me saying: I saw the Messenger of Allah "Allah's blessing and peace be upon him" while being on the pulpit, and he was doing no more than that, i.e. raising his index finger next to his thumb.

**1105-** It is narrated on the authority of Sahl Ibn Sa'd that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" holding his hands while invoking whether on the pulpit or on anything else, but I saw him saying as such, and he beckoned with the index finger, and made a circle with the help of both his middle finger and thumb.

### **[232] Shortening The Sermon**

**1106-** It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to make short the sermons.



**1100 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ مَعْنٍ، عَنْ بِنْتِ الْحَارِثِ بْنِ النُّعْمَانِ قَالَتْ: «مَا حَفِظْتُ قَافَ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، كَانَ يَخْطُبُ بِهَا كُلَّ جُمُعَةٍ. قَالَتْ: وَكَانَ تَنْوُرُ رَسُولِ اللَّهِ ﷺ وَتَنْوَرُنَا وَاحِدًا».

قال أبو داود: قال رَوْحُ بْنُ عُبَادَةَ، عَنْ شُعْبَةَ قَالَ: بِنْتُ حَارِثَةَ بْنِ النُّعْمَانِ، وقال ابنُ إسحاق: أُمُّ هِشَامِ بِنْتُ حَارِثَةَ بْنِ النُّعْمَانِ.

**1101 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي سِمَاكٌ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ قَصْدًا وَخُطْبَتُهُ قَصْدًا: يَقْرَأُ آيَاتِ مِنَ الْقُرْآنِ وَيَذْكُرُ النَّاسَ».

**1102 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِهَا قَالَتْ: «مَا أَخَذْتُ قَافَ إِلَّا مِنْ فِي رَسُولِ اللَّهِ ﷺ، كَانَ يَقْرَأُهَا فِي كُلِّ جُمُعَةٍ».

قال أبو داود: كَذَا رَوَاهُ يَحْيَى بْنُ أَيُّوبَ، وَابْنُ أَبِي الرَّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَمْرَةَ عَنْ أُمِّ هِشَامِ بِنْتُ حَارِثَةَ بْنِ النُّعْمَانِ.

**1103 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُخْتِ لِعَمْرَةَ بِنْتُ عَبْدِ الرَّحْمَنِ كَانَتْ أَكْبَرَ مِنْهَا بِمَعْنَاهُ.

### [ت231/م222، 224] - بَابُ رَفْعِ الْيَدَيْنِ عَلَى الْمَنْبَرِ

**1104 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: «رَأَى عُمَارَةَ بْنَ رُوَيْبَةَ بِشَرِّ بْنِ مَرْوَانَ وَهُوَ يَدْعُو فِي يَوْمِ جُمُعَةٍ، فَقَالَ عُمَارَةُ: قَبِّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ! قَالَ زَائِدَةُ: قَالَ حُصَيْنٌ: حَدَّثَنِي عُمَارَةُ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمَنْبَرِ مَا يَزِيدُ عَلَى هَذِهِ - يَعْنِي السَّبَابَةَ الَّتِي تَلِي الْإِبْهَامَ -».

**1105 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشَرٌّ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ -، يَعْنِي ابْنَ إِسْحَاقَ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ ابْنِ أَبِي ذُبَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ شَاهِرًا يَدَيْهِ قَطُّ يَدْعُو عَلَى مَنْبَرِهِ وَلَا عَلَى غَيْرِهِ، وَلَكِنْ رَأَيْتُهُ يَقُولُ هَكَذَا»، وَأَشَارَ بِالسَّبَابَةِ وَعَقَدَ الْوُسْطَى بِالْإِبْهَامِ.

### [ت232/م223، 225] - بَابُ إِقْصَارِ الْخُطْبِ

**1106 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي رَاشِدٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِقْصَارِ الْخُطْبِ».

**1107-** It is narrated on the authority of Jabir Ibn Samurah As-Suwa'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used not to prolong his admonitions on Friday (sermons): on the contrary, they were no more than easy brief statements.

### **[233] Coming Close To The Imam On Giving Admonition**

**1108-** It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Attend the celebration (of Allah in the mosque) and come close to the imam (as much as you can), for one keeps moving far away until he is brought to the rear of the Garden, even if he enters it."

### **[234] When The Imam Interrupts The Sermon For Something**

**1109-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I saw Allah's Apostle "Allah's blessing and peace be upon him" delivering a sermon when both Al-Hasan and Al-Husain "Peace be upon them" came, having shirts with red lines, and they were stumbling and then standing, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got down, took them, and placed them in his lap. Then he said: "Allah and His Messenger have told the truth (when they said): Verily, your property and children are a (source of) seduction to you. Once I saw both (children), I could not keep patient." Then, he went on his speech.

### **[235] What About Ihtiba' While The Imam Is Delivering His Speech**

(To sit on buttocks with knees close to abdomen and feet apart and the hands circling the knees)

**1110-** It is narrated on the authority of Mu'adh Ibn Anas from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees on Friday, i.e. while the imam is delivering his sermon.

**1111-** It is narrated on the authority of Ya'li Ibn Shaddad Ibn Aws that he said: I was present with Mu'awiyah in Jerusalem, and he led us in the Friday prayer, and I caught a glimpse (of the praying people) and behold! The majority of those present in the mosque were from amongst the companions of the Prophet "Allah's blessing and peace be upon him", and I saw them sitting on buttocks with knees close to Abdomen and feet apart and the hands circling the knees while the imam is delivering his sermon.

**1107 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ: أَخْبَرَنِي شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ السَّوَائِيِّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يُطِيلُ الْمَوْعِظَةَ يَوْمَ الْجُمُعَةِ، إِنَّمَا هُنَّ كَلِمَاتٌ يَسِيرَاتٌ».

[ت233/م224، 226] - بَابُ الدُّنُوِّ مِنَ الْإِمَامِ عِنْدَ الْمَوْعِظَةِ

**1108 -** حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي بِحْطٍ يَدِهِ وَلَمْ أَسْمَعْهُ مِنْهُ: قَالَ قَتَادَةُ، عَنْ يَحْيَى بْنِ مَالِكٍ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «احْضَرُوا الذَّكْرَ، وَادْنُوا مِنَ الْإِمَامِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ يَتَّبَعُهُ حَتَّى يُؤَخَّرَ فِي الْجَنَّةِ وَإِنْ دَخَلَهَا».

[ت234/م226، 227] - بَابُ الْإِمَامِ يَقْطَعُ الْخُطْبَةَ لِلْأَمْرِ يَحْدُثُ

**1109 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ زَيْدَ بْنَ حُبَابٍ حَدَّثَهُمْ: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: خُطِبْنَا رَسُولُ اللَّهِ ﷺ، فَأَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُمَا، عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَغُثْرَانِ وَيَقُومَانِ، فَتَزَلَّ فَأَخَذَهُمَا فَصَعَدَ بِهِمَا الْمِنْبَرَ ثُمَّ قَالَ: «صَدَقَ اللَّهُ ﴿إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ﴾ [التغابن: 15] رَأَيْتُ هَذَيْنِ فَلَمْ أَضِيرَ»، ثُمَّ أَخَذَ فِي الْخُطْبَةِ.

[ت235/م226، 228] - بَابُ الْاِخْتِبَاءِ وَالْإِمَامُ يَخْطُبُ

**1110 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْجَبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ».

**1111 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ الرَّقِّيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِقَانِ، عَنْ يَعْلَى بْنِ شَدَّادِ بْنِ أَوْسٍ قَالَ: «شَهِدْتُ مَعَ مُعَاوِيَةَ بِنْتِ الْمَقْدِسِ فَجَمَعَ بِنَا، فَتَنْظَرْتُ فَإِذَا جُلُوسٌ مِنْ فِي الْمَسْجِدِ أَصْحَابُ النَّبِيِّ ﷺ، فَرَأَيْتُهُمْ مُحْتَبِينَ وَالْإِمَامُ يَخْطُبُ».



Abu Dawud says: Ibn Umar to sit in such a state while the imam was delivering his sermon; and so did Anas Ibn Malik, Shuraih, Sa'sa'ah Ibn Suhan, Sa'id Ibn Al-Musayyab, Ibrahim An-Nakh'i, Makhul, Isma'il Ibn Muhammad Ibn Sa'd, and Na'im Ibn Salamah who said: There is no harm to sit in such a state of Ihtiba'. He further says: I was not informed that anyone disliked it barring Ubadah Ibn Nusi.

### **[236] Talking While The Imam Is Delivering His Speech**

**1112-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you even says (to such as sitting by your side): "Pay your attention", you have, indeed, committed falsity."

**1113-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Three (types of) men attend the Friday (ceremonies in the mosque): such as attends it with the intention to commit falsity, and this is his portion of it; such as attends it with the intention to invoke (good upon himself): he is indeed a man who invokes Allah Almighty: He could give him if He so likes, and He could withhold from him if He so likes; and such as attends it attentively and silently, without passing over any Muslim, nor doing harm to anyone: it then acts as expiation for (all sins he commits as of it) to the coming Friday, and three days besides. This is due to the statement of Allah Almighty: "He, who brings a good deed, will have ten times the like of it."

### **[237] When Such As Breaks His Ablution Asks For The Imam's Permission (To Leave)**

**1114-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you breaks his ablution, let him caught hold of his nose and turn away soon."

Abu Dawud says: The same is narrated on the authority of Hisham from his father from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "When he enters while the imam is delivering his sermon..."

### **[238] When One Enters The Mosque While The Imam Is Delivering The Sermon**

**1115-** It is narrated on the authority of Jabir that a man came in (the mosque) on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, thereupon he asked him: "O

قال أَبُو دَاوُدَ: كَانَ ابْنُ عُمَرَ يَحْتَبِي وَالْإِمَامُ يَخْطُبُ، وَأَنَسُ بْنُ مَالِكٍ، وَشُرَيْحٌ، وَصَعْصَعَةُ بْنُ صُوحَانَ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَإِبْرَاهِيمُ النَّخَعِيُّ، وَمَكْحُولٌ، وَإِسْمَاعِيلُ بْنُ مُحَمَّدٍ بْنِ سَعْدٍ، وَنُعَيْمُ بْنُ سَلَامَةَ قَالَ: لَا بَأْسَ بِهَا.

قال أَبُو دَاوُدَ: وَلَمْ يَبْلُغْنِي أَنَّ أَحَدًا كَرِهَهَا إِلَّا عِبَادَةَ بْنَ نُسَيْبٍ.

### [ت236/م227، 229] - بَابُ الْكَلَامِ وَالْإِمَامُ يَخْطُبُ

1112 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُلْتَ: أُنْصِتْ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعُوتَ».

1113 - حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا يَزِيدُ، عَنْ حَبِيبِ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «يَحْضُرُ الْجُمُعَةَ ثَلَاثَةٌ نَفَرٍ: رَجُلٌ حَضَرَهَا يَلْغُو، وَهُوَ حَظُّهُ مِنْهَا، وَرَجُلٌ حَضَرَهَا يَدْعُو، فَهُوَ رَجُلٌ دَعَا اللَّهَ عَزَّ وَجَلَّ إِنْ شَاءَ أَعْطَاهُ وَإِنْ شَاءَ مَنَعَهُ، وَرَجُلٌ حَضَرَهَا بِإِنْصَاتٍ وَسُكُوتٍ وَلَمْ يَتَخَطَّ رَقَبَةً مُسْلِمٍ وَلَمْ يُؤْذِ أَحَدًا، فَهِيَ كَفَّارَةٌ إِلَى الْجُمُعَةِ الَّتِي تَلِيهَا وَزِيَادَةُ ثَلَاثَةِ أَيَّامٍ، وَذَلِكَ بَأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: ﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا﴾» [الأنعام: 160].

### [ت237/م228، 230] - بَابُ اسْتِئْذَانِ الْمُخْذِرِ الْإِمَامِ

1114 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِذَا أَحَدُكُمْ أَحَدُكُمْ فِي صَلَاتِهِ، فَلْيَأْخُذْ بِأَنْفِهِ ثُمَّ لِيَنْصَرِفْ».

قال أَبُو دَاوُدَ: رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ وَأَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ» لَمْ يَذْكُرَا عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

### [ت238/م229، 231] - بَابُ: إِذَا دَخَلَ الرَّجُلُ وَالْإِمَامُ يَخْطُبُ

1115 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو - وَهُوَ ابْنُ دِينَارٍ -، عَنْ جَابِرٍ: أَنَّ رَجُلًا جَاءَ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصَلَّيْتَ

so and so! Have you offered prayer (which should be offered voluntarily before the obligation)?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, stand and offer prayer."

**1116-** It is narrated on the authority of Abu Hurairah that he said: Sulaik Al-Ghatfani came (in the mosque on Friday) while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the speech, thereupon he asked him: "Have you offered prayer (before you come)?" he answered in the negative. He said to him: "Then, offer a two-rak'ah prayer and make it brief."

**1117-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Sulaik Al-Ghatfani came...and the rest is the same with the following addition: Then, he (the Prophet) turned his face towards the people and said: "When anyone of you comes (in the mosque on Friday) while the imam is delivering the sermon, let him offer a two-rak'ah prayer, which he should make brief."

### **[239] What About Passing Over The People On Friday**

**1118-** It is narrated on the authority of Abu Az-Zahiriyyah that he said: We were sitting with Abdullah Ibn Busr, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque) on Friday when a man came passing over the people. On that Abdullah Ibn Busr said: A man came passing over the people on Friday while the Messenger of Allah "Allah's blessing and peace be upon him" was delivering the sermon, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit (in your place) for you've done harm (to the people)."

### **[240] When One Is Overtaken By Slumber While The Imam Is Delivering The Speech**

**1119-** It is narrated on the authority of Ibn Umar that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If anyone of you is overtaken by slumber in the mosque, let him shift from that very place in which he was sitting to another."

### **[241] When The Imam Speaks After Descending From The Pulpit**

**1120-** It is narrated on the authority of Anas that he said: I saw that the Messenger of Allah "Allah's blessing and peace be upon him" happened to have dismounted from the pulpit, and then a man appeared to him (and talk



يَا فُلَانُ؟» قَالَ: لَا. قَالَ: «قُمْ فَارْكَعْ».

**1116 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْمَعْنَى قَالَا: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَا: جَاءَ سُلَيْكُ الْعَطْفَانِيُّ وَرَسُولُ اللَّهِ ﷺ يَخْطُبُ فَقَالَ لَهُ: «أَصَلَّيْتَ شَيْئًا؟» قَالَ: لَا. قَالَ: «صَلِّ رَكَعَتَيْنِ، تَجَوِّزُ فِيهِمَا».

**1117 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ سَعِيدٍ، عَنِ الْوَلِيدِ أَبِي بَشِيرٍ، عَنْ طَلْحَةَ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ سُلَيْكًا جَاءَ، فَذَكَرَ نَحْوَهُ، زَادَ: ثُمَّ أَقْبَلَ عَلَى النَّاسِ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ فَلْيُصَلِّ رَكَعَتَيْنِ يَتَجَوِّزُ فِيهِمَا».

### [ت239/م230، 232] - بَابُ تَخْطِي رِقَابِ النَّاسِ يَوْمَ الْجُمُعَةِ

**1118 -** حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ قَالَ: كُنَّا مَعَ عَبْدِ اللَّهِ بْنِ بُسْرِ صَاحِبِ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ، فَجَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ، فَقَالَ عَبْدُ اللَّهِ بْنُ بُسْرٍ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اجْلِسْ، فَقَدْ آذَيْتَ».

### [ت240/م231، 233] - بَابُ الرَّجُلِ يَنْعَسُ وَالْإِمَامُ يَخْطُبُ

**1119 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِةَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ فِي الْمَسْجِدِ فَلْيَتَحَوَّلْ مِنْ مَجْلِسِهِ ذَلِكَ إِلَى غَيْرِهِ».

### [ت241/م232، 234] - بَابُ الْإِمَامِ يَتَكَلَّمُ بَعْدَمَا يَنْزِلُ مِنَ الْمِنْبَرِ

**1120 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، عَنْ جَرِيرٍ - وَهُوَ ابْنُ حَازِمٍ، لَا أَذْرِي كَيْفَ قَالَهُ مُسْلِمٌ أَوَّلًا - عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَنْزِلُ مِنَ الْمِنْبَرِ

to him) concerning a certain need, thereupon he stood (and kept speaking) with him until his need was fulfilled, and then he stood and led the prayer.

### **[242] What About Such As Catches Up Only A Single Rak'ah Of The Friday Prayer**

**1121-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who catches up even a single rak'ah of the prayer, has, indeed, caught the (whole) prayer (provided that he should complete what is missing)."

### **[243] What Is Recited On Friday Prayer**

**1122-** It is narrated on the authority of An-Nu'man Ibn Bashir that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in both Ids prayer, as well as on Friday prayer both Surahs of Al-A'la and Al-Ghashiyah; and if they happened to have come on one day, he also would recite them.

**1123-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Ad-Dahhak Ibn Qais asked An-Nu'man Ibn Bashir: "What did the Messenger of Allah "Allah's blessing and peace be upon him" use to recite in Friday prayer following the Surah of Al-Jumu'ah?" he said: "He used to recite the Surah of Al-Ghashiyah."

**1124-** It is narrated on the authority of Ibn Abu Rafi' that he said: Abu Hurairah led us in Friday prayer, in which he recited the Surah of Al-Jumu'ah (in the first rak'ah) and the Surah of Al-Munafiqun in the other rak'ah. I caught up with Abu Hurairah when he turned away and said to him: "No doubt, you have recited two Surahs, which Ali used to recite in Kufah (in Friday prayers)." On that Abu Hurairah said: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" reciting them on Friday."

**1125-** It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in Friday prayer both Surahs of Al-A'la and Al-Ghashiyah.

### **[244] When A Man Follows The Imam With A Wall Between Them**

**1126-** It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" led the prayer while being in his chamber, and the people were following him from behind the wall of the chamber.

فَيَعْرِضُ لَهُ الرَّجُلُ فِي الْحَاجَةِ، فَيَقُومُ مَعَهُ حَتَّى يَقْضِيَ حَاجَتَهُ، ثُمَّ يَقُومُ فَيُصَلِّي». قال أَبُو دَاوُدَ: والحديث لَيْسَ بِمَعْرُوفٍ عَنْ ثَابِتٍ، هُوَ مِمَّا تَقَرَّدَ بِهِ جَرِيرُ بْنُ حَازِمٍ.

### [ت242/م233، 235] - بَابُ مَنْ أَدْرَكَ مِنَ الْجُمُعَةِ رَكْعَةً

1121 - حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ».

### [ت243/م234، 236] - بَابُ مَا يُقْرَأُ بِهِ فِي الْجُمُعَةِ

1122 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُثَنَّبِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمَ الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1] وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ [الغاشية: 1]. قَالَ: وَرُبَّمَا اجْتَمَعَ فِي يَوْمٍ وَاحِدٍ فَقَرَأَ بِهِمَا».

1123 - حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ صُمْرَةَ بْنِ سَعِيدٍ الْمَازِنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: «أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ الثُّعْمَانَ بْنَ بَشِيرٍ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ فَقَالَ: كَانَ يَقْرَأُ بِـ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ [الغاشية: 1]».

1124 - حَدَّثَنَا الْقُعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانٌ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي رَافِعٍ قَالَ: «صَلَّى بَنُو أَبِي هُرَيْرَةَ يَوْمَ الْجُمُعَةِ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ وَفِي الرُّكْعَةِ الْآخِرَةِ ﴿إِذَا جَاءَكَ الْمُنْفِقُونَ﴾ [المنافقون: 1]. قَالَ: فَأَدْرَكْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفَ فَقُلْتُ لَهُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ يَقْرَأُ بِهِمَا بِالْكُوفَةِ. قَالَ أَبُو هُرَيْرَةَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ».

1125 - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ مَعْبِدِ بْنِ خَالِدٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1] وَ ﴿هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ﴾ [الغاشية: 1].

### [ت244/م235، 237] - بَابُ الرَّجُلِ يَأْتُمُّ بِالْإِمَامِ وَبَيْنَهُمَا جِدَارٌ

1126 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «صَلَّى رَسُولُ اللَّهِ ﷺ فِي حُجْرَتِهِ وَالنَّاسُ يَأْتُمُونَ بِهِ مِنْ وَرَاءِ الْحُجْرَةِ».



### [245] What About Offering (Voluntary) Prayer After The Friday (Obligatory Prayer)

**1127-** It is narrated on the authority of Nafi' that Ibn Umar saw a man offering a two-rak'ah prayer (after the Friday prayer) in his standing place, thereupon he pushed him away and said: "Do you offer four rak'ahs for Friday prayer?" however, Abdullah used to offer a two-rak'ah prayer in his house on Friday (after the obligatory prayer), and say that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

**1128-** It is narrated on the authority of Nafi' that Ibn Umar used to prolong his (voluntary) prayers in his house before the Friday (obligatory) prayer, and after the prayer, he used to offer a two-rak'ah prayer in his house; and he related that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

**1129-** It is narrated on the authority of Umar Ibn Ata Ibn Abu Khuwar that Nafi Ibn Jubair sent him to As-Sa'ib, the son of Namir's sister, asking him about what he had seen in the prayer of Mu'awiyah. He said: Well, I offered the Friday (obligatory) prayer with him in Maqsurah. When the Imam uttered the end salutation, I stood up at my place and prayed. After he had entered (the dwelling place) he sent for me and said: "Do not repeat what you did. When you offer the Friday (obligatory) prayer, you should not pray until you have talked or left, because The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to do so and not to combine two (sorts of) prayers before talking or leaving."

**1130-** It is narrated on the authority of Ibn Umar that whenever he was in Mecca and offered the Friday prayer, he would come forward and offer a two-rak'ah prayer, and then he would come forward once again and offer a four-rak'ah prayer; and whenever he was in Medina he would offer the Friday prayer and then return to his house and offer a two-rak'ah prayer. When he was asked about that he told that the Messenger of Allah "Allah's blessing and peace be upon him" used to do so.

**1131-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who intends to offer (voluntary) prayer after the Friday prayer, let it be four" (or according to the narration of Yunus: "If you offer the Friday prayer, then you should offer a four-rak'ah (voluntary) prayer after it" Suhail (a sub-narrator) said: My father said to me: "O my son! If you offer a two-rak'ah (voluntary) prayer after it, and then you came to the house, offer another two-rak'ah prayer in it."

## [ت245/م236 ، 238] - بَابُ الصَّلَاةِ بَعْدَ الْجُمُعَةِ

**1127 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَسُلَيْمَانُ بْنُ دَاوُدَ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ رَأَى رَجُلًا يُصَلِّي رَكَعَتَيْنِ يَوْمَ الْجُمُعَةِ فِي مَقَامِهِ، فَدَفَعَهُ وَقَالَ: أَتُصَلِّي الْجُمُعَةَ أَرْبَعًا؟ وَكَانَ عَبْدُ اللَّهِ يُصَلِّي يَوْمَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ وَيَقُولُ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ».

**1128 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ قَالَ: «كَانَ ابْنُ عُمَرَ يُطِيلُ الصَّلَاةَ قَبْلَ الْجُمُعَةِ، وَيُصَلِّي بَعْدَهَا رَكَعَتَيْنِ فِي بَيْتِهِ، وَيُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

**1129 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ بْنُ أَبِي الْخَوَّارِ أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَرْسَلَهُ إِلَى السَّائِبِ بْنِ يَزِيدَ ابْنِ أُخْتِ نَمِرٍ يَسْأَلُهُ عَنْ شَيْءٍ رَأَى مِنْهُ مُعَاوِيَةَ فِي الصَّلَاةِ، فَقَالَ: «صَلَّيْتُ مَعَهُ الْجُمُعَةَ فِي الْمَقْصُورَةِ، فَلَمَّا سَلَّمْتُ قُمْتُ فِي مَقَامِي فَصَلَّيْتُ، فَلَمَّا دَخَلَ أَرْسَلَ إِلَيَّ فَقَالَ: لَا تَعُدْ لِمَا صَنَعْتَ، إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ بِذَلِكَ، أَنْ لَا تُوَصِّلَ صَلَاةً بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ».

**1130 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ الْمَرْوَزِيُّ: أَنْبَأَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ إِذَا كَانَ بِمَكَّةَ فَصَلَّى الْجُمُعَةَ تَقَدَّمَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ تَقَدَّمَ فَصَلَّى أَرْبَعًا، وَإِذَا كَانَ بِالْمَدِينَةِ صَلَّى الْجُمُعَةَ، ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى رَكَعَتَيْنِ، وَلَمْ يُصَلِّ فِي الْمَسْجِدِ، فَقِيلَ لَهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُ ذَلِكَ».

**1131 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. (ح)، وَحَدَّثَنِي مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرْزَازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: - قَالَ ابْنُ الصَّبَّاحِ: قَالَ -: «مَنْ كَانَ مُصَلِّيًا بَعْدَ الْجُمُعَةِ فَلْيُصَلِّ أَرْبَعًا وَتَمَّ حَدِيثُهُ، وَقَالَ ابْنُ يُونُسَ: «إِذَا صَلَّيْتُمُ الْجُمُعَةَ فَصَلُّوا بَعْدَهَا أَرْبَعًا» قَالَ: فَقَالَ لِي أَبِي: يَا بُنَيَّ، فَإِنْ صَلَّيْتَ فِي الْمَسْجِدِ رَكَعَتَيْنِ، ثُمَّ أَتَيْتَ الْمَنْزِلَ أَوْ الْبَيْتَ فَصَلِّ رَكَعَتَيْنِ».



**1132-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer a two-rak’ah (voluntary) prayer in his house after the Friday (obligatory) prayer.

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Dinar.

**1133-** It is narrated on the authority of Ibn Juraij that he said: Ata’ told me that he saw Ibn Umar offering voluntary prayer after the Friday (obligatory) prayer in the mosque: he moved away from his praying place in which he offered the Friday prayer, and offer a two-rak’ah prayer. Then, he walked afar and offered a four-rak’ah prayer. I asked Ata’: How many times did you see Ibn Umar having done so?” he said: “So many times.”

### **[...] What About Sitting In The Interval Between Both Sermons**

Abu Dawud says: It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to deliver two sermons (on Friday): he would sit once he ascended the pulpit and remain so until the Mu’adhdhin would finish (from his call to the prayer), and then he would stand and deliver his (first) sermon, after which he would sit down (in the interval between both), during which he would keep silent, after which he would stand and deliver his (second) sermon.

### **[246] The Prayer Of Both Ids**

**1134-** It is narrated on the authority of Anas that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” arrived in Medina, there were two days (every year) for the people to play on. The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “What are those days?” they said: “We used to play on them during the pre-Islamic period of ignorance.” On that he said: “Indeed, Allah has recompensed you with what is better than them: the day of Al-Adha (the festival of sacrifice) and the day of Al-Fitr (the festival of breaking fast).”

### **[247] The Time Of Setting Out To Attend The Id Ceremonies**

**1135-** It is narrated on the authority of Abdullah Ibn Busr that once he set out with the people (to offer the prayer) on the day of either Al-Fitr or Al-Adha, and he disapproved of the imam’s delaying (the prayer) and said: “We must have finished By that hour of ours (as it was the habit during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”).” He meant the hour of offering the supererogatory prayer (at forenoon to which the imam delayed offering the Id prayer).



**1132 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكَعَتَيْنِ فِي بَيْتِهِ».

قال أبو داود: وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عُمَرَ.

**1133 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: «أَنَّهُ رَأَى ابْنَ عُمَرَ يُصَلِّي بَعْدَ الْجُمُعَةِ فَيَنْمَازُ عَنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْجُمُعَةَ قَلِيلًا غَيْرَ كَثِيرٍ - قَالَ: فَيَرْكَعُ رَكَعَتَيْنِ - قَالَ: ثُمَّ يَمْضِي أَنْفَسَ مِنْ ذَلِكَ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ. قُلْتُ لِعَطَاءٍ: كَمْ رَأَيْتَ ابْنَ عُمَرَ يَصْنَعُ ذَلِكَ؟ قَالَ: مِرَارًا».

قال أبو داود: وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَلَمْ يُتِمَّهُ.

### ... - [باب القعود بين الخطبتين]

..... - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، ثنا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَطَاءٍ -، عَنْ الْعُمَرِيِّ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَخْطُبُ خُطْبَتَيْنِ، كَانَ يَجْلِسُ إِذَا صَعَدَ الْمَنْبَرَ حَتَّى يَفْرَغَ - أَرَاهُ قَالَ الْمُؤَدِّنُ - ثُمَّ يَقُومُ فَيَخْطُبُ ثُمَّ يَجْلِسُ فَلَا يَتَكَلَّمُ ثُمَّ يَقُومُ فَيَخْطُبُ».

### [ت246/م... ، 239] - باب صلاة العيدين

**1134 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ: «مَا هَذَانِ الْيَوْمَانِ؟» قَالُوا: كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ».

### [ت247/م237، 240] - باب وقت الخروج إلى العيد

**1135 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا يَزِيدُ بْنُ خُمَيْرٍ الرَّحْبِيُّ قَالَ: «خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرِ صَاحِبُ رَسُولِ اللَّهِ ﷺ مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرِ أَوْ أَضْحَى فَأَنْكَرَ إِبْطَاءَ الْإِمَامِ فَقَالَ: إِنَّا كُنَّا قَدْ فَرَعْنَا سَاعَتَنَا هَذِهِ، وَذَلِكَ حِينَ التَّسْبِيحِ».

### [248] Women Set Out On The Id Day

**1136-** It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” commanded that The unmarried young virgins and the mature girls who stay often screened, and the menstruating women should come out and participate in the good deeds as well as the religious gathering of the faithful believers. A woman asked The Prophet: “O Messenger of Allah! if she doesn’t have a veil what should she do?” He said: “She should cover herself with a portion of the veil of her companion.”

**1137-** The same is narrated on the authority of Umm Atiyyah, in which it is added: “And let the menstruating women keep away from the praying place of Muslims.” There is no mention of the veil in this narration. But there is another narration on the authority of Hafsa that another woman asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the veil.

**1138-** It is narrated on the authority of Umm Atiyyah that she said: We used to be commanded...and the rest is the same, in which she added: And the menstruating women used to be in the rear of the people and thus magnify Allah with them.

**1139-** It is narrated on the authority of Umm Atiyyah that she said: When the Messenger of Allah “Allah’s blessing and peace be upon him” arrived in Medina, he gathered the women of the Ansar in my house, and he sent to us Umar Ibn Al-Khattab. He kept standing at the gate, and greeted us, and we returned the greeting. Then he said: “I’m the Messenger of Allah’s Apostle “Allah’s blessing and peace be upon him” to you”; and he commanded us (to set out and have both) the menstruating women and mature girls set out to attend (the ceremonies of) both Ids; and (he told us) that no Friday prayer is binding upon us; and he further forbade us to follow the funeral processions.

### [249] The Sermon On The Id Day

**1140-** It is narrated on the authority of Tariq Ibn Shihab from Abu Sa’id Al-Khudri that he said: It was Marwan (Ibn Al-Hakam) who brought the pulpit on the day of Id, and started with delivering the sermon before the prayer. A man stood up and said: “O Marwan! You’ve deviated from the right way (of the Prophet and his companions): you’ve brought out the pulpit, which was not to be brought out (on such a day), and you have started with delivering the speech before the prayer, and it was the habit (of the Prophet) not to start with it.” Abu Sa’id asked: “Who is this man?” it

## [ت248/م238 ، 241] - باب خروج النساء في العيد

**1136 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَيُونُسَ وَحَبِيبٍ وَيَحْيَى بْنِ عَتِيقٍ وَهَشَامٍ فِي آخَرِينَ، عَنْ مُحَمَّدٍ أَنَّ أُمَّ عَطِيَّةَ قَالَتْ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُخْرِجَ ذَوَاتِ الْخُدُورِ يَوْمَ الْعِيدِ، قِيلَ: فَالْحَيْضُ؟ قَالَ: «لَيْشَهْدَنَّ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ»، قَالَ: فَقَالَتْ امْرَأَةٌ: يَا رَسُولَ اللَّهِ، إِنْ لَمْ يَكُنْ لِإِحْدَاهُنَّ ثَوْبٌ كَيْفَ تَصْنَعُ؟ قَالَ: «تَلْبِسُهَا صَاحِبَتُهَا طَائِفَةً مِنْ ثَوْبِهَا».

**1137 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ بِهَذَا الْخَبَرِ قَالَ: «وَتَعْتَزِلُ الْحَيْضُ مُصَلَّى الْمُسْلِمِينَ». وَلَمْ يَذْكُرِ الثَّوْبَ. قَالَ: وَحَدَّثَ عَنْ حَفْصَةَ عَنْ امْرَأَةٍ تُحَدِّثُهُ عَنْ امْرَأَةٍ أُخْرَى قَالَتْ: قِيلَ: يَا رَسُولَ اللَّهِ، فَذَكَرَ مَعْنَى مُوسَى فِي الثَّوْبِ.

**1138 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «كُنَّا نَوْمُرُ»، بِهَذَا الْخَبَرِ قَالَتْ: «وَالْحَيْضُ يَكُنُّ خَلْفَ النَّاسِ فَيَكْبُرُنَ مَعَ النَّاسِ».

**1139 -** حَدَّثَنَا أَبُو الْوَلِيدِ - يَعْنِي الطَّيَالِسِيُّ - وَمُسْلِمٌ قَالَا: حَدَّثَنَا إِسْحَاقُ بْنُ عُثْمَانَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَطِيَّةَ، عَنْ جَدَّتِهِ أُمِّ عَطِيَّةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ الْمَدِينَةَ جَمَعَ نِسَاءَ الْأَنْصَارِ فِي بَيْتٍ، فَأَرْسَلَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ، فَقَامَ عَلَى الْبَابِ فَسَلَّمَ عَلَيْنَا، فَرَدَدْنَا عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: «أَنَا رَسُولُ اللَّهِ ﷺ إِلَيْكُنَّ، وَأَمَرْنَا بِالْعِيدَيْنِ أَنْ نُخْرِجَ فِيهِمَا الْحَيْضُ وَالْعَتَقُ، وَلَا جُمُعَةَ عَلَيْنَا، وَنَهَانَا عَنْ اتِّبَاعِ الْجَنَائِزِ».

## [ت249/م239 ، 242] - باب الخطبة يوم العيد

**1140 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ. (ح)، وَعَنْ قَيْسِ بْنِ مُسْلِمٍ عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْرَجَ مَرْوَانُ الْمُنْبَرَّ فِي يَوْمِ عِيدٍ، فَبَدَأَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ، فَقَامَ رَجُلٌ فَقَالَ: يَا مَرْوَانُ، خَالَفْتَ السُّنَّةَ! أَخْرَجْتَ الْمُنْبَرَّ فِي يَوْمِ عِيدٍ وَلَمْ يَكُنْ يُخْرِجُ فِيهِ، وَبَدَأْتَ بِالْخُطْبَةِ قَبْلَ الصَّلَاةِ! فَقَالَ



was said: "He is so and so." He then said: "This man has done whatever (duty) is incumbent upon him. I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

**1141-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of Al-Fitr, the Messenger of Allah "Allah's blessing and peace be upon him" started with offering the prayer before delivering the sermon. Then, he addressed the people; and when the Messenger of Allah "Allah's blessing and peace be upon him" finished, he descended and went to women, gave them admonition, while resting upon the hand of Bilal, and Bilal was spreading his garment, in which women were putting their (objects of) charity: some women were putting their rings, and some such and such things.

**1142-** It is narrated on the authority of Ata' that he said: I witness that Ibn Abbas told, and Ibn Abbas witness that the Messenger of Allah "Allah's blessing and peace be upon him" came out on the day of Id Al-Fitr, and he led the prayer and delivered the speech. Then he went to women and Bilal was with him (Shu'bah said: To my knowledge) he ordered them to give in charity. Consequently, they started throwing (their ornaments as objects of charity in the garment of Bilal).

**1143-** The same is narrated on the authority of Ata' from Ibn Abbas in which he said: He (the Prophet) thought the women did not heard him well, thereupon he went to them in the company of Bilal, gave them admonition, and commanded them to give in charity, (and they started throwing their ornaments in such a way that) one of them threw her earring, another her ring (and so on) in the garment of Bilal.

**1144-** The same is narrated on the authority of Ibn Abbas in which he said: A woman started giving her earring, another her ring, which Bilal received in his garment. Then, he distributed all of that among the poor Muslims.

### **[250] Delivering The Sermon While Reclining Against A Bow**

**1145-** It is narrated on the authority of Yazid Ibn Al-Bara' from his father that on the Id Day, a bow was brought to the Messenger of Allah "Allah's blessing and peace be upon him", against which he reclined while delivering his speech.

أَبُو سَعِيدٍ الْخُدْرِيُّ: مَنْ هَذَا؟ قَالُوا: فُلَانُ ابْنُ فُلَانٍ، فَقَالَ: أَمَّا هَذَا فَقَدْ قَضَى مَا عَلَيْهِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيَغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ».

**1141 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرٍ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّ النَّبِيَّ ﷺ قَامَ يَوْمَ الْفِطْرِ فَصَلَّى، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ النَّاسَ، فَلَمَّا فَرَغَ نَبِيُّ اللَّهِ ﷺ، نَزَلَ فَأَتَى النِّسَاءَ فَذَكَرَهُنَّ وَهُوَ يَتَوَكَّأُ عَلَى يَدِ بِلَالٍ بِاسِطٍ ثَوْبَهُ تُلْقِي فِيهِ النِّسَاءُ الصَّدَقَةَ. قَالَ: تُلْقِي الْمَرْأَةُ فَتَحَهَا، وَيُلْقِينَ، وَيُلْقِينَ. وَقَالَ ابْنُ بَكْرٍ: فَتَحَتْهَا».

**1142 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ. (ح): وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ قَالَ: «أَشْهَدُ عَلَى ابْنِ عَبَّاسٍ وَشَهِدَ ابْنُ عَبَّاسٍ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ خَرَجَ يَوْمَ فِطْرِ فَصَلَّى، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ - قَالَ ابْنُ كَثِيرٍ: أَكْبَرُ عِلْمِ شُعْبَةَ - فَأَمَرَهُنَّ بِالصَّدَقَةِ فَجَعَلْنَ يُلْقِينَ».

**1143 -** حَدَّثَنَا مُشَدَّدٌ وَأَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ قَالَ: «فُظِنَ أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَمَسَى إِلَيْهِنَّ وَبِلَالٌ مَعَهُ فَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَكَانَتِ الْمَرْأَةُ تُلْقِي الْقُرْطَ وَالْخَاتَمَ فِي ثَوْبِ بِلَالٍ».

**1144 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذَا الْحَدِيثِ قَالَ: «فَجَعَلَتِ الْمَرْأَةُ تُعْطِي الْقُرْطَ وَالْخَاتَمَ وَجَعَلَ بِلَالٌ يَجْعَلُهُ فِي كِسَائِهِ - قَالَ - فَقَسَمَهُ عَلَى فَقَرَاءِ الْمُسْلِمِينَ».

### [ت250/م240 ، 243] - بَابُ يَخْطُبُ عَلَى قَوْسٍ

**1145 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي جَنَابٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ نَزَلَ يَوْمَ الْعِيدِ قَوْسًا فَخَطَبَ عَلَيْهِ».

### [251] Leaving The Pronouncement Of Call For The Id Prayer

**1146-** It is narrated on the authority of Abd Ar-Rahman Ibn Abis that Ibn Abbas was asked by a man: "Have you ever attended the Id prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" He replied: "Yes. Had it not been for my kinship (position) with The Prophet "Allah's blessing and peace be upon him" it would not have been possible for me to do so for I was too young. The Prophet "Allah's blessing and peace be upon him" went to the mark near the house of Kathir Ibn As-Salt where he offered (a two-rak'ah) prayer and delivered a sermon. No mention was made of Adhan or Iqamah for such a prayer. He then commanded the people to give in charity, thereupon the women started pointing to their earrings and rings thereupon he ordered Bilal to go to them (and receive what they would give him), and (when he finished from that) he returned to the Messenger of Allah "Allah's blessing and peace be upon him".

**1147-** It is narrated on the authority of Ibn Abbas that he led the Id prayer with neither call for prayer (Adhan) nor call for prayer establishment (Iqamah); and so did Abu Bakr, Umar (and Uthman, Yahya was in doubt).

**1148-** It is narrated on the authority of Jabir Ibn Samurah that he said: I offered the Id prayer with the Messenger of Allah "Allah's blessing and peace be upon him" so many times with neither call for prayer nor call for prayer establishment.

### [252] Reciting Takbir In The Prayer Of Both Ids

**1149-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite seven Takbirs in the first rak'ah, and five Takbirs in the second rak'ah of the prayer of both Al-Fitr and Al-Adha.

**1150-** The same is narrated on the authority of Ibn Shihab, with the following addition: Besides the Takbir of bowing.

**1151-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Takbirs in the prayer of Id Al-Fitr should be seven for the first rak'ah, and five for the second rak'ah, and the recitation of the Qur'an should be after all of them (in each rak'ah)."

**1152-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" used to utter seven Takbirs in the first rak'ah of the



## [ت251/م241 ، 244] - باب ترك الأذان في العيد

**1146 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: «سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ: أَشْهَدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَنْزِلَتِي مِنْهُ مَا شَهِدْتُهُ، مِنَ الصَّغَرِ. فَأَتَى رَسُولُ اللَّهِ ﷺ الْعَلَمَ الَّذِي كَانَ عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى ثُمَّ خَطَبَ، وَلَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. قَالَ: ثُمَّ أَمَرَ بِالصَّدَقَةِ. قَالَ: فَجَعَلَ النِّسَاءُ يُشِيرْنَ إِلَى آذَانِهِنَّ وَحُلُوقِهِنَّ. قَالَ: فَأَمَرَ بِلَا لَا فَأَتَاهُنَّ، ثُمَّ رَجَعَ إِلَى النَّبِيِّ ﷺ».

**1147 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِلَا أَذَانٍ وَلَا إِقَامَةٍ وَأَبَا بَكْرٍ وَعُمَرُ أَوْ عُثْمَانُ. شَكَ يَحْيَى».

**1148 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَنَادٌ لَفْظُهُ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ - يَعْنِي ابْنَ حَرْبٍ -، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «صَلَّيْتُ مَعَ النَّبِيِّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ الْعِيدَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ».

## [ت252/م242 ، 245] - باب التكبير في العيدين

**1149 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُكَبِّرُ فِي الْفِطْرِ وَالْأَضْحَى، فِي الْأُولَى سَبْعَ تَكْبِيرَاتٍ وَفِي الثَّانِيَةِ خَمْسًا».

**1150 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيْعَةَ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: «سَوَى تَكْبِيرَتِي الرَّكُوعِ».

**1151 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ الطَّائِفِيَّ يُحَدِّثُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى، وَخَمْسٌ فِي الْآخِرَةِ، وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَاهُمَا».

**1152 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ حَيَّانَ -، عَنْ أَبِي يَعْلَى الطَّائِفِيَّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ

prayer of Id Al-Fitr, after which he would recite Qur'an, utter Takbir (and bow) and then he would stand, utter four Takbirs, then recite Qur'an, (then utter Takbir), and bow.

Abu Dawud says: According to the narration of Waki' and Ibn Al-Mubarak, he used to utter seven (for the first rak'ah) and five (for the second rak'ah).

**1153-** It is narrated on the authority of Makhul that he said: Abu A'ishah, one of the sitters of Abu Hurairah, told me that Sa'id Ibn Al-As asked both Abu Musa Al-Ash'ari and Hudhaifah Ibn Al-Yaman about the Takbir of the Messenger of Allah "Allah's blessing and peace be upon him" in the prayer of both Al-Adha and Al-Fitr. Abu Musa said: "He used to utter four Takbirs, the same as he did in the funeral prayers." Hudhaifah said: "He has told the truth." Abu Musa resumed: "I used to utter similar number of Takbirs in Basrah when I was the governor." Abu A'ishah said: I was present and so was Sa'id Ibn Al-As.

#### **[253] What Is Recited In The Prayer Of Both Al-Adha And Al-Fitr**

**1154-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah Ibn Mas'ud that Umar Ibn Al-Khattab asked Abu Waqid Al-Laithi what the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in the prayer of both Al-Adha and Al-Fitr, thereupon he said: "He used to recite in them both Surahs of Qaf and Al-Qamar."

#### **[254] Sitting To Listen To The Sermon**

**1155-** It is narrated on the authority of Abdullah Ibn As-Sa'ib that he said: I attended with the Messenger of Allah "Allah's blessing and peace be upon him" the (ceremonies of) Id: when he finished from the prayer he said: "We are going to deliver a speech: he, who likes to sit to listen to the speech, let him do, and he, who likes to leave, let him do."

Abu Dawud says: This narration is Mursal on the authority of Ata' direct from the Messenger of Allah "Allah's blessing and peace be upon him", (with no transmitter between them).

#### **[255] Coming Out On The Id Day Through A Certain Road, And Returning Through Another Road**

**1156-** It is narrated on the authority of Ibn Umar that on the Id day, the Messenger of Allah "Allah's blessing and peace be upon him" came out through a certain road, and returned home through another road.

كَانَ يُكَبِّرُ فِي الْفِطْرِ فِي الْأُولَى سَبْعًا، ثُمَّ يَقْرَأُ، ثُمَّ يُكَبِّرُ، ثُمَّ يَقُومُ فَيُكَبِّرُ أَرْبَعًا، ثُمَّ يَقْرَأُ، ثُمَّ يَرْكَعُ».

قال أبو داود: رواه وكيع وابن المبارك قالا: سبعا وخمسا.

**1153 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَابْنُ أَبِي زِيَادٍ - الْمَعْنَى قَرِيبٌ - قَالَا: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ حُبَابٍ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ قَالَ: «أَخْبَرَنِي أَبُو عَائِشَةَ - جَلِيسٌ لِأَبِي هُرَيْرَةَ - أَنَّ سَعِيدَ بْنَ الْعَاصِ سَأَلَ أَبَا مُوسَى الْأَشْعَرِيَّ وَحُذَيْفَةَ بْنَ الْيَمَانِ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُ فِي الْأَضْحَى وَالْفِطْرِ؟ فَقَالَ أَبُو مُوسَى: كَانَ يُكَبِّرُ أَرْبَعًا تَكْبِيرَهُ عَلَى الْجَنَائِزِ. فَقَالَ حُذَيْفَةُ: صَدَقَ. فَقَالَ أَبُو مُوسَى: كَذَلِكَ كُنْتُ أَكَبِّرُ فِي الْبَصْرَةِ حَيْثُ كُنْتُ عَلَيْهِمْ. قَالَ أَبُو عَائِشَةَ: وَأَنَا حَاضِرٌ سَعِيدَ بْنَ الْعَاصِ».

#### [ت253/م243، 246] - بَابُ مَا يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ

**1154 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ضَمْرَةَ بْنِ سَعِيدِ الْمَازِنِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقْدٍ اللَّيْثِيَّ: مَاذَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْأَضْحَى وَالْفِطْرِ؟ قَالَ: كَانَ يَقْرَأُ فِيهِمَا بِ﴿قَدْ وَالْقُرْآنَ الْمَجِيدِ﴾ [ق: 1]، وَ﴿أَفْزَبَتْ السَّاعَةُ وَأَشْشَقَ الْقَمَرُ﴾ [القمر: 1].

#### [ت254/م244، 247] - بَابُ الْجُلُوسِ لِلْخُطْبَةِ

**1155 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السَّيْتَانِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّا نَخُطِّبُ، فَمَنْ أَحَبَّ أَنْ يَجْلِسَ لِلْخُطْبَةِ فَلْيَجْلِسْ وَمَنْ أَحَبَّ أَنْ يَذْهَبَ فَلْيَذْهَبْ».

قال أبو داود: وهذا مُرْسَلٌ عَنْ عَطَاءٍ، عَنِ النَّبِيِّ ﷺ.

#### [ت255/م245، 248] - بَابُ الْخُرُوجِ إِلَى الْعِيدِ فِي طَرِيقٍ وَيَرْجِعُ فِي طَرِيقٍ

**1156 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عُمَرَ -، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ يَوْمَ الْعِيدِ فِي طَرِيقٍ ثُمَّ رَجَعَ فِي طَرِيقٍ آخَرَ».



Abu Dawud says: This narration is transmitted on the authority of Abu Hurairah and others.

**[256] If The Imam Fails To Come Out To Lead The Id Ceremonies On Its Very Day, He Could Come Out To Do So On The Next Day**

**1157-** It is narrated on the authority of Abu Umair Ibn Anas from one of his paternal uncles from the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” that a group of riders came (on the Id day) to the Messenger of Allah “Allah’s blessing and peace be upon him”, and bore testimony that they had seen the new moon (of Shawwal) the day before (which the companions of the Prophet failed to see, and thus they continued their fasting on the Id day). On that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered them (his companions) to break their fasting, and go early in the morning of the coming day to the praying place (to establish the Id ceremonies).

**1158-** It is narrated on the authority of Bakr Ibn Mubashshir Al-Ansari that he said: I used to go with the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” early in the morning on the day of Id Al-Fitr and on the day of Id Al-Adha to the praying place to offer the Id prayer. We used to come through the valley of But’han until we would reach the praying place, to offer the prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”; and then we would return home from the same valley of But’han.

**[257] What About Offering Voluntary Prayer After The Id Prayer**

**1159-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” set out on the day of Id Al-Fitr (to lead the ceremonies), and he offered a two-rak’ah prayer; and he prayed no more whether before or after it. Then, he went to women in the company of Bilal, and advised them to give in charity, (and they responded accordingly to the extent that) a woman started throwing her earring, another her collar (as objects of charity in the garment of Bilal).

**[258] The Id Prayer Should Be Offered In The Mosque In Case It Is On A Rainy Day**

**1160-** It is narrated on the authority of Abu Hurairah that on a day of Id, it rained, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer in the mosque.

قال أبو داود: رُوِيَ هذا الحديث عن أبي هريرة وغيره.

[ت256/م246، 249] - باب: إذا لم يخرج الإمام للعيد

مِنْ يَوْمِهِ يَخْرُجُ مِنَ الْغَدِ

1157 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةٍ، عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ لَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ رَكْبًا جَاءُوا إِلَى النَّبِيِّ ﷺ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهَلَالَ بِالْأَمْسِ، فَأَمَرَهُمْ أَنْ يُفْطَرُوا وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ».

1158 - حَدَّثَنَا حَمْزَةُ بْنُ نُصَيْرٍ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ: أَخْبَرَنِي أَنَسُ بْنُ أَبِي يَحْيَى: أَخْبَرَنِي إِسْحَاقُ بْنُ سَالِمٍ مَوْلَى نَوْفَلِ بْنِ عَدِيٍّ: أَخْبَرَنِي بَكْرُ بْنُ مُبَشَّرِ الْأَنْصَارِيِّ قَالَ: «كُنْتُ أَغْدُو مَعَ أَصْحَابِ رَسُولِ اللَّهِ ﷺ إِلَى الْمُصَلَّى يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى، فَتَسْلُكُ بَطْنَ بُطْحَانَ، حَتَّى نَأْتِيَ الْمُصَلَّى فَتُصَلِّيَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ نَرْجِعُ مِنْ بَطْنِ بُطْحَانَ إِلَى بُيُوتِنَا».

[ت257/م247، 250] - باب الصلاة بعد صلاة العيد

1159 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمَ فِطْرِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا، ثُمَّ أَتَى النِّسَاءَ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خِرْصَهَا وَسِحَابَهَا».

[ت258/م248، 251] - باب يُصَلِّي بِالنَّاسِ الْعِيدَ فِي الْمَسْجِدِ

إِذَا كَانَ يَوْمَ مَطَرٍ

1160 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ. (ح): وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا رَجُلٌ مِنَ الْفَرَوِيِّينَ وَسَمَّاهُ الرَّبِيعُ فِي حَدِيثِ عِيسَى بْنِ عَبْدِ الْأَعْلَى بْنِ أَبِي قُرَوَةَ، سَمِعَ أَبَا يَحْيَى عُبَيْدَ اللَّهِ التَّمِيمِيَّ يَحْدُثُ عَنْ أَبِي هُرَيْرَةَ: «أَنَّهُ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدِ فَصَلَّى بِهِمُ النَّبِيُّ ﷺ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ».

## (2/3) THE BOOK OF ISTISQA' PRAYER

### [259/1] What About Istisqa' Prayer

(i.e. the prayer of invoking Allah to supply people with rain)

**1161-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle that one day the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the people in the Istisqa' prayer; and he led a two-rak'ah prayer, in which he recited loudly, turned (and put on) his garment inside out, raised both his hands, invoked Allah for rain, while he was facing the Qiblah.

**1162-** It is narrated on the authority of Abbad Ibn Tamim Al-Muzni that he heard his paternal uncle, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" having said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the praying place) to offer the Istisqa' prayer: he turned his back to the people, and invoked Allah Almighty, faced the Qiblah, and turned (and put on) his garment inside out. Then, he offered a two-rak'ah prayer, in which he recited loudly.

**1163-** The same is narrated on the authority of Muhammad Ibn Muslim, through the same chain of transmitters, but no mention is made here of the two-rak'ah prayer, and instead he said: He (the Prophet) turned (and put on) his garment, putting its right fold over his left shoulder, and its left fold over his right shoulder, and then he invoked Allah Almighty (to supply them with rain).

**1164-** It is narrated on the authority of Abdullah Ibn Zaid that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" invoked Allah for rain (with the help of two-rak'ah prayer) and he had a black square garment with two marks; and when the Messenger of Allah "Allah's blessing and peace be upon him" intended to turn it upside down, it became heavy thereupon he turned it inside out on his shoulder.

**1165-** It is narrated on the authority of Ishaq Ibn Abdullah Ibn Kinanah that he said: Al-Walid Ibn Utbah (or Ibn Uqbah), and he was the governor of Medina at that time sent me to Ibn Abbas in order to ask him about the Istisqa' prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "the Messenger of Allah "Allah's blessing and peace be upon him" came out (to the mosque) in the state of modesty, respect, reverence, tranquility and devoutness. His sermon (he delivered) was not like yours (for it was filled with supplication, invocation,



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### [3/2] - كتاب صلاة الاستسقاء

#### [ت259/م1] - باب جُمَاعِ أَبْوَابِ صَلَاةِ الاسْتِسْقَاءِ وَتَفْرِيعِهَا

**1161** - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ بِالنَّاسِ يَسْتَسْقِي، فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهْرًا بِالْقِرَاءَةِ فِيهِمَا، وَحَوْلَ رِدَائِهِ، وَرَفَعَ يَدَيْهِ، فَدَعَا وَاسْتَسْقَى وَاسْتَقْبَلَ الْقِبْلَةَ».

**1162** - حَدَّثَنَا ابْنُ السَّرْحِ وَسُلَيْمَانُ بْنُ دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ وَيُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ الْمَازِنِيُّ أَنَّهُ سَمِعَ عَمَّهُ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللَّهَ عَزَّ وَجَلَّ. قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: وَاسْتَقْبَلَ الْقِبْلَةَ وَحَوْلَ رِدَائِهِ ثُمَّ صَلَّى رَكْعَتَيْنِ. قَالَ ابْنُ أَبِي ذَنْبٍ: وَقَرَأَ فِيهِمَا، زَادَ ابْنُ السَّرْحِ: يُرِيدُ الْجَهْرَ».

**1163** - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ: قَرَأْتُ فِي كِتَابِ عَمْرِو بْنِ الْحَارِثِ - يَعْنِي الْجُمُصِيِّ -، عَنْ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنِ الزُّبَيْدِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ - لَمْ يَذْكُرِ الصَّلَاةَ - قَالَ: «وَحَوْلَ رِدَائِهِ فَجَعَلَ عِطَافُهُ الْأَيْمَنَ عَلَى عَاتِقِهِ الْأَيْسَرِ، وَجَعَلَ عِطَافُهُ الْأَيْسَرَ عَلَى عَاتِقِهِ الْأَيْمَنِ، ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ».

**1164** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ: «اسْتَسْقَى رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ خَمِيصَةٌ لَهُ سَوْدَاءُ، فَأَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذَ بِأَسْفَلِهَا فَيَجْعَلَهُ أَعْلَاهَا، فَلَمَّا ثَقُلَتْ قَلْبُهَا عَلَى عَاتِقِهِ».

**1165** - حَدَّثَنَا النَّفِيلِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ نَحْوَهُ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَرْسَلَنِي الْوَلِيدُ بْنُ عُثْبَةَ - قَالَ عُثْمَانُ بْنُ عُقْبَةَ: وَكَانَ أَمِيرَ الْمَدِينَةِ - إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي الاسْتِسْقَاءِ فَقَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَدِّلًا مُتَوَاضِعًا مُتَضَرِّعًا حَتَّى أَتَى الْمَصْلَى - زَادَ عُثْمَانُ: فَرَقِيَ عَلَى الْمِنْبَرِ، ثُمَّ اتَّفَقَا - فَلَمْ

and asking for Allah's Forgiveness and seeking for His Mercy). He offered a two-rak'ah prayer, like that he offered in the Id (the Festival)."

### **[260] At Which Time Should One Turn His Garment While He Is Offering The Istisqa' Prayer**

**1166-** It is narrated on the authority of Abdullah Ibn Zaid that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to offer the Istisqa' prayer; and when he intended to invoke Allah he faced the Qiblah, and turned (and put on) his garment inside out.

**1167-** It is narrated on the authority of Abdullah Ibn Zaid Al-Muzni that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out to the praying place, where he offered the Istisqa' prayer, and turned (and put on) his garment inside out when he faced the Qiblah.

### **[261/2] Raising Both Hands While Invoking Allah For Rain During The Istisqa' Prayer**

**1168-** It is narrated on the authority of Umair, the freed slave of the sons of Abu Al-Lahm that he saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking Allah for rain during the Istisqa' prayer near the Oil Stones (a place by the side of the market of Medina): he was standing, invoking Allah for rain in prayer, raising both his hands next to his face, below his head.

**1169-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Some weeping men came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah to supply us with water." On that the Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Supply us with rain in abundance, that is plentiful, covering (the earth around us), as quickly and not slowly (as it could be), as advantageous and beneficial and not harmful (as it could be)!" in response to that, it rained over them so much abundantly.

**1170-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" never raised both his hands during any supplication barring his invocation for rain, during which he used to raise both his hands so much that the whiteness of his armpits would be visible.

**1171-** It is narrated on the authority of Anas that the Prophet "Allah's blessing and peace be upon him" used to invoke Allah for rain (in prayer)

يَخْطُبُ خُطْبَكُمْ هَذِهِ، وَلَكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ، ثُمَّ صَلَّى رَكَعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ».

قال أبو داود: والإخبار للتفلي، والصواب: ابن عتبة.

### [ت260/م...] - بَابُ فِي أَيِّ وَقْتٍ يُحَوَّلُ رَدَاءَةُ إِذَا اسْتَسْقَى؟

**1166 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ يَحْيَى، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ عَبْدَ اللَّهِ بْنَ زَيْدٍ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي، وَأَنَّهُ لَمَّا أَرَادَ أَنْ يَدْعُو اسْتَقْبَلَ الْقِبْلَةَ ثُمَّ حَوَّلَ رَدَاءَهُ».

**1167 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدَ الْمَازِنِيَّ يَقُولُ: «خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمُصَلَّى فَاسْتَسْقَى، وَحَوَّلَ رَدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ».

### [ت261/م2] - بَابُ رَفْعِ الْيَدَيْنِ فِي الاسْتِسْقَاءِ

**1168 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: أَنبَأَنَا ابْنُ وَهْبٍ، عَنْ حِيَوَةَ وَعُمَرَ بْنِ مَالِكٍ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُمَيْرِ مَوْلَى بَنِي أَبِي اللَّحْمِ: «أَنَّ رَأَى النَّبِيَّ ﷺ يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ، قَرِيبًا مِنَ الزُّورَاءِ، قَائِمًا يَدْعُو يَسْتَسْقِي، رَافِعًا يَدَيْهِ قَبْلَ وَجْهِهِ، لَا يَجَاوِزُ بِهِمَا رَأْسَهُ».

**1169 -** حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُسْعَرٌ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «أَتَتِ النَّبِيَّ ﷺ بَوَاكِي فَقَالَ: «اللَّهُمَّ أَسْقِنَا عَيْنًا مُغِيثًا مُرِيئًا مُرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ آجِلٍ». قَالَ: فَأُطْبِقْتُ عَلَيْهِمُ السَّمَاءَ».

**1170 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الاسْتِسْقَاءِ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ».

**1171 -** حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ: حَدَّثَنَا عَفَّانٌ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَسْقِي هَكَذَا، يَعْنِي: وَمَدَّ يَدَيْهِ وَجَعَلَ



as such (and he stretched his hands, making the insides of his palms towards the ground), so that I could see the whiteness of his armpits)

**1172-** It is narrated on the authority of Muhammad Ibn Ibrahim that he said: I was told by the one who saw the Messenger of Allah "Allah's blessing and peace be upon him" invoking Allah for rain at the Oil Stones, stretching his hands.

**1173-** It is narrated on the authority of A'ishah that she said: The people complained to the Messenger of Allah "Allah's blessing and peace be upon him" the severe drought they were suffering, thereupon he ordered that the pulpit should be fixed for him in the praying place, and he fixed a day for the people to come out (to invoke Allah for rain). A'ishah further said: The Messenger of Allah "Allah's blessing and peace be upon him" came out just when the front portion of the sun appeared and he sat on the pulpit, magnified Allah, praised and lauded Him (as it should be fitting for His Majesty). Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've complained of the drought you are suffering and the delay of rain from its due time; and Allah Almighty has commanded you to invoke Him, and He has promised you to answer your invocation." Then, he added: "Praise be to Allah, the Sustainer and Cherisher of the worlds; Most Gracious, Most Merciful; the Master of the Day of Judgement; there is no god (to be worshipped) but Allah, Who has power to do what He wills. O Allah! there is no god but You, Free of all wants, even though we are in need for You: Send down rain unto us, and make what You send a source of power and benefit for us to a definite term." Then, he raised both his hands, and kept raising them until the whiteness of his armpits became visible. Then, he turned his back to the people, turned (and put on) his garment inside out while raising both his hands. Then, he came towards the people, dismounted of the pulpit and led a two-rak'ah prayer, after which a heavy cloud was created by Allah, which resulted in lightning and thunder, and caused rain to fall by Allah's Will. He did not reach his mosque until there was a swarming torrent. When he saw their haste to the shelters (to protect themselves from its severity) the Messenger of Allah "Allah's blessing and peace be upon him" went on laughing until his premolar teeth became visible and then he said: "I bear witness that Allah Almighty has power over all things; and I bear testimony that I'm His servant and Apostle."

**1174-** It is narrated on the authority of Anas Ibn Malik that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him" the people of Medina were stricken by famine. While The

بُطُونَهُمَا مِمَّا يَلِي الْأَرْضَ، حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ».

**1172 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ أَبِرَاهِيمَ: «أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ يَدْعُو عِنْدَ أَحْجَارِ الزَّيْتِ بَاسِطًا كَفَّيْهِ».

**1173 -** حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا خَالِدُ بْنُ نِزَارٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مَبْرُورٍ، عَنْ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَكََا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فُحُوطَ الْمَطَرِ، فَأَمَرَ بِمَنْبَرٍ فَوُضِعَ لَهُ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ. قَالَتْ عَائِشَةُ: فَخَرَجَ رَسُولُ اللَّهِ ﷺ حِينَ بَدَأَ حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمَنْبَرِ فَكَبَّرَ ﷻ وَحَمَدَ اللَّهَ عَزَّ وَجَلَّ ثُمَّ قَالَ: «إِنَّكُمْ شَكَوْتُمْ جَذَبَ دِيَارِكُمْ وَاسْتِخَارَ الْمَطَرِ عَنْ إِبَانِ زَمَانِهِ عَنْكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ» ثُمَّ قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنِ الرَّحِيمِ، مَلِكِ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ يُفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ. أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاءً إِلَى حِينٍ»، ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ فِي الرَّفْعِ حَتَّى بَدَأَ بَيَاضُ إِبْطِيهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَبَ - أَوْ حَوَّلَ - رِدَاءَهُ وَهُوَ رَافِعٌ يَدَيْهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكْعَتَيْنِ، فَأَنْشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ أَمْطَرَتْ بِإِذْنِ اللَّهِ، فَلَمْ يَأْتِ مَسْجِدَهُ حَتَّى سَأَلَتْ السُّيُولُ، فَلَمَّا رَأَى سُورَعَتَهُمْ إِلَى الْكِنِّ ضَحِكَ ﷻ حَتَّى بَدَتْ نَوَاجِذُهُ فَقَالَ: «أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنِّي عَبْدُ اللَّهِ وَرَسُولُهُ».

قال أبو داود: وهذا حديث غريب، إسناده جيد. أهل المدينة يقرؤون ﴿مَلِكِ يَوْمِ الدِّينِ﴾ وإن هذا الحديث حجة لهم.

**1174 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَيُونُسُ بْنُ عُبَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «أَصَابَ أَهْلَ الْمَدِينَةِ



Messenger of Allah "Allah's blessing and peace be upon him" was addressing us in his sermon on Friday, a man stood up and said: "O Messenger of Allah! The livestock are dying: so please invoke Allah for rain." Allah's Apostle "Allah's blessing and peace be upon him" raised both his hands and invoked Allah. Anas added: By Allah, the sky was (as pure and clear of clouds) as a glass, when the wind stormed resulting in A heavy cloud whose parts gathered and then the sky sent showers of rainfall. We then came out and plunged into the water until we reached our homes; and it kept raining until the next Friday when the same man (or somebody else) stood and said: "O Allah's Apostle! Our houses have been destroyed (by virtue of the heavy torrents), please invoke Allah to withhold rain." Allah's Apostle "Allah's blessing and peace be upon him" smiled and said: "O Allah! Let it be round us and not on us!" however, I saw the cloud being cleft (and driven away) round Medina as if it turned into (crushed parts of) a crown.

**1175-** The same is narrated on the authority of Anas Ibn Malik, in which he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" raised his hands next to his face and started invoking...and the rest is the same.

**1176-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that whenever the Messenger of Allah "Allah's blessing and peace be upon him" invoked for rain, he would say: "O Allah! supply with water Your servants, animals, spread Your Mercy, and give life to your dead town."

### [262/3] The Eclipse Prayer

**1177-** It is narrated on the authority of A'ishah that she said: In the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed. He then led the people in a hard prayer, in which he offered with them a very long standing, then bowed, then stood, then bowed, then stood and then bowed (and stood and fell in prostration; and he did the same in the second rak'ah). In this way, he offered a two-rak'ah prayer, each consisting of three bowings, and after the third, he stood and fell in prostration. (The prayer was so much hard upon the people) that some men fell unconscious, because of the very long standing he offered with them, with water sprinkled over their faces (to make them restore their consciousness). Whenever he bowed, he would say: "Allah is Greater"; and whenever he raised his head (from bowing) he would say: "Allah hears such as sends praises to Him: O Allah our Lord! To You be all the praises" (Sami'a Allahu liman hamidah: Allahumma walaka al-hamd)." The (eclipse



فَحُطَّ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَيْنَمَا هُوَ يَخْطُبُنَا يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَ الْكُرَاعُ، هَلَكَ الشَّاءُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا، فَمَدَّ يَدَيْهِ وَدَعَا - قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ لَمِثْلُ الرُّجَاجَةِ - فَهَاجَتْ رِيحٌ، ثُمَّ أَنْشَأَتْ سَحَابَةٌ، ثُمَّ اجْتَمَعَتْ ثُمَّ أُرْسِلَتْ السَّمَاءُ عَزَّالِيهَا، فَخَرَجْنَا نَحْوُضِ الْمَاءِ حَتَّى أَتَيْنَا مَنَازِلَنَا، فَلَمْ يَزَلِ الْمَطَرُ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ، فَادْعُ اللَّهَ أَنْ يَحْسِبَهُ! فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «حَوَالَيْنَا وَلَا عَلَيْنَا»، فَفَنظَرْتُ إِلَى السَّحَابِ يَتَصَدَّعُ حَوْلَ الْمَدِينَةِ كَأَنَّهُ إِكْلِيلٌ».

**1175 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ، فَذَكَرَ نَحْوَ حَدِيثِ عَبْدِ الْعَزِيزِ قَالَ: فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ بِحِذَاءِ وَجْهِهِ فَقَالَ: «اللَّهُمَّ اسْقِنَا» وَسَاقَ نَحْوَهُ.

**1176 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ (ح): وَحَدَّثَنَا سَهْلُ بْنُ صَالِحٍ: حَدَّثَنَا عَلِيُّ بْنُ قَادِمٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَسْقَى قَالَ: «اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأَخِي بَلَدَكَ الْمَيِّتَ» هَذَا لَفْظُ حَدِيثِ مَالِكٍ.

### [ت262/3م] - بَابُ صَلَاةِ الْكُسُوفِ

**1177 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَخْبَرَنِي مَنْ أَصَدَّقُ وَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ النَّبِيِّ ﷺ، فَقَامَ النَّبِيُّ ﷺ قِيَامًا شَدِيدًا: يَقُومُ بِالنَّاسِ، ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ، ثُمَّ يَرْكَعُ، ثُمَّ يَقُومُ، ثُمَّ يَرْكَعُ، فَرَكْعَ رَكَعَتَيْنِ: فِي كُلِّ رَكَعَةٍ ثَلَاثَ رَكَعَاتٍ، يَرْكَعُ الثَّالِثَةَ ثُمَّ يَسْجُدُ، حَتَّى إِنْ رَجَا لَا يَوْمِئِذٍ لِيُغْشَى عَلَيْهِمْ مِمَّا قَامَ بِهِمْ، حَتَّى إِنْ سَجَالَ الْمَاءُ لَتُصَبُّ عَلَيْهِمْ، يَقُولُ إِذَا رَكَعَ: «اللَّهُ أَكْبَرُ»، وَإِذَا

had been over and the sun had cleared. (After the prayer) he said: "No doubt, The sun and the moon do not eclipse because of death or life (birth) of anyone. But they are two of Allah's signs therewith Allah Almighty frightens such of His servants as He pleases. When you see that, hurry to the prayer."

#### [263/4] The Opinion That It Should Consist Of Four Rak'ahs

**1178-** It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed on the day when Ibrahim, the son of The Messenger of Allah "Allah's blessing and peace be upon him" died. The people said that it eclipsed only for the death of Ibrahim. Then, The Prophet "Allah's blessing and peace be upon him" stood up and led the people in the (eclipse) prayer, which consisted of six bowings and four prostrations (in two Rak'ahs). He started (the prayer) with magnification. Then, he recited, and prolonged the recitation. Then, he bowed for a long time equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain period shorter than the (duration of the) first recitation. Then, he bowed for a certain period, equal to the duration of his standing. Then, he raised his head from bowing, and recited for a certain time, shorter than the (duration of the) second recitation. Then, he bowed for a certain time, equal to the duration of his standing. Then, he raised his head from bowing. Then, he fell down in prostration, and offered two prostrations. Then, he stood up, and offered three bowings before he fell in prostration, and there was none of them except that the preceding one was longer (in duration) than the subsequent. His bowing was also equal (in duration) to his standing. Then, he went back, with the rows behind him moving back too. Then, he proceeded, and the people moved forward with him, until he stood in his place (where he led the prayer). He did not finish the prayer before the sun had become bright. Then, he said (addressing the people): "O people! Verily, both the sun and the moon are two of Allah's signs, and they never eclipse for the death of anyone of the people. So, if you saw such a thing (as the eclipse), then, you should pray until it becomes bright. However, there was nothing, which you have been promised (in the hereafter) but that I saw in this prayer of mine. The fire (of Hell) was brought, and that was when you saw me having gone back, for fear that its heat might hurt me...Then, the Paradise was brought, and that was when you saw me having proceeded until I stood in my place (where I led the prayer)."

رَفَعَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ»، حَتَّى تَجَلَّتِ الشَّمْسُ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ، يُخَوِّفُ بِهِمَا عِبَادَهُ، فَإِذَا كُسِفَا فَافْزَعُوا إِلَى الصَّلَاةِ».

### [ت263/4م] - بَابُ مَنْ قَالَ: أَرْبَعُ رَكَعَاتٍ

1178 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنِي عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ ذَلِكَ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ ﷺ، فَقَالَ النَّاسُ: إِنَّمَا كَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ ابْنِهِ ﷺ، فَقَامَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ، كَبَّرَ ثُمَّ قَرَأَ فَأَطَالَ الْقِرَاءَةَ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ دُونَ الْقِرَاءَةِ الْأُولَى، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ الْقِرَاءَةَ الثَّالِثَةَ دُونَ الْقِرَاءَةِ الثَّانِيَةِ، ثُمَّ رَكَعَ نَحْوًا مِمَّا قَامَ، ثُمَّ رَفَعَ رَأْسَهُ فَانْحَدَرَ لِلِسُجُودٍ فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ ثَلَاثَ رَكَعَاتٍ قَبْلَ أَنْ يَسْجُدَ، لَيْسَ فِيهَا رُكْعَةٌ إِلَّا الَّتِي قَبْلَهَا أَطْوَلُ مِنَ الَّتِي بَعْدَهَا، إِلَّا أَنْ رُكُوعَهُ نَحْوُ مِنْ قِيَامِهِ. قَالَ: ثُمَّ تَأَخَّرَ فِي صَلَاتِهِ فَتَأَخَّرَتِ الصُّفُوفُ مَعَهُ، ثُمَّ تَقَدَّمَ فَقَامَ فِي مَقَامِهِ وَتَقَدَّمَ الصُّفُوفُ فَقَضَى الصَّلَاةَ وَقَدْ طَلَعَتِ الشَّمْسُ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ، لَا يَنْكَسِفَانِ لِمَوْتِ بَشَرٍ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِيَ» وَسَاقَ بَقِيَّةَ الْحَدِيثِ.



**1179-** It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", there was a solar eclipse on a very hot day. The Messenger of Allah "Allah's blessing and peace be upon him" led his companions in the (eclipse) prayer, in which he prolonged the standing to the extent that they (the companions) started to fall down. Then, he bowed for a long time. Then he raised (his head from bowing) and prolonged the standing. Then, he bowed for a long period. Then, he raised (his head from bowing) and stood for a long time. Then, he offered two prostrations. Then, he stood up and did the same (in the second Rak'ah). in this way, it (the prayer) consisted of (two Rak'ahs, including) four bowings and four prostrations..." and he mentioned the narration in full.

**1180-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: In the lifetime of the Prophet "Allah's blessing and peace be upon him" the sun eclipsed and he went to the Mosque and the people aligned behind him. He said the Takbir (of assuming the prayer) and prolonged the recitation (from the Holy Qur'an) and then said Takbir and performed a prolonged bowing; then he (raised his head and) said: "Sami'a Allahu liman hamidah; Rabbana walaka al-hamd" (Allah hears such as sends praises to Him; O our Lord! To You be the praise). He then (did not prostrate but) stood up and recited a prolonged recitation, which was shorter than the first. He again said Takbir and then bowed a prolonged bowing but shorter than the first one and then said: "Sami'a Allahu Lyman hamidah; Rabbana walaka al-hamd" (Allah hears such as sends praises to Him; O our lord! To You be the praise) and then prostrated. He did the same in the second rak'ah. Thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the prayer.

**1181-** It is narrated on the authority of Ibn Abbas that he told that the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs for the eclipse prayer, each consisting of two bowings (and two prostrations), the same as mentioned in the narration of Urwah from A'ishah.

**1182-** It is narrated on the authority of Ubai Ibn Ka'b that he said: There was solar eclipse during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" led them in the eclipse prayer, in which he recited one of the longest Surahs, offered five bowings and two

**1179 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ رَكَعَ فَأَطَالَ، ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذَلِكَ فَكَانَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ» وساق الحديث.

**1180 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَسْجِدِ، فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسَ وَرَأَاهُ، فَافْتَرَأَ رَسُولُ اللَّهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ قَامَ فَافْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَذْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، هُوَ أَذْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذَلِكَ، فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ».

**1181 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: كَانَ كَثِيرُ بْنُ عَبَّاسٍ يُحَدِّثُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كُسُوفِ الشَّمْسِ. مِثْلَ حَدِيثِ عُرْوَةَ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى رَكْعَتَيْنِ، فِي كُلِّ رَكْعَةٍ رَكْعَتَيْنِ».

**1182 -** حَدَّثَنَا أَحْمَدُ بْنُ الْفَرَاتِ بْنِ خَالِدٍ أَبُو مَسْعُودٍ الرَّازِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ الرَّازِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ - قَالَ أَبُو دَاوُدَ: وَحَدَّثْتُ عَنْ عُمَرَ بْنِ شَقِيقٍ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ - عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «انْكَسَفَتِ الشَّمْسُ عَلَى



prostrations (in the first rak'ah); and he stood for the second rak'ah, in which he recited one of the longest Surahs, offered five bowings and two prostrations. Then he sat facing the Qiblah, and kept invoking Allah until the sun became bright.

**1183-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" offered the eclipse prayer: (in the first rak'ah) he recited Qur'an and bowed four times, after which he offered two prostrations, and he did the same in the second rak'ah.

**1184-** It is narrated on the authority of Tha'labah Ibn Abbad Al-Abdi from Basrah that he attended a sermon by Samurah Ibn Jundub in which he said: While I and a young man belonging to the Ansar were shooting two targets, the sun shrank to be (as thin as) two or three spears in the sight of the watcher of the horizon, and it blackened and retracted as if it were a lying plant. One of us said to his companion: "Let's go to the mosque, for by Allah, such a state of the sun will cause the Messenger of Allah "Allah's blessing and peace be upon him" to do something of significance in relation to his nation." We went and behold! He was among a gathering of people (in the mosque). He moved forward and led the prayer, in which he offered the longest standing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest bowing he has ever offered in prayer with us, during which no voice was heard from him; then, he offered the longest prostration he has ever offered in prayer with us, during which no voice was heard from him; and he did the like of that in the other rak'ah. His sitting in the second rak'ah happened to agree with the brightness of the sun (after the eclipse was over). Then, he concluded with the end salutation. Then, he stood, praised Allah and lauded Him (ad it should be fitting for His Majesty), and he bore testimony that there is no god (to be worshipped) but Allah, and that he is His servant and Apostle...and then Ahmad Ibn Yunus went on relating the sermon of the Messenger of Allah "Allah's blessing and peace be upon him" he delivered on that occasion.

**1185-** It is narrated on the authority of Qabisah Al-Hilali that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" and he came out in a hurry, dragging his garment, and I was with him at that time in Medina. He offered a two-rak'ah prayer, in which he prolonged the standing, and when he turned away it (the eclipse was over and the sun) became bright. Then he said: "Such (things as you see) are but Allah's Signs, therewith Allah Almighty



عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَقَرَأَ سُورَةَ مِنَ الطُّوْلِ، وَرَكَعَ خَمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ الثَّانِيَةَ فَقَرَأَ سُورَةَ مِنَ الطُّوْلِ، وَرَكَعَ خَمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ جَلَسَ كَمَا هُوَ مُسْتَقْبِلُ الْقِبْلَةِ يَدْعُو حَتَّى انْجَلَى كُسُوفُهَا».

**1183 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ صَلَّى فِي كُسُوفِ الشَّمْسِ، فَقَرَأَ ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ قَرَأَ، ثُمَّ رَكَعَ، ثُمَّ سَجَدَ، وَالْأُخْرَى مِثْلَهَا».

**1184 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ، قَالَ: حَدَّثَنِي ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ - مِنْ أَهْلِ الْبَصْرَةِ - أَنَّهُ شَهِدَ خُطْبَةَ يَوْمًا لِسَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ سَمُرَةُ: «بَيْنَمَا أَنَا وَغُلَامٌ مِنَ الْأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا حَتَّى إِذَا كَانَتِ الشَّمْسُ قَيْدَ رُمَحَيْنِ أَوْ ثَلَاثَةِ فِي عَيْنِ النَّاطِرِ مِنَ الْأَفْقِ اسْوَدَّتْ حَتَّى آصَتْ كَأَنَّهَا تَنُومُ، فَقَالَ أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ لِيُحْدِثَنَّ شَأْنٌ هَذِهِ الشَّمْسُ لِرَسُولِ اللَّهِ ﷺ فِي أُمَّتِهِ حَدَّثَنَا. قَالَ: فَذُفِعْنَا فَإِذَا هُوَ بَارِزٌ، فَاسْتَقْدَمَ فَصَلَّى بِنَا كَأَطْوَلَ مَا قَامَ بِنَا فِي صَلَاةٍ قَطُّ، لَا نَسْمَعُ لَهُ صَوْتًا. قَالَ: ثُمَّ رَكَعَ بِنَا كَأَطْوَلَ مَا رَكَعَ بِنَا فِي صَلَاةٍ قَطُّ، لَا نَسْمَعُ لَهُ صَوْتًا. قَالَ: ثُمَّ سَجَدَ بِنَا كَأَطْوَلَ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ، لَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الْآخَرَى مِثْلَ ذَلِكَ قَالَ: فَوَافَقَ تَجَلَّى الشَّمْسُ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ. قَالَ: ثُمَّ سَلَّمَ، ثُمَّ قَامَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَشَهِدَ أَنَّهُ عَبْدُهُ وَرَسُولُهُ»، ثُمَّ سَأَلَ أَحْمَدُ بْنُ يُونُسَ خُطْبَةَ النَّبِيِّ ﷺ.

**1185 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ الْهَلَالِيِّ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَخَرَجَ فَرِغًا يَجْرُ ثُوبُهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ فَصَلَّى رَكَعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ، ثُمَّ انْصَرَفَ

frightens (such of His servants as He pleases): so, if you see it, offer prayer like the most recent one you've offered (with me), apart from the obligatory written prayer."

**1186-** It is narrated on the authority of Hilal Ibn Amir that Qabisah related to him that the sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" until the stars appeared...and the rest is the same as the previous narration.

### **[264/5] What About Recitation Of The Qur'an In The Eclipse Prayer**

**1187-** It is narrated on the authority of A'ishah that she said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" came out to lead the eclipse prayer, in which he stood and recited, and when I followed his recitation I found that he had recited the Surah of Al-Baqarah...and he offered two prostrations. Then he stood for the second rak'ah, in which he prolonged the recitation, and when I followed his recitation, I found that he had recited the Surah of Al Imran.

**1188-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" was engaged in a long recitation and it was loud i.e. in the eclipse prayer.

**1189-** It is narrated on the authority of Ibn Abbas that he said: The sun eclipsed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he offered the eclipse prayer with the people, in which he was engaged in a long recitation equal to the recitation of the Surah of Al-Baqarah, and then he bowed...and the rest is the same.

### **[265/6] The Call For The Eclipse Prayer**

**1190-** It is narrated on the authority of A'ishah that she said: When the sun eclipsed, the Messenger of Allah "Allah's blessing and peace be upon him" ordered a man to make a public pronouncement that they should come for congregational prayer.

### **[266/7] What About Giving In Charity On Its Coming**

**1191-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both sun and moon never eclipse because of the death nor because of the life (birth) of anyone: so, if you see that, invoke Allah Almighty, magnify Him (in prayer), and give in charity."

وَانْجَلَتْ فَقَالَ: «إِنَّمَا هَذِهِ الْآيَاتُ يُخَوِّفُ اللَّهُ عَزَّ وَجَلَّ بِهَا، فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَخَذِ صَلَاةِ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ».

**1186 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا رِيحَانُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ هِلَالِ بْنِ غَامِرٍ: «أَنَّ قَبِيصَةَ الْهَلَالِيِّ حَدَّثَهُ أَنَّ الشَّمْسَ كَسَفَتْ، بِمَعْنَى حَدِيثِ مُوسَى قَالَ: «حَتَّى بَدَتْ النُّجُومُ».

### [ت264/5م] - بَابُ الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ

**1187 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ وَعَبْدُ اللَّهِ بْنُ أَبِي سَلَمَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ كُلُّهُمَا قَدْ حَدَّثَنِي عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى بِالنَّاسِ، فَقَامَ فَحَزَزْتُ قِرَاءَتَهُ، فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ الْبَقَرَةِ، وَسَاقَ الْحَدِيثَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَأَطَالَ الْقِرَاءَةَ، فَحَزَزْتُ قِرَاءَتَهُ فَرَأَيْتُ أَنَّهُ قَرَأَ بِسُورَةِ آلِ عِمْرَانَ».

**1188 -** حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزَيْدٍ: أَخْبَرَنِي أَبِي، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ: أَخْبَرَنِي الزُّهْرِيُّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ قِرَاءَةً طَوِيلَةً، فَجَهَرَ بِهَا» يَغْنِي فِي صَلَاةِ الْكُسُوفِ.

قال أَبُو دَاوُدَ: الذي تَفَرَّدَ به: الجهر بالقراءة.

**1189 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللَّهِ ﷺ وَالنَّاسُ مَعَهُ فَقَامَ قِيَامًا طَوِيلًا يَنْحُو مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ» وَسَاقَ الْحَدِيثَ.

### [ت265/6م] - بَابُ: يُنَادِي فِيهَا بِالصَّلَاةِ

**1190 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَعْمٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ، فَقَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُرْوَةُ، عَنْ عَائِشَةَ قَالَتْ: «كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَنَادَى: إِنَّ الصَّلَاةَ جَامِعَةٌ».

### [ت266/7م] - بَابُ الصَّدَقَةِ فِيهَا

**1191 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الشَّمْسُ وَالْقَمَرُ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَأَذْعُوا اللَّهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا».



### **[267/8] What About Emancipating Slaves On Its Coming**

**1192-** It is narrated on the authority of Asma' that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to advise people in the eclipse prayer to emancipate slaves.

### **[268/9] The Opinion That It Should Be Two Rak'ahs**

**1193-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" went on offering prayers in pairs of rak'ahs, after each of which he asked for it until it (the eclipse was over and the sun) became clear.

**1194-** It is narrated on the authority of Abdullah Ibn Amr that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipsed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood (for the eclipse prayer), in which he bowed, then raised his head from bowing, then fell in prostration, then raised his head from prostration, then fell in prostration once again, then raised himself from prostration; and he did the same in the other rak'ah. In the last prostration he blew while saying: "Fi! Fi! O my Lord! Have you promised me not to punish them while I'm living among them? Have You not promised me not to punish them as long as they ask for Your Forgiveness?" by the time the Messenger of Allah "Allah's blessing and peace be upon him" had finished from his prayer, it (the eclipse was over and the sun) became bright.

**1195-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: While I was engaged in archery during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the sun eclipse, thereupon I threw away my arrows and said to myself: "Let me see what will the solar eclipse cause the Messenger of Allah "Allah's blessing and peace be upon him" to do today." I came to him and he was raising both his hands, glorifying, praising, and affirming the Oneness of Allah Almighty, and invoking until the sun was clear. He recited two Surahs in a two-rak'ah prayer.

### **[269/10] Offering Prayer On Darkness**

**1196-** It is narrated on the authority of Ubaidullah Ibn An-Nadr from his father that he said: During the lifetime of Anas, there was darkness (on

**[ت267/م8] - باب العِتْقِ فِيهَا**

**1192-** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ، عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَأْمُرُ بِالْعَتَاقَةِ فِي صَلَاةِ الْكُسُوفِ».

**[ت268/م9] - باب مَنْ قَالَ: يَرْكَعُ رَكَعَتَيْنِ**

**1193-** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنِي الْحَارِثُ بْنُ عُمَيْرٍ الْبُصْرِيُّ، عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ أَبِي قِلَابَةَ، عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: «كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَجَعَلَ يُصَلِّي رَكَعَتَيْنِ رَكَعَتَيْنِ، وَيَسْأَلُ عَنْهَا حَتَّى انْجَلَتْ».

**1194-** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَقَامَ رَسُولُ اللَّهِ ﷺ لَمْ يَكُذْ يَرْكَعُ، ثُمَّ رَكَعَ، فَلَمْ يَكُذْ يَرْفَعُ، ثُمَّ رَفَعَ فَلَمْ يَكُذْ يَسْجُدُ، ثُمَّ سَجَدَ، فَلَمْ يَكُذْ يَرْفَعُ ثُمَّ رَفَعَ، فَلَمْ يَكُذْ يَسْجُدُ ثُمَّ سَجَدَ، فَلَمْ يَكُذْ يَرْفَعُ، ثُمَّ رَفَعَ، وَفَعَلَ فِي الرُّكْعَةِ الْآخَرَى مِثْلَ ذَلِكَ، ثُمَّ نَفَخَ فِي آخِرِ سُجُودِهِ فَقَالَ: «أُفْ، أُفْ»، ثُمَّ قَالَ: «رَبِّ أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَأَنَا فِيهِمْ، أَلَمْ تَعِدْنِي أَنْ لَا تُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ»، فَفَرَّغَ رَسُولُ اللَّهِ ﷺ مِنْ صَلَاتِهِ وَقَدْ أَمَحَصَتِ الشَّمْسُ»، وَسَاقَ الْحَدِيثَ.

**1195-** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا الْجَرِيرِيُّ، عَنْ حَيَّانِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: «بَيْنَمَا أَنَا أَتَرَمَّى بِأَسْهُمٍ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذْ كَسَفَتِ الشَّمْسُ فَنَبَذْتُهِنَّ وَقُلْتُ: لَأَنْظُرَنَّ مَا أَحْدَثَ لِرَسُولِ اللَّهِ ﷺ كُسُوفِ الشَّمْسِ الْيَوْمَ، فَانْتَهَيْتُ إِلَيْهِ وَهُوَ رَافِعٌ يَدَيْهِ يُسَبِّحُ وَيُحَمِّدُ وَيُهَلِّلُ وَيَدْعُو، حَتَّى خُسِرَ عَنِ الشَّمْسِ، فَقَرَأَ بِسُورَتَيْنِ، وَرَكَعَ رَكَعَتَيْنِ».

**[ت269/م10] - باب الصلاة عند الظلمة ونحوها**

**1196-** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ بْنِ أَبِي رَوَادٍ: حَدَّثَنِي حَرَمِيُّ بْنُ عَمَارَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ النَّضْرِ: حَدَّثَنِي أَبِي قَالَ: «كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسِ بْنِ مَالِكٍ قَالَ:

account of a full solar eclipse), thereupon I went to him and said: "O Abu Hamzah! Have you received such a darkness during the lifetime of the Messenger of Allah?" he said: "Allah forbids! The wind happened to become turbulent thereupon we would hasten to go to the mosque, for fear it might a portent of the (establishment of the Day of) Judgement."

### **[270/11] Offering Prostration On Seeing A Sign (Of Allah's Signs)**

**1197-** It is narrated on the authority of Ikrimah that he said: It was said to Ibn Abbas: "So and so, one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" died." On that he fell in prostration. He was asked: "Do you prostrate at that moment?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you see a sign (of Allah's Sign) fall in prostration." However, which sign is much greater than the death of the wives of the Messenger of Allah "Allah's blessing and peace be upon him"?"



فَأَتَيْتُ أَنَسًا فَقُلْتُ: يَا أَبَا حَمْزَةَ، هَلْ كَانَ يُصِيبُكُمْ مِثْلُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَعَاذَ اللَّهِ، إِنْ كَانَتْ الرِّيحُ لَتَشْتَدُّ فَنُبَادِرُ الْمَسْجِدَ مَخَافَةَ الْقِيَامَةِ».

### [ت270/11م] - بَابُ السُّجُودِ عِنْدَ الْآيَاتِ

1197- حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ: حَدَّثَنَا سَلَمُ بْنُ جَعْفَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرَمَةَ قَالَ: «قِيلَ لَأَبْنِ عَبَّاسٍ: مَا تَتْ فُلَانَةٌ، بَعْضُ أَزْوَاجِ النَّبِيِّ ﷺ فَخَرَّ سَاجِدًا، فَقِيلَ لَهُ: أَتَسْجُدُ هَذِهِ السَّاعَةَ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمْ آيَةً فَاسْجُدُوا»، وَأَيُّ آيَةٍ أَعْظَمُ مِنْ ذَهَابِ أَزْوَاجِ النَّبِيِّ ﷺ!». .

## **(2/4) THE BOOK OF PRAYER ON JOURNEY**

### **[271/1] The Prayer Of The Traveller**

**1198-** It is narrated on the authority of A'ishah that she said: The prayer was enjoined (at first) to be offered in pairs of rak'ahs (for each obligatory prayer), whether in residence or on journey; and the prayer on journey remained as such, and the (rak'ahs of the) prayer to be offered in residence were increased (from two to four).

**1199-** It is narrated on the authority of Ya'li Ibn Umayyah: I said to Umar Ibn Al-Khattab: "Do you see how the people have shortened prayer even though Allah says: "When you travel through the earth, there is no blame on you if you shorten your prayers, for fear that the Unbelievers may attack you", and now the people became safe?" He said: "Indeed, I considered that which you consider, about which I asked The Messenger of Allah "Allah's blessing and peace be upon him" who said: "It is a charity, which Allah has bestowed upon you; and you should accept His charity.""

**1200-** It is narrated on the authority of Abdullah Ibn Abu Ammar that he said...and he mentioned a Hadith like the previous narration.

### **[272/2] When Should A Traveller Shorten The Prayer?**

**1201-** It is narrated on the authority of Yahya Ibn Yazid Al-Huna'i that he said: I asked Anas Ibn Malik about shortening the prayer thereupon he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on even a three-mile or three-Farsakh journey, he would (shorten the prayer to) two rak'ahs (for each obligatory one).

**1202-** It is narrated on the authority of Anas Ibn Malik that he said: I offered with the Messenger of Allah "Allah's blessing and peace be upon him" four rak'ahs for Zhuhr prayer in Medina, and two rak'ahs for Asr prayer in Dhul-Hulaifah.

### **[273/3] The Call For Prayer On Journey**

**1203-** It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah highly admires a shepherd of sheep on the top of a mountain, when he pronounces the call for prayer (Adhan) and then offers prayer (after pronouncing the call for prayer establishment i.e. Iqamah). Allah Almighty says in that respect: "Look at My servant, how he pronounces the Adhan and then the Iqamah out of his fear of Me? I've forgiven for My servant, and admitted him to the Garden.""

## [2/4 كتاب صلاة السفر]

## [ت271/م1] - باب صلاة المسافرين

1198 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ غُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «فُرِضَتِ الصَّلَاةُ رَكَعَتَيْنِ رَكَعَتَيْنِ فِي الْحَضَرِ وَالسَّفَرِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ».

1199 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ. (ح): وَحَدَّثَنَا خُشَيْشٌ - يَعْنِي ابْنَ أَصْرَمَ - : حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ بَابِيهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: أَرَأَيْتَ إِفْصَارَ النَّاسِ الصَّلَاةَ! وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا﴾ [النساء: 101]. فَقَدْ ذَهَبَ ذَلِكَ الْيَوْمَ، فَقَالَ: عَجِبْتُ مِمَّا عَجِبْتُ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «صَدَقَ اللَّهُ بِهَا عَلَيْكُمْ فَأَقْبِلُوا صَدَقَتَهُ».

1200 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ نَحْوَهُ. قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو عَاصِمٍ وَحَمَّادُ بْنُ مَسْعَدَةَ كَمَا رَوَاهُ ابْنُ بَكْرِ.

## [ت272/م2] - باب: متى يَقْصُرُ الْمُسَافِرُ؟

1201 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ يَحْيَى بْنِ يَزِيدَ الْهَنْدَائِيِّ قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ قِصْرِ الصَّلَاةِ، فَقَالَ أَنَسُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ - شَكَّ شُعْبَةُ - يُصَلِّي رَكَعَتَيْنِ».

1202 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسَ بْنَ مَالِكٍ يَقُولُ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الظُّهَرَ بِالْمَدِينَةِ أَرْبَعًا، وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكَعَتَيْنِ».

## [ت273/م3] - باب الأذان في السفر

1203 - حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا عُسَّانَةَ الْمَعَاوِرِيَّ حَدَّثَهُ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَعَجَبُ رَبُّكُمْ عَزَّ وَجَلَّ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شِظْيَةٍ بِجَبَلٍ يُؤَدُّنُ لِلصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هَذَا يُؤَدُّنُ وَيُقِيمُ الصَّلَاةَ، يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».



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**[274/4] When A Traveller Offers Prayer And Has Doubt In Its Due Time**

**1204-** It is narrated on the authority of Al-Mishaj Ibn Musa that he said: I said to Anas Ibn Malik: Relate to us what you heard from the Messenger of Allah “Allah’s blessing and peace be upon him”. he said: Whenever we were with the Messenger of Allah “Allah’s blessing and peace be upon him” on journey, and it was said that the sun had declined or even had not declined yet, he would lead the Zhuhr prayer and then leave.

**1205-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” (was on journey and he) descended at some place, he would not leave until he offered Zhuhr prayer. A man asked him: Even if it was midday? He said: Even if it was midday.

**[275/5] Combining Two Prayers**

**1206-** It is narrated on the authority of Mu’adh Ibn Jabal that he said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him” in the holy battle of Tabuk, and the Messenger of Allah “Allah’s blessing and peace be upon him” used to combine both Zhuhr and Asr, and both Maghrib and Isha. One day, he delayed offering the prayer, and then he came out (at the time of Asr) and offered both Zhuhr and Asr together. Then he entered (his tent) and came out (when the twilight disappeared), and offered both Maghrib and Isha together.

**1207-** It is narrated on the authority of Ibn Umar that he was prompted by the news of the death of Safiyyah while he was in Mecca, thereupon he proceeded until the sun disappeared and the stars appeared, thereupon he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” was in haste while being on journey on account of something, he would combine both prayers (i.e. Maghrib and Isha). He kept proceeding until the twilight disappeared, and he dismounted and offered them together.

**1208-** It is narrated on the authority of Mu’adh Ibn Jabal that during the holy battle of Tabuk, whenever the sun declined before the departure of the Messenger of Allah “Allah’s blessing and peace be upon him”, he would combine both Zhuhr and Asr prayers, and whenever he departed before the decline of the sun, he would delay offering Zhuhr prayer to the time of Asr (and then he would offer both together); he dealt similarly with Maghrib (and Isha prayers): whenever the sun disappeared before he departed, he would combine both Maghrib and Isha, and whenever he departed before

### [ت274/4م] - بَابُ الْمَسَافِرِ يُصَلِّي وَهُوَ يَشْكُ فِي الْوَقْتِ

**1204 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْمُسْحَاجِ بْنِ مُوسَى قَالَ: قُلْتُ لِأَنْسِ بْنِ مَالِكٍ: حَدَّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي السَّفَرِ فَقُلْنَا: زَالَتِ الشَّمْسُ، أَوْ لَمْ تَزَلْ، صَلَّى الظُّهْرَ ثُمَّ ارْتَحَلَ».

**1205 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي حَمْرَةُ الْعَائِذِيُّ - رَجُلٌ مِنْ بَنِي ضَبَّةَ - قَالَ: سَمِعْتُ أَنْسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا نَزَلَ مَنْزِلًا لَمْ يَرْتَحِلْ حَتَّى يُصَلِّيَ الظُّهْرَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ يَنْصِفُ النَّهَارَ؟ قَالَ: وَإِنْ كَانَ يَنْصِفُ النَّهَارَ».

### [ت275/5م] - بَابُ الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

**1206 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطَّفِيلِ عَامِرِ بْنِ وَائِلَةَ، أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُمْ: «أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا».

**1207 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ اسْتُضْرِخَ عَلَى صَفِيَّةَ وَهُوَ بِمَكَّةَ، فَسَارَ حَتَّى غَرَبَتِ الشَّمْسُ وَبَدَتِ النُّجُومُ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ فِي سَفَرٍ جَمَعَ بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ، فَسَارَ حَتَّى غَابَ الشَّفَقُ فَتَزَلَّ فَجَمَعَ بَيْنَهُمَا».

**1208 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبِ الرَّمْلِيِّ الْهَمْدَانِيُّ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ وَاللَيْثُ بْنُ سَعْدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي الطَّفِيلِ، عَنْ مُعَاذِ بْنِ جَبَلٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ حَتَّى يَنْزِلَ لِلْعَصْرِ، وَفِي الْمَغْرِبِ مِثْلَ



the disappearance of the sun, he would delay offering Maghrib prayer to the time of Isha, and then he would offer both together.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

**1209-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never combined both Maghrib and Isha prayers on journey more than once.

Abu Dawud says: It is narrated on the authority of Nafi' that Ibn Umar was never seen to have combined both except once, i.e. on that night when he was prompted by the news of the death of Safiyyah. According to the narration of Makhul on the authority of Nafi', he saw Ibn Umar having done so once or twice.

**1210-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayers together, and both Maghrib and Isha prayers together, and he was not in terror, nor was he on journey. Malik said: I think this was on a rainy day.

Abu Dawud says: The same is narrated on the authority of Abu Az-Zubair, in which it is added: And this was on journey to Tabuk.

**1211-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayers together and both Maghrib and Isha prayers together in Medina, and he was not in terror, nor was he in rain. It was said to Ibn Abbas: "What intention did he have by doing so?" He said: "He intended not to put his nation to critical situation (in case anyone of them is forced to do so)."

**1212-** It is narrated on the authority of both Nafi' and Abdullah Ibn Waqid that the Mu'adhdhin of Ibn Umar pronounced the call for the prayer (while he was on journey), thereupon he said to him: "Go on proceeding!" they proceeded on until when it was just before the disappearance of the twilight, he dismounted and offered the Maghrib prayer. Then, he waited until the twilight disappeared and offered the Isha prayer. He said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in haste on account of something, he would do the same as I've done. On that day and night he proceeded as long as three (miles).

Abu Dawud says: The same is narrated on the authority of Ibn Jabir from Nafi' through a similar chain of transmission.



ذَلِكَ إِنْ غَابَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَإِنْ يَرْتَحِلُ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ أَخَّرَ الْمَغْرِبَ حَتَّى يَنْزِلَ لِلْعِشَاءِ ثُمَّ جَمَعَ بَيْنَهُمَا.

قال أبو داود: رَوَاهُ هِشَامُ بْنُ عُرْوَةَ، عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ الْمُفَضَّلِ وَاللَّيْثِ.

**1209 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ أَبِي مَوْدُودٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي يَحْيَى، عَنْ ابْنِ عُمَرَ قَالَ: «مَا جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ قَطُّ فِي السَّفَرِ إِلَّا مَرَّةً».

قال أبو داود: وهذا يُرْوَى، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ أَنَّهُ لَمْ يَرِ ابْنَ عُمَرَ جَمَعَ بَيْنَهُمَا قَطُّ إِلَّا تِلْكَ اللَّيْلَةَ - يَعْنِي لَيْلَةَ اسْتُضْرِحَ عَلَى صَفِيَّةَ - وَرَوَى مِنْ حَدِيثِ مَكْحُولٍ عَنْ نَافِعٍ: «أَنَّهُ رَأَى ابْنَ عُمَرَ فَعَلَ ذَلِكَ مَرَّةً أَوْ مَرَّتَيْنِ».

**1210 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، فِي غَيْرِ خَوْفٍ وَلَا سَفَرٍ. قَالَ مَالِكٌ: أَرَى ذَلِكَ كَانَ فِي مَطَرٍ».

قال أبو داود: رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ نَحْوَهُ عَنْ أَبِي الزُّبَيْرِ. وَرَوَاهُ قُرَّةُ بْنُ خَالِدٍ عَنْ أَبِي الزُّبَيْرِ قَالَ: فِي سَفَرَةٍ سَافَرْنَاهَا إِلَى تَبُوكَ.

**1211 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ بِالْمَدِينَةِ مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ، فَقِيلَ لَابْنِ عَبَّاسٍ: مَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ».

**1212 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ وَاقِدٍ: «أَنَّ مُؤَدَّنَ ابْنَ عُمَرَ قَالَ: الصَّلَاةُ، قَالَ: سِرَّ سِرًّا، حَتَّى إِذَا كَانَ قَبْلَ غُيُوبِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ، ثُمَّ انْتَظَرَ حَتَّى غَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَجَلَ بِهِ أَمْرٌ صَنَعَ مِثْلَ الَّذِي صَنَعْتُ، فَسَارَ فِي ذَلِكَ الْيَوْمِ وَاللَّيْلَةِ مَسِيرَةَ ثَلَاثٍ».

قال أبو داود: رَوَاهُ ابْنُ جَابِرٍ، عَنْ نَافِعٍ نَحْوَ هَذَا بِإِسْنَادِهِ.

1213- The same is narrated on the authority of Ibn Jabir

Abu Dawud says: The same is narrated on the authority of Nafi' in which he said: Until when it was at the time of the disappearance of the twilight, he dismounted and offered them together.

1214- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led an eight-rak'ah prayer and a seven-rak'ah prayer in Medina, i.e. both Zhuhr and Asr, and both Maghrib and Isha.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, in which he added: And there was no rain.

1216- It is narrated on the authority of Jabir that when the sun disappeared while the Messenger of Allah "Allah's blessing and peace be upon him" was in Mecca, he offered both (Maghrib and Isha) together while being in Sarif.

1216- It is narrated on the authority of Hisham Ibn Sa'd that he said: The distance between them, i.e. Mecca and Sarif was as long as ten miles.

1217- It is narrated on the authority of Abdullah Ibn Dinar that he said: The sun disappeared while I was with Abdullah Ibn Umar, but we proceeded on and when we saw that the night started to enter upon him, we said: "Let's come to prayer!" but, he proceeded on until the twilight disappeared, and the stars started to appear. By that time he dismounted and offered both (Maghrib and Isha) prayers together. Then he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in haste of proceeding, he would offer prayer like that I've offered, i.e. he would combine both (after the disappearance of the twilight) at night.

Abu Dawud says: The same is narrated on the authority of Salim, in which Ibn Umar combined both after the vanishing of the dusk.

1218- It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" departed before the sun passed the meridian, he would delay offering Zhuhr prayer to the time of Asr, and then he would dismount and offer both together; and whenever the sun passed the meridian before he departed, he would offer Zhuhr prayer and then leave.

1219- The same is narrated on the authority of Aqil through the dame chain of transmitters, with the following addition: And he would further

**1213 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى، عَنْ ابْنِ جَابِرٍ بِهَذَا الْمَعْنَى.

قال أَبُو دَاوُدَ: وَرَوَاهُ عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، عَنْ نَافِعٍ قَالَ: «حَتَّى إِذَا كَانَ عِنْدَ ذَهَابِ الشَّفَقِ نَزَلَ فَجَمَعَ بَيْنَهُمَا».

**1214 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ. (ح)، وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ بِالْمَدِينَةِ ثَمَانِيًا وَسَبْعًا: الظُّهْرَ وَالْعَصْرَ، وَالْمَغْرِبَ وَالْعِشَاءَ»، وَلَمْ يَقُلْ سُلَيْمَانٌ وَمُسَدَّدٌ: «بِنَا».

قال أَبُو دَاوُدَ: وَرَوَاهُ صَالِحٌ مَوْلَى التَّوَّامَةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: فِي غَيْرِ مَطَرٍ. **1215 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ غَابَتْ لَهُ الشَّمْسُ بِمَكَّةَ فَجَمَعَ بَيْنَهُمَا بِسَرَفٍ».

**1216 -** حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ جَارُ أَحْمَدَ بْنِ حَنْبَلٍ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ سَعْدٍ قَالَ: «بَيْنَهُمَا عَشْرَةُ أَمْيَالٍ» يَعْنِي بَيْنَ مَكَّةَ وَسَرَفٍ.

**1217 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ اللَّيْثِ قَالَ: قَالَ رَبِيعَةُ - يَعْنِي كَتَبَ إِلَيْهِ -: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: «غَابَتِ الشَّمْسُ وَأَنَا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍ فَسَرْنَا، فَلَمَّا رَأَيْنَاهُ قَدْ أَمْسَى قُلْنَا: الصَّلَاةُ، فَسَارَ حَتَّى غَابَ الشَّفَقُ وَتَصَوَّبَتِ النُّجُومُ، ثُمَّ إِنَّهُ نَزَلَ فَصَلَّى الصَّلَاتَيْنِ جَمِيعًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ صَلَّى صَلَاتِي هَذِهِ، يَقُولُ: يَجْمَعُ بَيْنَهُمَا بَعْدَ لَيْلٍ».

قال أَبُو دَاوُدَ: رَوَاهُ عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ أَخِيهِ، عَنْ سَالِمٍ. وَرَوَاهُ ابْنُ أَبِي نَجِيحٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ دُؤَيْبٍ أَنَّ الْجَمْعَ بَيْنَهُمَا مِنْ ابْنِ عُمَرَ كَانَ بَعْدَ غُيُوبِ الشَّفَقِ.

**1218 -** حَدَّثَنَا قُتَيْبَةُ وَابْنُ مَوْهَبٍ الْمَعْنَى قَالَا: حَدَّثَنَا الْمُفَضَّلُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِبَعَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ ﷺ».

قال أَبُو دَاوُدَ: كَانَ مُفَضَّلٌ قَاضِي مِضَرَ وَكَانَ مُجَابِبَ الدَّعْوَةِ وَهُوَ ابْنُ فَضَالَةَ.

**1219 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَابِرُ بْنُ



delay offering the Maghrib prayer until he would combine both it and Isha when the dusk disappeared.

**1220-**It is narrated on the authority of Mu'adh Ibn Jabal that during the holy battle of Tabuk, whenever the Messenger of Allah "Allah's blessing and peace be upon him" departed before the decline of the sun, he would delay offering Zhuhr prayer to the time of Asr and then he would offer both together, and whenever the sun declined before his departure, he would combine both Zhuhr and Asr prayers, and then he would leave. On the other hand, whenever he departed before the disappearance of the sun, he would delay offering Maghrib prayer to the time of Isha, and then he would offer both together, and whenever he departed after the sun had disappeared, he would hasten to offer Isha prayer with Maghrib prayer.

#### **[276/6] Shortening The Recitation In Prayer On Journey**

**1221-**It is narrated on the authority of Al-Bara' that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" on journey, and when he led the Isha prayer he recited "By the fig and the olive" in one of its rak'ahs.

#### **[277/7] What About Offering Voluntary Prayers On Journey**

**1222-**It is narrated on the authority of Al-Bara' Ibn Azib Al-Ansari that he said: I accompanied the Messenger of Allah "Allah's blessing and peace be upon him" in eighteen journeys, and I never saw him having left offering a two-rak'ah voluntary prayer at the time of the decline of the sun, just before the Zhuhr prayer.

**1223-**It is narrated on the authority of Isa Ibn Hafs Ibn Asim Ibn Umar Ibn Al-Khattab that he said: My father told me: I was in the company of Ibn Umar on journey when he led us in a two-rak'ah prayer and then when he (finished from the prayer and) turned away, he saw some people offering prayer, thereupon he asked: "What are those doing?" I said: "They are offering the supererogatory prayer." On that he said: "Were I to offer supererogatory prayer (on journey), surely, it would have been (more fitting for) me to complete my (obligatory) prayers (which we shorten during the journey). O son of my brother! I accompanied the Messenger of Allah "Allah's blessing and peace be upon him"; and he offered no more than two rak'ahs (for each obligatory prayer) while being on journey until Allah took him (unto Him by death). Then, I accompanied Abu Bakr, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took him (unto Him by death). Then, I accompanied Umar, and he offered no more than two rak'ahs (for each obligatory prayer on journey)

إِسْمَاعِيلَ، عَنْ عُقَيْلٍ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: «وَيُؤَخَّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ».

**1220 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الطَّفِيلِ عَامِرِ بْنِ وَاثِلَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزْوَةِ تَبُوكَ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ آخَرَ الظُّهْرِ حَتَّى يَجْمَعَهَا إِلَى الْعَصْرِ فَيُصَلِّيهِمَا جَمِيعًا، وَإِذَا ارْتَحَلَ بَعْدَ زَيْغِ الشَّمْسِ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا ثُمَّ سَارَ، وَكَانَ إِذَا ارْتَحَلَ قَبْلَ الْمَغْرِبِ آخَرَ الْمَغْرِبِ حَتَّى يُصَلِّيَهَا مَعَ الْعِشَاءِ، وَإِذَا ارْتَحَلَ بَعْدَ الْمَغْرِبِ عَجَلَ الْعِشَاءَ فَصَلَّاهَا مَعَ الْمَغْرِبِ».

قال أبو داود: ولم يرو هذا الحديث إلا قُتَيْبَةُ وَحْدَهُ.

#### [ت276/م6] - بَابُ قَصْرِ قِرَاءَةِ الصَّلَاةِ فِي السَّفَرِ

**1221 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ الْبَرَاءِ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَصَلَّى بِنَا الْعِشَاءَ الْآخِرَةَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ بِـ ﴿وَالَّذِينَ وَالَّذِينَ﴾».

#### [ت277/م7] - بَابُ التَّطَوُّعِ فِي السَّفَرِ

**1222 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُسْرَةَ الْغِفَارِيِّ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ الْأَنْصَارِيِّ قَالَ: «صَحِبْتُ رَسُولَ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَفَرًا، فَمَا رَأَيْتُهُ تَرَكَ رَكْعَتَيْنِ إِذَا زَاغَتِ الشَّمْسُ قَبْلَ الظُّهْرِ».

**1223 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ بْنِ عُمَرَ بْنِ الْخَطَّابِ عَنْ أَبِيهِ قَالَ: «صَحِبْتُ ابْنَ عُمَرَ فِي طَرِيقٍ قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ أَقْبَلَ، فَرَأَى نَاسًا قِيَامًا فَقَالَ: مَا يَصْنَعُ هَؤُلَاءِ؟ قُلْتُ: يَسْبَحُونَ، قَالَ: لَوْ كُنْتُ مُسَبِّحًا أَتَمَمْتُ صَلَاتِي! يَا ابْنَ أَخِي، إِنِّي صَحِبْتُ رَسُولَ اللَّهِ ﷺ فِي السَّفَرِ، فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ، وَصَحِبْتُ أَبَا بَكْرٍ فَلَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى قَبِضَهُ اللَّهُ عَزَّ وَجَلَّ،



until Allah took him (unto Him by death. Then, I accompanied Uthman, and he offered no more than two rak'ahs (for each obligatory prayer on journey) until Allah took him (unto Him by death). No doubt, Allah says: "Ye have indeed in the Messenger of Allah "Allah's blessing and peace be upon him" a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the praise of Allah." (Al-Ahzab 21)

### **[278/8] Offering Voluntary Prayers And Witr On A Mount**

**1224-** It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer the voluntary prayers and Witr on the mount, wherever it turned with him; but he never offered the obligatory written prayer on it.

**1225-** It is narrated on the authority of Anas Ibn Malik that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was on journey, and he intended to offer the voluntary prayer, he would face the Qiblah with his mount, and then magnify (Allah to assume the prayer), and go on prayer even wherever it turned with him.

**1226-** It is narrated on the authority of Abdullah Ibn Umar that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" offering (the voluntary) prayer on a donkey while it was turning towards Khaibar.

**1227-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me for some job (to do for him) and when I returned to him, he was offering (voluntary) prayer on his mount towards the East; and the prostration made him in a posture lower than that of bowing.

### **[279/9] Offering Obligatory Prayer On A Mount Because Of A Legal Excuse**

**1228-** It is narrated on the authority of Ata[' Ibn Abu Rabah that he asked A'ishah: Have the women been given concession to offer prayer on their mounts? She said: No concession has been given to them whether at the time of adversity or of ease. Muhammad says: This applies to the obligatory written prayer.

### **[280/10] When Should A Traveller Complete His Prayer?**

**1229-** It is narrated on the authority of Imran Ibn Husain that he said: I took part in many holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", and I attended the conquest (of Mecca)



وَصَحِبْتُ عُمَرَ فَلَمْ يَزِدْ عَلَيَّ رَكَعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، وَصَحِبْتُ عُثْمَانَ فَلَمْ يَزِدْ عَلَيَّ رَكَعَتَيْنِ حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ، وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: 21].

### [ت278/م8] - بَابُ التَّطَوُّعِ عَلَى الرَّاحِلَةِ وَالْوَتْرِ

**1224 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ أَيْ وَجْهَهُ تَوَجَّهَ، وَيُؤَيِّرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي الْمَكْتُوبَةَ عَلَيْهَا».

**1225 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا رَبِيعُ بْنُ عَبْدِ اللَّهِ بْنِ الْجَارُودِ: حَدَّثَنِي عَمْرُو بْنُ أَبِي الْحَجَّاجِ: حَدَّثَنِي الْجَارُودُ بْنُ أَبِي سَبْرَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا سَافَرَ، فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ الْقِبْلَةَ، فَكَبَّرَ، ثُمَّ صَلَّى حَيْثُ وَجَّهَهُ رِكَابُهُ».

**1226 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ مُتَوَجَّهٌ إِلَى خَيْبَرَ».

**1227 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «بَعَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ. قَالَ: فَجِئْتُ وَهُوَ يُصَلِّي عَلَى رَاحِلَتِهِ نَحْوَ الْمَشْرِقِ، وَالسُّجُودُ أَخْفَضُ مِنَ الرُّكُوعِ».

### [ت279/م9] - بَابُ الْفَرِيضَةِ عَلَى الرَّاحِلَةِ مِنْ غَدْرِ

**1228 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ الثُّعْمَانِ بْنِ الْمُنْذِرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّهُ سَأَلَ عَائِشَةَ: «هَلْ رُخِصَ لِلنِّسَاءِ أَنْ يُصَلِّيْنَ عَلَى الدَّوَابِّ؟» قَالَتْ: لَمْ يُرَخِّصْ لَهُنَّ فِي ذَلِكَ فِي شِدَّةٍ وَلَا رَخَاءٍ. قَالَ مُحَمَّدٌ: هَذَا فِي الْمَكْتُوبَةِ.

### [ت280/م10] - بَابُ: مَتَى يَتِمُّ الْمُسَافَرُ؟

**1229 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ. (ح): وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ عُليَّةَ - وَهَذَا لَفْظُهُ - قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ زَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: عَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ وَشَهِدْتُ مَعَهُ الْفَتْحَ، فَأَقَامَ

with him: he stayed eighteen nights in Mecca, during which he never offered but two rak'ahs (for each obligatory prayer) and he said: "O inhabitants of the town! Offer four rak'ahs (i.e. complete your prayers) since (we offer two rak'ahs for each obligatory prayer for) we are on journey (who have concession to shorten the prayer)."

**1230-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed seventeen nights in Mecca, during which he shortened the prayer. He further said: "Based on that, whoever stays (no more than) seventeen nights (in a town has concession to) shorten the prayer; and whoever stays more than that should complete his prayer."

Abu Dawud says: According to another narration ascribed to Ibn Abbas, he stayed nineteen nights (instead of seventeen).

**1231-** It is narrated on the authority of Ibn Abbas that he said: In the year of the Conquest, the Messenger of Allah "Allah's blessing and peace be upon him" stayed fifteen nights in Mecca, during which he shortened the prayer.

Abu Dawud says: The same narration is transmitted on the authority of Ibn Ishaq, and no mention is made of Ibn Abbas.

**1232-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" stayed in Mecca seventeen nights, during which he kept offering two rak'ahs (for each obligatory prayer, i.e. he shortened the prayer).

**1233-** It is narrated on the authority of Anas Ibn Malik that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" from Medina to Mecca, and he kept offering two rak'ahs (for each obligatory prayer) until we returned to Medina. We said to him: Did you stay for some time in it? he said: We stayed (nearly) ten nights in it.

**1234-** It is narrated on the authority of Abdullah Ibn Muhammad Ibn Umar Ibn Ali Ibn Abu Talib from his father from his grandfather that whenever Ali set out on journey, he would start proceeding by the time the sun disappeared until when it was about to darken, he would dismount and offer Maghrib prayer. Then, he would ask for supper and after having his meal he would offer Isha prayer and then leave. He said: As such the Messenger of Allah "Allah's blessing and peace be upon him" used to do.

Abu Dawud says: It is narrated on the authority of Hafs Ibn Ubaidullah Ibn Anas Ibn Malik that Anas used to combine both (Maghrib and Isha)

بِمَكَّةَ ثَمَانِي عَشْرَةَ لَيْلَةً لَا يُصَلِّي إِلَّا رَكَعَتَيْنِ، يَقُولُ: «يَا أَهْلَ الْبَلَدِ، صَلُّوا أَرْبَعًا، فَإِنَّا قَوْمٌ سَفَرٌ».

**1230 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ سَبْعَ عَشْرَةَ بِمَكَّةَ يَقْصُرُ الصَّلَاةَ، قَالَ ابْنُ عَبَّاسٍ: وَمَنْ أَقَامَ سَبْعَ عَشْرَةَ قَصَرَ وَمَنْ أَقَامَ أَكْثَرَ أَتَمَّ».

قال أبو داود: قال عَبَادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قال: أَقَامَ سَبْعَ عَشْرَةَ.

**1231 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قال: «أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ خَمْسَ عَشْرَةَ يَقْصُرُ الصَّلَاةَ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ عَبْدَةُ بْنُ سُلَيْمَانَ وَأَحْمَدُ بْنُ خَالِدٍ الْوَهْبِيُّ وَسَلَمَةُ بْنُ الْفَضْلِ عَنْ أَبِي إِسْحَاقَ، لَمْ يَذْكُرُوا فِيهِ ابْنَ عَبَّاسٍ.

**1232 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا شَرِيكٌ، عَنْ ابْنِ الْأَظْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ سَبْعَ عَشْرَةَ يُصَلِّي رَكَعَتَيْنِ».

**1233 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ قال: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكَعَتَيْنِ حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ، فَقُلْنَا: هَلْ أَقَمْتُمْ بِهَا شَيْئًا؟ قال: أَقَمْنَا عَشْرًا».

**1234 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ الْمُثَنَّى - وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، قال ابْنُ الْمُثَنَّى: قال: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ إِذَا سَافَرَ سَارَ بَعْدَمَا تَغْرُبُ الشَّمْسُ حَتَّى تَكَادَ أَنْ تُظْلِمَ، ثُمَّ يَنْزِلُ فَيُصَلِّي الْمَغْرِبَ، ثُمَّ يَدْعُو بِعَشَائِهِ فَيَتَعَشَّى، ثُمَّ يُصَلِّي الْعِشَاءَ، ثُمَّ يَرْجُلُ وَيَقُولُ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَصْنَعُ».

قال عُثْمَانُ: عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُمَرَ بْنِ عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ:



after the disappearance of the dusk, and he said in that respect: The Messenger of Allah “Allah’s blessing and peace be upon him” used to do the same.

Abu Dawud says: A Hadith like this is narrated by Az-Zuhri from Anas from the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[281/11] When One Stays In The Land Of An Enemy And Shortens The Prayer**

**1235-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” stayed twenty nights in Tabuk, during which he shortened the prayer.

### **[282/12] The Fear Prayer**

It is to divide the army into two rows: then, the imam magnifies Allah with them all: “Allah is Greater”, and they all say it. He then bows and they all bow. The imam then falls down in prostration along with the row close to him, and the rear row remain standing, in order to keep on guard (as facing the enemy). When the row near to him stand, then the rear row fall down in prostration. Then the front row go to the rear and the rear row go to the front. Then the imam bows down and they all bow. He and the row close to him fall down in prostration, whereas the rear row keep standing in order to keep on guard (as facing the enemy). When the imam and the row close to him sit the rear row fall down in prostration. Then they all sit, and the imam utters the end salutation, and they all follow him.

**1236-** It is narrated on the authority of Abu Ayyash Az-Zuraqi: We were with the Messenger of Allah “Allah’s blessing and peace be upon him” in Usfan when we faced the infidels under the leadership of Khalid Ibn Al-Walid, and they were standing between us and the Qiblah. When the Messenger of Allah “Allah’s blessing and peace be upon him” led us in the Zhuhr prayer, they (the infidels) said to one another: “They were in such a state as if we took them by surprise (we would have overpowered them).” (They said (in reply to this): “Now, a prayer (i.e. Asr) will come upon them, which is much dearer to them than their offspring and themselves.”) Then, during the period between Zhuhr and Asr, the following Holy Verse was revealed: “When you (O Messenger) are with them, and stand to lead them in prayer.” When it was its due time, the Messenger of Allah “Allah’s blessing and peace be upon him” stood and faced the Qiblah, and the pagans were in front of him. A row aligned behind the Messenger of Allah “Allah’s blessing and peace be upon him”, and another one behind it. When the Messenger of Allah “Allah’s blessing and peace be upon him” bowed,

وَرَوَى أُسَامَةُ بْنُ زَيْدٍ، عَنْ حَفْصِ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ أَنَسٍ بْنِ مَالِكٍ - «أَنَّ أَنَسًا كَانَ يَجْمَعُ بَيْنَهُمَا حِينَ يَغِيبُ الشَّفَقُ وَيَقُولُ: كَانَ النَّبِيُّ ﷺ يَصْنَعُ ذَلِكَ». قَالَ أَبُو دَاوُدَ: وَرَوَاهُ الزُّهْرِيُّ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

### [ت281/م11] - بَابُ: إِذَا أَقَامَ بَارِضِ الْعَدُوِّ [ثُمَّ] يَقْصُرُ

**1235** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «أَقَامَ رَسُولُ اللَّهِ ﷺ بِتَبُوكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ». قَالَ أَبُو دَاوُدَ: غَيْرُ مَعْمَرٍ يُرْسِلُهُ لَا يُسْنِدُهُ.

### [ت282/م12] - بَابُ صَلَاةِ الْخَوْفِ

..... - مَنْ رَأَى أَنْ يُصَلِّيَ بِهِمْ وَهُمْ صَفَّانِ فَيُكَبِّرُ بِهِمْ جَمِيعًا، ثُمَّ يَرْكَعُ بِهِمْ جَمِيعًا، ثُمَّ يَسْجُدُ الْإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ وَالْآخَرُونَ قِيَامًا يَحْرُسُونَهُمْ، فَإِذَا قَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِهِمْ، ثُمَّ يَرْكَعُ الْإِمَامُ وَيَرْكَعُونَ جَمِيعًا، ثُمَّ يَسْجُدُ وَيَسْجُدُ الصَّفُّ الَّذِي يَلِيهِ، وَالْآخَرُونَ يَحْرُسُونَهُمْ، فَإِذَا جَلَسَ الْإِمَامُ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، ثُمَّ سَلَّمَ عَلَيْهِمْ جَمِيعًا. قَالَ أَبُو دَاوُدَ: هَذَا قَوْلُ سُفْيَانَ.

**1236** - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي عَيَّاشٍ الزُّرْقِيِّ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِعُسْفَانَ، وَعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ فَصَلَّيْنَا الظُّهْرَ، فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا غِرَّةً، لَقَدْ أَصَبْنَا غَفْلَةً، لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ وَهُمْ فِي الصَّلَاةِ، فَزَلَّتْ آيَةُ الْقَصْرِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، فَلَمَّا حَضَرَتِ الْعَصْرُ قَامَ رَسُولُ اللَّهِ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَالْمُشْرِكُونَ أَمَامَهُ، فَصَفَّ خَلْفَ رَسُولِ اللَّهِ ﷺ صَفٌّ، وَصَفَّ بَعْدَ ذَلِكَ الصَّفِّ صَفٌّ آخَرُ، فَكَرَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِينَ يُلُونَهُ، وَقَامَ الْآخَرُونَ يَحْرُسُونَهُمْ، فَلَمَّا صَلَّى هَؤُلَاءِ السَّجْدَتَيْنِ وَقَامُوا سَجَدَ الْآخَرُونَ الَّذِينَ كَانُوا خَلْفَهُمْ،



they all bowed after him. He then fell in prostration with the row next to him, while the people of the other were standing to safeguard them (who prostrated). When they rose and sat, these (of the other row) sat and prostrated in their places. Then, those in the rear came forward and took the places of those who were in the front, who in turned came back to take the places of those in the rear. When the Messenger of Allah "Allah's blessing and peace be upon him" bowed, they all bowed. When he raised (his head) they all raised (theirs). Then, the Messenger of Allah "Allah's blessing and peace be upon him" fell in prostration with the row next to him, while the others were standing to safeguard them. When they (rose and) sat, the others (who were standing) then prostrated. Then, they all sat, and the Messenger of Allah "Allah's blessing and peace be upon him" concluded (the prayer) with the End Salutation and turned away. The Messenger of Allah "Allah's blessing and peace be upon him" offered this (Fear) prayer twice: one in Usfan, and the other near the dwellings of Banu Sulaim.

Abu Dawud says: The same is narrated on the authority of Jabir, Ibn Abbas, Abu Musa, Mujahid and Hisham Ibn Urwah from his father, and all from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[283/13] The Opinion That One Of The Two Groups (Of The Army) Aligns Behind Him, And The Other Stands Facing The Enemy**

(It is to pray one Rak'ah with those who were with him, and then, he keeps standing until they complete their prayer (by performing another Rak'ah); then, they turn and align facing the enemy, and (those of) the other group come, with whom he prays the remaining Rak'ah, and he keeps sitting until they complete their prayer (by offering another Rak'ah); and then, he utters the end salutation )

**1237-** It is narrated on the authority of Sahl Ibn Abu Hathmah that The Messenger of Allah "Allah's blessing and peace be upon him" prayed with his companions during the danger time. He made them in two rows. He prayed one Rak'ah with those close to him, and then stood, and kept standing until those in the rear prayed one Rak'ah. then, those (who were in the rear) went forward (to be close to him), and those, who were in front of them, went back, with whom he prayed one Rak'ah. Then, he sat, and remained sitting until those who went back prayed one Rak'ah. then, he uttered the end salutation.



ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِي يَلِيهِ إِلَى مَقَامِ الْآخَرِينَ، وَتَقَدَّمَ الصَّفُّ الْأَخِيرُ إِلَى مَقَامِ الصَّفِّ الْأَوَّلِ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ وَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ وَسَجَدَ الصَّفُّ الَّذِي يَلِيهِ، وَقَامَ الْآخَرُونَ يَخْرُسُونَهُمْ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ سَجَدَ الْآخَرُونَ، ثُمَّ جَلَسُوا جَمِيعًا، فَسَلَّمَ عَلَيْهِمْ جَمِيعًا، فَصَلَّاهَا بِعُسْفَانَ وَصَلَّاهَا يَوْمَ بَنِي سُلَيْمٍ.

قال أبو داود: رَوَى أَيُّوبُ وَهْشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ هَذَا الْمَعْنَى، عَنِ النَّبِيِّ ﷺ، وَكَذَلِكَ رَوَاهُ دَاوُدُ بْنُ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، وَكَذَلِكَ عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، وَكَذَلِكَ قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ حِطَّانٍ، عَنْ أَبِي مُوسَى فَعْلُهُ، وَكَذَلِكَ عِكْرِمَةُ بْنُ خَالِدٍ، عَنْ مُجَاهِدٍ، عَنِ النَّبِيِّ ﷺ، وَكَذَلِكَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ، وَهُوَ قَوْلُ الثَّوْرِيِّ.

[ت283/م13] - بَابُ مَنْ قَالَ: يَقُومُ صَفٌّ مَعَ الْإِمَامِ وَصَفٌّ

وُجَّاهُ الْعُدُوِّ فَيُصَلِّي بِالَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ يَقُومُ قَائِمًا حَتَّى يُصَلِّيَ

الَّذِينَ مَعَهُ رَكْعَةً أُخْرَى، ثُمَّ يَنْصَرِفُونَ فَيُصَفُّونَ وَجَّاهُ الْعُدُوِّ،

وَتَجِيءُ الطَّائِفَةُ الْأُخْرَى فَيُصَلِّي بِهِمْ رَكْعَةً وَيَثْبُتُ جَالِسًا، فَيَتِمُّونَ لَأَنْفُسِهِمْ

رَكْعَةً أُخْرَى، ثُمَّ يُسَلِّمُ بِهِمْ جَمِيعًا

1237 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ

عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ فِي خَوْفٍ فَجَعَلَهُمْ خَلْفَهُ صَفَيْنِ، فَصَلَّى بِالَّذِينَ يَلُونَهُ رَكْعَةً، ثُمَّ قَامَ فَلَمْ يَزَلْ قَائِمًا حَتَّى صَلَّى الَّذِينَ خَلْفَهُمْ، ثُمَّ تَقَدَّمُوا وَتَأَخَّرَ الَّذِينَ كَانُوا قُدَّامَهُمْ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً، ثُمَّ قَعَدَ حَتَّى صَلَّى الَّذِينَ تَخَلَّفُوا رَكْعَةً، ثُمَّ سَلَّمَ».

### [284/14] Another Opinion In That Respect

I.e. The Imam Prays One Rak'ah With Those Next To Him, And Then, He Keeps Standing Until They Complete Their Prayer By Performing Another Rak'ah, And Uttering The End Salutation, And Then, They Turn And Align Facing The Enemy

**1238-** It is narrated on the authority of Salih Ibn Khawat who transmitted from those, who offered the fear prayer with The Messenger of Allah "Allah's blessing and peace be upon him" on the day of the (holy battle of) Patches, that one of the two groups (into which the army was divided in order to offer the prayer) aligned behind him, and the other stood facing the enemy. He prayed one Rak'ah with those who were with him. Then, he kept standing, and they completed their prayer (by performing another Rak'ah). then, they turned away and aligned facing the enemy, and (those of) the other group came, with whom he prayed the remaining Rak'ah. he kept sitting, and they completed their prayer (by offering another Rak'ah). then, he uttered the end salutation.

Malik says: The narration is Yazid Ibn Malik is dearer to me.

**1239-** It is narrated on the authority of Salih Ibn Khawat Al-Ansari that Sahl Ibn Abu Hathmah told him concerning the Fear prayer that the imam stands for prayer with a group of his people, and the other group stand facing the enemy. The imam offers bowing and falls in prostration with those next to him, and then stands and when he is straight in standing, he keeps standing until they complete (their prayer with performing) the remaining rak'ah, after which they utter the end salutation and turn away, while the imam is still standing. Then, they move to be in the face of the enemy, and those in the rear who have not offered prayer yet come forward, and stand behind the imam, who offers bowing and falls in prostration with them, and when he utters the end salutation they stand and offer the remaining rak'ah, after which they utter the end salutation.

Abu Dawud says: The narration of Yahya Ibn Sa'id and that of Ubaidullah are similar to that of Yazid Ibn Ruman.

### [285/15] A Third Opinion In That Respect

I.e. That they all magnify with the imam, even though a group of them have their backs towards the Qiblah, and then he prays with those next to him one rak'ah, and then they turn to take the position of their companions, who come forward to take their positions in the front, and offer a rak'ah by themselves; and then the imam offers another rak'ah with them; and then the group which is in the face of the enemy come forward and offer a

[ت284/م14] - بَابُ مَنْ قَالَ: إِذَا صَلَّى رَكْعَةً

وَتَبَتَ قَائِمًا أَتَمُّوا لَأَنْفُسِهِمْ رَكْعَةً،

ثُمَّ سَلَّمُوا، ثُمَّ انْصَرَفُوا، فَكَانُوا وَجَاهَ الْعَدُوِّ وَاخْتَلَفَ فِي السَّلَامِ

1238 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ صَالِحِ بْنِ خَوَاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ: «أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وَجَّاهُ الْعَدُوِّ، فَصَلَّى بِالنَّبِيِّ مَعَهُ رَكْعَةً ثُمَّ تَبَتَ قَائِمًا، وَأَتَمُّوا لَأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا وَصَفُّوا وَجَّاهُ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيََتْ مِنْ صَلَاتِهِ، ثُمَّ تَبَتَ جَالِسًا وَأَتَمُّوا لَأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ».

قال أبو داود: وحديث يزيد بن رومان أحب ما سمعتُ إليّ.

1239 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَاتٍ الْأَنْصَارِيِّ أَنَّ سَهْلَ بْنَ أَبِي حَنْمَةَ الْأَنْصَارِيَّ حَدَّثَهُ: «أَنَّ صَلَاةَ الْخَوْفِ أَنْ يَقُومَ الْإِمَامُ وَطَائِفَةٌ مِنْ أَصْحَابِهِ وَطَائِفَةٌ مُوَاكِفَةٌ الْعَدُوِّ، فَيَرْكَعُ الْإِمَامُ رَكْعَةً وَيَسْجُدُ بِالَّذِينَ مَعَهُ ثُمَّ يَقُومُ، فَإِذَا اسْتَوَى قَائِمًا تَبَتَ قَائِمًا وَأَتَمُّوا لَأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ، ثُمَّ سَلَّمُوا وَانْصَرَفُوا وَالْإِمَامُ قَائِمٌ، فَكَانُوا وَجَّاهَ الْعَدُوِّ، ثُمَّ يُقْبِلُ الْآخَرُونَ الَّذِينَ لَمْ يُصَلُّوا فَيُكَبِّرُونَ وَرَاءَ الْإِمَامِ، فَيَرْكَعُ بِهِمْ، وَيَسْجُدُ بِهِمْ، ثُمَّ يُسَلِّمُ، فَيَقُومُونَ فَيَرْكَعُونَ لَأَنْفُسِهِمُ الرُّكْعَةَ الْبَاقِيَةَ، ثُمَّ يُسَلِّمُونَ».

قال أبو داود: وَأَمَّا رِوَايَةُ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ نَحْوُ رِوَايَةِ يَزِيدَ بْنِ رُوْمَانَ، إِلَّا أَنَّهُ خَالَفَهُ فِي السَّلَامِ، وَرِوَايَةُ عُبَيْدِ اللَّهِ نَحْوُ رِوَايَةِ يَحْيَى بْنِ سَعِيدٍ قال: وَيَتَّبَعْتُ قَائِمًا.

[ت285/م15] - بَابُ مَنْ قَالَ:

يُكَبِّرُونَ جَمِيعًا وَإِنْ كَانُوا مُسْتَذِيرِي الْقِبْلَةِ ثُمَّ يُصَلِّي بِمَنْ مَعَهُ رَكْعَةً، ثُمَّ يَأْتُونَ مَصَافَّ أَصْحَابِهِمْ، وَيَجِيءُ الْآخَرُونَ فَيَرْكَعُونَ لَأَنْفُسِهِمْ رَكْعَةً، ثُمَّ يُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ تُقْبِلُ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَيُصَلُّونَ لَأَنْفُسِهِمْ رَكْعَةً،



rak'ah by themselves, while the imam is sitting; and then he utters the end salutation with them all

**1240-** It is narrated on the authority of Urwah Ibn Az-Zubair that Marwan Ibn Al-Hakam asked Abu Hurairah: "Have you ever offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" he answered in the affirmative. Marwan asked him: "When has it been?" Abu Hurairah said: "During the holy battle of Najd: The Messenger of Allah "Allah's blessing and peace be upon him" stood for the Asr prayer, and a group stood behind him, and the other group stood in the face of the enemy, with their backs towards the Qiblah. The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (of assuming the prayer) and all did so with him, i.e. those next to him, and those standing in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah, (in which he bowed) and prostrated, and those next to him bowed and prostrated with him, while the others kept standing in the face of the enemy. Then, the Messenger of Allah "Allah's blessing and peace be upon him" stood, and so did the group next to him, who turned and went to be in the face of the enemy, while those who have been in the face of the enemy came forward and (offered a rak'ah in which they) bowed and prostrated, and the Messenger of Allah "Allah's blessing and peace be upon him" kept standing. When they stood, the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah (in which he bowed) and prostrated, and these next to him bowed and prostrated with him. The group which has been in the face of the enemy came forward and offered another rak'ah (in which they bowed and) prostrated, while the Messenger of Allah "Allah's blessing and peace be upon him" and those next to him kept sitting. Then, the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, and they all uttered the end salutation after him. In this way, the Messenger of Allah "Allah's blessing and peace be upon him" offered two rak'ahs, and everyone of the people offered one rak'ah (with the Messenger of Allah "Allah's blessing and peace be upon him", and another by himself).

**1241-** It is narrated on the authority of Abu Hurairah that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" towards Najd, until when we reached Dhatur-Riq'a, he met a group of Ghatfan...and the rest is the same, with a slight change of wording; and no mention is made of the people's turning their backs towards the Qiblah while facing the enemy.

وَالْإِمَامُ قَاعِدٌ، ثُمَّ يُسَلِّمُ بِهِمْ كُلَّهُمْ جَمِيعًا.

**1240 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ: حَدَّثَنَا حَيَّوَةُ وَابْنُ لَهِيْعَةَ قَالَا: أَخْبَرَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: «هَلْ صَلَّيْتَ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ قَالَ أَبُو هُرَيْرَةَ: نَعَمْ. فَقَالَ مَرْوَانُ: مَتَى؟ قَالَ أَبُو هُرَيْرَةَ: عَامَ غَزْوَةِ نَجْدٍ قَامَ رَسُولُ اللَّهِ ﷺ إِلَى صَلَاةِ الْعَصْرِ، فَقَامَتْ مَعَهُ طَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظَهَرُوا لَهُمْ إِلَى الْقِبْلَةِ، فَكَبَّرَ رَسُولُ اللَّهِ ﷺ فَكَبَرُوا جَمِيعًا: الَّذِينَ مَعَهُ وَالَّذِينَ مُقَابِلُو الْعَدُوِّ، ثُمَّ رَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً وَاحِدَةً، وَرَكَعَتِ الطَّائِفَةُ الَّتِي مَعَهُ، ثُمَّ سَجَدَ فَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالْآخَرُونَ قِيَامًا مُقَابِلُو الْعَدُوِّ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ، فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ، وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ كَمَا هُوَ، ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللَّهِ ﷺ رَكْعَةً أُخْرَى، وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلِي الْعَدُوِّ، فَرَكَعُوا وَسَجَدُوا، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ وَمَنْ كَانَ مَعَهُ، ثُمَّ كَانَ السَّلَامُ، فَسَلَّمَ رَسُولُ اللَّهِ ﷺ، وَسَلَّمُوا جَمِيعًا، فَكَانَ لِرَسُولِ اللَّهِ ﷺ رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَةٌ رَكْعَةً».

**1241 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ وَمُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى نَجْدٍ حَتَّى إِذَا كُنَّا بِذَاتِ الرَّقَاعِ مِنْ نَحْلِ لَقِيَّ جَمْعًا مِنْ غَطَفَانَ فَذَكَرَ مَعْنَاهُ، وَلَفْظُهُ عَلَى غَيْرِ لَفْظِ حَيَّوَةَ. وَقَالَ فِيهِ: «حِينَ رَكَعَ بِمَنْ مَعَهُ وَسَجَدَ قَالَ: فَلَمَّا قَامُوا مَشَوْا الْفَهْقَرَى إِلَى مَصَافِّ أَصْحَابِهِمْ» وَلَمْ يَذْكُرِ اسْتِذْبَارَ الْقِبْلَةِ.



**1242-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (to assume the prayer), and so did the group which aligned behind him, then he bowed, and they did so with him, and he prostrated and they did so with him, and he raised (his head from prostration), and they did so with him. The Messenger of Allah "Allah's blessing and peace be upon him" kept sitting, and they offered the other prostration by themselves. Then, they stood and turned on their heels while moving backward until they stood behind the others, and those of the other group (who have been in the rear) came and stood and said Takbir, offered bowing and when the Messenger of Allah "Allah's blessing and peace be upon him" prostrated, they fell in prostration with him. The Messenger of Allah "Allah's blessing and peace be upon him" stood, and they offered the other prostration by themselves. Then, both groups stood and prayed (the remaining rak'ah) with the Messenger of Allah "Allah's blessing and peace be upon him": when he bowed, they all bowed, and when he fell in prostration, they all fell in prostration, and when he offered the other prostration, they fell in prostration with him, as quickly and swiftly as they could; and when the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation, they did with him. The Messenger of Allah "Allah's blessing and peace be upon him" turned away and the people shared the whole prayer with him.

#### **[286/16] A Fourth Opinion In That Respect**

I.e. the imam leads every group in one rak'ah, and when he finishes the prayer, those of every group stand and offer the remaining rak'ah by themselves

**1243-** It is narrated on the authority of Ibn Umar that the Messenger of Allah led one of the two groups (of the army) in one rak'ah, and the other stood in the face of the enemy; and then those (who prayed with him) turned and took the position of the others, who came forward to take their positions (behind the Messenger of Allah "Allah's blessing and peace be upon him"), with whom he offered another rak'ah, and uttered the end salutation. Then, those stood and offered their remaining rak'ah, and these stood and offered their remaining rak'ah.

Abu Dawud says: The same is narrated on the authority of Nafi' and Khalid Ibn Ma'dan from Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him". this way is adopted by Ibn Abbas, Abu Musa and Masruq.





### [287/17] A Fifth Opinion In That Respect

I.e. the imam leads every group in one rak'ah, and when he utters the end salutation, those behind him stand and offer the remaining rak'ah by themselves, and then the others come to take their positions and offer the remaining rak'ah by themselves

1244- It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led us in the Fear prayer: the people aligned in two rows, one behind the Messenger of Allah "Allah's blessing and peace be upon him", and the other in the face of the enemy. The Messenger of Allah "Allah's blessing and peace be upon him" offered one rak'ah with those behind them, and then the others came and took their positions, and they moved backward to face the enemy, and the Messenger of Allah "Allah's blessing and peace be upon him" offered another rak'ah with those (who came to be behind him), and then he concluded his prayer with the end salutation. Then, those (who were behind him) stood and offered the remaining rak'ah by themselves, and concluded their prayer with the end salutation. Then, they went and took the positions of these in the face of the enemy, and these came forward to take their positions and offered the remaining rak'ah by themselves and then concluded their prayer with the end salutation.

1245- The same is narrated on the authority of Khasif through a similar chain of transmitters, in which he said: When the Messenger of Allah "Allah's blessing and peace be upon him" said Takbir (to assume the prayer), those of both rows said Takbir with him.

Abu Dawud says: The same is narrated on the authority of Ath-Thawri from Khasif; and in this way Abd Ar-Rahman Ibn Samurah offered the Fear prayer, but here the group with whom he offered one rak'ah and uttered the end salutation went to take the positions of their companions (of the other group), who came forward to take their positions, and they offered the remaining rak'ah by themselves. When they returned to take the positions of the other group, those (came forward and) offered the remaining rak'ah by themselves.

Abu Dawud says: This story is narrated to me by Abd As-Samad Ibn Habib from his father that they took part with Abd Ar-Rahman Ibn Samurah in the conquest of Kabul, between India and Sijistan.

### [288/18] A Sixth Opinion In That Respect

I.e. the imam offers one rak'ah with every group, even though they do not offer the missing rak'ah

1246- It is narrated on the authority of Tha'labah Ibn Zahdam that he

[ت287/م17] - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً ثُمَّ يُسَلِّمُ،

فَيَقُومُ الَّذِينَ خَلْفَهُ فَيُصَلُّونَ رَكْعَةً، ثُمَّ يَجِيءُ الْآخَرُونَ

إِلَى مَقَامِ هَؤُلَاءِ فَيُصَلُّونَ رَكْعَةً

1244 - حَدَّثَنَا عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا خُصَيْفٌ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَقَامُوا صَفًّا خَلْفَ رَسُولِ اللَّهِ ﷺ وَصَفٌّ مُسْتَقْبِلَ الْعَدُوِّ، فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ﷺ رَكْعَةً، ثُمَّ جَاءَ الْآخَرُونَ فَقَامُوا مَقَامَهُمْ، وَاسْتَقْبَلَ هَؤُلَاءِ الْعَدُوِّ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ رَكْعَةً، ثُمَّ سَلَّمَ، فَقَامَ هَؤُلَاءِ فَصَلُّوا لَأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمُوا، ثُمَّ ذَهَبُوا فَقَامُوا مَقَامَ أَوْلَيْكَ مُسْتَقْبِلِي الْعَدُوِّ، وَرَجَعَ أَوْلَيْكَ إِلَى مَقَامِهِمْ فَصَلُّوا لَأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمُوا».

1245 - حَدَّثَنَا تَمِيمُ بْنُ الْمُتَنَصِّرِ: أَخْبَرَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُونُسَ -، عَنْ شَرِيكَ، عَنْ خُصَيْفٍ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «فَكَبَّرَ نَبِيَّ اللَّهِ ﷺ وَكَبَّرَ الصَّقَانِ جَمِيعًا».

قال أبو داود: رواه الثوري بهذا المعنى عن خُصَيْفٍ: «وَصَلَّى عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ هَكَذَا، إِلَّا أَنَّ الطَّائِفَةَ الَّتِي صَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ مَضَوْا إِلَى مَقَامِ أَصْحَابِهِمْ، وَجَاءَ هَؤُلَاءِ فَصَلُّوا لَأَنْفُسِهِمْ رَكْعَةً، ثُمَّ رَجَعُوا إِلَى مَقَامِ أَوْلَيْكَ، فَصَلُّوا لَأَنْفُسِهِمْ رَكْعَةً».

قال أبو داود: حدثنا بذلك مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ، قَالَ: أَخْبَرَنِي أَبِي أَنَّهُمْ غَزَوْا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ كَابِلَ، فَصَلَّى بِنَا صَلَاةَ الْخَوْفِ.

[ت288/م18] - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رَكْعَةً وَلَا يَقْضُونَ

1246 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي الْأَشْعَثُ بْنُ



said: We were with Sa'id Ibn Al-As in Tabaristan when he asked: "Who among you has offered the Fear prayer with the Messenger of Allah "Allah's blessing and peace be upon him"?" Hudhaifah said: "I've done." He then led every group in one rak'ah; but they did not offer the missing rak'ah.

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, Abu Hurairah, Ibn Umar, Jabir, and Zaid Ibn Thabit, all from the Messenger of Allah "Allah's blessing and peace be upon him", and he said in the last narration: In this way, it (the Fear prayer) was of a single rak'ah for all of them and of two for the Messenger of Allah "Allah's blessing and peace be upon him".

**1247-** It is narrated on the authority of Ibn Abbas that he said: Allah Almighty has enjoined upon your Prophet "Allah's blessing and peace be upon him" (and consequently upon you) the prayer as four rak'ahs (to be offered) in residence, two on journey, and one at the time of fear.

### **[289/19] A Seventh Opinion In That Respect**

The imam offers two rak'ahs with every group; and thus it is of four rak'ahs for him

**1248-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Zhuhr prayer at the time of fear: he made some of the people align behind him, and others in the face of the enemy. He led a two-rak'ah prayer with those behind him, and concluded with the end salutation, after which these who prayed with him went to take the positions of their companions, who came forward and aligned behind him. He led them in a two-rak'ah prayer and concluded with the end salutation. In this way it (the Fear prayer) was of four rak'ahs for the Messenger of Allah "Allah's blessing and peace be upon him", and of two for his companions of each group. This is the significance of the religious verdict given by Al-Hasan.

Abu Dawud says: This applies to the Maghrib prayer (at the time of fear), which is of six rak'ahs for the imam, and of three for those praying behind him.

Abu Dawud says: The same is narrated on the authority of Jabir Ibn Abdullah from the Prophet "Allah's blessing and peace be upon him".

سَلِيم، عن الْأَسْوَدِ بْنِ هِلَالٍ، عن ثُعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: «كُنَّا مع سَعِيدِ بْنِ الْعَاصِ بِطَبْرِسْتَانَ فَقَامَ فَقَالَ: أَيُّكُمْ صَلَّى مع رسولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ حُذَيْفَةُ: أَنَا، فَصَلَّى بِهِؤَلَاءِ رُكْعَةً وَبِهِؤَلَاءِ رُكْعَةً، وَلَمْ يَقْضُوا».

قال أَبُو دَاوُدَ: وَكَذَا رَوَاهُ عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَمُجَاهِدٌ عن ابنِ عَبَّاسٍ، عن النَّبِيِّ ﷺ، وَعَبْدُ اللَّهِ بْنُ شَقِيقٍ عن أَبِي هُرَيْرَةَ، عن النَّبِيِّ ﷺ. وَيَزِيدُ الْفَقِيرُ وَأَبُو مُوسَى - قال أَبُو دَاوُدَ: رَجُلٌ مِنَ التَّابِعِينَ لَيْسَ بِالْأَشْعَرِيِّ - جَمِيعًا عن جَابِرٍ، عن النَّبِيِّ ﷺ. وَقَدْ قال بَعْضُهُمْ، عن شُعْبَةَ، في حَدِيثِ يَزِيدِ الْفَقِيرِ: أَنَّهُمْ قَضَوْا رُكْعَةً أُخْرَى. وَكَذَلِكَ رَوَاهُ سِمَاكُ الْحَنْفِيُّ، عن ابنِ عُمَرَ، عن النَّبِيِّ ﷺ. وَكَذَلِكَ رَوَاهُ زَيْدُ بْنُ ثَابِتٍ عن النَّبِيِّ ﷺ قَالَ: «فَكَانَتْ لِلْقَوْمِ رُكْعَةً رُكْعَةً وَلِلنَّبِيِّ عَلَيْهِ السَّلَامُ رُكْعَتَيْنِ».

**1247 -** حَدَّثَنَا مُسَدَّدٌ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عن بُكَيْرِ بْنِ الْأَخْنَسِ، عن مُجَاهِدٍ، عن ابنِ عَبَّاسٍ قَالَ: «فَرَضَ اللَّهُ عَزَّ وَجَلَّ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ: فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رُكْعَتَيْنِ، وَفِي الْخَوْفِ رُكْعَةً».

**[ت289/م19] - بَابُ مَنْ قَالَ: يُصَلِّي بِكُلِّ طَائِفَةٍ رُكْعَتَيْنِ**

**وَتَكُونُ لِلْإِمَامِ أَرْبَعًا**

**1248 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَشْعَثُ، عن الْحَسَنِ، عن أَبِي بَكْرَةَ قَالَ: «صَلَّى النَّبِيُّ ﷺ فِي خَوْفِ الظُّهْرِ، فَصَفَّ بَعْضُهُمْ خَلْفَهُ وَبَعْضُهُمْ بِإِزَاءِ الْعَدُوِّ، فَصَلَّى بِهِمْ رُكْعَتَيْنِ ثُمَّ سَلَّمَ، فَاِنْطَلَقَ الَّذِينَ صَلَّوْا مَعَهُ فَوَقَفُوا مَوْقِفَ أَصْحَابِهِمْ، ثُمَّ جَاءَ أَوْلِيكَ فَصَلَّوْا خَلْفَهُ، فَصَلَّى بِهِمْ رُكْعَتَيْنِ ثُمَّ سَلَّمَ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ أَرْبَعًا وَلِأَصْحَابِهِ رُكْعَتَيْنِ رُكْعَتَيْنِ» وَبِذَلِكَ كَانَ يُفْتِي الْحَسَنُ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ فِي الْمَغْرِبِ: يَكُونُ لِلْإِمَامِ سِتُّ رُكْعَاتٍ وَلِلْقَوْمِ ثَلَاثٌ، ثَلَاثٌ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، عن أَبِي سَلَمَةَ، عن جَابِرٍ عن النَّبِيِّ ﷺ، وَكَذَلِكَ قال سُلَيْمَانُ الْيَشْكُرِيُّ، عن جَابِرٍ عن النَّبِيِّ ﷺ.

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**[290/20] The Petitioner Prayer**

**1249-** It is narrated on the authority of Abdullah Ibn Unais that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Khalid Ibn Sufyan Al-Hudhali, and he was in the area between Urainah and Arafat. He said to me: "Go and kill him." When I saw him, the time of Asr prayer was due, thereupon I said to myself: "I fear he will cause me to delay the prayer." I went as walking on foot, offering prayer with the help of signals towards him. When I came near him he asked me: "Who are you?" I said: "I'm a man from the Arabs: I've received the news that you are going to mobilize people to attach that man (i.e. the Messenger of Allah "Allah's blessing and peace be upon him"); and I've come to you for that purpose." he said: "I'm going to do." I walked for an hour with him until when I had the suitable opportunity, I struck him with my sword, and he was killed.



## [ت290/م20] - بَابُ صَلَاةِ الطَّالِبِ

**1249 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ أُتَيْسٍ، عَنْ أَبِيهِ قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى خَالِدِ بْنِ سُفْيَانَ الْهَذَلِيِّ - وَكَانَ نَحْوَ عُرْنَةٍ وَعَرَفَاتٍ - فَقَالَ: «اذْهَبْ فَاقْتُلْهُ». قَالَ: فَرَأَيْتُهُ، وَحَضَرَتْ صَلَاةُ الْعَصْرِ، فَقُلْتُ: إِنِّي لَأَخَافُ أَنْ يَكُونَ بَيْنِي وَبَيْنَهُ مَا أَنْ أُؤَخِّرَ الصَّلَاةَ! فَانْطَلَقْتُ أَمْشِي وَأَنَا أُصَلِّي أَوْمِيءُ إِيْمَاءَ نَحْوِهِ، فَلَمَّا دَنَوْتُ مِنْهُ، قَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: رَجُلٌ مِنَ الْعَرَبِ، بَلَغَنِي أَنَّكَ تَجْمَعُ لِهَذَا الرَّجُلِ، فَجِئْتُكَ فِي ذَاكَ. قَالَ: إِنِّي لَفِي ذَاكَ. فَمَشَيْتُ مَعَهُ سَاعَةً حَتَّى إِذَا أَمَكَّنَنِي عَلَوْتُهُ بِسَيْفِي حَتَّى بَرَدَ».

## **(2/5) THE BOOK OF VOLUNTARY PRAYER**

### **[291/1] The Voluntary Prayer And The Additional Rak'ahs**

**1250-** It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who voluntarily offers twelve rak'ahs everyday, a house in the Garden will be built for him by them."

**1251-** It is narrated on the authority of Abdullah Ibn Shafiq that he said: I asked A'ishah about the voluntary prayers of The Messenger of Allah "Allah's blessing and peace be upon him", and she said: Before the Zhuhr prayer, he used to pray four Rak'ahs in my house. Then, he would go out and lead the people in prayer, after which he would enter (my house) and pray two Rak'ahs. After leading the people in the Maghrib prayer, he would enter into (the house) and pray two Rak'ahs. After leading the people in the Isha prayer, he would enter into my house and pray two Rak'ahs. He would pray nine Rak'ahs during the night, including Witr. At night, he would pray for a long time standing and for a long time sitting. Whenever he recited the Holy Qur'an while standing, he would bow and prostrate from the standing position, and whenever he recited while sitting, he would bow and prostrate from the sitting position. When it was dawn, he would pray two Rak'ahs.

**1252-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before and another two after the Zhuhr prayer, two after the Maghrib prayer in his house, and to after the Isha prayer; and he never prayed after the Friday prayer until he would turn away and then offer a two-rak'ah prayer (in his house).

**1253-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never left offering four rak'ahs before the Zhuhr (obligatory) prayer, and two rak'ahs before the Fajr (obligatory) prayer.

### **[292/2] The Two Rak'ahs Offered Before The Fajr (Prayer)**

**1254-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was no more eager to offer an optional prayer regularly than he was to offer a two-rak'ah prayer before the Fajr (obligatory prayer).

## [ 5 / 2 . كتاب التطوع ]

## [ت291/م1] - بابُ تَفْرِيعِ أَبْوَابِ التَّطَوُّعِ وَرَكَعَاتِ السُّنَّةِ

**1250 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ عُليَّةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ: حَدَّثَنِي الثُّعْمَانُ بْنُ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً تَطَوُّعًا بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ».

**1251 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ - الْمَعْنَى - عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ مِنَ التَّطَوُّعِ، فَقَالَتْ: كَانَ يُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا فِي بَيْتِي، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ ثُمَّ يَرْجِعُ إِلَى بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي بِهِمُ الْعِشَاءَ ثُمَّ يَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ، وَكَانَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ فِيهِنَّ الْوُتْرُ، وَكَانَ يُصَلِّي لَيْلًا طَوِيلًا قَائِمًا وَلَيْلًا طَوِيلًا جَالِسًا، فَإِذَا قَرَأَ وَهُوَ قَائِمٌ رَكَعَ وَسَجَدَ وَهُوَ قَائِمٌ، وَإِذَا قَرَأَ وَهُوَ قَاعِدٌ وَسَجَدَ وَهُوَ قَاعِدٌ، وَكَانَ إِذَا طَلَعَ الْفَجْرُ صَلَّى رَكْعَتَيْنِ، ثُمَّ يَخْرُجُ فَيُصَلِّي بِالنَّاسِ صَلَاةَ الْفَجْرِ ﷺ».

**1252 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَبَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ صَلَاةِ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ».

**1253 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ الْمُثَنَّى، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْعَدَاةِ».

## [ت292/م2] - بابُ رَكَعَتَيِ الْفَجْرِ

**1254 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، قَالَ: حَدَّثَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عَمِيرٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ مَعَاهِدَةً مِنْهُ عَلَى الرَّكَعَتَيْنِ قَبْلَ الصُّبْحِ».



### [293/3] Making Light The Two-Rak'ah Prayer (Before Fajr)

**1255-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to make light both rak'ahs he offered before the Fajr prayer to the extent that I would say (to myself by way of exclamation): Has he recited in them even the Mother of the Qur'an?

**1256-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" recited both Surahs of Al-Kafirun and Al-Ikhlâs in the two rak'ahs he offered before the Fajr (obligatory prayer).

It is narrated on the authority of Bilal that once, he came to notify the Messenger of Allah "Allah's blessing and peace be upon him" of the time of the Fajr prayer, but A'ishah occupied him by something about which she asked him, until the morning appeared to him, and thus the morning came clear upon them. Bilal stood and notified him with the (Fajr) prayer, and continued pronouncing his Adhan, and the Messenger of Allah "Allah's blessing and peace be upon him" did not come soon after that. Then, he came out and led the prayer. Bilal told him that A'ishah had occupied him by something about which she asked him until morning came clear upon them, and even though, he (the Prophet) had delayed to come out (soon after the Adhan). On that the Messenger of Allah "Allah's blessing and peace be upon him" said; "I've delayed until I offered the two-rak'ah prayer before the Fajr obligatory prayer." He said: "O Messenger of Allah! the morning have come clear upon you!" he said: "Even if the morning has come clearer upon me, I will offer them well-perfectly, in the best manner I could do."

**1258-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not leave those (two rak'ahs before the Fajr obligatory prayer) even though you are pursued by horsemen."

**1259-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" more often recited in the first rak'ah of the two-rak'ah prayer he used to offer before the Fajr (obligatory prayer): "We believe in Allah, and in what has been revealed to us..." (Al Baqarah 136) and: "We believe in Allah, and do you bear witness that we are Muslims." (Al Imran 52) in the other rak'ah.

## [ت293/م3] - بَابُ فِي تَخْفِيفِهَا

**1255 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَانِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ حَتَّى إِنِّي لَأَقُولُ: هَلْ قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ؟».

**1256 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي رَكْعَتَيِ الْفَجْرِ ﴿قُلْ يَتَايَأُ الْكَافِرُونَ﴾ [الكافرون: 1] و﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1].

**1257 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ: حَدَّثَنِي أَبُو زِيَادَةَ عَبْدُ اللَّهِ بْنُ زِيَادَةَ الْكِنْدِيُّ عَنْ بِلَالٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ لِيُؤْذِنَهُ بِصَلَاةِ الْغَدَاةِ، فَشَغَلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا بِإِلَافٍ بِأَمْرِ سَأَلَتْهُ عَنْهُ حَتَّى فَضَحَهُ الصُّبْحُ فَأَصْبَحَ جَدًّا، قَالَ: فَقَامَ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ وَتَابَعَ أَذَانَهُ، فَلَمْ يَخْرُجْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا خَرَجَ صَلَّى بِالنَّاسِ وَأَخْبَرَهُ أَنَّ عَائِشَةَ شَغَلَتْهُ بِأَمْرِ سَأَلَتْهُ عَنْهُ حَتَّى أَصْبَحَ جَدًّا، وَأَنَّهُ أَبْطَأَ عَلَيْهِ بِالْخُرُوجِ فَقَالَ: «إِنِّي كُنْتُ رَكْعَتُ رَكْعَتَيِ الْفَجْرِ» فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّكَ أَصْبَحْتَ جَدًّا! قَالَ: «لَوْ أَصْبَحْتُ أَكْثَرَ مِمَّا أَصْبَحْتُ لَرَكْعَتُهُمَا وَأَخَسَّتُهُمَا وَأَجْمَلْتُهُمَا».

**1258 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ إِسْحَاقَ الْمَدَنِيَّ -، عَنْ ابْنِ زَيْدٍ، عَنْ ابْنِ سَيْلَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْعُوهُمَا وَإِنْ طَرَدَتْكُمُ الْخِيْلُ».

**1259 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ كَثِيرًا مِمَّا كَانَ يَقْرَأُ رَسُولُ اللَّهِ ﷺ فِي رَكْعَتَيِ الْفَجْرِ بِ﴿ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا﴾ [البقرة: 136] هَذِهِ الْآيَةُ. قَالَ: هَذِهِ فِي الرُّكْعَةِ الْأُولَى، وَفِي الرُّكْعَةِ الْآخِرَةِ بِ﴿ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ﴾ [آل عمران: 52].



**1260-** It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" more often reciting in the first rak'ah of the two-rak'ah prayer he used to offer before the Fajr (obligatory prayer): "We believe in Allah, and in what has been revealed to us..." (Al Imran 84) and in the second rak'ah: "Our Lord! we believe in what You have revealed, and we follow the Messenger; then write us down among those who bear witness" (Al Imran 53) or: "Verily, We have sent you in truth as a bearer of glad tidings and a warner: but of you no question shall be asked of the Companions of the Blazing Fire." (Al-Baqarah 119)

#### **[294/4] Lying For A While After Offering It**

**1261-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you offers the two-rak'ah prayer before the Fajr (obligatory prayer), let him lie on his right side (for a while)." Marwan Ibn Al-Hakam said to him (Abu Hurairah): "Is it not sufficient for anyone of us to walk to the mosque instead of lying on his right side?" he said (according to the narration of Ubaidullah): "No." this news reached Ibn Umar who said: "No doubt, Abu Hurairah relates so much excessively." It was said to Ibn Umar: "Do you reject anything of what he relates?" he said: "No! but he dares to relate and has no enough bravery (to face the governors with what he says)." When the news of that reached Abu Hurairah he said: "What sin should I bear since I memorize what they forget?"

**1262-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from his supererogatory prayers at the last portion of the night, he would look at me: if I was awake, he would talk to me, and if I was sleeping, he would awaken me, and then he would offer the two-rak'ah prayer and lie down until the Mu'adhdhin would come to inform him of the Morning prayer. Then, he would offer a two-light-rak'ah prayer, after which he would come out to lead the prayer.

**1263-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" offered the two-rak'ah prayer before the Fajr, and I was sleeping, he would lie down (for a while), and in case I was awake, he would talk to me.

**1264-** It is narrated on the authority of Abu Bakrah that he said: Once, I came out with the Messenger of Allah "Allah's blessing and peace be upon



**1260 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنُ سُفْيَانَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عُمَانَ بْنِ عُمَرَ - يَعْنِي ابْنَ مُوسَى - ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقْرَأُ فِي رَكْعَتَيْ الْفَجْرِ ﴿قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا﴾ [آل عمران: 84]. فِي الرَّكْعَةِ الْأُولَى، وَفِي الرَّكْعَةِ الْآخَرَى بِهَذِهِ الْآيَةِ: ﴿رَبَّنَا ءَامَنَّا بِمَا أُنْزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾ [آل عمران: 53]. أَوْ ﴿إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشْغَلْ عَنْ أَصْحَابِ الْجَحِيمِ﴾ [البقرة: 119]. شَكَ الدَّرَاوَرْدِيُّ.

#### [ت294/م4] - بَابُ الْأَضْطِجَاعِ بَعْدَهَا

**1261 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ، وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الرَّكْعَتَيْنِ قَبْلَ الصُّبْحِ فَلْيَضْطَجِعْ عَلَى يَمِينِهِ». فَقَالَ لَهُ مَرْوَانُ بْنُ الْحَكَمِ: أَمَا يُجْزِيءُ أَحَدَنَا مَمْشَاهُ إِلَى الْمَسْجِدِ حَتَّى يَضْطَجِعَ عَلَى يَمِينِهِ؟ قَالَ عُبَيْدُ اللَّهِ فِي حَدِيثِهِ: قَالَ: لَا. قَالَ: فَبَلَغَ ذَلِكَ ابْنَ عُمَرَ فَقَالَ: أَكْثَرَ أَبُو هُرَيْرَةَ عَلَى نَفْسِهِ قَالَ: فَقِيلَ لَابْنِ عُمَرَ: هَلْ تُنْكِرُ شَيْئًا مِمَّا يَقُولُ؟ قَالَ: لَا، وَلَكِنَّهُ اجْتَرَأَ وَجَبْنَا. قَالَ: فَبَلَغَ ذَلِكَ أَبَا هُرَيْرَةَ. قَالَ: فَمَا ذَنْبِي إِنْ كُنْتُ حَفِظْتُ وَتَسَوَّا.

**1262 -** حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ سَالِمِ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَضَى صَلَاتَهُ مِنْ آخِرِ اللَّيْلِ نَظَرَ، فَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَإِنْ كُنْتُ نَائِمَةً أَبْقَظَنِي، وَصَلَّى الرَّكْعَتَيْنِ، ثُمَّ اضْطَجَعَ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ فَيُؤَذِّنُهُ بِصَلَاةِ الصُّبْحِ، فَيُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ».

**1263 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ عَمَّنْ حَدَّثَهُ ابْنُ أَبِي عَتَّابٍ أَوْ غَيْرُهُ، عَنْ أَبِي سَلَمَةَ قَالَ: قَالَتْ عَائِشَةُ: «كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتَيْ الْفَجْرِ، فَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ، وَإِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي».

**1264 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ وَزِيَادُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ أَبُو عَتَّابٍ، عَنْ أَبِي مَكِينٍ: حَدَّثَنَا أَبُو الْفَضْلِ - رَجُلٌ مِنَ الْأَنْصَارِ -، عَنْ مُسْلِمِ بْنِ أَبِي

him” to offer the Morning prayer, and he never came upon a man but that he called him to the prayer, or even pushed him with his leg (to stimulate him).

**[295/5] When One Catches Up (The Prayer) With The Imam Before Offering The Two-Rak’ah Prayer Before Fajr**

**1265-** It is narrated on the authority of Abdullah Ibn Sarjis that he said: A man came in while the Messenger of Allah “Allah’s blessing and peace be upon him” was leading the Morning prayer. He offered the two-rak’ah prayer (before Fajr), and then entered in the prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”. when the Messenger of Allah “Allah’s blessing and peace be upon him” (finished from the prayer and) turned away he said to him: “O so and so! Which of both is your (obligatory) prayer? Is it that which you’ve offered alone or that which you’ve offered with us?”

**1266-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the prayer is established, then, no prayer should be offered but the obligatory written one (which is established).”

**[296/6] When It Is Missed: When Should It Be Offered In Lieu?**

**1267-** It is narrated on the authority of Amr Ibn Qais that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” saw a man offering a two-rak’ah prayer after he had offered the Fajr (obligatory prayer), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “Is the Fajr prayer offered twice?” the man said: “I did not offer these two rak’ahs before it (the Fajr obligatory prayer). So, I offered them after it.” The Messenger of Allah “Allah’s blessing and peace be upon him” gave no reply (as if he approved).

**1268-** The same is narrated on the authority of Sa’d Ibn Sa’id.

Abu Dawud says: This narration is transmitted on the authority of both Ibn Abd Rabbih and Yahya, sons of Sa’id that their grandfather Zaid offered the Morning prayer with the Messenger of Allah “Allah’s blessing and peace be upon him”...and the rest is the same.

**[297/7] The Four-Rak’ah Prayer Before And After Zhuhr**

**1269-** It is narrated on the authority of Umm Habibah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who strictly adheres to offering four rak’ahs before and four rak’ahs after the Zhuhr prayer, his body will be forbidden to the fire (of Hell).”

بَكْرَةَ، عَنْ أَبِيهِ قَالَ: «خَرَجْتُ مَعَ النَّبِيِّ ﷺ لِصَلَاةِ الصُّبْحِ، فَكَانَ لَا يَمُرُّ بِرَجُلٍ إِلَّا نَادَاهُ بِالصَّلَاةِ أَوْ حَرَّكَهُ بِرَجْلِهِ».

قال زياد: قال: حدَّثنا أبو الفضيل.

### [ت295/م5] - باب إذا أدرك الإمام ولم يصل ركعتي الفجر

1265 - حدَّثنا سُلَيْمَانُ بْنُ حَرْبٍ: حدَّثنا حَمَادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسٍ قَالَ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ، فَصَلَّى الرُّكْعَتَيْنِ، ثُمَّ دَخَلَ مَعَ النَّبِيِّ فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ قَالَ: «يَا فُلَانُ، أَتَيْتُهُمَا صَلَاتُكَ: الَّتِي صَلَّيْتَ وَحَدَّكَ، أَوِ الَّتِي صَلَّيْتَ مَعَنَا؟».

1266 - حدَّثنا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حدَّثنا حَمَادُ بْنُ سَلَمَةَ. (ح)، وحدَّثنا أَحْمَدُ بْنُ حَنْبَلٍ: حدَّثنا مُحَمَّدُ بْنُ جَعْفَرٍ: حدَّثنا شُعْبَةُ، عَنْ وَرْقَاءَ. (ح): وحدَّثنا الحسنُ بْنُ عَلِيٍّ: حدَّثنا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ. (ح). وحدَّثنا الحسنُ بْنُ عَلِيٍّ: حدَّثنا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ أَبِي ثَوْبٍ. (ح). وحدَّثنا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ: حدَّثنا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا زَكْرِيَّا بْنُ إِسْحَاقَ كُلُّهُمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

### [ت296/م6] - باب مَنْ فاتته متى يقضيها؟

1267 - حدَّثنا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حدَّثنا ابْنُ نُمَيْرٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ قَيْسِ بْنِ عَمْرٍو قَالَ: «رَأَى رَسُولُ اللَّهِ ﷺ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الصُّبْحِ رَكْعَتَانِ»، فَقَالَ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتُ الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَهُمَا فَصَلَّيْتُهُمَا الْآنَ، فَسَكَتَ رَسُولُ اللَّهِ ﷺ».

1268 - حدَّثنا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ قَالَ: قَالَ سُفْيَانُ بْنُ عُيَيْنَةَ: كَانَ عَطَاءُ بْنُ أَبِي رَبَاحٍ يُحَدِّثُ بِهَذَا الْحَدِيثِ عَنْ سَعْدِ بْنِ سَعِيدٍ. قال أبو داود: وَرَوَى عَبْدُ رَبِّهِ وَيَحْيَى ابْنَا سَعِيدٍ هَذَا الْحَدِيثَ مُرْسَلًا: أَنَّ جَدَّهُمْ زَيْدًا صَلَّى مَعَ النَّبِيِّ ﷺ، بِهَذِهِ الْقِصَّةِ.

### [ت297/م7] - باب الأربع قبل الظهر وبعدها

1269 - حدَّثنا مُؤَمَّلُ بْنُ الْفَضْلِ: حدَّثنا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ النُّعْمَانِ، عَنْ مَكْحُولٍ، عَنْ عَنَبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَتْ أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَافِظٌ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ عَلَى النَّارِ».



Abu Dawud says: A Hadith like this is narrated on the authority of Makhul, through the same chain of transmitters.

**1270-** It is narrated on the authority of Abu Ayyub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Four rak'ahs to be prayed before the Zhuhr (obligatory prayer), with no end salutation (to break) them will have the gates of the heaven opened for them."

#### **[298/8] What About Praying Before Asr Prayer**

**1271-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bestow mercy upon such as offers four rak'ahs before the Asr prayer."

**1272-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer two rak'ahs before the Asr prayer.

#### **[299/9] Praying After The Asr (Obligatory Prayer)**

**1273-** It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that he said: Ibn Abbas, Abd Ar-Rahman Ibn Azhar and Al-Miswar Ibn Makhramah had sent me to A'ishah. They told me to greet her on their behalf and to ask her about offering the two Rak'ahs after the Asr prayer and to say to her: "We were informed that you offer those two Rak'ahs and we were told that the Prophet had forbidden offering them." I went to A'ishah and told her that message. A'ishah said: "Go and ask Umm Salamah about them". So I returned and informed them about her statement. They then told me to go to Umm Salamah with the same question with which they sent me to A'ishah. Umm Salamah replied: "I heard The Prophet 'Allah's blessing and peace be upon him' forbidding them. Later I saw him offering them. He prayed them immediately after he performed the Asr prayer. He then entered my house at a time when some of the Ansari women from the tribe of Banu Haram were sitting with me, so I sent my slave girl to him and said to her: "Stand beside him and tell him that Umm Salamah says to you: "O Allah's Apostle! I have heard you forbidding offering these (two Rak'ahs after the Asr prayer) but I have seen you offering them". If he waves his hand then wait for him". The slave girl did that. The Prophet "Allah's blessing and peace be upon him" beckoned to her with his hand and she waited for him. When he had finished the prayer he said (addressing me): "O daughter of Banu Umayyah! You have asked me about the two Rak'ahs after the Asr prayer. The people of the tribe of

قال أبو داود: رَوَاهُ الْعَلَاءُ بْنُ الْحَارِثِ وَسُلَيْمَانُ بْنُ مُوسَى، عَنْ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ.

**1270 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُبَيْدَةَ يُحَدِّثُ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مِنْجَابٍ، عَنْ قُرَّعٍ، عَنْ أَبِي أَيُّوبَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تُفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ».

قال أبو داود: بَلَغَنِي عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَانِ قَالَ: لَوْ حَدَّثْتُ عَنْ عُبَيْدَةَ بِشَيْءٍ لَحَدَّثْتُ عَنْهُ بِهَذَا الْحَدِيثِ.

قال أبو داود: عُبَيْدَةُ ضَعِيفٌ.

قال أبو داود: ابْنُ مِنْجَابٍ هُوَ سَهْمٌ.

### [ت298/م8] - بَابُ الصَّلَاةِ قَبْلَ الْعَصْرِ

**1271 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الْقُرَشِيُّ: حَدَّثَنِي جَدِّي أَبُو الْمُثَنَّى، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَجِمَ اللَّهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا».

**1272 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ كَرَّمَ اللَّهُ وَجْهَهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي قَبْلَ الْعَصْرِ رَكَعَتَيْنِ».

### [ت299/م9] - بَابُ الصَّلَاةِ بَعْدَ الْعَصْرِ

**1273 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ أَرْسَلُوهُ إِلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّهَا عَنِ الرُّكَعَتَيْنِ بَعْدَ الْعَصْرِ وَقُلْ: إِنَّا أُخْبِرْنَا أَنَّكَ تُصَلِّينَهُمَا، وَقَدْ بَلَغْنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُمَا! فَدَخَلْتُ عَلَيْهَا فَبَلَغْتُهَا مَا أَرْسَلُونِي بِهِ، فَقَالَتْ: سَلْ أُمَّ سَلَمَةَ، فَخَرَجْتُ إِلَيْهِنَّ فَأَخْبَرْتُهُمْ بِقَوْلِهَا، فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي بِهِ إِلَى عَائِشَةَ، فَقَالَتْ أُمَّ سَلَمَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْهُمَا، ثُمَّ رَأَيْتُهُ يُصَلِّيهِمَا، أَمَّا حِينَ صَلَّاهُمَا فَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ فَصَلَّاهُمَا، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَةَ فَقُلْتُ: قُومِي بِجَنْبِهِ فَقُولِي لَهُ: تَقُولُ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ، أَسْمَعُكَ تَنْهَى عَنْ هَاتَيْنِ الرُّكَعَتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا!، فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ. قَالَتْ: فَفَعَلَتِ الْجَارِيَةُ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتُ أَبِي أُمَيَّةَ، سَأَلْتِ عَنِ الرُّكَعَتَيْنِ بَعْدَ



Abd Al-Qais came to me in order to embrace Islam, and occupied me from praying the two Rak'ahs after the Noon (Zhuhr) prayer. These (two Rak'ahs that I have just prayed) are for those (missed) ones”."

**[300/10] The Concession To Offer Them When The Sun Is Still High And Bright**

**1274-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" forbade offering prayer after the Asr (obligatory prayer) unless the sun is still high and bright.

**1275-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer a two-rak'ah prayer after every obligatory prayer except both Fajr and Asr.

**1276-** It is narrated on the authority of Ibn Abbas that he said: Many reliable men including Umar Ibn Al-Khattab, who is the most trustworthy among them in my sight, bore witness before me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No prayer should be offered after the Morning (obligatory) prayer until the sun rises; and no prayer should be offered after the Asr (obligatory) prayer until the sun sets."

**1277-** It is narrated on the authority of Amr Ibn Abasah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which time during the night is the most fitting for offering prayer?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is the middle of the last portion of the night, in which (it is desirable that) you would pray as much as you like until you offer the Morning prayer; and then stop until the sun rises as high as a spear or two for it rises from between two horns of the devil, for which the infidels pray, and then you might pray as much as you like for the prayer by ten is witnessed and attended (by the angels), until the spear (seems to) stand on its shade (i.e. until the shade shrinks as possible as it could be); and then stop until the sun declines: indeed, the (fire of) Hell always goes in flames and its gates are opened at the middle of the day. Then, you could pray as much as you like until you offer the Asr prayer; and then stop until the sun sets: indeed it (the sun) sets from between both horns of the Devil, for which the infidels pray."

**1278-** It is narrated on the authority of Yasar, the freed slave of Ibn Umar that he said: Ibn Umar saw me offering prayer after the rise of the dawn, thereupon he said to me: O Yasar! The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were offering



العَصْرِ، إِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ، فَسَغَلُونِي عَنِ الرُّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهَمَّا هَاتَانِ».

### [ت300/م10] - بَابُ مَنْ رَخَّصَ فِيهِمَا إِذَا كَانَتِ الشَّمْسُ مُرْتَفِعَةً

1274 - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا وَالشَّمْسُ مُرْتَفِعَةً».

1275 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي إِنْزِلِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ رُكْعَتَيْنِ إِلَّا الْفَجْرَ وَالْعَصْرَ».

1276 - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُونَ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَأَرْضَاهُمُ عِنْدِي عُمَرُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ صَلَاةِ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

1277 - حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، عَنْ الْعَبَّاسِ بْنِ سَالِمٍ، عَنْ أَبِي سَلَامٍ، عَنْ أَبِي أُمَامَةَ، عَنْ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ أَنَّهُ قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ اللَّيْلِ أَسْمَعُ؟ قَالَ: «جَوْفُ اللَّيْلِ الْآخِرُ فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ أَقْصِرْ حَتَّى تَطْلُعَ الشَّمْسُ فَتَرْفَعْ فَيَذَرُ رُوحَ أَوْ رُوحَيْنِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ، ثُمَّ صَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَكْتُوبَةٌ، حَتَّى يَعْدِلَ الرُّوحُ ظِلَّهُ، ثُمَّ أَقْصِرْ، فَإِنَّ جَهَنَّمَ تُسَجَّرُ وَتُفْتَحُ أَبْوَابُهَا، فَإِذَا زَاغَتِ الشَّمْسُ فَصَلِّ مَا شِئْتَ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ أَقْصِرْ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَيُصَلِّي لَهَا الْكُفَّارُ». وَقَصَّ حَدِيثًا طَوِيلًا. قَالَ الْعَبَّاسُ: هَكَذَا حَدَّثَنِي أَبُو سَلَامٍ، عَنْ أَبِي أُمَامَةَ، إِلَّا أَنَّ أُحْطِيَءَ شَيْئًا لَا أُرِيدُهُ، فَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ»

1278 - حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا قَدَامَةُ بْنُ مُوسَى، عَنْ أَيُّوبَ بْنِ حُصَيْنٍ، عَنْ أَبِي عَلْقَمَةَ، عَنْ يَسَارٍ، مَوْلَى ابْنِ عُمَرَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَأَنَا أَصَلِّي بَعْدَ طُلُوعِ الْفَجْرِ فَقَالَ: يَا يَسَارُ إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْنَا وَنَحْنُ

that prayer, thereupon he said to us: "It is incumbent upon the present among you to inform the absent among you, that you should not pray after the Fajr (prayer) but two rak'ahs."

**1279-** It is narrated on the authority of A'ishah that she said: No day came upon the Messenger of Allah "Allah's blessing and peace be upon him" but that he offered a two-rak'ah prayer after the Asr (obligatory prayer).

**1280-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer prayer after the Asr (obligatory prayer), even though he forbade anyone to do it, as well as he used to practice uninterrupted fasts, even though he forbade anyone to observe uninterrupted fasts.

### **[301/11] Offering Prayer Before Maghrib (Obligatory Prayer)**

**1281-** It is narrated on the authority of Abdullah Al-Muzni that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A two-rak'ah prayer should be offered before the Maghrib (obligatory prayer)." Then he said (by way of amendment: "A two-rak'ah prayer before the Maghrib (obligatory prayer) should be offered by such as likes to do it" for fear it might be considered as a part of the sunnah.

**1282-** It is narrated on the authority of Anas Ibn Malik that he said: I offered the two-rak'ah prayer before the Maghrib (obligatory prayer) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". it was said to him: Did the Messenger of Allah "Allah's blessing and peace be upon him" see you doing so? He said: Yes, he saw us, even though he neither exhort nor forbid us to do it.

**1283-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A voluntary) prayer should be offered (in the interval) between each two Adhans! (A voluntary) prayer should be offered (in the interval) between each two Adhans by such as likes to do it! (i.e. between Adhan and Iqamah)

**1284-** It is narrated on the authority of Tawus that Ibn Umar was asked about the two-rak'ah prayer before the Maghrib (obligatory prayer), thereupon he said: Never did I see anyone having offered them during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", even though a concession was made pertaining to offering the two-rak'ah prayer after the Asr (obligatory prayer).

نُصَلِّي هَذِهِ الصَّلَاةَ فَقَالَ: «لِيُبَلِّغْ شَاهِدُكُمْ غَائِبَكُمْ؛ لَا تُصَلُّوا بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ».

**1279 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ وَمَسْرُوقٍ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: «مَا مِنْ يَوْمٍ يَأْتِي عَلَى النَّبِيِّ ﷺ إِلَّا صَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ».

**1280 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ ذَكْوَانَ مَوْلَى عَائِشَةَ: «أَنَّهَا حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بَعْدَ الْعَصْرِ وَيَنْهَى عَنْهَا وَيُؤَاصِلُ وَيَنْهَى عَنِ الْوِصَالِ».

### [ت301/م11] - بَابُ الصَّلَاةِ قَبْلَ الْمَغْرِبِ

**1281 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنِ الْحُسَيْنِ الْمُعَلَّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ الْمُزَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ»، ثُمَّ قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ رَكْعَتَيْنِ، لِمَنْ شَاءَ»، خَشْيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً.

**1282 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ: أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ، عَنِ الْمُخْتَارِ بْنِ قُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «صَلَّيْتُ الرُّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ». قَالَ: قُلْتُ لِأَنَسٍ: أَرَأَيْكُمْ رَسُولُ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، رَأَانَا فَلَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا».

**1283 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنِ الْجَرِيرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ».

**1284 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي شُعَيْبٍ، عَنْ طَاوُسٍ قَالَ: «سُئِلَ ابْنُ عُمَرَ عَنِ الرُّكْعَتَيْنِ قَبْلَ الْمَغْرِبِ فَقَالَ: مَا رَأَيْتُ أَحَدًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُصَلِّيهِمَا، وَرَخَّصَ فِي الرُّكْعَتَيْنِ بَعْدَ الْعَصْرِ».

قال أبو داود: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يَقُولُ: هُوَ شُعَيْبٌ. يَعْنِي وَهُمْ شُعْبَةُ فِي



### [302/12] The Duha (Forenoon) Prayer

**1285-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Every bone of the body of anyone of you has to give in (its share of) charity: his greeting others with peace is an act of charity, exhorting (others) to do good is an act of charity, and forbidding (others) to do evil is an act of charity, his removing the harmful things from the road is an act of charity, and his sexual intercourse with his wife is an act of charity; and the compensation for all of that is to offer a two-rak’ah prayer at forenoon.”

Abu Dawud says: According to the narration of Ibn Mani’, there is the following addition: They said: “O Messenger of Allah! Does anyone of us fulfill his sexual desire and then it becomes an act of charity for him?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Tell me: if he fulfills it illegally, should he not commit a sin?”

**1286-** It is narrated on the authority of Abu Al-Aswad Ad-Du’ali that he said: While we were sitting with Abu Dharr, he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Every bone of the body of anyone of you has to give in (its share of) charity everyday: every prayer is an act of charity, every fast is an act of charity, every pilgrimage is an act of charity, every glorification (of Allah) is an act of charity, every magnification (of Allah) is an act of charity, every praising (Allah) is an act of charity...” and the Messenger of Allah “Allah’s blessing and peace be upon him” counted a lot of those good deeds and then he said: “and the compensation for all of that is to offer a two-rak’ah prayer at forenoon.”

**1287-** It is narrated on the authority of Mu’adh Ibn Anas Al-Juhani that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sits in his praying place after finishing from the Morning prayer until he offers the Duha two-rak’ah prayer, during which he says nothing but good, his mistakes will be forgiven for him, even if they are as much as the foam of the sea.”

**1288-** It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Offering a prayer after a prayer between which no falsity is committed (will cause one to have his) record (of deeds) in Illiyyun (the highest place in the Heaven).”

**1289-** It is narrated on the authority of Na’im Ibn Himar that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: Allah Almighty says: “O son of Adam! Do not fail to offer a

## [ت302/م12] - باب صلاة الضحى

**1285 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ عَبَادِ بْنِ عَبَّادٍ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ - الْمَعْنَى - عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُضْبِحُ عَلَى كُلِّ سُلَامَى مِنْ ابْنِ آدَمَ صَدَقَةٌ: تَسْلِيْمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِمَاطَتُهُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ، وَبُضْعُهُ أَهْلَهُ صَدَقَةٌ، وَيُجْزَى مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الضُّحَى».

قال أبو داود: وَحَدِيثُ عَبَّادٍ أَثَمٌ. وَلَمْ يَذْكُرْ مُسَدَّدٌ الْأَمْرَ وَالنَّهْيَ. زَادَ فِي حَدِيثِهِ: وَقَالَ كَذَا وَكَذَا. وَزَادَ ابْنُ مَنِيعٍ فِي حَدِيثِهِ: قَالُوا: يَا رَسُولَ اللَّهِ، أَخَذْنَا بِقَضَائِ شَهَوَاتِهِ وَتَكُونُ لَهُ صَدَقَةٌ! قَالَ: «أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حِلِّهَا أَلَمْ يَكُنْ يَأْتُمُّ؟».

**1286 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ: أَخْبَرَنَا خَالِدٌ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدُّؤْلِيِّ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ أَبِي ذَرٍّ قَالَ: يُضْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ فِي كُلِّ يَوْمٍ صَدَقَةٌ، فَلَهُ بِكُلِّ صَلَاةٍ صَدَقَةٌ، وَصِيَامٍ صَدَقَةٌ، وَحَجٍّ صَدَقَةٌ، وَتَسْبِيحٍ صَدَقَةٌ، وَتَكْبِيرٍ صَدَقَةٌ، وَتَحْمِيدٍ صَدَقَةٌ، فَقَدْ رَسُولُ اللَّهِ ﷺ مِنْ هَذِهِ الْأَعْمَالِ الصَّالِحَةِ ثُمَّ قَالَ: «يُجْزَى أَحَدَكُمْ مِنْ ذَلِكَ رَكْعَتَانِ مِنَ الضُّحَى».

**1287 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجَهَنِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَعَدَ فِي مُصَلَّاهُ حِينَ يَنْصَرِفُ مِنْ صَلَاةِ الصُّبْحِ حَتَّى يُسَبِّحَ رَكْعَتَيِ الضُّحَى، لَا يَقُولُ إِلَّا خَيْرًا، غُفِرَ لَهُ خَطَايَاهُ، وَإِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ».

**1288 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةٌ فِي إِنْشَاءِ صَلَاةٍ لَا تَغُفَرُ بَيْنَهُمَا كِتَابٌ فِي عِلِّيْنِ».

**1289 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، عَنْ كَثِيرِ بْنِ مُرَّةٍ أَبِي شَجَرَةَ، عَنْ نَعِيمِ بْنِ هَمَّارٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ لَا تُعْجِزْنِي مِنْ أَرْبَعِ رَكَعَاتٍ فِي



four-rak'ah prayer at the first portion of you day, so that I would suffice you (against evil) at its last portion."

**1290-** It is narrated on the authority of Umm Hani, daughter of Abu Talib that the Messenger of Allah "Allah's blessing and peace be upon him" offered an eight-rak'ah prayer for the Duha on the day of the Conquest, after each two of which he uttered the end salutation. Ahmad Ibn Salih said: On the day of the Conquest, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Duha prayer...and the rest is the same. Ibn As-Sarh told that Umm Hani' said: The Messenger of Allah "Allah's blessing and peace be upon him" entered into me...and the rest is the same, with no mention of the Duha prayer.

**1291-** It is narrated on the authority of Ibn Abu Laila that he said: None but Umm Hani' narrated that The Messenger of Allah "Allah's blessing and peace be upon him" had offered the forenoon (Duha) prayer. She mentioned that on the day of the Meccan Conquest, he (The Prophet) entered into her home and took a bath and then prayed eight rak'ahs. However, none has ever seen him offering them afterwards.

**1292-** It is narrated on the authority of Abdullah Ibn Shaqiq narrated: I asked A'ishah: "Did The Messenger of Allah "Allah's blessing and peace be upon him" use to offer the Forenoon prayer?" she replied: "No, except that if he returned from a journey." He further asked her: "Did the Messenger of Allah "Allah's blessing and peace be upon him" use to combine any two Surahs?" she said: "(He did) but from the Mufassal."

**1293-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: Never did the Messenger of Allah offer the Duha prayer, even though I offer it, and that's because it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to leave some deeds, in spite of his desire to do it, lest the people would do it (in imitation of his conduct), and consequently, it would be enjoined upon them.

**1294-** It is narrated on the authority of Simak that he said: I asked Jabir Ibn Samurah: Did you sit with the Messenger of Allah "Allah's blessing and peace be upon him"? he said: "Yes, I most often did so. He "Allah's blessing and peace be upon him" used not to leave his praying place after the Morning prayer until the sun rose, and once it rose, he "Allah's blessing and peace be upon him" would stand (and leave).



أَوَّلَ نَهَارِكَ أَكْفِكَ آخِرُهُ».

**1290 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عِيَّاضُ بْنُ عَبْدِ اللَّهِ، عَنْ مَحْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أُمِّ هَانِيءٍ بِنْتِ أَبِي طَالِبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ يَوْمَ الْفَتْحِ صَلَّى سُبْحَةَ الضُّحَى ثَمَانِي رَكَعَاتٍ، يُسَلِّمُ مِنْ كُلِّ رَكَعَتَيْنِ».

قال أحمد بن صالح: إِنَّ رَسُولَ اللَّهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ سُبْحَةَ الضُّحَى فَذَكَرَ مِثْلَهُ، قال ابن السرح: إِنَّ أُمَّ هَانِيءٍ قَالَتْ: «دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ...»، وَلَمْ يَذْكُرْ سُبْحَةَ الضُّحَى، بِمَعْنَاهُ.

**1291 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: «مَا أَخْبَرَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الضُّحَى غَيْرُ أُمِّ هَانِيءٍ، فَإِنَّهَا ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا وَصَلَّى ثَمَانِي رَكَعَاتٍ، فَلَمْ يَرَهُ أَحَدٌ صَلاَهُنَّ بَعْدُ».

**1292 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، ثَنَا الْجَرِيرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: «سَأَلْتُ عَائِشَةَ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الضُّحَى؟ فَقَالَتْ: لَا، إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبِهِ، قُلْتُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرُنُ بَيْنَ السُّورَتَيْنِ؟ قَالَتْ: مِنَ الْمُفْصَلِ».

**1293 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «مَا سَبَّحَ رَسُولُ اللَّهِ ﷺ سُبْحَةَ الضُّحَى قَطُّ وَإِنِّي لَا سَبِّحُهَا، وَإِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحِبُّ أَنْ يَعْمَلَ بِهِ حَشِيَّةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيُفْرَضَ عَلَيْهِمْ».

**1294 -** حَدَّثَنَا ابْنُ نَفِيلٍ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ قَالَ: «قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَثِيرًا، فَكَانَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْعَدَاةُ حَتَّى تَطْلُعَ الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ ﷺ».

### [303/13] The Prayer During The Day

**1295-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (supererogatory) prayer during night and day should be offered in pairs (of rak’ahs).”

**1296-** It is narrated on the authority of Abdullah Ibn Nafi’ Ibn Rabie’ah Ibn Al-Harith Ibn Abd Al-Muttalib from Al-Fadl Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (voluntary) prayer should be offered in pairs (of rak’ahs), i.e. to recite the testification (and end salutation) at the conclusion of each two, to show humility and contentment, and raise your hands during supplication, and invoking Allah for anything, saying: “O Allah! O Allah!...” if one does not do so, his prayer is defective.”

Abu Dawud was asked about offering the night supererogatory prayers in pairs (of rak’ahs), thereupon he said: You could offer them in pairs (of Rak’ahs) if you so like, or in fours (of rak’ahs) if you so like.

### [304/14] The Prayer Of Glorification

**1297-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said to Al-Abbas Ibn Abd Al-Muttalib: “O Abbas! O my uncle! Should I not give you (a gift)? Should I not grant you? Should I not be a source of advantage to you? Should I not instruct you ten things (which plot out ten types of your sins): if you do that (which I’m going to tell you), Allah will forgive you (the whole of) your sins, the first and the last, the old and the new, that which committed by mistake, and that which is committed intentionally, the minor and the major, that which is done in secrecy and that which is done in public? Those are ten things: to offer a four-rak’ah prayer, in each rak’ah, recite the Opening of the Book and a Surah (from the Qur’an), and when you finish from the recitation in the first rak’ah, say while you are standing: “Glory be to Allah; praise be to Allah; there is no god but Allah; Allah is Greater” fifteen times; then bow down, and say it ten times while you are bowing (besides those uttered in the bowing); then, raise your head from bowing, and say it ten times; then fall in prostration, and say it ten times while you are prostrating (besides those said in the prostration); then raise your head from prostration and say it ten times; then prostrate and say it ten times; and then raise your head from prostration and say it ten times: those are seventy-five (statements) to be uttered in every rak’ah, which you have to say in the four rak’ahs. If you have power to offer such a prayer everyday,

## [ت303/م13] - بَابُ فِي صَلَاةِ النَّهَارِ

**1295 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْبَارِقِيِّ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

**1296 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ، عَنْ أَنَسِ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْمُطَّلِبِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الصَّلَاةُ مَثْنَى مَثْنَى، أَنْ تَشْهَدَ فِي كُلِّ رَكَعَتَيْنِ، وَأَنْ تَبَاسَ وَتَمْسُكَنَّ وَتُقْنِعَ بِيَدَيْكَ وَتَقُولَ: اللَّهُمَّ، اللَّهُمَّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَهِيَ خِدَاجٌ».

سُئِلَ أَبُو دَاوُدَ عَنْ صَلَاةِ اللَّيْلِ مَثْنَى قَالَ: إِنْ شِئْتَ مَثْنَى وَإِنْ شِئْتَ أَرْبَعًا.

## [ت304/م14] - بَابُ صَلَاةِ التَّسْبِيحِ

**1297 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشْرِ بْنِ الْحَكَمِ النِّسَابُورِيُّ: حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: «يَا عَبَّاسُ، يَا عَمَّاهُ، أَلَا أُعْطِيكَ؟ أَلَا أَمْنَحُكَ؟ أَلَا أَحْبُوكَ؟ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ: أَوَّلُهُ وَآخِرُهُ، قَدِيمُهُ وَحَدِيثُهُ، خَطَاؤُهُ وَعَمْدُهُ، صَغِيرُهُ وَكَبِيرُهُ، سِرُّهُ وَعَلَانِيَتُهُ؟ عَشْرَ خِصَالٍ: أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً. فَإِذَا فَرَعْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً، ثُمَّ تَرَكَعْتَ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا، ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا، ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا، فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ، تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ، إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ، فَإِنْ لَمْ



do it; and if you could not do, let it be every Friday; and if you could not do, let it be every month; and if you could not do, let it be (at least) once during your lifetime.”

**1298-** It is narrated on the authority of Abu Al-Jawza’ that he said: I was told by a man who had a portion of companionship (with the Prophet), and I think he is Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Come to us tomorrow, so that I would love, grant and give you reward.” I thought he would grant me something. Then, he said to me (when I came to him): “When the day is high, stand and offered a four-rak’ah prayer...”and he mentioned the same, in which he said here: “When you raise your head from the second prostration, and become straight in sitting, and do not stand until you glorify Allah ten times, praise Him ten times, magnify Him ten times, and bear testimony to His Oneness (i.e. to say “There is no god but Allah”) ten times, and do the same in the four rak’ahs. However, if you have the greatest sin from amongst the inhabitants of the earth, it will be forgiven for you by that.” I asked: “What should I do if I could not offer it at that hour of the day?” he said: “Pray it at any hour during the night and the day.”

Abu Dawud says: The same is narrated on the authority of Abu Al-Jawza’ from both Abdullah Ibn Amr and Abdullah Ibn Abbas from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1299-** It is narrated on the authority of Urwah Ibn Ruwaim that he said: Al-Ansari told me that the Messenger of Allah “Allah’s blessing and peace be upon him” said to Ja’far...and the rest is the same, in which he said in the second prostration of the first rak’ah the same as he had said in the narration of Mahdi Ibn Maimun.

### **[305/15] When Should One Offer The Two-Rak’ah Prayer After Maghrib (Obligatory Prayer)**

**1300-** It is narrated on the authority of Sa’d Ibn Ishaq Ibn Ka’b Ibn Ujrah from his father from his grandfather that once, the Messenger of Allah “Allah’s blessing and peace be upon him” came to the mosque of Banu Abd Al-Ashhal and offered the Maghrib prayer. When they finished their prayer he found them offering the supererogatory prayer after it, thereupon he said: “This (supererogatory) prayer should be offered in houses.”

**1301-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to

تَفْعَلُ، فَفِي كُلِّ جُمُعَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي كُلِّ شَهْرٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي كُلِّ سَنَةٍ مَرَّةً، فَإِنْ لَمْ تَفْعَلْ، فَفِي عُمْرِكَ مَرَّةً.

**1298 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُفْيَانَ الْأُبُلِّيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ أَبُو حَبِيبٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ، عَنْ أَبِي الْجَوَزَاءِ، قَالَ: حَدَّثَنِي رَجُلٌ كَانَتْ لَهُ صُحْبَةٌ يَرَوْنَ أَنَّهُ عَبْدُ اللَّهِ بْنُ عَمْرِو قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «اِئْتِنِي عِدَا أَحْبُوكَ وَأُتِيبُكَ وَأُعْطِيكَ»، حَتَّى ظَنَنْتُ أَنَّهُ يُعْطِينِي عَطِيَّةً. قَالَ: «إِذَا زَالَ النَّهَارُ فَقُمْ فَصَلِّ أَرْبَعَ رَكَعَاتٍ» فَذَكَرَ نَحْوَهُ. قَالَ: «ثُمَّ تَرَفَّعْ رَأْسَكَ» يَعْنِي مِنَ السَّجْدَةِ الثَّانِيَةِ «فَاسْتَوِ جَالِسًا وَلَا تَقُمْ حَتَّى تُسَبِّحَ عَشْرًا، وَتَحْمَدَ عَشْرًا، وَتُكَبِّرَ عَشْرًا، وَتُهَلِّلَ عَشْرًا، ثُمَّ تَضَعُ ذَلِكَ فِي الْأَرْبَعِ الرَّكَعَاتِ». قَالَ: «فَإِنَّكَ لَوْ كُنْتَ أَعْظَمَ أَهْلِ الْأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ». قَالَ: قُلْتُ: فَإِنْ لَمْ أَسْتَطِعْ أَنْ أَصَلِّيَهَا تِلْكَ السَّاعَةَ قَالَ: «صَلِّهَا مِنَ اللَّيْلِ وَالنَّهَارِ».

قال أبو داود: وَحَبَّانُ بْنُ هِلَالٍ خَالَ هِلَالِ الرَّيِّ.

قال أبو داود: رَوَاهُ الْمُسْتَمِرُّ بْنُ الرِّيَّانِ، عَنْ أَبِي الْجَوَزَاءِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مَوْقُوفًا، وَرَوَاهُ رَوْحُ بْنُ الْمُسَيَّبِ وَجَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مَالِكٍ التَّكْرِيي، عَنْ أَبِي الْجَوَزَاءِ، عَنْ ابْنِ عَبَّاسٍ قَوْلُهُ، وَقَالَ فِي حَدِيثِ رَوْحٍ فَقَالَ: حَدِيثُ النَّبِيِّ ﷺ.

**1299 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مَهَاجِرٍ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ: حَدَّثَنِي الْأَنْصَارِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَجَعْفَرٍ بِهِذَا الْحَدِيثِ. فَذَكَرَ نَحْوَهُمْ قَالَ فِي السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكَعَةِ الْأُولَى كَمَا قَالَ فِي حَدِيثِ مَهْدِيِّ بْنِ مَيْمُونٍ.

### [ت305/15] - بَابُ رَكَعَتِي الْمَغْرِبِ، أَيْنَ تُصَلِّيَانِ؟

**1300 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنِي أَبُو مُطَرِّفٍ مُحَمَّدُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفِطْرِيُّ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ أَتَى مَسْجِدَ بَنِي عَبْدِ الْأَشْهَلِ فَصَلَّى فِيهِ الْمَغْرِبَ، فَلَمَّا قَضَوْا صَلَاتَهُمْ رَأَهُمْ يُسَبِّحُونَ بَعْدَهَا. فَقَالَ: «هَذِهِ صَلَاةُ الْبُيُوتِ».

**1301 -** حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ الرَّحْمَنِ الْجَرْجَرِيُّ: حَدَّثَنَا طَلْقُ بْنُ غَنَامٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ، عَنْ جَعْفَرِ بْنِ أَبِي الْمُغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ



prolong the recitation in the two-rak'ah offered after the Maghrib (obligatory prayer) until those in the mosque would leave.

Abu Dawud says: A Hadith like this is narrated on the authority of Ya'qub.

**1302-** The same is narrated on the authority of Sa'id Ibn Jubair from the Messenger of Allah "Allah's blessing and peace be upon him", with no mention of Ibn Abbas.

Abu Dawud says: I heard Muhammad Ibn Habib having said: I heard Ya'qub having said: Everything I relate to you from Ja'far from Sa'id Ibn Jubair from the Messenger of Allah "Allah's blessing and peace be upon him" is attributed to Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[306/16] The Prayer After Isha (Obligatory Prayer)**

**1303-** It is narrated on the authority of Shuraih Ibn Hani' that he said; I asked A'ishah about the (supererogatory) prayer offered by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" lead the Isha and then entered into my dwelling place but that he offered a four or six-rak'ah prayer. One night, it rained, and we spread a leather sheet for him, as if I am seeing a hole in it, from which the water was coming, even though I did not see him having protected himself from the (wetted) ground with his garment.

### **Chapters On Standing For Prayer (By Night)**

#### **[307/17] Abrogating The Obligation Of Standing For Prayer By Night, And Making It Easy**

**1304-** It is narrated on the authority of Ibn Abbas that he said: (Allah's saying) in the Surah of Al-Muzzammil: "Stand (to prayer) by night, but not all night, 3- Half of it, or a little less" is abrogated by His saying: "He knoweth that you are unable to keep count thereof. So He has turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you." "rising by night" stands for the first portion of the night, and it is a well-known fact that they used to offer the night supererogatory prayers at the first portion of the night; and that's because they were not able to keep count on what Allah had enjoined upon them, for indeed, if one sleeps, he does not know when he might get up. On the other hand, "There is for you by day prolonged occupation with ordinary duties", the prayer at night is then more convenient.



عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُطِيلُ الْقِرَاءَةَ فِي الرُّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ حَتَّى يَتَفَرَّقَ أَهْلُ الْمَسْجِدِ».

قال أَبُو دَاوُدَ: رَوَاهُ نَصْرُ الْمُجَدَّرُ، عَنْ يَعْقُوبَ الْقُمِّيِّ، وَأَسَنَدُهُ مِثْلُهُ.

قال أَبُو دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا نَصْرُ الْمُجَدَّرُ، عَنْ يَعْقُوبَ مِثْلُهُ.

1302 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا يَعْقُوبُ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ مَرْسَلًا.

قال أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ يَعْقُوبَ يَقُولُ: كُلُّ شَيْءٍ حَدَّثْتُكُمْ عَنْ جَعْفَرِ بْنِ الْمَغِيرَةِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ النَّبِيِّ ﷺ، فَهُوَ مُسْنَدٌ عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ.

### [ت306/16] - بَابُ الصَّلَاةِ بَعْدَ الْعِشَاءِ

1303 - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ الْعُكْلِيُّ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ: حَدَّثَنِي مُقَاتِلُ بْنُ بَشِيرٍ الْعَجْلِيُّ، عَنْ شُرَيْحِ بْنِ هَانِيٍّ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَ: «سَأَلْتُهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: مَا صَلَّى رَسُولُ اللَّهِ ﷺ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَيَّ إِلَّا صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْ سِتَّ رَكَعَاتٍ، وَلَقَدْ مُطَرْنَا مَرَّةً بِاللَّيْلِ فَطَرَحْنَا لَهُ نَظْعًا، فَكَأَنِّي أَنْظُرُ إِلَى ثِقْبٍ فِيهِ يَنْبُعُ الْمَاءُ مِنْهُ، وَمَا رَأَيْتُهُ مَتَّقِيًا الْأَرْضَ بِشَيْءٍ مِنْ ثِيَابِهِ قَطُّ».

### أَبْوَابُ قِيَامِ اللَّيْلِ

#### [ت307/17] - بَابُ نَسْخِ قِيَامِ اللَّيْلِ وَالتَّيْسِيرِ فِيهِ

1304 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَرِيُّ، عَنْ ابْنِ شُبُّوَيْهِ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ فِي الْمُرْمَلِ: ﴿قُرِ أَيْلٌ إِلَّا قَلِيلًا﴾ (٢) يَصْفَهُ [المزمل: 2 - 3] نَسَخْتُهَا الْآيَةَ الَّتِي فِيهَا ﴿عَلِمَ أَنَّ لَنْ تُخْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ﴾ [المزمل: 20] وَنَاشِئَةُ اللَّيْلِ: أَوَّلُهُ، وَكَانَتْ صَلَاتُهُمْ لِأَوَّلِ اللَّيْلِ، يَقُولُ: هُوَ أَجْدَرُ أَنْ تُخْصَوْا مَا فَرَضَ اللَّهُ عَلَيْكُمْ مِنْ قِيَامِ اللَّيْلِ، وَذَلِكَ أَنَّ الْإِنْسَانَ إِذَا نَامَ لَمْ يَدْرِ مَتَى يَسْتَيْقِظُ، وَقَوْلُهُ: ﴿وَأَقُومُ قِيْلًا﴾ [المزمل: 6]، هُوَ أَجْدَرُ أَنْ يَفْقَهُ فِي الْقُرْآنِ وَقَوْلُهُ: ﴿إِنَّ لَكَ فِي النَّهَارِ سَبْعًا طَوِيلًا﴾ (٧) [المزمل: 7]، يَقُولُ: فَرَاغًا طَوِيلًا.

**1305-** It is narrated on the authority of Ibn Abbas that he said: When the first portion of Al-Muzzammil was revealed, they went on standing (for supererogatory prayers) by night everyday as much as they did during the month of Ramadan, until the last portion of it was revealed (which relieved them of that); and nearly a year had elapsed after revealing the first portion before the last portion was revealed.

### **[308/18] Standing (For Prayer) By Night**

**1306-** It is narrated on the authority of Abu Hurairah: Allah's Apostle" Allah's blessing and peace be upon him" said: "Satan puts three knots at the back of the head of any of you if he is asleep. When one wakes up and remembers Allah, one knot is undone. When one performs ablution, the second knot is undone. When one stands (for prayer) all the knots are then undone and one gets up energetic with a good heart in the morning because of the goodness he has received. If he does not do so, he would get up lazy and with the mischievous heart since he received no good (with The Satan's knots remaining on his head's back)."

**1307-** It is narrated on the authority of Abdullah Ibn Abu Qais: Abu Ufaif, the freed slave of Atiyyah that A'ishah said to him: Do not leave the supererogatory prayers by night, for the Messenger of Allah "Allah's blessing and peace be upon him" never left it, and in case he was sick or he felt he had no enough power he would offer it as sitting.

**1308-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah's Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face."

**1309-** It is narrated on the authority of both Abu Hurairah and Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one gets up at night, and awakens his (or her) spouse and both offer a two-rak'ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women." (Ibn Kathir makes it the statement of Abu Sa'id, and there is no mention made of Abu Hurairah.)

Abu Dawud says: The same is narrated on the authority of Sufyan from Abu Hurairah, even though it is not traced up to the Messenger of Allah "Allah's blessing and peace be upon him".

**1305 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ - يَعْنِي الْمَرْوَزِيَّ - : حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ سِمَاكِ الْحَنْفِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَتْ أَوَّلُ الْمُزَّمِّلِ كَانُوا يَقُومُونَ نَحْوًا مِنْ قِيَامِهِمْ فِي شَهْرِ رَمَضَانَ، حَتَّى نَزَلَ آخِرُهَا، وَكَانَ بَيْنَ أَوَّلِهَا وَآخِرِهَا سَنَةٌ».

### [ت308/م18] - بَابُ قِيَامِ اللَّيْلِ

**1306 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَعْقِدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا هُوَ نَامَ ثَلَاثَ عُقَدٍ يَضْرِبُ مَكَانَ كُلِّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ فَارْقُدْ. فَإِنْ اسْتَيْقَظَ فَذَكَرَ اللَّهَ تَعَالَى انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ صَلَّى انْحَلَّتْ عُقْدَةٌ، فَأَصْبَحَ نَشِيطًا طَيِّبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسَلَانَ».

**1307 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ حُمَيْرٍ قَالَ: «سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي قَيْسٍ يَقُولُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: لَا تَدْعُ قِيَامَ اللَّيْلِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَدْعُهُ، وَكَانَ إِذَا مَرِضَ أَوْ كَسِلَ صَلَّى قَاعِدًا».

**1308 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ عَجَلَانَ، عَنْ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَأَبْقَظَ امْرَأَتَهُ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَأَبْقَظَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ».

**1309 -** حَدَّثَنَا ابْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ. (ح). وَحَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنُ بَزِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ - الْمَعْنَى - عَنِ الْأَعْرَجِ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبْقَظَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ فَصَلَّى - أَوْ صَلَّى - رَكَعَتَيْنِ جَمِيعًا كُتِبَا فِي الذَّاكِرِينَ وَالذَّاكِرَاتِ»، وَلَمْ يَرْفَعْهُ ابْنُ كَثِيرٍ، وَلَا ذَكَرَ أَبَا هُرَيْرَةَ، جَعَلَهُ كَلَامَ أَبِي سَعِيدٍ.

قال أبو داود: رواه ابن مهدي، عن سُفْيَانَ قَالَ: وأراه ذكرَ أبا هُرَيْرَةَ.

قال أبو داود: وحديث سُفْيَانَ موقوف.



### **[309] Feeling Asleep During The Prayer**

**1310-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you feels drowsy (while he is praying) let him lie until slumber is over, for he does not know, while offering prayer in the state of drowsiness, that perhaps he abuses himself even though he intends to ask for forgiveness."

**1311-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you stands (to offer the supererogatory prayer) at night, and finds the Qur'an difficult upon his tongue (to recite) and he does not know what he is saying (because of the traces of slumber), let him lie (until slumber is over)."

**1312-** It is narrated on the authority of Anas Ibn Malik: Once The Prophet "Allah's blessing and peace be upon him" entered the Mosque and saw a rope hanging in between its two pillars. He asked: "What is this rope?" It was said to him: "O Messenger of Allah! It belongs to Hamnah Bint Jahsh who is praying: whenever she gets tired she would hang in it." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let her pray as much as she is active and when she gets tired let her sit!" according to the narration of Ziyad he asked: "What is that rope?" The people said: "This is for Zainab to offer prayer with the help of it: whenever she gets tired, she would stick to it (to keep standing for the prayer)." The Prophet "Allah's blessing and peace be upon him" said: "Undo it! Undo it! Let anyone of you pray as long as he feels active, and when he feels inactive or gets tired, let him sit down."

### **[310/19] What About Such As Sleeps Without Reciting His Daily Portion (Of Qur'an And Glorifications)**

**1313-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps without reciting his portion (of Qur'an and glorifications) he is accustomed to recite daily, and then he recites in the period between both Fajr and Zhuhr prayers, it will be written for him in the same way as if he has recited it by night."

## [ت309/م...] - باب النعاس في الصلاة

**1310 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ».

**1311 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَاسْتَعْجَمَ الْقُرْآنَ عَلَى لِسَانِهِ فَلَمْ يَدْرِ مَا يَقُولُ فَلْيُضْطَجِعْ».

**1312 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ وَهَارُونُ بْنُ عَبَّادٍ الْأَرْدِيُّ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟» فَقِيلَ: يَا رَسُولَ اللَّهِ ﷺ، هَذِهِ حَمْنَةُ بِنْتِ جَحْشٍ تُصَلِّي، فَإِذَا أَغِيَتْ تَعَلَّقَتْ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِتُصَلَّ مَا أَطَاقَتْ، فَإِذَا أَغِيَتْ فَلْتَجْلِسْ».

قال زياد: فَقَالَ: «مَا هَذَا؟» فَقَالُوا لِرِزْبٍ: تُصَلِّي، فَإِذَا كَسَلَتْ أَوْ فَتَرَتْ أَمْسَكَتْ بِهِ، فَقَالَ: «حُلُّوهُ». فَقَالَ: «لِيُصَلَّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ أَوْ فَتَرَ فَلْيَقْعُدْ».

## [ت310/م19] - باب مَنْ نَامَ عَنْ حُزْبِهِ

**1313 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو صَفْوَانَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ بْنِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ. (ح). وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ - الْمَعْنَى - عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ وَعُبَيْدَ اللَّهِ أَخْبَرَاهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ - قَالَا: عَنْ ابْنِ وَهْبٍ بْنِ عَبْدِ الْقَارِيِّ - قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حُزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ».

### **[311/20] What About Such As Intends To Stand For Prayer By Night, And Then He Sleeps**

**1314-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one, who is accustomed to offer supererogatory prayer by night, and then he is overpowered by sleep but that the reward of his prayer will be written for him, and his sleeps becomes (an object of) charity given to him (by Allah)."

### **[312/21] Which Portion Of The Night Is The Best (For Prayer)?**

**1315-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord Almighty descends with His Glory to the nearest heaven when the last third of the night remains, and then says: "Who does invoke Me, so that I will respond to his invocation? Who does ask Me (for anything) so that I will give it to him? Who does ask for My Forgiveness so that I will forgive him?"

### **[313/22] The Time At Which The Messenger Of Allah Used To Stand For Prayer By Night**

**1316-** It is narrated on the authority of A'ishah that she said: Allah Almighty most frequently awakened the Messenger of Allah "Allah's blessing and peace be upon him" by night, and the last portion of the night, a short while before dawn did not come before he finished from his daily portion (of recitation).

**1317-** It is narrated on the authority of Masruq that he said: I asked A'ishah about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" by night saying: "At which time (by night) he used to pray?" she said: "Whenever he heard the crowing of the cock, he would stand and offer prayer."

**1318-** It is narrated on the authority of A'ishah that she said: I've never seen him, i.e. the Messenger of Allah "Allah's blessing and peace be upon him", but sleeping in my house during the last portion of the night, a short while before the dawn.

**1319-** It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was given to distress, he soon would offer prayer.



## [ت311/م20] - بَابُ مَنْ نَوَى الْقِيَامَ فَنَامَ

1314 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ رَجُلٍ عِنْدَهُ رَضِيٌّ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَمْرٍ يُكُونُ لَهُ صَلَاةٌ يَلْبِلُ يَغْلِبُهُ عَلَيْهَا نَوْمٌ إِلَّا كُتِبَ لَهُ أَجْرُ صَلَاتِهِ، وَكَانَ نَوْمُهُ عَلَيْهِ صَدَقَةً».

## [ت312/م21] - بَابُ: أَيُّ اللَّيْلِ أَفْضَلُ؟

1315 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُنْزَلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْأَلُنِي فَأُعْطِيَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ».

## [ت313/م22] - بَابُ وَقْتِ قِيَامِ النَّبِيِّ ﷺ مِنَ اللَّيْلِ

1316 - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ غُرُوةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُوقِظُهُ اللَّهُ عَزَّ وَجَلَّ بِاللَّيْلِ، فَمَا يَجِيءُ السَّحَرُ حَتَّى يَفْرُغَ مِنْ حِزْبِهِ».

1317 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا أَبُو الْأَحْوَصِ. (ح): وَحَدَّثَنَا هَنَادٌ، عَنْ أَبِي الْأَحْوَصِ، وَهَذَا حَدِيثُ إِبْرَاهِيمَ، عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ قَالَ: «سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ لَهَا: أَيُّ حِينَ كَانَ يُصَلِّي؟ قَالَتْ: كَانَ إِذَا سَمِعَ الصُّرَاخَ قَامَ فَصَلَّى».

1318 - حَدَّثَنَا أَبُو تَوْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا أَلْفَاهُ السَّحَرُ عِنْدِي إِلَّا نَائِمًا» تَغْنِي النَّبِيُّ ﷺ.

1319 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّوْلِيِّ، عَنْ عَبْدِ الْعَزِيزِ ابْنِ أَخِي حُذَيْفَةَ، عَنْ حُذَيْفَةَ قَالَ: «كَانَ النَّبِيُّ إِذَا حَزَبَهُ أَمْرٌ صَلَّى».

**1320-** it is narrated on the authority of Rabie'ah Ibn Ka'b Al-Aslami that he said: I sent the night with the Messenger of Allah "Allah's blessing and peace be upon him", to help him perform ablution, and bring to him what he heeded. Once, he said to me: "Ask me for anything." I said: "I ask for (having the honour of) your companionship in the Garden." He said: "Ask for anything else!" I said: "It is that (which I ask for)." On that he said: "Then, help me overpower (the evil of) yourself with offering prayers so much."

**1321-** It is narrated on the authority of Anas that he said, concerning Allah's saying: "Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them" (As-Sajdah 16): They are those who keep praying in the period between both Maghrib and Isha. Al-Hasan says: It applies to those who stand for supererogatory prayers by night.

**1322-** It is narrated on the authority of Anas that he said, concerning Allah's saying: "They were in the habit of sleeping but little by night": Those are such as keep praying in the period between both Maghrib and Isha. In the narration of Yahya, a mention is made also of Allah's saying: "“Their limbs do forsake their beds of sleep.”"

### **[314/23] Inaugurating The Night Prayer With Two Rak'ahs**

**1323-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah said: "When anyone of you stands for prayer by night, let him offer a two-light-rak'ah prayer (therewith to inaugurate his prayer)."

Abu Dawud says: The same is narrated on the authority of Muhammad from Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

**1324-** It is narrated on the authority of Abu Hurairah that he said...and he mentioned the same, to which he added: "And then, let him prolong (his prayers) afterwards as he likes."

Abu Dawud says: The same is narrated on the authority of Ayyub and Ibn Awn from Muhammad from Abu Hurairah.

**1325-** It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the best deed, thereupon he said: "Making long the standing (in prayer by night)."

**1320 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهَقْلُ بْنُ زِيَادٍ السَّكْسَكِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ كَعْبٍ الْأَسْلَمِيَّ يَقُولُ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ ﷺ آتِيَهُ بِوُضُوئِهِ وَيَحَاجَّتِهِ فَقَالَ: «سَلْنِي»، فَقُلْتُ: مُرَافَقَتَكَ فِي الْجَنَّةِ، قَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ، قَالَ: «فَأَعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

**1321 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ فِي هَذِهِ الْآيَةِ: ﴿تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ﴾ [السجدة: 16] قَالَ: «كَانُوا يَتَيَقَّظُونَ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ يُصَلُّونَ»، قَالَ: وَكَانَ الْحَسَنُ يَقُولُ: «قِيَامُ اللَّيْلِ».

**1322 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، وَابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ﴾ [IV] [الذاريات: 17]. قَالَ: «كَانُوا يُصَلُّونَ فِيمَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ»، زَادَ فِي حَدِيثِ يَحْيَى: وَكَذَلِكَ ﴿تَجَافَى جُنُوبُهُمْ﴾ [السجدة: 16].

### [14/31م/23] - بَابُ افْتِتَاحِ صَلَاةِ اللَّيْلِ بِرَكَعَتَيْنِ

**1323 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيُصَلِّ رَكَعَتَيْنِ خَفِيفَتَيْنِ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ حَمَّادُ بْنُ سَلَمَةَ وَزُهَيْرُ بْنُ مُعَاوِيَةَ وَجَمَاعَةٌ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ أَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ.

**1324 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ خَالِدٍ -، عَنْ رَبَاحِ بْنِ زَيْدٍ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا» - بِمَعْنَاهُ - زَادَ: «ثُمَّ لِيُطَوَّلَ بَعْدَ مَا شَاءَ».

قال أبو داود: رَوَاهُ أَيُّوبُ وَابْنُ عَوْنٍ أَوْقَفُوهُ عَلَى أَبِي هُرَيْرَةَ، وَرَوَاهُ ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: «فِيهِمَا تَجَوُّزٌ».

**1325 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَلِيِّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْشٍ الْخَنَعِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «طَوَّلُ الْقِيَامِ».



### [315/24] Offering The Night Prayers In Pairs (Of Rak'ahs)

**1326-** It is narrated on the authority of Ibn Umar that a man asked the Messenger of Allah about the night supererogatory prayer, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The supererogatory night prayer should be offered in pairs (of rak'ahs), and if anyone of you fears the approach of the dawn, let him then offer one rak'ah, to make his prayer an odd number (of rak'ahs)."

### [316/25] Raising One's Voice With The Recitation In The Night Supererogatory Prayer

**1327-** It is narrated on the authority of Ibn Abbas that he said: The recitation of the Messenger of Allah "Allah's blessing and peace be upon him" (during his night supererogatory prayer) was as loud enough as to make those in the chamber hear him while he was in the house.

**1328-** It is narrated on the authority of Abu Hurairah that he said: The recitation of the Messenger of Allah "Allah's blessing and peace be upon him" during his night supererogatory prayer used to be in a high tone for some time, and in a low tone for some time.

**1329-** It is narrated on the authority of Abu Qatadah that he said: One night, the Messenger of Allah "Allah's blessing and peace be upon him" came out and came upon Abu Bakr, and behold! He was offering supererogatory prayer in which he was reciting in a low tone. Then, he came upon Umar Ibn Al-Khattab, who was in prayer, raising his voice in recitation. When both gathered in the house of the Messenger of Allah "Allah's blessing and peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr: "O Abu Bakr! I came upon you while you were praying in a low tone!" he said: "(It is sufficient for me) to make such as I speak to privately hear me well." He said to Umar: "O Umar! I came upon you while you were praying, raising your voice!" he said: "O Messenger of Allah! it is to awaken the sleeping one, and beat the devil." According to the narration of Al-Hasan, the Messenger of Allah "Allah's blessing and peace be upon him" said to Abu Bakr: "Raise your voice a bit!" he said to Umar: "Lower your voice a bit!"

**1330-** The same is narrated on the authority of Abu Hurairah, without the addition of the narration of Al-Hasan, but here there is the following addition: "I heard you O Bilal while you were reciting a portion from this Surah and a portion from that Surah." On that he said: "(All of the Qur'an) is of good statements and words, whose parts Allah combines." The

## [ت315/م24] - بَابُ: صَلَاةِ اللَّيْلِ مَثْنَى مَثْنَى

1326 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً، تُؤْتِرُ لَهُ مَا قَدْ صَلَّى».

## [ت316/م25] - بَابُ رَفْعِ الصَّوْتِ بِالْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ

1327 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ عَلَى قَدَرٍ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ وَهُوَ فِي الْبَيْتِ».

1328 - حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنُ الرِّيَّانِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدٍ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: «كَانَتْ قِرَاءَةُ النَّبِيِّ ﷺ بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا».

قال أبو داود: أبو خالدٍ الْوَالِبِيُّ اسْمُهُ: هُرْمُزٌ.

1329 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ النَّبِيِّ ﷺ. (ح)، وَحَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رِبَاحٍ، عَنْ أَبِي قَتَادَةَ: «أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلَةً فَإِذَا هُوَ بِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يُصَلِّي يَخْفِضُ مِنْ صَوْتِهِ. قَالَ: وَمَرَّ بِعُمَرَ بْنِ الْخَطَّابِ وَهُوَ يُصَلِّي رَافِعًا صَوْتَهُ. قَالَ: فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ ﷺ قَالَ النَّبِيُّ ﷺ: «يَا أَبَا بَكْرٍ، مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي تَخْفِضُ صَوْتَكَ؟» قَالَ: قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُولَ اللَّهِ، قَالَ: وَقَالَ لِعُمَرَ: «مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّي رَافِعًا صَوْتَكَ؟». قَالَ: فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْقِظَ الْوَسْطَانِ وَأَطْرَدُ الشَّيْطَانَ».

زَادَ الْحَسَنُ فِي حَدِيثِهِ: فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا بَكْرٍ ارْفَعْ مِنْ صَوْتِكَ شَيْئًا»، وَقَالَ لِعُمَرَ: «اخْفِضْ مِنْ صَوْتِكَ شَيْئًا».

1330 - حَدَّثَنَا أَبُو حُصَيْنٍ بْنُ يَحْيَى الرَّازِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ لَمْ يَذْكُرْ: فَقَالَ لِأَبِي بَكْرٍ: «ارْفَعْ مِنْ صَوْتِكَ شَيْئًا» وَلِعُمَرَ «اخْفِضْ شَيْئًا».

زَادَ: «وَقَدْ سَمِعْتُكَ يَا بِلَالُ وَأَنْتَ تَقْرَأُ مِنْ هَذِهِ السُّورَةِ وَمِنْ هَذِهِ السُّورَةِ» قَالَ:



Messenger of Allah “Allah’s blessing and peace be upon him” commented: “All of you have done right.”

**1331-** It is narrated on the authority of A’ishah that she said: A man stood for prayer by night, and he recited the Qur’an loudly. In the morning, the Messenger of Allah said: “Allah’s Mercy be upon so and so for such and such a Holy Verse he reminded me of that night, which was not in my memory (just at that time).”

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Salamah, with a slight change of wording.

**1332-** It is narrated on the authority of Abu Sa’id that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” practiced I’tikaf in the mosque and he heard them reciting the Qur’an loudly, thereupon he lifted the curtain and said: “Behold! Each one of you is speaking privately to his Lord. So, you should cause no harm to each other, nor should you raise your voices over each other in recitation (or in prayer).”

**1333-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as recites the Qur’an aloud is like him, who gives in charity publicly; and such as recites the Qur’an in a low tone is like him, who gives in charity secretly.”

### **[317/26] The Night Supererogatory Prayer**

**1334-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer ten rak’ahs for the night supererogatory prayer, and conclude with a single rak’ah to make his prayer an odd number (of rak’ahs), and then offer the two-rak’ah prayer before dawn: the total then was thirteen rak’ahs.

**1335-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer eleven rak’ahs for the supererogatory night prayer, with the last of which he would conclude his prayer to make it an odd number (of rak’ahs). Whenever he finished from that, he would lie on his right side.

**1336-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to offer eleven rak’ahs, and that was his night supererogatory prayer in the period from his finishing from Isha prayer until the breaking of the dawn, after



كَلَامٌ طَيِّبٌ يَجْمَعُهُ اللَّهُ تَعَالَى بَعْضُهُ إِلَى بَعْضٍ، فَقَالَ النَّبِيُّ ﷺ «كُلُّكُمْ قَدْ أَصَابَ».

**1331 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلًا قَامَ مِنَ اللَّيْلِ فَقَرَأَ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ ﷺ: «بِرَحْمِ اللَّهِ فَلَانَا كَأَيِّ مِنْ آيَةٍ أَذْكَرْنِيهَا اللَّيْلَةُ كُنْتُ قَدْ أَسْقَطْتُهَا».

قال أبو داود: وَرَوَاهُ هَارُونُ النَّحْوِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ فِي سُورَةِ آلِ عِمْرَانَ فِي الْحُرُوفِ: ﴿وَكَايْنِ مِنْ نَبِيٍّ﴾ [آل عمران: 146].

**1332 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: اعْتَكَفَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ فَسَمِعَهُمْ يَجْهَرُونَ بِالْقِرَاءَةِ. فَكَشَفَ السُّتْرَ وَقَالَ: «أَلَا إِنَّ كُلَّكُمْ مُنَاجِرُ رَبِّهِ، فَلَا يُؤْذِنَنَّ بَعْضُكُمْ بَعْضًا. وَلَا يَرْفَعْ بَعْضُكُمْ عَلَى بَعْضٍ فِي الْقِرَاءَةِ» أَوْ قَالَ: «فِي الصَّلَاةِ».

**1333 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مَرَّةَ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرُّ بِالصَّدَقَةِ».

### [ت317/م26] - بَابٌ فِي صَلَاةِ اللَّيْلِ

**1334 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ حَنْظَلَةَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكَعَاتٍ، وَيُوتِرُ بِسَجْدَةٍ، وَيَسْجُدُ سَجْدَتَيِ الْفَجْرِ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكَعَةً».

**1335 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكَعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ، فَإِذَا فَرَغَ مِنْهَا اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ».

**1336 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ وَنَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ وَهَذَا لَفْظُهُ قَالَا: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ - وَقَالَ نَصْرٌ: عَنْ ابْنِ أَبِي ذَنْبٍ، وَالْأَوْزَاعِيُّ عَنْ الزُّهْرِيِّ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَنْصَدِعَ الْفَجْرُ إِحْدَى عَشْرَةَ رَكَعَةً،

each two of which he would utter the end salutation, and then conclude with a single rak'ah to make his prayer an odd number (of rak'ahs. He used to remain in his prostration as long as is enough for anyone of you to recite fifty Holy Verses before raising his head. Whenever the Mu'adhdhin finished from the first call for the Fajr prayer, he would offer a two-light-rak'ah prayer, after which he would lie on his right side until the Mu'adhdhin would come to him.

**1337-** The same is narrated on the authority of Ibn Shihab in which he said: He used to offer prostration as long as is enough for anyone of you to recite fifty Holy Verses before raising his head. Whenever the Mu'adhdhin finished from the call for the Fajr prayer and dawn appeared to him, he would offer a two-light-rak'ah prayer, after which he would lie on his right side until the Mu'adhdhin would come to him.

**1338-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs (for his night supererogatory prayer), with five of which he would conclude his prayer to make it an odd number (of rak'ahs), during which he would not sit until it would be the last rak'ah, in which he would sit and utter the end salutation.

**1339-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs as his night supererogatory prayer; and whenever he heard the call for Morning prayer, he would offer a two-light-rak'ah prayer.

**1340-** It is narrated on the authority of A'ishah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night: he would offer eight rak'ahs (in pairs), and offer a single rak'ah to make his prayer an odd number (of rak'ahs). After that, he would offer a two-rak'ah prayer while sitting, and whenever he wanted to bow, he would stand and bow. Then he would offered a two-rak'ah prayer in the interval between both Adhan and Iqamah of the Fajr prayer.

**1341-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he asked A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" never prayed, whether in the month of Ramadan or in any time else more than eleven rak'ahs by night: he used to offer four rak'ahs, and do not ask about their perfection and

يُسَلِّمُ مِنْ كُلِّ ثِنْتَيْنِ، وَيُوتِرُ بِوَاحِدَةٍ، وَيَمْكُثُ فِي سُجُودِهِ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رَكَعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ».

**1337 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ، وَعَمْرُو بْنُ الْحَارِثِ، وَيُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُمْ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «يُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ» وَسَاقَ مَعْنَاهُ. قَالَ: وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ.

**1338 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِخَمْسٍ لَا يَجْلِسُ فِي شَيْءٍ مِنَ الْخَمْسِ حَتَّى يَجْلِسَ فِي الْآخِرَةِ فَيُسَلِّمَ».

قال أبو داود: رَوَاهُ ابْنُ نُمَيْرٍ عَنْ هِشَامٍ نَحْوَهُ.

**1339 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ يُصَلِّي إِذَا سَمِعَ النَّدَاءَ بِالصُّبْحِ رَكَعَتَيْنِ خَفِيفَتَيْنِ».

**1340 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً: كَانَ يُصَلِّي ثَمَانِي رَكَعَاتٍ، وَيُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي - قَالَ مُسْلِمٌ: بَعْدَ الْوُتْرِ، ثُمَّ اتَّفَقَا - رَكَعَتَيْنِ وَهُوَ قَاعِدٌ، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ، وَيُصَلِّي بَيْنَ أَذَانِ الْفَجْرِ وَالْإِقَامَةِ رَكَعَتَيْنِ».

**1341 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا.



length, followed by another four rak'ah, and do not ask about their perfection and length, followed by three. A'ishah further said: I asked him: "O Messenger of Allah! would you sleep before offering Witr?" he said: "O A'ishah! My eyes sleep, but my heart never sleeps."

**1342-** It is narrated on the authority of Sa'd Ibn Hisham Ibn Amir that he said: I divorced my wife, and then went to Medina to sell a house in possession there, by whose price I would buy arms and horses and fight in the Cause of Allah. When I came to Medina, I met some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him". They told me that a group of six men among them had decided to do so during the lifetime of the Prophet of Allah "Allah's blessing and peace be upon him" and he forbade them to do it, and said: "There is in the Messenger of Allah "Allah's blessing and peace be upon him" a good pattern for you to follow!" Then, I came to Ibn Abbas and asked him about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him". Ibn Abbas asked: "Wouldn't I guide you to one who knows best from amongst the people of the world about the Witr of the Messenger of Allah "Allah's blessing and peace be upon him"?" I asked: "Who is it?" He said: "It is A'ishah. Go to her and ask her (about that) and then come and inform me about her reply to you." I came to Hakim Ibn Aflah and requested him to take me to her. He said: "I would not go to her." I took an oath that he should guide me to her. We went to A'ishah and asked her permission to enter into her. She asked: "Who are you?" He said: "Hakim Ibn Aflah." She asked: "Who is that person with you?" He said: "He is Sa'd Ibn Hisham." She asked: "Hisham Ibn Amir who was killed (as martyr) on the day of (the holy battle of) Uhud?" he said: "Yes, he is." She said: "What a good man Amir was!" I said: "O Mother of the Believers! Tell me about the character of the Messenger of Allah "Allah's blessing and peace be upon him"." She asked: "Do you not read The Qur'an?" I said: "Yes (I read it)." She said: "The character of the Messenger of Allah "Allah's blessing and peace be upon him" was (taken from) The Qur'an." I further asked: "Tell me about the standing of the Messenger of Allah "Allah's blessing and peace be upon him" (for the supererogatory Night prayer)". She asked: "Did you not recite (Allah's saying): "O you wrapped up"?" I answered in the affirmative. She said: "Allah "Exalted and Glorified be He" enjoined the Night Prayer at the beginning of this Surah. So the Companions of the Messenger of Allah "Allah's blessing and peace be upon him" offered this (Night Prayer) until their feet got swollen,. Allah held back the conclusion of this Surah for twelve months in the heaven, after which He revealed its concluding

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟  
فَقَالَ: «يَا عَائِشَةُ، إِنَّ عَيْنِي تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

**1342 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ  
زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: «طَلَقْتُ امْرَأَتِي فَأَتَيْتُ الْمَدِينَةَ  
لَأَبِيعَ عَقَارًا كَانَ لِي بِهَا فَأَشْتَرِي بِهِ السَّلَاحَ وَأَغْزُو، فَلَقِيتُ نَفَرًا مِنْ  
أَصْحَابِ النَّبِيِّ ﷺ، فَقَالُوا: قَدْ أَرَادَ نَفَرٌ مِنَّا سِتَّةً أَنْ يَفْعَلُوا ذَلِكَ فَتَنَاهَا  
النَّبِيُّ ﷺ، وَقَالَ لَهُمْ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾  
[الأحزاب: 21] فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ وَثْرِ النَّبِيِّ ﷺ فَقَالَ:  
أَذُلَّكَ عَلَى أَعْلَمِ النَّاسِ بِوَثْرِ رَسُولِ اللَّهِ ﷺ؟ فَأَتِ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا، فَأَتَيْتُهَا فَاسْتَتَبَعْتُ حَكِيمَ بْنَ أَفْلَحَ، فَأَبَى فَنَاشَدْتُهُ فَاَنْطَلَقَ مَعِي،  
فَاسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَتْ: مَنْ هَذَا؟ قَالَ: حَكِيمُ بْنُ أَفْلَحَ قَالَتْ:  
وَمَنْ مَعَكَ؟ قَالَ: سَعْدُ بْنُ هِشَامٍ، قَالَتْ: هِشَامُ بْنُ عَامِرٍ الَّذِي قُتِلَ يَوْمَ  
أُحُدٍ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَتْ: نِعَمْ الْمَرْءُ كَانَ عَامِرًا. قَالَ: قُلْتُ:  
يَا أُمَّ الْمُؤْمِنِينَ حَدِّثِينِي عَنْ خُلُقِ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: أَلَسْتَ تَقْرَأُ  
الْقُرْآنَ؟ فَإِنَّ خُلُقَ رَسُولِ اللَّهِ ﷺ كَانَ الْقُرْآنَ. قَالَ: قُلْتُ: حَدِّثِينِي عَنْ  
قِيَامِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ قَالَتْ: أَلَسْتَ تَقْرَأُ ﴿يَا أَيُّهَا الْمَزِيدُ﴾؟  
قَالَ: قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ أَوَّلَ هَذِهِ السُّورَةِ نَزَلَتْ، فَقَامَ أَصْحَابُ  
رَسُولِ اللَّهِ ﷺ حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ، وَحُبِسَ خَاتِمَتُهَا فِي السَّمَاءِ اثْنِي  
عَشَرَ شَهْرًا، ثُمَّ نَزَلَ آخِرُهَا، فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ فَرِيضَةٍ،



Verses, which lightened (the burden of that Prayer). The result was that the Night Prayer became supererogatory after being obligatory.” I said: “O Mother of the Believers! Tell me about the Witr of the Messenger of Allah “Allah’s blessing and peace be upon him”.” She said: “He used to offer eight Rak’ahs, and would not sit except in the eighth of them. Then he would get up (without uttering the end salutation) and pray the ninth Rak’ah. In this way, he did not sit but in the eighth and the ninth, and did not utter the end salutation but in the ninth. Then, he would pray two Rak’ahs in a sitting position. The total then was eleven Rak’ahs O my son! When the Messenger of Allah “Allah’s blessing and peace be upon him” grew old and put on flesh, he offered seven (Rak’ahs (instead of nine) for the Witr, and he did not sit but in the sixth and the seventh, and did not utter the end salutation but in the seventh. Then, he would offer a two-rak’ah prayer while sitting. In this way, the total became nine O my son! Furthermore, the Messenger of Allah “Allah’s blessing and peace be upon him” never kept standing for prayer through the night till morning, nor did he recited the whole Qur’an in a single night, nor did he observed fast for a complete month except (the month of) Ramadan. Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” offered the Prayer, he liked to be regular on offering it. Whenever he was overpowered by sleep or pain and he failed to offer the Prayer at night, he would offer twelve Rak’ahs by day.” Then, I went to Ibn Abbas to whom I narrated that Hadith. He said: “She has told the truth. Had I gone to her and got into her presence, I would have listened to it orally from her.” I said: “Had I known that you do not go to her, I would not have related her narration to you.”

**1343-** The same is narrated on the authority of Qatadah, through a similar chain of transmitters, and here he says: He used to offer nine Rak’ahs, and would not sit except in the eighth of them. He would celebrate Allah, praise and supplicate Him. Then he would get up without uttering the salutation and pray the ninth Rak’ah. Then, he would sit, celebrate Allah, praise and supplicate Him, and then utter the salutation so loud that we would hear it. Then, he would pray two Rak’ahs in a sitting position, after uttering the salutation. The total then was eleven rak’ahs O my son! When the Messenger of Allah “Allah’s blessing and peace be upon him” grew old and put on flesh, he offered seven (Rak’ahs instead of nine) for the Witr, and then he offered a two-rak’ah prayer while sitting...orally.

**1344-** The same is narrated on the authority of Yahya Ibn Sa’id.

**1345-** The same is narrated on the authority of Sa’id, with a slight chain of wording.



قَالَ: قُلْتُ: حَدِّثْنِي عَنْ وَثْرِ النَّبِيِّ ﷺ؟ قَالَتْ: كَانَ يُؤْتَرُ بِثَمَانِ رَكَعَاتٍ، لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَةً أُخْرَى، لَا يَجْلِسُ إِلَّا فِي الثَّامِنَةِ وَالتَّاسِعَةِ، وَلَا يُسَلِّمُ إِلَّا فِي التَّاسِعَةِ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً يَا بُنَيَّ، فَلَمَّا أَسَنَ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لَمْ يَجْلِسْ إِلَّا فِي السَّادِسَةِ وَالسَّابِعَةِ، وَلَمْ يُسَلِّمُ إِلَّا فِي السَّابِعَةِ، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ، فَتِلْكَ تِسْعُ رَكَعَاتٍ يَا بُنَيَّ. وَلَمْ يَقُمْ رَسُولُ اللَّهِ ﷺ لَيْلَةً يُتِمُّهَا إِلَى الصَّبَاحِ، وَلَمْ يَقْرَأِ الْقُرْآنَ فِي لَيْلَةٍ قَطُّ، وَلَمْ يَصُمْ شَهْرًا يُتِمُّهُ غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَلَّى صَلَاةً دَاوَمَ عَلَيْهَا، وَكَانَ إِذَا غَلَبَتْهُ عَيْنَاهُ مِنَ اللَّيْلِ يَنُومُ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكَعَةً. قَالَ: فَاتَيْتُ ابْنَ عَبَّاسٍ، فَحَدَّثْتُهُ، فَقَالَ: هَذَا وَاللَّهِ هُوَ الْحَدِيثُ، وَلَوْ كُنْتُ أَكَلَمُهَا لَأَتَيْتُهَا حَتَّى أَشَافِهَا بِهِ مُشَافَهَةً، قَالَ: قُلْتُ: لَوْ عَلِمْتُ أَنَّكَ لَا تُكَلِّمُهَا مَا حَدَّثْتُكَ».

**1343 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ بِإِسْنَادِهِ نَحْوَهُ قَالَ: «يُصَلِّي ثَمَانِي رَكَعَاتٍ، لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ، فَيَجْلِسُ فَيَذْكُرُ اللَّهَ، ثُمَّ يَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَمَا يُسَلِّمُ، ثُمَّ يُصَلِّي رَكَعَةً، فَتِلْكَ إِحْدَى عَشْرَةَ رَكَعَةً يَا بُنَيَّ، فَلَمَّا أَسَنَ رَسُولُ اللَّهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعِ وَصَلَّى رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَمَا يُسَلِّمُ» - بِمَعْنَاهُ - إِلَى: «مُشَافَهَةً».

**1344 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَعِيدٌ بِهَذَا الْحَدِيثِ قَالَ: «يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا»، كَمَا قَالَ يَحْيَى بْنُ سَعِيدٍ.

**1345 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ بِهَذَا الْحَدِيثِ. قَالَ ابْنُ بَشَّارٍ بِنَحْوِ حَدِيثِ يَحْيَى بْنِ سَعِيدٍ إِلَّا أَنَّهُ قَالَ: «وَيُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا».

**1346-** It is narrated on the authority of Zurarah Ibn Awfa that A'ishah was asked about the supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him" at the middle of the night, thereupon she said: He used to offer the Isha prayer in congregation, and then return to his family, offer a four-rak'ah prayer, and go to bed, with (the utensil containing the water of) his ablution covered and placed by the side of his head, and so was his teeth-cleanser. (He would remain sleeping) until Allah Almighty would awaken him at the very moment He used to awaken him at night. Then, he would brush his teeth with the teeth-cleanser and then perform ablution perfectly. Then, he would stand to his praying place, and offer eight rak'ahs, in each of which he would recite the Mother of the Book, a Surah of the Qur'an, and what Allah willed him to recite, and he would not sit but in the eighth without uttering the end salutation, and when he recite (what he liked) in the ninth and then sit down, he would supplicate Allah with what he liked to supplicate Him, and ask Him desirously, after which he would utter the end salutation so much loudly that he would awaken the inhabitants of the house. Then, he would recite while sitting the Mother of the Book and bow from his sitting posture, and in the second rak'ah, he would recite and offer bowing and prostration from his sitting posture. Then, he would supplicate Allah with what Allah willed him to supplicate, after which he would utter the end salutation and turn away. This was the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" until he put on flesh: then, he reduced the nine to seven, and made (his sitting and uttering the end salutation) in the sixth and seventh (instead of the eighth and the ninth), in addition to his two-rak'ah prayer while sitting. He remained in such a state until he died "Allah's blessing and peace be upon him".

**1347-** The same is narrated on the authority of Bahz Ibn Hakim through a similar chain of transmission, with no mention of the four rak'ahs after the Isha obligatory prayer. He says here: He used to offer eight rak'ahs, making them equal in recitation, bowing and prostration. He would not sit but in the eighth of them, after which he would stand without salutation, and then offer a single rak'ah, therewith to make his prayer an odd number (of rak'ahs), concluding it with the end salutation, so loud that he would awaken us.

**1348-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she was asked about the supererogatory night prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: He used to lead the Isha prayer, and then return to his family, offer



**1346 -** حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ الدَّرْهَمِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ بَهْزِ بْنِ حَكِيمٍ: حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى: «أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا سَأَلَتْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فِي جَوْفِ اللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي صَلَاةَ الْعِشَاءِ فِي جَمَاعَةٍ، ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ وَيَنَامُ، وَظُهُورُهُ مُعْطَى عِنْدَ رَأْسِهِ، وَسِوَاكُهُ مَوْضُوعٌ، حَتَّى يَبْعَثَهُ اللَّهُ سَاعَتَهُ الَّتِي يَبْعَثُهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيُسَبِّحُ الْوُضُوءَ، ثُمَّ يَقُومُ إِلَى مُصَلَّاهُ فَيُصَلِّي ثَمَانِي رَكَعَاتٍ: يَقْرَأُ فِيهِنَّ بِأَمِّ الْكِتَابِ وَسُورَةَ مِنَ الْقُرْآنِ وَمَا شَاءَ اللَّهُ، وَلَا يَقْعُدُ فِي شَيْءٍ مِنْهَا حَتَّى يَقْعُدَ فِي الثَّامِنَةِ، وَلَا يُسَلِّمُ، وَيَقْرَأُ فِي التَّاسِعَةِ، ثُمَّ يَقْعُدُ فَيَدْعُو بِمَا شَاءَ اللَّهُ أَنْ يَدْعُوهُ، وَيَسْأَلُهُ وَيَرْغَبُ إِلَيْهِ، وَيُسَلِّمُ تَسْلِيمَةً وَاحِدَةً شَدِيدَةً، يَكَادُ يُوقِظُ أَهْلَ الْبَيْتِ مِنْ شِدَّةِ تَسْلِيمِهِ، ثُمَّ يَقْرَأُ وَهُوَ قَاعِدٌ بِأَمِّ الْكِتَابِ وَيَرْكَعُ وَهُوَ قَاعِدٌ، ثُمَّ يَقْرَأُ الثَّانِيَةَ فَيَرْكَعُ وَيَسْجُدُ وَهُوَ قَاعِدٌ، ثُمَّ يَدْعُو مَا شَاءَ اللَّهُ أَنْ يَدْعُو، ثُمَّ يُسَلِّمُ وَيَنْصَرِفُ، فَلَمْ تَزَلْ تِلْكَ صَلَاةَ رَسُولِ اللَّهِ ﷺ حَتَّى بَدُنْ فَتَقْصَ مِنَ التَّسْعِ ثِنْتَيْنِ، فَجَعَلَهَا إِلَى السَّتِّ وَالسَّبْعِ وَرَكَعَتَيْهِ وَهُوَ قَاعِدٌ، حَتَّى قُبِضَ عَلَى ذَلِكَ ﷺ».

**1347 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا بَهْزُ بْنُ حَكِيمٍ فَذَكَرَ هَذَا الْحَدِيثَ بِإِسْنَادِهِ قَالَ: «يُصَلِّي الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ»؛ لَمْ يَذْكُرِ الْأَرْبَعَ رَكَعَاتِ وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: «فَيُصَلِّي ثَمَانِي رَكَعَاتٍ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَلَا يَجْلِسُ فِي شَيْءٍ مِنْهُنَّ إِلَّا فِي الثَّامِنَةِ، فَإِنَّهُ كَانَ يَجْلِسُ ثُمَّ يَقُومُ وَلَا يُسَلِّمُ فِيهِ، فَيُصَلِّي رَكْعَةً يُوتَرُ بِهَا، ثُمَّ يُسَلِّمُ تَسْلِيمَةً يَرْفَعُ بِهَا صَوْتَهُ حَتَّى يُوقِظَنَا» ثُمَّ سَاقَ مَعْنَاهُ.

**1348 -** حَدَّثَنَا عُمَرُ بْنُ عُثْمَانَ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ مُعَاوِيَةَ -، عَنْ بَهْزِ: حَدَّثَنَا زُرَّارَةُ بْنُ أَوْفَى، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا سَأَلَتْ عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: «كَانَ يُصَلِّي بِالنَّاسِ الْعِشَاءَ ثُمَّ يَرْجِعُ إِلَى أَهْلِهِ فَيُصَلِّي



a four-rak'ah prayer, and go to bed...and the rest is the same, and there is no mention of his making equal all of the eight rak'ahs in recitation, bowing and prostration, and there is no mention of the statement that "he would conclude with the end salutation, so loud that he would awaken us".

**1349-** The same is narrated on the authority of A'ishah, even though more brief.

**1350-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night, nine of which as his Witr, or as she said, two while sitting, in addition to the two rak'ahs before the Fajr (obligatory prayer) between both Adhan and Iqamah.

**1351-** It is narrated on the authority of A'ishah that the Witr of the Messenger of Allah "Allah's blessing and peace be upon him" was of nine rak'ahs, and then it was reduced to seven (when he grew old and put on flesh), after which he would offer a two-rak'ah prayer and recite while sitting, and whenever he intended to bow, he would stand (a short while before finishing from his recitation) and then bow.

Abu Dawud says: A Hadith like this is narrated on the authority of Muhammad Ibn Amr, in which it is mentioned that Alqamah Ibn Waqqas asked her: "O my Mother! How did he offer the two-rak'ah prayer?"...and the rest is the same.

**1352-** It is narrated on the authority of Sa'd Ibn Hisham that he said: I came to Medina and visited A'ishah and said: "Tell me about the night supererogatory prayer the Messenger of Allah "Allah's blessing and peace be upon him" used to offer." She said: "Whenever the Messenger of Allah "Allah's blessing and peace be upon him" led the Isha prayer, he would go to bed and sleep, and when it was the middle of the night, he would stand to answer the call of nature, and then go to the (water-skin containing the water of) his ablution, in order to perform ablution and enter the mosque. He would then offer eight rak'ahs, making them equal as I think in recitation, bowing and prostration, after which he would offer a single rak'ah to make his prayer an odd number (of rak'ahs). Then, he would offer a two-rak'ah prayer while sitting, and lie his side. Sometimes Bilal came to notify him of the time of the Fajr prayer, and then he took a nap, and sometimes I had doubt whether he was sleeping, until Bilal informed him of the prayer. This was his prayer until he grew old and put on flesh (and she made a mention of that as Allah willed)...and the rest is the same.

أربعاً ثُمَّ يَأْوِي إِلَى فِرَاشِهِ». ثُمَّ سَاقَ الْحَدِيثَ بِطَوِيلِهِ، وَلَمْ يَذْكُرْ: «يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ»، وَلَمْ يَذْكُرْ فِي التَّسْلِيمِ «حَتَّى يُوقِظَنَا».

**1349 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ وَلَيْسَ فِي تَمَامِ حَدِيثِهِمْ.

**1350 -** حَدَّثَنَا مُوسَى، - يَعْنِي ابْنَ إِسْمَاعِيلَ - : حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً، يُؤْتِرُ بِتِسْعٍ - أَوْ كَمَا قَالَتْ - وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، وَرَكْعَتَيِ الْفَجْرِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ».

**1351 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُؤْتِرُ بِتِسْعِ رَكْعَاتٍ، ثُمَّ أُوتِرَ بِسَبْعِ رَكْعَاتٍ وَرَكَعَ رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ الْوُتْرِ يَفْرَأُ فِيهِمَا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ ثُمَّ سَجَدَ».

قال أبو داود: رَوَى هَذَيْنِ الْحَدِيثَيْنِ خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو مِثْلَهُ قَالَ فِيهِ: قَالَ عَلْقَمَةُ بْنُ وَقَّاصٍ: «يَا أُمَّتَاهُ، كَيْفَ كَانَ يُصَلِّي الرَّكْعَتَيْنِ؟» فَذَكَرَ مَعْنَاهُ.

**1352 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدِ (ح)، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ؟» قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي بِالنَّاسِ صَلَاةَ الْعِشَاءِ، ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ، فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهْوَرِهِ فَتَوَضَّأَ، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى ثَمَانِي رَكْعَاتٍ يُحِيلُ إِلَيَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُؤْتِرُ بِرَكْعَةٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ، فَرُبَّمَا جَاءَ بِلَالٌ فَادَّعَاهُ بِالصَّلَاةِ، ثُمَّ يُعْفِي، وَرُبَّمَا شَكَّكَتُ أَغْفَا أَوْ لَا؟ حَتَّى يُؤْذِنَهُ بِالصَّلَاةِ، فَكَانَتْ تِلْكَ صَلَاتُهُ حَتَّى أَسَنَّ وَلَحِمَ، فَذَكَرْتُ مِنْ لَحْمِهِ مَا شَاءَ اللَّهُ». وَسَاقَ الْحَدِيثَ.

قال أبو داود: إِنَّمَا كَرَّرْتُ هَذَا الْحَدِيثَ لِأَنَّهُمْ اضْطَرَبُوا فِيهِ، ثُمَّ قَالَ أَبُو دَاوُدَ: أَصْحَابُنَا لَا يَرَوْنَ الرَّكْعَتَيْنِ بَعْدَ الْوُتْرِ.



**1353-** It is narrated on the authority of Ibn Abbas that he once spent the night in the house of The Messenger of Allah “Allah’s blessing and peace be upon him”. (later at night) he (The Prophet) got up, brushed his teeth and performed ablution, while he was reciting: “Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding” (Al Imran 190). He recited those (concluding) Verses until he came to the end of the Surah. Then, he offered two Rak’ahs, in which he prolonged standing, bowing and prostration. Then, he lay down (and slept) until he snored. He did the same three times, i.e. (he performed) six Rak’ahs, and in each time he brushed his teeth, performed ablution, and recited those (concluding) Verses (of Al Imran). Then, he made his prayer an odd number (of Rak’ahs) by offering three Rak’ahs. Then, the Mu’adhdhin announced the call for prayer. He went out for the prayer. According to the narration of Ibn Isa, Then, he made his prayer an odd number (of Rak’ahs) and then Bilal came to notify him of the time of the prayer when the dawn broke, thereupon he offered the two-rak’ah prayer before Fajr and then came out to lead the prayer while saying: “Place light in my heart, place light in my tongue, place light in my hearing, place light in my sight, place light behind me, and light in front of me, place light above me, and light below me, and give me light.”

**1354-** The same is narrated on the authority of Husain.

Abu Dawud says: The same narration is transmitted on the authority of Ibn Abbas through a different chain of transmitters.

**1355-** It is narrated on the authority of Al-Fadl Ibn Abbas that he said: I spent the night in the house of the Messenger of Allah “Allah’s blessing and peace be upon him” to see how he offered the night supererogatory prayer. He got up, performed ablution, and offered a two-rak’ah prayer, in which his standing was equal (in length) to his bowing, and his bowing to his prostration. Then he slept and got up once again, brushed his teeth with the teeth-cleanser, and recited five Holy Verses from Al Imran beginning from: “Behold in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding” (and offered a two-rak’ah prayer). He kept doing so until he offered ten rak’ahs, after which he stood and offered a single rak’ah, to make his prayer an odd number (of rak’ahs). At that time, the caller (for prayer) pronounced the call for (Fajr) prayer, and after he had finished, the Prophet “Allah’s blessing and peace be upon him” got up and offered a two-light-rak’ah prayer, and kept sitting until he led the Morning prayer.



**1353 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ. (ح)، وَثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّهُ رَقَدَ عِنْدَ النَّبِيِّ ﷺ، فَرَأَهُ اسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَ، وَهُوَ يَقُولُ: ﴿إِنَّكَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ﴾ [آل عمران: 190] حَتَّى خَتَمَ السُّورَةَ، ثُمَّ قَامَ فَصَلَّى رَكَعَتَيْنِ أَطَالَ فِيهَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ، ثُمَّ انْصَرَفَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ بَسَتْ رَكَعَاتٍ، كُلَّ ذَلِكَ يَسْتَاكُ ثُمَّ يَتَوَضَّأُ وَيَقْرَأُ هَؤُلَاءِ الْآيَاتِ، ثُمَّ أَوْتَرَ - قَالَ عُثْمَانُ: بِثَلَاثِ رَكَعَاتٍ - فَأَتَاهُ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ - وَقَالَ ابْنُ عِيسَى: ثُمَّ أَوْتَرَ، فَأَتَاهُ بِلَالٌ فَأَذَنَهُ بِالصَّلَاةِ حِينَ طَلَعَ الْفَجْرُ فَصَلَّى رَكَعَتَيِ الْفَجْرِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ، ثُمَّ اتَّفَقَا - وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي لِسَانِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَمَامِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَمِنْ تَحْتِي نُورًا، اللَّهُمَّ وَأَعْظِمْ لِي نُورًا».

**1354 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ نَحْوَهُ. قَالَ: «وَأَعْظِمْ لِي نُورًا».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَبُو خَالِدٍ الدَّالَانِيُّ، عَنْ حَبِيبٍ فِي هَذَا. وَكَذَلِكَ قَالَ فِي هَذَا الْحَدِيثِ. وَقَالَ سَلَمَةُ بْنُ كُهَيْلٍ: عَنْ أَبِي رِشْدِينَ، عَنْ ابْنِ عَبَّاسٍ.

**1355 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: «بِثُّ لَيْلَةٍ عِنْدَ النَّبِيِّ ﷺ لِأَنْظُرَ كَيْفَ يُصَلِّي، فَقَامَ فَتَوَضَّأَ وَصَلَّى رَكَعَتَيْنِ: قِيَامُهُ مِثْلُ رُكُوعِهِ، وَرُكُوعُهُ مِثْلُ سُجُودِهِ، ثُمَّ نَامَ، ثُمَّ اسْتَيْقَظَ فَتَوَضَّأَ وَاسْتَنْ، ثُمَّ قَرَأَ بِخَمْسِ آيَاتٍ مِنْ آلِ عِمْرَانَ: ﴿إِنَّكَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ اللَّيْلَ وَالنَّهَارَ﴾ [آل عمران: 190] فَلَمْ يَزَلْ يَفْعَلُ هَذَا حَتَّى صَلَّى عَشْرَ رَكَعَاتٍ، ثُمَّ قَامَ فَصَلَّى سَجْدَةً وَاحِدَةً فَأَوْتَرَ بِهَا، وَنَادَى الْمُنَادِي عِنْدَ ذَلِكَ، فَقَامَ رَسُولُ اللَّهِ ﷺ بَعْدَمَا سَكَتَ الْمُؤَذِّنُ، فَصَلَّى سَجْدَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ جَلَسَ حَتَّى صَلَّى الصُّبْحَ».

قَالَ أَبُو دَاوُدَ: خَفِيَ عَلَيَّ مِنْ ابْنِ بَشَّارٍ بَعْضُهُ.

**1356-** It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my maternal aunt, and the Messenger of Allah "Allah's blessing and peace be upon him" came when it was night, and asked: "Has the boy offered (the Isha) prayer?" they answered in the affirmative. He lay until such a portion as Allah willed of the night elapsed, he got up and offered ablution, and then he offered seven or five rak'ahs, therewith he made his prayer an odd number (of rak'ahs), and he did not conclude with the end salutation but in the last of them.

**1357-** It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah Bint Al-Harith my maternal aunt. After the Messenger of Allah "Allah's blessing and peace be upon him" had led the Isha prayer he came and offered a four-rak'ah prayer and then slept. Then he got up to offer his supererogatory night prayer, and I stood on his left side, but he turned me and made me stand on his right side. He offered a five-rak'ah prayer and then slept until I heard him snoring. Then, he stood and offered a two-rak'ah prayer and went out to lead the Fajr prayer.

**1358-** It is narrated on the authority of Ibn Abbas that he mentioned the same story in which he said: He stood and offered two rak'ahs, followed by two, until he completed eight rak'ahs, then concluded with a five-rak'ah prayer to make his prayer an odd number (of rak'ahs) without sitting in between them.

**1359-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs (as his night supererogatory prayer) including the two-rak'ah prayer before the Morning prayer: he used to offer the first six in pairs, and conclude with a five-rak'ah prayer to make his prayer an odd number (of rak'ahs).

**1360-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to offer thirteen rak'ahs by night including the two-rak'ah prayer before the Fajr prayer.

**1361-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered the Isha prayer, then eight rak'ahs (as his night supererogatory prayer) while standing, and two rak'ahs in the period between both Adhan and Iqamah (of the Fajr prayer), which he never left. According to the narration of Ja'far Ibn Musafir, he offered a two-rak'ah prayer while sitting in the interval between both the Adhan and Iqamah (of the Fajr prayer).

**1356 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ قَيْسٍ الْأَسَدِيُّ، عَنِ الْحَكَمِ بْنِ عُثَيْبَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «بِثُّ عِنْدُ خَالَتِي مَيْمُونَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَمْسَى فَقَالَ: «أَصَلَّى الْغُلَامُ؟» قَالُوا: نَعَمْ، فَأَضْطَجَعَ حَتَّى إِذَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَامَ فَتَوَضَّأَ، ثُمَّ صَلَّى سَبْعًا أَوْ خَمْسًا أَوْ ثَرَّ بِهِنَّ، لَمْ يُسَلِّمْ إِلَّا فِي آخِرِهِنَّ».

**1357 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «بِثُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ بِنْتُ الْحَارِثِ، فَصَلَّى النَّبِيُّ ﷺ الْعِشَاءَ، ثُمَّ جَاءَ فَصَلَّى أَرْبَعًا ثُمَّ نَامَ، ثُمَّ قَامَ يُصَلِّي فَقُمْتُ عَنْ يَسَارِهِ، فَأَدَارَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى خَمْسًا، ثُمَّ نَامَ حَتَّى سَمِعْتُ غَطِيظَهُ أَوْ خَطِيظَهُ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الْغَدَاةَ».

**1358 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَجِيدِ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ فِي هَذِهِ الْقِصَّةِ قَالَ: «قَامَ فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى صَلَّى ثَمَانِي رَكَعَاتٍ، ثُمَّ أَوْتَرَ بِخَمْسٍ وَلَمْ يَجْلِسْ بَيْنَهُنَّ».

**1359 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً بِرَكْعَتَيْهِ قَبْلَ الصُّبْحِ: يُصَلِّي سِتًّا مَثْنَى مَثْنَى، وَيُؤْتِرُ بِخَمْسٍ، لَا يَقْعُدُ بَيْنَهُنَّ إِلَّا فِي آخِرِهِنَّ».

**1360 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً بِرَكْعَتِي الْفَجْرِ».

**1361 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُسَافِرٍ أَنَّ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْمُقْرِيءَ أَخْبَرَهُمَا عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِشَاءَ، ثُمَّ صَلَّى ثَمَانِي رَكَعَاتٍ قَائِمًا، وَرَكْعَتَيْنِ بَيْنَ الْأَذَانَيْنِ، وَلَمْ يَكُنْ يَدْعُهُمَا».

قَالَ جَعْفَرُ بْنُ مُسَافِرٍ فِي حَدِيثِهِ: وَرَكْعَتَيْنِ جَالِسًا بَيْنَ الْأَذَانَيْنِ. زَادَ «جَالِسًا».



**1362-** It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A'ishah: How many rak'ahs of which the Witr of the Messenger of Allah "Allah's blessing and peace be upon him" consisted? She said: Sometimes it consisted of four and three (i.e. seven), sometimes of six and three (i.e. nine rak'ahs), sometimes of eight and three (i.e. eleven rak'ahs), and sometimes of ten and three (i.e. thirteen rak'ahs); and he never offered less than seven, nor did he offer more than thirteen.

Abu Dawud says: Ahmad Ibn Salih added in his narration: He never left offering two-rak'ah prayer before the Fajr (obligatory prayer).

**1363-** It is narrated on the authority of Al-Aswad Ibn Yazid that he visited A'ishah and asked her about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered (at first) thirteen rak'ahs by night, and then they were reduced to eleven, and two were left; and when the Messenger of Allah "Allah's blessing and peace be upon him" died, he was on the habit of offering nine rak'ahs by night, and the Witr was the last of his night prayer.

**1364-** It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas that he said: I asked Ibn Abbas about the night supererogatory prayer of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: I spent the night in his house and he was (on that night) with Maimunah, my maternal aunt. He slept until one-third or half the night passed he got up. He went to a water-skin full of water from which he performed ablution, and I performed ablution with him. He stood (for prayer) and I stood on his left side, but he made me stand on his right side, placing his hand on my head, as if he were touching my ear to stimulate me. He offered two light rak'ahs, in each of which he recited the Mother of the Qur'an, and then uttered the end salutation. Then, he offered eleven rak'ahs including the Witr. Then, he slept until Bilal came to him and said (by way of notifying): "Come to prayer O Messenger of Allah!" he got up and offered a two-rak'ah prayer, and went to lead the prayer.

**1365-** It is narrated on the authority of Ibn Abbas that he said: I spent the night in the house of Maimunah, my maternal aunt, and the Messenger of Allah "Allah's blessing and peace be upon him" stood for prayer by night, and he offered thirteen rak'ahs, including the two rak'ahs before the Fajr prayer; and I guessed his standing in each rak'ah as long as is enough to recite (the Surah of) Al-Muzzammil.

**1362 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «قُلْتُ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: بِكُمْ كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ؟ قَالَتْ: كَانَ يُؤْتِرُ بِأَرْبَعٍ وَثَلَاثٍ، وَسِتٍّ وَثَلَاثٍ، وَثَمَانٍ وَثَلَاثٍ، وَعَشْرٍ وَثَلَاثٍ، وَلَمْ يَكُنْ يُؤْتِرُ بِأَنْقَصَ مِنْ سَبْعٍ وَلَا بِأَكْثَرَ مِنْ ثَلَاثٍ عَشْرَةً».

قال أبو داود: زَادَ أَحْمَدُ بْنُ صَالِحٍ: وَلَمْ يَكُنْ يُؤْتِرُ بِرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. قُلْتُ: مَا يُؤْتِرُ؟ قَالَتْ: لَمْ يَكُنْ يَدْعُ ذَلِكَ، وَلَمْ يَذْكُرْ أَحْمَدُ: وَسِتٍّ وَثَلَاثٍ.

**1363 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ: «أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً مِنَ اللَّيْلِ، ثُمَّ إِنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً وَتَرَكَ رَكْعَتَيْنِ، ثُمَّ قَبِضَ ﷺ حِينَ قَبِضَ وَهُوَ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكْعَاتٍ، وَكَانَ آخِرَ صَلَاتِهِ مِنَ اللَّيْلِ الْوُتْرَ».

**1364 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ أَخْبَرَهُ أَنَّهُ قَالَ: «سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ؟ قَالَ: بَتُّ عِنْدَهُ لَيْلَةً وَهُوَ عِنْدَ مَيْمُونَةَ، فَتَامَ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ نِصْفُهُ اسْتَيْقَظَ؛ فَقَامَ إِلَى شَنْ فِيهِ مَاءٌ، فَتَوَضَّأَ وَتَوَضَّأَتْ مَعَهُ، ثُمَّ قَامَ فَقُمْتُ إِلَى جَنْبِهِ عَلَى يَسَارِهِ، فَجَعَلَنِي عَلَى يَمِينِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي كَأَنَّهُ يَمَسُّ أُذُنِي، كَأَنَّهُ يُوقِظُنِي، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، قَدْ قَرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ فِي كُلِّ رَكْعَةٍ ثُمَّ سَلَّمَ، ثُمَّ صَلَّى، حَتَّى صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوُتْرِ، ثُمَّ نَامَ فَأَتَاهُ بِلَالٌ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللَّهِ، فَقَامَ فَرَكَعَ رَكْعَتَيْنِ ثُمَّ صَلَّى لِلنَّاسِ».

**1365 -** حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ وَيَحْيَى بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ فَصَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً، مِنْهَا رَكْعَتَا الْفَجْرِ حَزَرْتُ قِيَامَهُ فِي كُلِّ رَكْعَةٍ بِقَدْرِ ﴿يَا أَيُّهَا الْمَرْءُ﴾ ﴿١﴾ [المزمل: 1]. لَمْ يَقُلْ نُوحٌ: «مِنْهَا رَكْعَتَا الْفَجْرِ».



**1366-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: I said (to myself): Let me observe the (supererogatory) prayer of the Messenger of Allah "Allah's blessing and peace be upon him" on this night. I reclined against the threshold of his (dwelling place, and spent the night there). The Messenger of Allah "Allah's blessing and peace be upon him" got up and offered two light rak'ahs, then two very long, long, long rak'ahs, then two rak'ahs, shorter than these prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs, shorter than those prior to them, then two rak'ahs,, and then a single rak'ah; and the total was thirteen rak'ahs.

**1367-** It is narrated on the authority of Abdullah Ibn Abbas that he said: I spent the night in the house of Maimunah, the wife of The Prophet "Allah's blessing and peace be upon him", his (Ibn Abbas's) aunt. He added: I lay on the bed cushion transversally while Allah's Apostle "Allah's blessing and peace be upon him" and his wife lay in the lengthwise direction of the cushion. Allah's Apostle "Allah's blessing and peace be upon him" slept till the middle of the night, either a bit before or a bit after it and then woke up, and rubbed the traces of sleep off his face with his hands. He then recited the last ten verses of The Surah of Al Imran, got up and went to a hanging water-skin. He then performed the ablution perfectly from it, and then stood up to offer the prayer. I, too, got up and did the same he had done. Then I went and stood by his side. He placed his right hand on my head and caught my right ear and twisted it. He prayed two rak'ahs then two rak'ahs and two rak'ahs and then two rak'ahs and then two rak'ahs and then two rak'ahs (separately six times), and finally one (the odd). Then he lay down again in the bed till the Mu'adhdhin (caller) came where upon The Prophet "Allah's blessing and peace be upon him" got up, prayed two light rak'ahs and went out to lead the Fajr prayer.

### **[318/27] The Moderation In Prayer**

**1368-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do deeds as much as is within your capacity, since Allah never gets tired (of giving reward) until you get tired (of doing deeds). No doubt, the dearest deed in the Sight of Allah is that which is done regularly, no matter little it might be."

**1369-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent to Uthman Ibn Maz'un and said to him: "O Uthman! Have you deviated from



**1366 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ قَيْسٍ بْنِ مَخْرَمَةَ أَخْبَرَهُ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: «لَأَرْمُقَنَّ صَلَاةَ رَسُولِ اللَّهِ ﷺ اللَّيْلَةَ. قَالَ: فَتَوَسَّدْتُ عَتَبَتَهُ أَوْ فُسْطَاطَهُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ، ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ صَلَّى رَكْعَتَيْنِ دُونَ اللَّتَيْنِ قَبْلَهُمَا، ثُمَّ أَوْتَرَ، فَذَلِكَ ثَلَاثَ عَشْرَةَ رَكْعَةً».

**1367 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: «أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ بِقَلِيلٍ، ثُمَّ اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضوءَهُ، ثُمَّ قَامَ يُصَلِّي». قَالَ عَبْدُ اللَّهِ: «فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، فَأَخَذَ بِأُذُنِي يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ - قَالَ الْقَعْنَبِيُّ: سِتَّ مِرَارٍ - ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ».

### [ت318/27م] - بَابُ مَا يُؤْمَرُ بِهِ مِنَ الْقَصْدِ فِي الصَّلَاةِ

**1368 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَبَّاسٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا، فَإِنَّ أَحَبَّ الْعَمَلِ إِلَى اللَّهِ أَدْوَمُهُ وَإِنْ قَلَّ»، وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ.

**1369 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ إِلَى

my sunnah?" he said: "No by Allah O Messenger of Allah! it is you sunnah that should be sought for." On that he said: "NO doubt, I sleep (for a portion of the night) and stand for prayer (for a portion of the night), observe fast (for some days) and leave fasting (for some days), and I also marry women. So, fear Allah O Uthman! Your wife has a right upon you, your guest has a right upon you, and your soul has a right upon you. So, observe fast (for some days) and leave fasting (for some days); and stand for prayer (for a portion of the night) and sleep (for a portion of the night)."

**1370-** It is narrated on the authority of Alqamah that he said: I asked A'ishah: How did the Messenger of Allah "Allah's blessing and peace be upon him" use to do deeds? Did he use to assign deeds to certain days (apart from others)? She said: No, for he was regular in all of his deeds: and who among you has power to do what the Messenger of Allah "Allah's blessing and peace be upon him" used to do?

عُثْمَانُ بْنُ مَظْعُونٍ فَجَاءَهُ فَقَالَ: «يَا عُثْمَانُ، أَرَغِبْتَ عَنْ سُنَّتِي؟» قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، وَلَكِنْ سُنَّتَكَ أَطْلُبُ، قَالَ: «فَإِنِّي أَنَامُ وَأُصَلِّي وَأُصُومُ وَأُفْطِرُ، وَأُنْكِحُ النِّسَاءَ، فَاتَّقِ اللَّهَ يَا عُثْمَانُ، فَإِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِيَصِيفِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، فَصُمْ وَأَفْطِرْ، وَصَلِّ وَنَمْ».

1370 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: «سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَ عَمَلُ رَسُولِ اللَّهِ ﷺ، هَلْ كَانَ يَخْصُ شَيْئًا مِنَ الْأَيَّامِ؟ قَالَتْ: لَا، كَانَ كُلُّ عَمَلِهِ دِيمَةً، وَأَيْكُمْ يَسْتَطِيعُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَطِيعُ؟!».



## (2/6) THE BOOK OF THE MONTH OF RAMADAN

### [319/1] Standing For Prayer By Night In The Month Of Ramadan

**1371-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” exhorted people to stand for prayer by night in the month of Ramadan, but he did not make it binding. Based upon that he said: “He, who stands for prayer by night in (the month of) Ramadan, out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him.” Then, the Messenger of Allah “Allah’s blessing and peace be upon him” died and the matter remained as such, and it remained as such during the caliphate of Abu Bakr, and the first portion of the caliphate of Umar.

**1372-** It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “He, who observes the fasts of Ramadan out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him; and he, who stands for prayer by night on the night of Power “Qadr”, out of sincere faith and expecting (the reward from Allah Almighty), his previous sins will be forgiven for him.”

Abu Dawud says: The same is narrated on the authority of Abu Salamah through different chains of transmission.

**1373-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” offered the night (supererogatory) prayer in the mosque, and some people prayed behind him. When he offered prayer on the coming night, the people who came to pray behind him increased. On the third night, there gathered multitudes of people, but the Messenger of Allah “Allah’s blessing and peace be upon him” did not come out to lead the prayer. In the morning he said to them: “No doubt, I saw what you had done; and nothing prevented me from coming out to lead the prayer but for fear it (the night supererogatory prayer) would be enjoined upon you.” This was in the month of Ramadan.

**1374-** It is narrated on the authority of A’ishah that she said: The people used to pray in the mosque in different groups during the month of Ramadan, and the Messenger of Allah “Allah’s blessing and peace be upon him” ordered me to pitch a straw mat for him to offer prayer...and the rest

## [ 6/2 - كِتَابُ شَهْرِ رَمَضَانَ ]

## [ت319م1] - بَابُ فِي قِيَامِ شَهْرِ رَمَضَانَ

**1371 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمَتَوَكَّلِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ - قَالَ الْحَسَنُ فِي حَدِيثِهِ: وَمَالِكُ بْنُ أَنَسٍ - عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَرْغُبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ، ثُمَّ يَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»، فَتُوفِّي رَسُولُ اللَّهِ ﷺ وَالْأَمْرُ عَلَى ذَلِكَ، ثُمَّ كَانَ الْأَمْرُ عَلَى ذَلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ».

قال أبو داود: وَكَذَا رَوَاهُ عُقَيْلٌ وَيُونُسُ وَأَبُو أُوَيْسٍ: «مَنْ قَامَ رَمَضَانَ»، وَرَوَى عُقَيْلٌ: «مَنْ صَامَ رَمَضَانَ وَقَامَهُ».

**1372 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ وَابْنُ أَبِي خَلْفٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

قال أبو داود: وَكَذَا رَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ. وَمُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ.

**1373 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ صَلَّى فِي الْمَسْجِدِ فَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ فَكَثُرَ النَّاسُ، ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ»، وَذَلِكَ فِي رَمَضَانَ».

**1374 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّاسُ يُصَلُّونَ فِي الْمَسْجِدِ فِي رَمَضَانَ أَوْزَاعًا، فَأَمَرَنِي رَسُولُ اللَّهِ ﷺ فَضَرَبْتُ لَهُ حَصِيرًا، فَصَلَّى عَلَيْهِ - بِهَذِهِ الْقِصَّةِ - قَالَتْ فِيهِ: قَالَ



is the same, in which she added that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O people! I have not spent this night, thanks to Allah, heedless (of offering the prayer), nor have I been ignorant of your place (but I did so intentionally for fear it might become binding upon you).”

**1375-** It is narrated on the authority of Abu Dharr that he said: We observed the fasts of Ramadan with the Messenger of Allah “Allah’s blessing and peace be upon him”, and he did not stand with us on any (night) of it until it remained only seven (nights of it), when he stood with us on the seventh night (to its conclusion, i.e. the first of those seven) till about one-third the night elapsed. Then when it was the sixth night (to its conclusion, i.e. the second of the remaining seven) he did not stand (for prayer with us); and when it was the fifth night (to its conclusion) he stood (for prayer) with us until about half the night passed. I said to him: “O Messenger of Allah! Would that you lead us in the supererogatory prayer for the remaining portion of this night of ours!” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If one stands (for supererogatory prayer) with the imam until he (finishes and) turns away, it will be equal (in reward) to standing (for prayer) for the whole night.” When it was the fourth (night to the conclusion of the month), he did not stand (for prayer) on it; and when it was the third (night), he gathered his wives and family, and the people gathered (in the mosque); and he kept standing with us (for the prayer so much long) that we felt afraid we would miss the Prosperity. It was said (to Abu Dharr): What is the Prosperity? He said: It refers to the Suhur (night meal taken a short time before dawn whenever one intends to observe fast). Then, he did not stand with us (for the prayer) on any (night else) of the remaining portion of the month.

**1376-** It is narrated on the authority of A’ishah that she said: When the last ten (nights of Ramadan) came, the Messenger of Allah “Allah’s blessing and peace be upon him” would give life to the night (i.e. stand for supererogatory prayers on it), straighten the upper garment (i.e. become earnest in service, and keep away from women), and awaken his family (to stand for prayer at the night).

**1377-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came out to the mosque, and found some people offering prayer in one corner of the mosque, thereupon he asked: “What are those doing?” it was said: “Those are a people who have nothing of the Qur’an (therewith to offer the



- تَعْنِي النَّبِيَّ ﷺ -: «أَيُّهَا النَّاسُ، أَمَا وَاللَّهِ مَا بَثَّ لَيْلَتِي هَذِهِ بِحَمْدِ اللَّهِ غَافِلًا، وَلَا خَفِيَ عَلَيَّ مَكَانُكُمْ».

**1375 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: «صُمْنَا مَعَ رَسُولِ اللَّهِ ﷺ رَمَضَانَ، فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ حَتَّى بَقِيَ سَبْعٌ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا، فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ نَفَلْتَنَا قِيَامَ هَذِهِ اللَّيْلَةِ. قَالَ: فَقَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ اللَّيْلَةِ». قَالَ: فَلَمَّا كَانَتِ الرَّابِعَةُ لَمْ يَقُمْ، فَلَمَّا كَانَتِ الثَّالِثَةُ جَمَعَ أَهْلَهُ وَنِسَاءَهُ وَالنَّاسَ فَقَامَ بِنَا حَتَّى حَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ. قَالَ: قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السَّحُورُ. ثُمَّ لَمْ يَقُمْ بِنَا بِقِيَّةِ الشَّهْرِ».

**1376 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَدَاوُدُ بْنُ أُمَيَّةَ أَنَّ سُفْيَانَ أَخْبَرَهُمْ عَنْ أَبِي يَعْفُورَ، وَقَالَ دَاوُدُ بْنُ أُمَيَّةَ: عَنْ ابْنِ عُبَيْدٍ بْنِ نِسْطَاسٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ الْعَشْرُ، أَحْيَا اللَّيْلَ، وَشَدَّ الْمِئْزَرَ، وَأَيَّقَظَ أَهْلَهُ».

قال أبو داود: وَأَبُو يَعْفُورَ اسْمُهُ عَبْدُ الرَّحْمَنِ بْنُ عُبَيْدٍ بْنِ نِسْطَاسٍ.

**1377 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُسْلِمُ بْنُ خَالِدٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَنَاسُ فِي رَمَضَانَ يُصَلُّونَ فِي نَاحِيَةِ الْمَسْجِدِ فَقَالَ: «مَا هَؤُلَاءِ؟» فَقِيلَ: هَؤُلَاءِ نَاسٌ لَيْسَ مَعَهُمْ قُرْآنٌ، وَأَبِيُّ بْنُ

supererogatory prayer), and for this reason, Ubai Ibn Ka'b is praying, and they are praying behind him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "They've done right: how good is that which they have done!"

### [320/2] What About The Night Of Qadr

**1378-** It is narrated on the authority of Zirr that he said: I asked Ubai Ibn Ka'b: O Abu Al-Mundhir! Tell me about the Night of Qadr for our companion (Abdullah Ibn Mas'ud) was asked about it, and he said: "He who stands for (supererogatory) prayer (every night) during the year, will happen to apprehend it (the Night of Qadr)." Ubai said: "Allah's Mercy be upon Abu Abd Ar-Rahman! By Allah, he knows that it is in (the month of) Ramadan, but he disliked that people should rely only upon that (and leave the deeds)." He took an oath without restrictions: "By Allah, it is in the month of Ramadan, and in particular on the twenty-seventh night." I asked him: "O Abu Al-Mundhir! How have you come to know that?" he said: I know it from the portent about which the Messenger of Allah "Allah's blessing and peace be upon him" told us." I asked Zirr: "What is that portent?" he said: "It is that the sun rises bright on that day without rays until it becomes high."

**1379-** It is narrated on the authority of Abdullah Ibn Unais that he said: I was in a gathering of Banu Salamah, and I was the youngest of them all. They said: "Who dares to ask the Messenger of Allah "Allah's blessing and peace be upon him" about the Night of Qadr?" that was in the morning of the twenty-first night of Ramadan. I came out and attended the Maghrib prayer with the Messenger of Allah "Allah's blessing and peace be upon him", and then I stood near the gate of his home. He came upon me and when he saw me he ordered me to enter, and I did accordingly. The supper was served to him, and he noticed I abstained from sharing it with him since it was too little (to suffice both of us). When he finished he asked me to bring him his sandals, and he stood and I stood with him. He said to me: "It seems you have a need (from me)." I said: "Yes: a group of Banu Salamah sent me to you, to ask you about the Night of Qadr." He asked: "What is that night?" I said: "It is the twenty-second." On that he said: "Then, it is that night." Then, he retracted and said once again: "Or the coming night" i.e. the twenty-third night.

**1380-** It is narrated on the authority of Abdullah Ibn Unais that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a piece of land in the desert, in which I

كَعْبٍ يُصَلِّي، وَهُمْ يُصَلُّونَ بِصَلَاتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَصَابُوا، وَنَعَمْ مَا صَنَعُوا». قال أَبُو دَاوُدَ: لَيْسَ هَذَا الْحَدِيثُ بِالْقَوِيِّ، مُسْلِمٌ بْنُ خَالِدٍ ضَعِيفٌ.

### [ت320م] - بَابُ فِي لَيْلَةِ الْقَدْرِ

**1378 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ - الْمَعْنَى - قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَاصِمٍ، عَنْ زِرِّ قَالَ: «قُلْتُ لِأَبِي بِنِ كَعْبٍ: أَخْبِرْنِي عَنْ لَيْلَةِ الْقَدْرِ يَا أَبَا الْمُنْذِرِ، فَإِنَّ صَاحِبَنَا سُئِلَ عَنْهَا؟ فَقَالَ: مَنْ يَقُمُ الْحَوْلَ يُصِيبُهَا، فَقَالَ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، وَاللَّهِ لَقَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ - زَادَ مُسَدَّدٌ: وَلَكِنْ كَرِهَ أَنْ يَتَكَلَّمُوا، أَوْ: أَحَبَّ أَنْ لَا يَتَكَلَّمُوا، ثُمَّ اتَّفَقَا: وَاللَّهِ إِنَّهَا لَفِي رَمَضَانَ - لَيْلَةَ سَبْعٍ وَعِشْرِينَ لَا يَسْتَنِي. قُلْتُ: يَا أَبَا الْمُنْذِرِ أُنَى عَلِمْتَ ذَلِكَ؟ قَالَ: بِالْآيَةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ، قُلْتُ لِرِزٍّ: مَا الْآيَةُ؟ قَالَ: تَصْبِحُ الشَّمْسُ صَبِيحَةً تِلْكَ اللَّيْلَةِ مِثْلَ الطَّسْتِ لَيْسَ لَهَا شُعَاعٌ حَتَّى تَرْتَفِعَ».

**1379 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنِ عَبْدِ اللَّهِ السُّلَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ، عَنْ ضَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: «كُنْتُ فِي مَجْلِسِ بَنِي سَلَمَةَ وَأَنَا أَصْغَرُهُمْ فَقَالُوا: مَنْ يَسْأَلُ لَنَا رَسُولُ اللَّهِ ﷺ عَنْ لَيْلَةِ الْقَدْرِ؟ وَذَلِكَ صَبِيحَةٌ إِحْدَى وَعِشْرِينَ مِنْ رَمَضَانَ، فَخَرَجْتُ فَوَافَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْمَغْرِبِ، ثُمَّ قُمْتُ بِبَابِ بَيْتِهِ فَمَرَّ بِي، فَقَالَ: «ادْخُلْ»، فَدَخَلْتُ، فَأُتِيَ بِعَشَائِهِ فَرَأَيْتُ أَكْفَ عَنْهُ مِنْ قَلْتِهِ، فَلَمَّا فَرَغَ قَالَ: «نَاوِلْنِي نَعْلِي»، فَقَامَ وَقُمْتُ مَعَهُ، فَقَالَ: «كَأَنَّ لَكَ حَاجَةً؟» قُلْتُ: أَجَلْ أَرْسَلَنِي إِلَيْكَ رَهْطٌ مِنْ بَنِي سَلَمَةَ يَسْأَلُونَكَ عَنْ لَيْلَةِ الْقَدْرِ، فَقَالَ: «كَمْ اللَّيْلَةُ؟» قُلْتُ: اثْنَتَانِ وَعِشْرُونَ، قَالَ: «هِيَ اللَّيْلَةُ»، ثُمَّ رَجَعَ، فَقَالَ: «أَوِ الْقَابِلَةُ»، يُرِيدُ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ».

**1380 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: قُلْتُ: «يَا رَسُولَ اللَّهِ، إِنَّ لِي بَادِيَةً أَكُونُ فِيهَا وَأَنَا أَصْلِي فِيهَا بِحَمْدِ اللَّهِ، فَمُرْنِي



always offer prayer. But, tell me of a night, on which I might come to offer prayer in that mosque.” He said: “You might come on the twenty-third night.” I said to his (Abdullah Ibn Unais’s) son: How did your father use to do on that very night? He said: He used to enter the mosque once he offered the Asr prayer, and he would not come out from it for any need until he would offer the Morning prayer; and once he offered the Morning prayer, he found his mount near the gate of the mosque, on which he would sit and go to his (piece of) land.

**1381-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "Look for The Night of Power in the (odd nights of the) last ten of Ramadan, on the night when nine or seven or five nights remain out of Ramadan." (that is, 21, 23, and 25).

### **[321/3] The Opinion That It Is On The Twenty-First Night**

**1382-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to stay in the state of I'tikaf (in the mosque) in the middle third of Ramadan. Once he practiced I'tikaf in the mosque until when it was the twenty-first night, i.e. the very night on which he used to come out of his seclusion, he addressed the people saying: "Whoever was in I'tikaf with me should go on his state of I'tikaf for the last ten nights (of the month). I have verily been shown (the date of) this Night (of Qadr) but I have forgotten it. I also saw myself (in the dream) prostrating in mud and water." So search for it in the odd nights of the last ten days (of this month)." Abu Sa'id further said: On that very night it rained, and the rainwater started leaking through the roof of the mosque (and at the praying place of the Prophet). Abu Sa'id added: I saw with my own eyes the Prophet at the completion of the Morning Prayer leaving with his face covered with mud and water; and that was in the morning of the twenty-first night.

**1383-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You could seek for it (the Night of Qadr) in the last ten nights of Ramadan. Seek for it either in the ninth, in the seventh, or in the fifth (night)." I (a sub-narrator) said: "O Abu Sa'id! You know the numbers better than us." Abu Sa'id said: "Yes, we have more right than you in this respect." I said to him: "Then, tell me what are the ninth, the seventh, and the fifth?" he said: "When twenty one (nights) passed, the next one is the

بَلِيلَةٍ أَنْزَلَهَا إِلَى هَذَا الْمَسْجِدِ، فَقَالَ: «أَنْزِلْ لَيْلَةً ثَلَاثَ وَعِشْرِينَ»، فَقُلْتُ لِابْنِهِ: فَكَيْفَ كَانَ أَبُوكَ يَصْنَعُ؟ قَالَ: كَانَ يَدْخُلُ الْمَسْجِدَ إِذَا صَلَّى الْعَصْرَ، فَلَا يَخْرُجُ مِنْهُ لِحَاجَةٍ حَتَّى يُصَلِّيَ الصُّبْحَ، فَإِذَا صَلَّى الصُّبْحَ، وَجَدَ دَابَّتَهُ عَلَى بَابِ الْمَسْجِدِ، فَجَلَسَ عَلَيْهَا فَلَحَقَ بِبَادِيَتِهِ».

**1381 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فِي تَاسِعَةٍ تَبْقَى، وَفِي سَابِعَةٍ تَبْقَى، وَفِي خَامِسَةٍ تَبْقَى».

### [ت321/3م] - بَابُ فِيمَنْ قَالَ: لَيْلَةُ إِحْدَى وَعِشْرِينَ

**1382 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَكِفُ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَاعْتَكَفَ عَامًا حَتَّى إِذَا كَانَتْ لَيْلَةُ إِحْدَى وَعِشْرِينَ - وَهِيَ اللَّيْلَةُ الَّتِي يَخْرُجُ فِيهَا مِنْ اعْتِكَافِهِ - قَالَ: «مَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَغْتَكِفِ الْعَشْرَ الْأَوَاخِرَ، وَقَدْ رَأَيْتُ هَذِهِ اللَّيْلَةَ ثُمَّ أَنْسَيْتُهَا، وَقَدْ رَأَيْتُنِي أَسْجُدُ مِنْ صَبِيحَتِهَا فِي مَاءٍ وَطِينٍ، فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ وَالْتَمِسُوهَا فِي كُلِّ وَتْرٍ».

قال أبو سعيد: فَمُطِرَتِ السَّمَاءُ مِنْ تِلْكَ اللَّيْلَةِ، وَكَانَ الْمَسْجِدُ عَلَى عَرِيشٍ، فَوَكَّفَ الْمَسْجِدُ، فَقَالَ أَبُو سَعِيدٍ: فَأَبْصَرْتُ عَيْنَايَ رَسُولَ اللَّهِ ﷺ وَعَلَى جَبْهَتِهِ وَأَنْفِهِ أَثَرُ الْمَاءِ وَالطِّينِ مِنْ صَبِيحَةِ إِحْدَى وَعِشْرِينَ.

**1383 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: أَخْبَرَنَا سَعِيدٌ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، وَالْتَمِسُوهَا فِي التَّاسِعَةِ وَالسَّابِعَةِ وَالْخَامِسَةِ». قَالَ: قُلْتُ: يَا أَبَا سَعِيدٍ، إِنَّكُمْ أَعْلَمُ بِالْعَدَدِ مِنَّا. قَالَ: أَجَلُ، قُلْتُ: مَا التَّاسِعَةُ وَالسَّابِعَةُ وَالْخَامِسَةُ؟ قَالَ: «إِذَا مَضَتْ وَاحِدَةٌ وَعِشْرُونَ فَالَّتِي تَلِيهَا التَّاسِعَةُ، وَإِذَا مَضَى ثَلَاثُ



twenty-second, and it is the ninth; and when twenty three (nights) passed, the next one is the seventh; and when twenty five (nights) passed, the next one is the fifth.”

#### **[322/4] The Narration That It Is On The Seventeenth Night**

**1384-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to us: “Seek for it (the Night of Qadr) on the seventeenth night, or on the twenty-first night, or on the twenty-third night”; and then he kept silent.

#### **[323/5] The Narration That It Is On (One Of) The Last Seven**

**1385-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Seek for the Night of Qadr on (one of) the last seven (nights of Ramadan).”

#### **[324/6] The Opinion That It Is On The Twenty-Seventh Night**

**1386-** It is narrated on the authority of Mu’awiyah Ibn Abu Sufyan that the Messenger of Allah “Allah’s blessing and peace be upon him” said, concerning the Night of Qadr: “The Night of Qadr is on the twenty-seventh night.”

#### **[325/7] The Opinion That It Lies On All Nights Of The Month Of Ramadan**

**1387-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” was asked about the Night of Qadr, and I was hearing, thereupon he said: “It lies on all (the nights of the month of) Ramadan.”

Abu Dawud says: The same is narrated on the authority of Ibn Ishaq, who ends it with Ibn Umar, without tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **Chapters On The Recitation, Divisions And Arrangement Of The Qur’an**

#### **[326/8] How Much Time Within Which The Qur’an Is Recited**

**1388-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Recite the whole Qur’an once within a month.” He said: “But I have power (to do more than that).” He said: “Then, let it be within twenty (nights).” He said: “But I have power (to do more than that).” He



وَعِشْرُونَ فَالْتَبِي تَلْبِهَا السَّابِعَةُ، وَإِذَا مَضَى خَمْسٌ وَعِشْرُونَ فَالْتَبِي تَلْبِهَا الْخَامِسَةُ». قال أبو داود: لَا أَذْرِي أَحْفِي عَلَيَّ مِنْهُ شَيْءٌ أَمْ لَا!

#### [ت322/م4] - بَابُ مَنْ رَوَى أَنَّهَا لَيْلَةُ سَبْعِ عَشْرَةَ

**1384 -** حَدَّثَنَا حَكِيمُ بْنُ سَيْفٍ الرَّقِّيُّ: أَخْبَرَنَا عُبيدُ اللَّهِ - يَعْنِي ابْنَ عَمْرِو -، عَنْ زَيْدٍ - يَعْنِي ابْنَ أَبِي أُتَيْسَةَ -، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «اطْلُبُوهَا لَيْلَةُ سَبْعِ عَشْرَةَ مِنْ رَمَضَانَ، وَلَيْلَةُ إِحْدَى وَعِشْرِينَ، وَلَيْلَةُ ثَلَاثٍ وَعِشْرِينَ»، ثُمَّ سَكَتَ.

#### [ت323/م5] - بَابُ مَنْ رَوَى فِي السَّبْعِ الْأَوَاخِرِ

**1385 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي السَّبْعِ الْأَوَاخِرِ».

#### [ت324/م6] - بَابُ مَنْ قَالَ: سَبْعٌ وَعِشْرُونَ

**1386 -** حَدَّثَنَا عُبيدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ أَنَّهُ سَمِعَ مُطَرِّفًا، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، عَنِ النَّبِيِّ ﷺ فِي لَيْلَةِ الْقَدْرِ قَالَ: «لَيْلَةُ الْقَدْرِ لَيْلَةُ سَبْعٍ وَعِشْرِينَ».

#### [ت325/م7] - بَابُ مَنْ قَالَ: هِيَ فِي كُلِّ رَمَضَانَ

**1387 -** حَدَّثَنَا حُمَيْدُ بْنُ زَنْجُوَيْهِ النَّسَائِيُّ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، وَأَنَا أَسْمَعُ، عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ: «هِيَ فِي كُلِّ رَمَضَانَ».

قال أبو داود: رَوَاهُ سُفْيَانُ وَشُعْبَةُ، عَنْ أَبِي إِسْحَاقَ مَوْقُوفًا عَلَى ابْنِ عُمَرَ، لَمْ يَرْفَعَاهُ إِلَى النَّبِيِّ ﷺ.

### أَبْوَابُ قِرَاءَةِ الْقُرْآنِ وَتَحْزِيْبِهِ وَتَرْتِيلِهِ

#### [ت326/م8] - بَابُ: فِي كَمْ يُقْرَأُ الْقُرْآنُ؟

**1388 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: أَخْبَرَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَبِرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عِشْرِينَ». قَالَ:

said: "Then, let it be within fifteen (nights)." He said: "But I have power (to do more than that)." He said: "Then, let it be within ten (nights)." He said: "But I have power (to do more than that)." He said: "Then, let it be once within seven (nights), and do not do more than that."

Abu Dawud says: The narration of Muslim is more complete.

**1389-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Observe three fasts monthly, and recite the whole Qur'an once per month." We went on mutual reduction (from the time) until he said to me: "Observe fasts on alternate days, i.e. to fast a day and leave fasting another day (and recite the Qur'an entirely once within seven days)."

**1390-** It is narrated on the authority of Abdullah Ibn Amr that he said: I said: "O Messenger of Allah! how much time within which I could recite the Qur'an?" he said: "Within a month." He said: "I have more power than that." He kept reducing from the time until he said to him: "Recite it within seven (nights)." He said: "But I have more power than that." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No understanding is then received by such as recites it within less than three (nights)."

**1391-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite the (whole of the) Qur'an once within a month." I said: "I have more power than that." He said: "Then, recite it within no less than three (nights)."

### **[327/9] Making The Qur'an Into Divisions**

**1392-** It is narrated on the authority of Ibn Al-Had that he said: Nafi Ibn Jubair Ibn Mut'im asked me: How many times in which you recite the whole of the Qur'an? I said: I do not make it into divisions. On that he said: Do not say that you do not make it into divisions, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've recited such and such a portion of the Qur'an." I think he related this narration from Al-Mughirah Ibn Shu'bah.

**1393-** It is narrated on the authority of Aws Ibn Hudhaifah: We came to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of Thaqif, and the allies descended as guests in the hospitality of Al-Mughirah Ibn Shu'bah, and the Messenger of Allah "Allah's blessing

إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي خَمْسَ عَشْرَةَ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي عَشْرِ». قَالَ: إِنِّي أَجِدُ قُوَّةً. قَالَ: «اقْرَأْ فِي سَبْعٍ، وَلَا تَزِيدَنَّ عَلَى ذَلِكَ». قَالَ أَبُو دَاوُدَ: وَحَدِيثُ مُسْلِمٍ أَتَمُّ.

**1389 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، وَاقْرَأِ الْقُرْآنَ فِي شَهْرٍ». فَتَنَاقَضْنِي وَتَنَاقَضْتُهُ فَقَالَ: «صُمْ يَوْمًا وَأُفْطِرْ يَوْمًا»، قَالَ عَطَاءٌ: وَاخْتَلَفْنَا عَنْ أَبِي، فَقَالَ بَعْضُنَا: سَبْعَةَ أَيَّامٍ. وَقَالَ بَعْضُنَا: خَمْسًا.

**1390 -** حَدَّثَنَا ابْنُ الْمُنْتَنَى: حَدَّثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا هَمَامٌ: أَخْبَرَنَا قَتَادَةُ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، فِي كَمْ أَقْرَأُ الْقُرْآنَ؟ قَالَ: «فِي شَهْرٍ». قَالَ: إِنِّي أَقْوَى مِنْ ذَلِكَ. رَدَّدَ الْكَلَامَ أَبُو مُوسَى وَتَنَاقَضَهُ حَتَّى قَالَ: «اقْرَأْهُ فِي سَبْعٍ». قَالَ: إِنِّي أَقْوَى مِنْ ذَلِكَ. قَالَ: «لَا يَفْقَهُ مَنْ قَرَأَهُ فِي أَقَلِّ مِنْ ثَلَاثٍ».

**1391 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَفْصٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ خَالُ عِيسَى بْنِ شَادَانَ: أَخْبَرَنَا أَبُو دَاوُدَ: أَخْبَرَنَا الْحَرِيشُ بْنُ سُلَيْمٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ خَيْثَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأِ الْقُرْآنَ فِي شَهْرٍ». قَالَ: إِنَّ بِي قُوَّةً. قَالَ: «اقْرَأْهُ فِي ثَلَاثٍ». قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ - يَعْنِي ابْنَ حَنْبَلٍ - يَقُولُ: عِيسَى بْنُ شَادَانَ كَيِّسٌ.

### [ت327/9م] - بَابُ تَخْزِيبِ الْقُرْآنِ

**1392 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَنبَأَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ ابْنِ الْهَادِ قَالَ: سَأَلَنِي نَافِعُ بْنُ جُبَيْرٍ عَنْ مُطْعِمٍ فَقَالَ لِي: فِي كَمْ تَقْرَأُ الْقُرْآنَ؟ فَقُلْتُ: مَا أَحْزَبُهُ، فَقَالَ لِي نَافِعٌ: لَا تَقُلْ: مَا أَحْزَبُهُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَرَأْتُ جُزْءًا مِنَ الْقُرْآنِ» قَالَ: حَسِبْتُ أَنَّهُ ذَكَرَهُ عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ.

**1393 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا قُرَّانُ بْنُ تَمَّامٍ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ وَهَذَا لَفْظُهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَعْلَى، عَنْ عُثْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ، عَنْ جَدِّهِ قَالَ عَبْدُ اللَّهِ بْنُ سَعِيدٍ فِي حَدِيثِهِ: أَوْسُ بْنُ حُذَيْفَةَ قَالَ:



and peace be upon him” had those of Banu Malik stay in a tent belonging to him. When it was after the Isha (prayer) every night, the Messenger of Allah “Allah’s blessing and peace be upon him” used to come to us, in order to talk to us (by way of instructing), as standing, for a long time, that he would recline on both his legs alternately. More often, he would relate to us about whatever (trouble) he (and his followers) received from the Quraish, his own people, saying: “No equal is the state in which we are now (after Migration) to that in which we were (before Migration). We were oppressed, weak and humiliated in Mecca. When we set out (as Emigrants) to Medina, the (victory in) war is shared between us in turns: once we were given victory over them, and once they were given victory over us.” When it was one night, on which the Messenger of Allah “Allah’s blessing and peace be upon him” delayed from coming at the time at which he used to come to us and (when he came) we said to him: “You’ve delayed from coming to us that night (what is the matter)?” he said: “I was concerned with (reciting) my division of the Qur’an (I’m accustomed to read daily), and I disliked to come before completing it.” Aws further said: I asked the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” how they would make the Qur’an into divisions (to be easy for them to read), and they said: “(Its first division consists of) three (Surahs, then the second of) five, then (the third of) seven, then (the fourth of) nine, then (the fifth of) eleven, then (the sixth of) thirteen, and then the independent division of Mufassal.”

**Comment:** (Based on that, and on the exclusion of the Surah of Al-Fatihah, the three-Surah division starts from Al-Baqarah to An-Nisa; the five-Surah division from Al-Ma’idah to Bara’ah; the seven-Surah division from Yunus to An-Nahl; the nine-Surah division from Al-Isra to Al-Furqan; the eleven-Surah division from Ash-Shu’ara to Ya Sin; the thirteen-Surah division from As-Saffat to Al-Hujurat; and then the division of the Mufassal starts with the Surah of Qaf.)

Abu Dawud says: The narration of Abu Sa’id is more complete.

**1394-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No understanding is then received by such as recites it within less than three (nights, in three divisions).”

**1395-** It is narrated on the authority of Abdullah Ibn Amr that he asked the Messenger of Allah “Allah’s blessing and peace be upon him”: “How much time in which should he recite the Qur’an?” he said:

«قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فِي وَفْدٍ ثَقِيفٍ قَالَ: فَنَزَلَتِ الْأَحْلَافُ عَلَى الْمُغِيرَةَ بْنِ شُعْبَةَ، وَأَنْزَلَ رَسُولُ اللَّهِ ﷺ بَنِي مَالِكٍ فِي قُبَّةٍ لَهُ. قَالَ مُسَدَّدٌ: وَكَانَ فِي الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ مِنْ ثَقِيفٍ. قَالَ: كَانَ كُلُّ لَيْلَةٍ يَأْتِينَا بَعْدَ الْعِشَاءِ يُحَدِّثُنَا. قَالَ أَبُو سَعِيدٍ: قَائِمًا عَلَى رِجْلَيْهِ حَتَّى يُرَاحُ بَيْنَ رِجْلَيْهِ مِنْ طُولِ الْقِيَامِ، وَأَكْثَرُ مَا يُحَدِّثُنَا مَا لَقِيَ مِنْ قَوْمِهِ مِنْ قُرَيْشٍ، ثُمَّ يَقُولُ: لَا سَوَاءَ كُنَّا مُسْتَضْعَفِينَ مُسْتَذَلِّينَ - قَالَ مُسَدَّدٌ: بِمَكَّةَ - فَلَمَّا خَرَجْنَا إِلَى الْمَدِينَةِ كَانَتْ سِجَالُ الْحَرْبِ بَيْنَنَا وَبَيْنَهُمْ، نُدَالُ عَلَيْهِمْ وَيُدَالُونَ عَلَيْنَا، فَلَمَّا كَانَتْ لَيْلَةٌ أَبْطَأَ عَنِ الْوَقْتِ الَّذِي كَانَ يَأْتِينَا فِيهِ، فَقُلْنَا: لَقَدْ أَبْطَأَتْ عَنَّا اللَّيْلَةُ. قَالَ: إِنَّهُ طَرَأَ عَلَيَّ جُزْئِي مِنَ الْقُرْآنِ، فَكَرِهْتُ أَنْ أَجِيءَ حَتَّى أُتِمَّهُ. قَالَ أَوْسٌ: سَأَلْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ: كَيْفَ تُحْزَبُونَ الْقُرْآنَ؟ قَالُوا: ثَلَاثٌ، وَخَمْسٌ، وَسَبْعٌ، وَتِسْعٌ، وَإِحْدَى عَشْرَةَ، وَثَلَاثَ عَشْرَةَ، وَحِزْبُ الْمُفْصَلِ وَحْدَهُ».

قال أبو داود: وَحَدِيثُ أَبِي سَعِيدٍ أَتَمُّ.

**1394 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَلَاءِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ عَمْرٍو - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ مِنْ ثَلَاثٍ».

**1395 -** حَدَّثَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ سِمَاكِ بْنِ الْفَضْلِ، عَنْ وَهْبِ بْنِ مُنْبِهٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ

“Within forty (nights).” Then, he reduced it to thirty, then to twenty, then to fifteen, then to ten, and then to seven, and he made no reduction from seven.

**1396-** It is narrated on the authority of both Alqamah and Al-Aswad that they said: A man came to Ibn Mas’ud "Allah be pleased with him" and said: "I recited the Mufasssal (Surahs) at night in one Rak’ah." Ibn Mas’ud said: "This recitation is (too quick) like the recitation of poetry.

I know the matches (i.e. the identical pairs of Surahs) which The Prophet "Allah's blessing and peace be upon him" used to combine in recitation in each rak’ah: both An-Najm and Ar-Rahman in a rak’ah, Al-Qamar and Al-Haqqah in a rak’ah, At-Tur and Adh-Dhariyat in a rak’ah, Al-Waqi’ah and Nun in a rak’ah, Al-Ma’arij and An-Nazi’at in a rak’ah, Al-Mutaffifin and Abasa in a rak’ah, Al-Muddaththir and Al-Muzzammil in a rak’ah, Al-Insan and Al-Qiyamah in a rak’ah, An-Naba’ and Al-Mursalat in a rak’ah, Ad-Dukhan and At-Takwir in a rak’ah.

Abu Dawud says: This is the compilation of Ibn Mas’ud “Allah’s Mercy be upon him”.

**1397-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: I asked Abu Mas’ud (about the recitation of the Qur’an) and he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who recites even the last two Holy Verses of Al-Baqarah on a night, they will be sufficient for him.”

**1398-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who stands for prayer by night with even ten Holy Verses, will not be enrolled among the heedless; and he who stands for prayer by night with one hundred Holy Verses will be enrolled among the devout; and he who stands for prayer by night with one thousand Holy Verse will be enrolled among the highest (assembly of) worshippers.”

**1399-** It is narrated on the authority of Abdullah Ibn Amr that he said: A man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! instruct me what to recite (of the Qur’an).” He said: “Recite three Surahs of those starting with “Alif Lam Ra”.” The man said: “I’ve grown very old, my mind became too weak to memorize, and I could not speak fluently.” He said to him: “Then, recite three (Surahs) of those starting with “Ha Mim”.” He said the same as he had said earlier, thereupon he said: “Then, recite



في كم يقرأ القرآن؟ قال: «في أربعين يوماً»، ثم قال: «في شهر»، ثم قال: «في عشرين»، ثم قال: «في خمس عشرة»، ثم قال: «في عشر»، ثم قال: «في سبع»، لم ينزل من سبع.

**1396 -** حدثنا عباد بن موسى: حدثنا إسماعيل بن جعفر، عن إسرائيل، عن أبي إسحاق، عن علقمة والأسود قالاً: «أتى ابن مسعود رجل فقال: إني أقرأ المفضل في ركعة! فقال: «أهذا كهذا الشعر، ونثراً كنثر الدقل؟ لكن النبي ﷺ كان يقرأ النظائر السورتين في ركعة؛ «النجم» و«الرحمن» في ركعة، و«افتربت» و«الحاقة» في ركعة، و«الطور» و«الذاريات» في ركعة، و«إذا وقعت» و«نون» في ركعة، و«سأل سائل» و«النازعات» في ركعة، و«ويل للمطففين» و«عبس» في ركعة، و«المذثر» و«المزمل» في ركعة، و«هل أتى» و«لا أفيسم بيوم القيامة» في ركعة، و«عم يتساءلون» و«المرسلات» في ركعة، و«الدخان» و«إذا الشمس كورت» في ركعة».

قال أبو داود: هذا تأليف ابن مسعود رحمه الله.

**1397 -** حدثنا حفص بن عمر: حدثنا شعبة، عن منصور، عن إبراهيم، عن عبد الرحمن بن يزيد قال: سألت أبا مسعود وهو يطوف بالبيت، فقال: قال رسول الله: «من قرأ الآيتين من آخر سورة البقرة في ليلة كفتاه».

**1398 -** حدثنا أحمد بن صالح: حدثنا ابن وهب: أخبرنا عمرو أن أبا سوية حدثه، أنه سمع ابن حجية يُخبر، عن عبد الله بن عمرو بن العاص قال: قال رسول الله ﷺ: «من قام بعشر آيات لم يكتب من الغافلين، ومن قام بمائة آية كتب من القانتين، ومن قام بألف آية كتب من المقطرين».

قال أبو داود: ابن حجية الأصغر عبد الله بن عبد الرحمن بن حجية.

**1399 -** حدثنا يحيى بن موسى البلخي وهارون بن عبد الله قالاً: حدثنا عبد الله بن يزيد: أخبرنا سعيد بن أبي أيوب: حدثني عياش بن عباس القتباني، عن عيسى بن هلال الصديقي، عن عبد الله بن عمرو قال: أتى رجل رسول الله ﷺ فقال: أفرني يا رسول الله، فقال: «اقرأ ثلاثاً من ذوات «الرك»»

three (Surahs) of those starting with the Glorification of Allah.” he said the same as he had said earlier, and added: “O Messenger of Allah! instruct me to recite a comprehensive Surah.” The Messenger of Allah “Allah’s blessing and peace be upon him” instructed him to recite the Surah of Az-Zalzalah, and when he finished from it, the man said: “By Him Who has sent you with the truth: I will not add anything to it.” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said twice: “The man has been prosperous (if he really does so).”

### **[328/10] The Number Of The Holy Verses**

**1400-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A thirty-Verse Surah from the Holy Qur’an intercedes for such as recites it until it is forgiven for him: “Blessed be He, in Whose Hand is the Dominion...” (Al-Mulk 1)

فَقَالَ: كَبُرَتْ سِنِّي، وَاشْتَدَّ قَلْبِي، وَغَلِظَ لِسَانِي قَالَ: «فَاقْرَأْ ثَلَاثًا مِنْ ذَوَاتِ ﴿حَم﴾»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ: «اقْرَأْ ثَلَاثًا مِنَ الْمُسَبِّحَاتِ»، فَقَالَ مِثْلَ مَقَالَتِهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَقْرِئْنِي سُورَةَ جَامِعَةٍ، فَأَقْرَأَهُ النَّبِيُّ ﷺ: ﴿إِذَا زُلْزِلَتْ الْأَرْضُ﴾ [الزلزلة: 1] حَتَّى فَرَّغَ مِنْهَا. فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهَا أَبَدًا، ثُمَّ أَذْبَرَ الرَّجُلُ، فَقَالَ النَّبِيُّ ﷺ: «أَفْلَحَ الرُّوحِلُ»، مَرَّتَيْنِ.

### [ت328/م10] - بَابُ فِي عَدَدِ الْآيِ

1400 - حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ: أَخْبَرَنَا قَتَادَةُ، عَنْ عَبَّاسِ الْجُشَمِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «سُورَةُ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا، حَتَّى يُغْفَرَ لَهُ: ﴿تَبَرَّكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾ [الملك: 1]».



## (2/7) THE BOOK OF THE VERSES OF PROSTRATION IN THE QUR'AN

### [329/1] How Many Prostrations Are There In The Qur'an

**1401-** It is narrated on the authority of Amr Ibn Al-As that the Messenger of Allah "Allah's blessing and peace be upon him" made him recite fifteen (Holy Verses of) prostration in the Qur'an, including three in the Mufasssal, and two prostrations in Al-Hajj.

Abu Dawud says: It is narrated on the authority of Abu Ad-Darda' from the Messenger of Allah "Allah's blessing and peace be upon him" that they are eleven prostrations, even though the chain of transmission is weak.

**1402-** It is narrated on the authority of Uqbah Ibn Amir that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! are there two (Verses of) prostration in the Surah of Al-Hajj?" he said: "Yes, and whoever does not prostrate on them (seems as if he) does not recite them."

### [330/2] The Opinion That There Is No Prostration In The (Holy Verses Of) Al-Mufasssal

**1403-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" have never offered prostration in anything of (the Holy Verses belonging to) Al-Mufasssal since he turned to Medina.

**1404-** It is narrated on the authority of Zaid Ibn Thabit that he said: I recited An-Najm to the Messenger of Allah "Allah's blessing and peace be upon him", and he offered no prostration in it.

**1405-** The same is narrated on the authority of Kharijah Ibn Zaid Ibn Thabit from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: Zaid, who was the imam, did not prostrate in it.

### [331/3] The Opinion That Prostration Should Be Offered In It

**1406-** It is narrated on the authority of Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" recited The Surah of the Star (at Mecca) and prostrated while reciting it. There was none (of those who were with him) but that he prostrated. But an old man took a

## [7/2] كِتَابُ سُجُودِ الْقُرْآنِ

[ت329/م1] - بَابُ تَفْرِيعِ أَبْوَابِ السُّجُودِ، وَكَمْ سَجْدَةً فِي الْقُرْآنِ؟

1401 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْبَرْقِيِّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ، عَنِ الْحَارِثِ بْنِ سَعِيدِ الْعَتَقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُنَيْنٍ - مِنْ بَنِي عَبْدِ كَلَّالٍ -، عَنْ عَمْرِو بْنِ الْعَاصِ: «أَنَّ النَّبِيَّ ﷺ أَقْرَأَهُ خَمْسَ عَشْرَةَ سَجْدَةً فِي الْقُرْآنِ، مِنْهَا ثَلَاثٌ فِي الْمَفْصَلِ وَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ».

قال أَبُو دَاوُدَ: رَوَى عَنْ أَبِي الدَّرْدَاءِ، عَنِ النَّبِيِّ ﷺ إِحْدَى عَشْرَةَ سَجْدَةً، وَإِسْنَادُهُ وَاهٍ.

1402 - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيْعَةَ أَنَّ مِشْرَحَ بْنَ عَاهَانَ أَبَا الْمُضْعَبِ حَدَّثَهُ أَنَّ عَقْبَةَ بْنَ عَامِرٍ حَدَّثَهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ، أَفِي سُورَةِ الْحَجِّ سَجْدَتَانِ؟ قَالَ: «نَعَمْ، وَمَنْ لَمْ يَسْجُدْهُمَا فَلَا يَفْرَأَهُمَا».

[ت330/م2] - بَابُ مَنْ لَمْ يَرَ السُّجُودَ فِي الْمَفْصَلِ

1403 - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ - قَالَ مُحَمَّدٌ: رَأَيْتُهُ بِمَكَّةَ - حَدَّثَنَا أَبُو قُدَامَةَ، عَنْ مَطَرِ الْوَرَّاقِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْجُدْ فِي شَيْءٍ مِنَ الْمَفْصَلِ مُنْذُ تَحَوَّلَ إِلَى الْمَدِينَةِ».

قال لَنَا أَبُو دَاوُدَ: وَيُرَوَّى مُرْسَلًا.

1404 - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ النَّجْمَ، فَلَمْ يَسْجُدْ فِيهَا».

1405 - حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنَا أَبُو صَخْرٍ، عَنْ ابْنِ قُسَيْطٍ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: كَانَ زَيْدُ الْإِمَامِ فَلَمْ يَسْجُدْ فِيهَا.

[ت331/م3] - بَابُ مَنْ رَأَى فِيهَا سُجُودًا

1406 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ سُورَةَ النَّجْمِ، فَسَجَدَ فِيهَا وَمَا بَقِيَ أَحَدٌ مِنْ

handful of small stones or earth and lifted it to his forehead and said: "This is sufficient for me." Later on, I saw him killed as a non-believer.

### **[332/4] Offering Prostration In Both Al-Inshiqaq And Al-Alaq**

**1407-** It is narrated on the authority of Abu Hurairah that he said: We offered prostration with the Messenger of Allah "Allah's blessing and peace be upon him" in both Surahs of Al-Inshiqaq and Al-Alaq.

Abu Dawud says: Abu Hurairah embraced Islam in the year of six, i.e. the year of Khaibar's conquest; and this means that the prostration offered by the Messenger of Allah "Allah's blessing and peace be upon him" as referred to by Abu Hurairah was the latest.

**1408-** It is narrated on the authority of Abu Rafi' that he said: I offered the Isha prayer behind Abu Hurairah who recited the Surah of Al-Inshiqaq in which he performed prostration. I asked him: "What is that prostration?" he said: "I offered it behind Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him"), and I will keep performing it until I (die and) meet him."

### **[333/5] Offering Prostration In The Surah Of Sad**

**1409-** It is narrated on the authority of Ibn Abbas that he said: Offering the prostration in Sad is not binding, even though I saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered prostration in it.

**1410-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" recited Sad while being on the pulpit, and when he came upon the prostration Verse he descended and prostrated, and the people prostrated with him. On another day he recited it, and when he came upon the prostration Verse, the people got ready to prostrate, but the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (prostration) is only offered by a Prophet Out of showing repentance; but since I saw you having got ready for prostration..." he descended and prostrated and they prostrated with him.

### **[334/6] When One Hears The Prostration Verse While Riding Or Not In Prayer**

**1411-** It is narrated on the authority of Ibn Umar that in the year of the conquest (of Mecca) The Messenger of Allah "Allah's blessing and peace be upon him" recited a prostration Verse, thereupon all of the people with him he prostrated, the riding and the lying on the ground in



الْقَوْمِ إِلَّا سَجَدَ، فَأَخَذَ رَجُلٌ مِنَ الْقَوْمِ كَفًّا مِنْ حَصَا أَوْ تُرَابٍ، فَرَفَعَهُ إِلَى وَجْهِهِ وَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ ذَلِكَ قُتِلَ كَافِرًا.

#### [ت332/4م] - بَابُ السُّجُودِ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ و ﴿أَنزَلُ﴾

1407 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ [الانشقاق: 1] وَ ﴿أَنزَلُ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ﴾ [العلق: 1]». قَالَ أَبُو دَاوُدَ: أَسْلَمَ أَبُو هُرَيْرَةَ سَنَةَ سِتِّ عَامٍ خَيْبَرَ، وَهَذَا السُّجُودُ مِنْ رَسُولِ اللَّهِ ﷺ آخِرُ فَعْلِهِ.

1408 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا بَكْرٌ، عَنْ أَبِي رَافِعٍ قَالَ: «صَلَّيْتُ مَعَ أَبِي هُرَيْرَةَ الْعَتَمَةَ فَقَرَأَ ﴿إِذَا السَّمَاءُ انشَقَّتْ﴾ [الانشقاق: 1]، فَسَجَدَ فَقُلْتُ: مَا هَذِهِ السَّجْدَةُ؟ قَالَ: سَجَدْتُ بِهَا خَلْفَ أَبِي الْقَاسِمِ ﷺ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ».

#### [ت333/5م] - بَابُ السُّجُودِ فِي ﴿ص﴾

1409 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَيْسَ ﴿ص﴾ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا».

1410 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ ابْنِ أَبِي هِلَالٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: «قَرَأَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ ﴿ص﴾، فَلَمَّا بَلَغَ السَّجْدَةَ نَزَلَ فَسَجَدَ، وَسَجَدَ النَّاسُ مَعَهُ، فَلَمَّا كَانَ يَوْمَ آخَرِ قَرَأَهَا، فَلَمَّا بَلَغَ السَّجْدَةَ تَشَرَّنَ النَّاسُ لِلْسُّجُودِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ تَوْبَةٌ نَبِيٍّ، وَلَكِنِّي رَأَيْتُكُمْ تَشَرَّنْتُمْ لِلْسُّجُودِ»، فَتَزَلَّ فَسَجَدَ وَسَجَدُوا».

#### [ت334/6م] - بَابُ فِي الرَّجُلِ يَسْمَعُ السَّجْدَةَ وَهُوَ رَاكِبٌ أَوْ فِي غَيْرِ الصَّلَاةِ

1411 - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ أَبُو الْجَمَاهِرِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ مُضْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ عَامَ الْفَتْحِ سَجْدَةَ فَسَجَدَ النَّاسُ كُلُّهُمْ، مِنْهُمْ الرَّاكِبُ

prostration, (and none failed to prostrate) to the extent that even the riders among them prostrated on their hands (in case there was no possibility for them to descend and fall in prostration).

**1412-** It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" recited a Surah to us (and he came upon a prostration Verse) even though not in prayer, he would fall in prostration, and we also would fall in prostration with him to the extent that many of us would find no place for their foreheads.

**1413-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Qur'an to us, and if he came upon a prostration Verse he would magnify Allah and fall in prostration, and we too would fall in prostration with him. Abd Ar-Razzaq says: Ath-Thawri admired this narration, for it makes a mention of his magnifying Allah.

### **[335/7] What One Says On Falling In Prostration**

**1414-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say on falling in prostration (because of coming upon a prostration Verse) in the Qur'an while standing for prayer by night: "My face has fallen in prostration to Him, Who has created it, and made its hearing and sight by His Might and Power."

### **[336/8] When One Recites A Prostration Verse After The Morning Prayer**

**1415-** It is narrated on the authority of Abu Tamimah Al-Hujaimi that he said: When they sent me to Medina (to seek for the religious verdict pertaining to the prostration after the Morning prayer), I used to offer the Morning prayer, and then recite Qur'an, in which I would fall in prostration (whenever I came upon a prostration Verse), but Ibn Umar forbade me, and I did not desist from that thrice. Then, he forbade me once again and said: I offered prayer behind the Messenger of Allah "Allah's blessing and peace be upon him", then Abu Bakr, then Umar, and then Uthman, and all of them did not offer prostration until the sun rose.

وَالسَّاجِدُ فِي الْأَرْضِ، حَتَّى إِنَّ الرَّكِيبَ لَيَسْجُدُ عَلَى يَدِهِ».

**1412 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ - الْمَعْنَى - عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا السُّورَةَ - قَالَ ابْنُ نُمَيْرٍ: فِي غَيْرِ الصَّلَاةِ ثُمَّ اتَّفَقَا - فَيَسْجُدُ وَنَسْجُدُ مَعَهُ، حَتَّى لَا يَجِدُ أَحَدُنَا مَكَانًا لِمَوْضِعِ جَبْهَتِهِ».

**1413 -** حَدَّثَنَا أَحْمَدُ بْنُ الْفُرَاتِ أَبُو مَسْعُودٍ الرَّازِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ عَلَيْنَا الْقُرْآنَ فَإِذَا مَرَّ بِالسَّجْدَةِ كَبَّرَ وَسَجَدَ وَسَجَدْنَا مَعَهُ». قَالَ عَبْدُ الرَّزَّاقِ: كَانَ الثَّوْرِيُّ يُعْجِبُهُ هَذَا الْحَدِيثُ. قَالَ أَبُو دَاوُدَ: يُعْجِبُهُ لِأَنَّهُ كَبَّرَ.

### [ت335/م7] - بَابُ مَا يَقُولُ إِذَا سَجَدَ

**1414 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا خَالِدُ الْحَذَاءُ عَنْ رَجُلٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ، يَقُولُ فِي السَّجْدَةِ مِرَارًا: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ».

### [ت336/م8] - بَابُ فِيمَنْ يَقْرَأُ السَّجْدَةَ بَعْدَ الصُّبْحِ

**1415 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ: حَدَّثَنَا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ قَالَ: «لَمَّا بَعَثْنَا الرَّكْبَ - قَالَ أَبُو دَاوُدَ: يَعْنِي إِلَى الْمَدِينَةِ - قَالَ: كُنْتُ أَقْصُ بَعْدَ صَلَاةِ الصُّبْحِ فَأَسْجُدُ فِيهَا، فَتَهَانِي ابْنُ عُمَرَ، فَلَمْ أَنْتَهُ ثَلَاثَ مَرَارٍ، ثُمَّ عَادَ فَقَالَ: إِنِّي صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمْ يَسْجُدُوا حَتَّى تَطْلُعَ الشَّمْسُ».

قَالَ أَبُو دَاوُدَ: يَعْنِي بِالرَّكْبِ أَنَّهُمْ كَانُوا بَعَثُوهُ إِلَى الْمَدِينَةِ لِيَسْأَلَ لَهُمْ عَنْ سُجُودِ الْقُرْآنِ.



## (2/8) THE BOOK OF WITR

### [337/1] It Is Desirable To Perform Witr

**1416-** It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O people of Qur’an! Perform Witr (and make your prayer an odd number of rak’ahs), for Allah is (One, and this is) an odd number, and He loves the odd (of numbers).”

**1417-** The same is narrated on the authority of Abdullah from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: A desert dweller said: “What do you say?” he said: “It is not fitting for you nor for your companions (who do not keep by heart nor act upon the Qur’an).”

**1418-** It is narrated on the authority of Kharijah Ibn Hudhafah Al-Adawi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came out to us and said: “No doubt, Allah has supplied you with a prayer, which is much better for you (in reward) than (to gain and spend in charity) the red camels (the most valuable of property in their sight): It is the Witr, which Allah has permitted you (to offer) from the time of the Isha prayer until the rise of the dawn.”

### [338/2] What About Such As Does Not Offer The Witr

**1419-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us. No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us. No doubt, (offering the) Witr prayer is a right (upon one which he should fulfill)! So, whoever does not offer the Witr prayer does not belong to us.”

**1420-** It is narrated on the authority of Ibn Muhairiz that a man from Banu Kinanah called Al-Mukhdaji heard a man in Sham called Abu Muhammad saying that offering the Witr prayer is obligatory. Al-Mukhdaji said: I went to Ubadah Ibn As-Samit and told him, thereupon he said: Abu Muhammad has told a lie. I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “There are five (obligatory) prayers (every day, i.e. 24 hours) enjoined by Allah Almighty: he, who performs ablution for them perfectly, and offers them at their due

## [2/8 - كتاب الوتر]

## [ت337/م1] - باب استحباب الوتر

**1416 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ زَكْرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَهْلَ الْقُرْآنِ أَوْتِرُوا، فَإِنَّ اللَّهَ وَتَرٌ يُحِبُّ الْوِتْرَ».

**1417 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَّارُ، عَنْ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ. زَادَ: فَقَالَ أَعْرَابِيٌّ: مَا تَقُولُ؟ قَالَ: «لَيْسَ لَكَ وَلَا لِأَصْحَابِكَ».

**1418 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ الْمَعْنَى قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَاشِدٍ الزُّوْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُرَّةَ الزُّوْفِيِّ، عَنْ خَارِجَةَ بْنِ حُذَافَةَ، - قَالَ أَبُو الْوَلِيدِ الْعَدَوِيُّ - قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ تَعَالَى قَدْ أَمَدَّكُمْ بِصَلَاةٍ وَهِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ، وَهِيَ الْوِتْرُ، فَجَعَلَهَا لَكُمْ فِيمَا بَيْنَ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ».

## [ت338/م2] - باب: فيمن لم يوتر

**1419 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو إِسْحَاقَ الطَّالْقَانِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْعَتَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا، الْوِتْرُ حَقٌّ، فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا».

**1420 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ: أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيُّ سَمِعَ رَجُلًا بِالسَّامِ يُدْعَى أَبَا مُحَمَّدٍ يَقُولُ: إِنَّ الْوِتْرَ وَاجِبٌ. قَالَ الْمُخْدَجِيُّ: فَرُحْتُ إِلَى عِبَادَةِ بْنِ الصَّامِتِ، فَأَخْبَرْتُهُ، فَقَالَ عِبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللَّهُ عَلَى الْعِبَادِ، فَمَنْ جَاءَ بِهِنَّ لَمْ يُضَيَّعْ مِنْهُنَّ شَيْئًا اسْتَحْفَافًا بِحَقِّهِنَّ كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يَدْخُلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ، فَلَيْسَ لَهُ عِنْدَ اللَّهِ عَهْدٌ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ».



time, with perfect rak'ahs and willing submission, has a pledge from Allah to forgive for him; and he who does not do has no pledge from Allah: If he so likes, He will forgive for him, and if He so likes, He will punish him."

### **[339/3] How Many Rak'ahs Of Which Should The Witr Prayer Consist**

**1421-** It is narrated on the authority of Ibn Umar that a desert dweller asked the Messenger of Allah "Allah's blessing and peace be upon him" about the night supererogatory prayer, thereupon he beckoned with his two fingers that it should be offered in pairs and said: "And the Witr is a single rak'ah to be offered at the last portion of the night (with which the daily prayer is concluded)."

**1422-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Offering Witr prayer is a right upon every Muslim (which he should fulfill): whoever likes to offer it with five rak'ahs, let him do; and whoever likes to offer it with three rak'ahs, let him do; and whoever likes to offer it with a single rak'ah, let him do."

### **[340/4] What Is Recited In The Witr Prayer**

**1423-** It is narrated on the authority of Ubai Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" used to recite in his Witr prayer the Surahs of Al-A'la (in the first rak'ah), Al-Kafirun (in the second rak'ah) and Al-Ikhlās (in the third rak'ah).

**1424-** It is narrated on the authority of Abd Al-Aziz Ibn Juraij that he said: I asked A'ishah, the Mother of the Believers: "With which (Surahs) did the Messenger of Allah "Allah's blessing and peace be upon him" offer his Witr prayer?" she said...and the rest is the same, in which she said: "And the third rak'ah with the Surah of Al-Ikhlās, and the last Surahs therewith which one seeks with Allah from the Evil of Satan."

### **[341/5] Practicing Qunut In Witr Prayer**

(Qunut stands for the supplication therewith one invokes Allah while raising both hands in the last rak'ah of the daily prayer i.e. the Witr, mostly after bowing)

**1425-** It is narrated on the authority of Al-Hasan Ibn Ali that he said: the Messenger of Allah "Allah's blessing and peace be upon him" taught me some statements therewith to supplicate during the Witr (prayer, and they go as follows): "O Allah! guide me (to the truth) among such as You guide



## [ت339/3م] - بَابُ: كَمْ الْوُتْرِ

1421 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمرَ: «أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ النَّبِيَّ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ بِإِصْبَعَيْهِ هَكَذَا: مَثْنَى مَثْنَى، وَالْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

1422 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا فُرَيْشُ بْنُ حَيَّانَ الْعَجْلِيُّ: حَدَّثَنَا بَكْرُ بْنُ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوُتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ».

## [ت340/4م] - بَابُ مَا يُقْرَأُ فِي الْوُتْرِ

1423 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَفْصٍ الْأَبَّارُ. (ح) وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا مُحَمَّدُ بْنُ أَنَسٍ - وَهَذَا لَفْظُهُ -، عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ وَزَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِرُ: بِـ ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ [الأعلى: 1] وَ: قُلْ لِلَّذِينَ كَفَرُوا وَ: اللَّهُ الْوَاحِدُ الصَّمَدُ».

1424 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا خُصَيْفٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ جَرِيحٍ قَالَ: «سَأَلْتُ عَائِشَةَ أُمَ الْمُؤْمِنِينَ: بِأَيِّ شَيْءٍ كَانَ يُؤْتِرُ رَسُولُ اللَّهِ ﷺ؟ فَذَكَرَ مَعْنَاهُ. قَالَ: وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1] وَالْمَعُودَتَيْنِ».

## [ت341/5م] - بَابُ الْقُنُوتِ فِي الْوُتْرِ

1425 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ جَوَّاسٍ الْحَنْفِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ قَالَ: قَالَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوُتْرِ - قَالَ ابْنُ جَوَّاسٍ: فِي قُنُوتِ الْوُتْرِ -: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَلَا يَعْزُزُ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

(to the truth); Provide me with health (and power) among such as You give health (and power); take care of my affairs among such as You take care of theirs; save me from the evil of what You have decreed; and bless me in whatever (gifts) You give me: verily You always decide (all the matters) and none could decide anything pertaining to You; and indeed, whomever You take as friend never is put to humiliation (as well as whomever You take as enemy never is honoured)! Glory be to You our Lord! Blessed and Exalted be You Almighty!”

**1426-** The same is narrated on the authority of Abu Ishaq, through a similar chain of transmission.

**1427-** It is narrated on the authority of Ali Ibn Abu Talib that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say at the conclusion of his Witr prayer: “O Allah! I seek refuge with Your pleasure from Your anger; I seek refuge with Your forgiveness from Your punishment; and I seek refuge with (the mercy of) You from (the anger of) You. I cannot reckon Your praise, for You are as You applauded Yourself.”

Abu Dawud says: It is narrated on the authority of Ubai Ibn Ka’b that the Messenger of Allah “Allah’s blessing and peace be upon him” practiced Qunut in his Witr prayer before bowing.

Abu Dawud says: A Hadith like this is narrated on the authority of Ubai Ibn Ka’b from the Messenger of Allah “Allah’s blessing and peace be upon him”, through the same chain of transmission.

Abu Dawud says: The same is narrated on the authority of Abd Ar-Rahman Ibn Abza from the Messenger of Allah “Allah’s blessing and peace be upon him”, and no mention is made of Ubai Ibn Ka’b, nor of the Qunut in the Witr prayer.

Abu Dawud says: The same is narrated on many authorities, and all of them make no mention that he practiced Qunut before bowing in the Witr prayer except the narration of Ubai Ibn Ka’b through Hafs Ibn Ghayyath from Mis’ar.

Abu Dawud says: It is narrated that Ubai used to practice Qunut during the last half of Ramadan.

**1428-** It is narrated on the authority of Muhammad from some of his companions that Ubai Ibn Ka’b led them in the prayer during the month of Ramadan, and he used to practice Qunut during the last half of Ramadan.

قال أبو داود: أبو الحوزاء: ربيعة بن شيان.

**1426 -** حدثنا عبد الله بن محمد النقيلي: حدثنا زهير: حدثنا أبو إسحاق بإسناده ومعه. قال في آخره قال: هذا يقول في الوتر في القنوت، ولم يذكر «أقولهن في الوتر».

**1427 -** حدثنا موسى بن إسماعيل: حدثنا حماد، عن هشام بن عمرو الفزاري، عن عبد الرحمن بن الحارث بن هشام، عن علي بن أبي طالب رضي الله عنه: أن رسول الله ﷺ كان يقول في آخر وتره: «اللهم إني أعوذ برضاك من سخطك، وبمعافاتك من عقوبتك، وأعوذ بك منك لا أحصي ثناء عليك أنت كما أثنيت على نفسك».

قال أبو داود: هشام أقدم شيخ لحما، وبلغني عن يحيى بن معين أنه قال: لم يرو عنه غير حماد بن سلمة.

قال أبو داود: روى عيسى بن يونس، عن سعيد بن أبي عروبة، عن قتادة، عن سعيد بن عبد الرحمن بن أبزي، عن أبيه، عن أبي بن كعب: «أن رسول الله ﷺ قنت - يعني في الوتر - قبل الركوع».

قال أبو داود: روى عيسى بن يونس هذا الحديث أيضا عن فطر بن خليفة، عن زبيد، عن سعيد بن عبد الرحمن بن أبزي، عن أبيه، عن أبي بن كعب، عن النبي ﷺ مثله. وروي عن حفص بن غياث، عن مسعر، عن زبيد، عن سعيد بن عبد الرحمن بن أبزي، عن أبيه، عن أبي بن كعب: «أن رسول الله ﷺ قنت في الوتر قبل الركوع».

قال أبو داود: وحديث سعيد عن قتادة رواه يزيد بن زريع، عن سعيد، عن قتادة، عن عذرة، عن سعيد بن عبد الرحمن بن أبزي، عن أبيه، عن النبي ﷺ، لم يذكر القنوت ولا ذكر أبيًا. وكذلك رواه عبد الأعلى ومحمد بن بشر العدي وسماعه بالكوفة مع عيسى بن يونس ولم يذكروا القنوت، وقد رواه أيضا هشام الدستوائي، وشعبة عن قتادة، ولم يذكروا القنوت. وحديث زبيد رواه سليمان الأعمش، وشعبة، وعبد الملك بن أبي سليمان، وجريز بن حازم كلهم عن زبيد، لم يذكر أحد منهم القنوت، إلا ما روي عن حفص بن غياث، عن مسعر، عن زبيد، فإنه قال في حديثه: إنه قنت قبل الركوع.

قال أبو داود: وليس هو بالمشهور من حديث حفص، نخاف أن يكون عن حفص، عن غير مسعر.

قال أبو داود: ويروى أن أبيًا كان يقنت في النصف من شهر رمضان.

**1428 -** حدثنا أحمد بن محمد بن حنبل: حدثنا محمد بن بكر: أخبرنا هشام، عن محمد، عن بعض أصحابه: «أن أبي بن كعب أمهم - يعني في شهر رمضان - وكان يقنت في النصف الآخر من رمضان».



**1429-** It is narrated on the authority of Al-Hasan that Umar Ibn Al-Khattab gathered the people to pray behind Ubai Ibn Ka'b (in the month of Ramadan), who used to lead them in prayer for twenty nights, and he did not practice Qunut with them but during the last half (of the month); and whenever there remained only the last ten (nights), he would stay and pray in his house, thereupon they would say: "Ubai has fled away (from leading the prayer)!"

Abu Dawud says: Those two narrations weaken the narration transmitted on the authority of Ubai which tells that the Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut in the Witr before bowing.

### **[342/6] The Supplication After Witr Prayer**

**1430-** It is narrated on the authority of Ubai Ibn Ka'b that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation after offering the Witr prayer he would say: "Glorified be (Allah) the King, the Holy One."

**1431-** It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps and thus does not offer his Witr, or whoever forgets to offer it, let him offer it once he remembers it."

### **[343/7] Offering Witr Prayer Before Going To Bed**

**1432-** It is narrated on the authority of Abu Hurairah that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me to do three things, which I should not leave whether in residence or on journey: to offer the two-rak'ah prayer of Duha, to observe three fasts monthly, and not to sleep but after offering the Witr prayer.

**1433-** It is narrated on the authority of Abu Ad-Darda' that he said: My bosom friend (the Messenger of Allah "Allah's blessing and peace be upon him") recommended me to do three things, which I should never leave: to observe three fasts monthly, not to sleep but after offering the Witr prayer, and to offer the two-rak'ah prayer of Duha whether in residence or on journey,.

**1434-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr: "At which part of the night do you offer the Witr (prayer)?" he said: "At the first portion, just after (the coming of) darkness." He asked Umar:

**1429 -** حَدَّثَنَا شُجَاعُ بْنُ مَخْلَدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنِ الْحَسَنِ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَمَعَ النَّاسَ عَلَى أَبِي بِنِ كَعْبٍ، فَكَانَ يُصَلِّي لَهُمْ عَشْرِينَ لَيْلَةً، وَلَا يَفُتُّ بِهِمْ إِلَّا فِي النُّصْفِ الْبَاقِي. فَإِذَا كَانَتْ الْعَشْرُ الْوَاحِرُ تَخَلَّفَ، فَصَلَّى فِي بَيْتِهِ، فَكَانُوا يَقُولُونَ: أَبَقَ أَبِي».

قال أبو داود: وَهَذَا يَدُلُّ عَلَى أَنَّ الَّذِي ذُكِرَ فِي الْقُنُوتِ لَيْسَ بِشَيْءٍ وَهَذَانِ الْحَدِيثَانِ يَدْلَانِ عَلَى ضَعْفِ حَدِيثِ أَبِي أَنَّ النَّبِيَّ قَنَّتَ فِي الْوَتْرِ.

### [ت342/6م] - بَابٌ فِي الدُّعَاءِ بَعْدَ الْوَتْرِ

**1430 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنِ طَلْحَةَ الْأَيْمِي، عَنِ ذُرٍّ، عَنِ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى، عَنِ أَبِيهِ، عَنِ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَلَّمَ فِي الْوَتْرِ قَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ».

**1431 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ، عَنِ أَبِي غَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفِ الْمَدَنِيِّ، عَنِ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ وَتْرِهِ أَوْ نَسِيَهُ فَلْيُصَلِّهِ إِذَا ذَكَرَهُ».

### [ت343/7م] - بَابٌ فِي الْوَتْرِ قَبْلَ النَّوْمِ

**1432 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ، عَنِ قَتَادَةَ، عَنِ أَبِي سَعِيدٍ - مِنْ أَزْدِ شَنْوَةَ - عَنِ أَبِي هُرَيْرَةَ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ لَا أَدْعُهُنَّ فِي سَفَرٍ وَلَا حَضَرٍ: رَكَعَتِي الضُّحَى، وَصَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ الشَّهْرِ، وَأَنْ لَا أَنَامَ إِلَّا عَلَى وَتْرٍ».

**1433 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَبُو الْيَمَانِ، عَنِ صَفْوَانَ بْنِ عَمْرٍو، عَنْ أَبِي إِدْرِيسَ السَّكُونِيِّ، عَنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ أَبِي الدَّرْدَاءِ قَالَ: «أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ لَا أَدْعُهُنَّ لَشَيْءٍ: أَوْصَانِي بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَلَا أَنَامَ إِلَّا عَلَى وَتْرٍ، وَبِسُجْدَةِ الضُّحَى فِي الْحَضَرِ وَالسَّفَرِ».

**1434 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا أَبُو زَكْرِيَّا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ

“What about you O Umar?” he said: “At the last portion of the night.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “As for you O Abu Bakr, you’ve stuck to the trustworthy (principle of religious service); and as for you O Umar, you’ve stuck to the resolute power (which standing for the night supererogatory prayer requires).”

**Comment:** (This refers to the superiority of offering the Witr prayer at the last portion of the night; and we should not forget here that the Messenger of Allah “Allah’s blessing and peace be upon him” said earlier that the recitation of the Qur’an in the prayer at the last portion of the night is always attended by the angels )

### [344/8] The Time Of Offering Witr Prayer

**1435-** It is narrated on the authority of Masruq that he asked A’ishah about (the time of offering) the Witr (prayer) of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon she said: The Messenger of Allah “Allah’s blessing and peace be upon him” happened to pray the Witr at every portion of the night: the first, the middle and the last, and the utmost point of time at which he prayed the Witr before he died was the last portion of the night (a short while before dawn).

**1436-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Hasten to offer the Witr prayer before the morning comes upon you.”

**1437-** It is narrated on the authority of Abdullah Ibn Abu Qais that he said: I asked A’ishah about the (time at which) the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer the Witr prayer, thereupon she said: Sometimes he offered it at the first portion of the night, and sometimes at the last portion of the night. I asked her: How was his way of recitation (during the prayer)? Did he use to recite loudly or in a low tone? She said: Sometimes he recited loudly, and sometimes in a low tone; and sometimes he took bath (from ceremonial impurity) and then slept, and sometimes he only performed ablution and then slept.

**1438-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Make the Witr the last of your prayer by night (to make it an odd number of rak’ahs).”



أَبِي قَتَادَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لِأَبِي بَكْرٍ: «مَتَى تُؤْتِرُ؟» قَالَ: أُؤْتِرُ مِنْ أَوَّلِ اللَّيْلِ، وَقَالَ لِعُمَرَ: «مَتَى تُؤْتِرُ؟» قَالَ: أُؤْتِرُ آخِرَ اللَّيْلِ، فَقَالَ لِأَبِي بَكْرٍ: «أَخَذَ هَذَا بِالْحَزْمِ». وَقَالَ لِعُمَرَ: «أَخَذَ هَذَا بِالْقُوَّةِ».

### [ت344/م8] - بَابُ فِي وَقْتِ الْوُتْرِ

**1435 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: «قُلْتُ لِعَائِشَةَ: مَتَى كَانَ يُؤْتِرُ رَسُولُ اللَّهِ ﷺ؟» قَالَتْ: كُلَّ ذَلِكَ قَدْ فَعَلَ: أُؤْتِرُ أَوَّلَ اللَّيْلِ، وَوَسْطَهُ، وَآخِرَهُ، وَلَكِنْ انْتَهَى وَتَرَهُ حِينَ مَاتَ إِلَى السَّحْرِ.

**1436 -** حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَادِرُوا الصُّبْحَ بِالْوُتْرِ».

**1437 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ قَالَ: «سَأَلْتُ عَائِشَةَ عَنْ وَتْرِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: رُبَّمَا أُؤْتِرُ أَوَّلَ اللَّيْلِ وَرُبَّمَا أُؤْتِرُ مِنْ آخِرِهِ، قُلْتُ: كَيْفَ كَانَتْ قِرَاءَتُهُ؟ أَكَانَ يُسِرُّ بِالْقِرَاءَةِ أَمْ يَجْهَرُ؟» قَالَتْ: كُلُّ ذَلِكَ كَانَ يَفْعَلُ، رُبَّمَا أَسَرَ وَرُبَّمَا جَهَرَ، وَرُبَّمَا اغْتَسَلَ فَنَامَ، وَرُبَّمَا تَوَضَّأَ فَنَامَ».

قَالَ أَبُو دَاوُدَ: وَقَالَ غَيْرُ قُتَيْبَةَ: تَعْنِي: فِي الْجَنَابَةِ.

**1438 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتْرًا».

### [345/9] Breaking The Witr Prayer

**1439-** It is narrated on the authority of Qais Ibn Talq that he said: Talq Ibn Ali visited us on one of the days of Ramadan, and stayed with us until evening, and broke his fast with us, and on that night, he led us in the night supererogatory prayer, and concluded it with the Witr. Then, he went to his mosque, and led his people in the night supererogatory prayer, and when there remained only the Witr, he brought forward one of his companions and told him to lead the Witr, and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Witr should not be offered twice on one night."

### [346/10] Practicing Qunut In The Prayer

**1440-** It is narrated on the authority of Abu Hurairah that he said: By Allah, I'm going to make the way of the prayer of the Messenger of Allah "Allah's blessing and peace be upon him" much nearer to you (by imitating it before you). Abu Hurairah practiced Qunut in the last rak'ah of Zhuhr, Isha, and Morning prayers, invoking good upon the faithful believers, and sending curses upon the infidels.

**1441-** It is narrated on the authority of Al-Bara' that the Messenger of Allah "Allah's blessing and peace be upon him" used to practice Qunut in the Morning prayer. Abu Dawud says: Ibn Mu'adh added: and in the Maghrib prayer.

**1442-** It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month in the Isha prayer, saying: "O Allah! Save Al-Walid Ibn Al-Walid! O Allah! Save Salamah Ibn Hisham! O Allah! deliver all the oppressed people in Mecca! O Allah! Be hard on (those of the tribe of) Mudar, and make them (suffer from) famine years like these (at the time) of Joseph!"

Abu Hurairah further said: One morning, the Messenger of Allah "Allah's blessing and peace be upon him" did not invoke evil upon them (as he did in the previous days), and when I made a mention of that to him he said: "What do you see they have sent forward?"

**1443-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" kept practicing Qunut for a month in the Zhuhr, Asr, Maghrib, Isha and Morning prayers. Whenever it was the last rak'ah of each prayer, after his saying: "Allah hears such as sends praises to Him", he would

## [ت345/9م] - بَابُ فِي نَقْضِ الْوَتْرِ

**1439 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَذْرِ، عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ وَأَمْسَى عِنْدَنَا وَأَفْطَرَ، ثُمَّ قَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا، ثُمَّ انْحَدَرَ إِلَى مَسْجِدِهِ فَصَلَّى بِأَصْحَابِهِ، حَتَّى إِذَا بَقِيَ الْوِثْرُ قَدَّمَ رَجُلًا فَقَالَ: أَوْتِرْ بِأَصْحَابِكَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا وَتِرَانِ فِي لَيْلَةٍ».

## [ت346/10م] - بَابُ الْقَنُوتِ فِي الصَّلَاةِ

**1440 -** حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ: حَدَّثَنَا مُعَاذٌ - يَعْنِي ابْنَ هِشَامٍ -: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: «وَاللَّهِ لَأَقْرَبَنَّ لَكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ وَصَلَاةِ الصُّبْحِ، فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَافِرِينَ».

**1441 -** حَدَّثَنَا أَبُو الْوَلِيدِ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ وَحَفْصُ بْنُ عُمَرَ. (ح) وَحَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنِي أَبِي قَالُوا كُلُّهُمْ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْبَرَاءِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي صَلَاةِ الصُّبْحِ». قَالَ أَبُو دَاوُدَ: زَادَ ابْنُ مُعَاذٍ: «وَصَلَاةِ الْمَغْرِبِ».

**1442 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الْعَتَمَةِ شَهْرًا، يَقُولُ فِي قُنُوتِهِ: «اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ، اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرٍّ، اللَّهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسَنِي يَوْسُفَ». قَالَ أَبُو هُرَيْرَةَ: وَأَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، فَلَمْ يَدْعُ لَهُمْ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: «وَمَا تَرَاهُمْ قَدْ قَدِمُوا؟».

**1443 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمَحِيُّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، وَصَلَاةِ الصُّبْحِ فِي ذُبُرِ كُلِّ صَلَاةٍ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» مِنَ الرَّكْعَةِ الْآخِرَةِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ، عَلَى رِغْلِ



practice Qunut, in which he would invoke evil upon such tribes from Banu Sulaim as Ra'l, Dhakwan and Usayyah with those praying behind him saying "Amen" after him.

**1444-** It is narrated on the authority of Anas Ibn Malik that he was asked: Did the Messenger of Allah "Allah's blessing and peace be upon him" practice Qunut in the Morning prayer? He answered in the affirmative, thereupon he was further asked: Was it before or after bowing? He said: After bowing.

**1445-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" practiced Qunut for a month and then he left it.

**1446-** It is narrated on the authority of Muhammad Ibn Sirin that he said: One of those who offered the Morning prayer with the Messenger of Allah told me that when he raised his head from (bowing of) the second rak'ah, he kept standing for a while.

### **[347/11] The Excellence Of Offering Voluntary Prayers At Home**

**1447-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a small room (with a date-palm leaf mat) in the mosque, in which the Messenger of Allah "Allah's blessing and peace be upon him" prayed after he had come out (of his house). Some men came and joined him in his prayer. They came and joined him in prayer for many nights, until when it was one night they came for the prayer, but The Messenger of Allah "Allah's blessing and peace be upon him" delayed and did not come out to them. So, they raised their voices and knocked the door with small stones. He came out to them angrily, and said: "You are still insisting (on offering the night prayer in the mosque) to the extent that I thought this prayer might become obligatory on you. So, offer this prayer at your homes, for the best prayer of a person is the one which he offers at home, except the obligatory written one (which he should offer in the mosque in congregation)."

**1448-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Assign a portion of your prayer to your homes, and do not leave them (as void of the celebration of Allah) as graves."

### **[348/12] The Duration Of Standing For Prayer By Night**

**1449-** It is narrated on the authority of Abdullah Ibn Habashi Al-Khath'ami that he said: The Messenger of Allah "Allah's blessing and

وَذَكَوَانَ وَعُصَيَّةَ، وَيُؤْمِنُ مَنْ خَلَفَهُ».

**1444 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّهُ سُئِلَ: هَلْ قَنَتَ رَسُولُ اللَّهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ فَقَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ قَالَ: بَعْدَ الرُّكُوعِ». قَالَ مُسَدَّدٌ: «بِإِسْرَارٍ».

**1445 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا ثُمَّ تَرَكَهُ».

**1446 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: «حَدَّثَنِي مَنْ صَلَّى مَعَ النَّبِيِّ ﷺ صَلَاةَ الْغَدَاةِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ الثَّانِيَةِ قَامَ هُنَيْئَةً».

### [ت347/م11] - بَابُ فِي فَضْلِ التَّطَوُّعِ فِي الْبَيْتِ

**1447 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ سَعِيدٍ - أَبِي هِنْدٍ -، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ قَالَ: اخْتَجَرَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ حُجْرَةً، فَكَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مِنَ اللَّيْلِ فَيُصَلِّي فِيهَا. قَالَ: فَصَلَّوْا مَعَهُ بِصَلَاتِهِ - يَعْنِي رِجَالًا - وَكَانُوا يَأْتُونَهُ كُلَّ لَيْلَةٍ، حَتَّى إِذَا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي لَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ، فَتَنَحَّنَحُوا وَرَفَعُوا أَصْوَاتَهُمْ، وَحَصَبُوا بَابَهُ، قَالَ: فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ، مَا زَالَ بِكُمْ صَنِيعُكُمْ حَتَّى ظَنَنْتُ أَنَّ سَتَكْتَبَ عَلَيْكُمْ، فَعَلَيْكُمْ بِالصَّلَاةِ فِي بُيُوتِكُمْ، فَإِنَّ خَيْرَ صَلَاةٍ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

**1448 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا».

### [ت348/م12] - بَابُ طَوْلِ الْقِيَامِ

**1449 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ، عَنْ عَلِيِّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُبَشٍ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «طَوْلُ الْقِيَامِ»،



peace be upon him” was asked: “Which deed is the best (in the Sight of Allah)?” he said: “It is to prolong the standing (for prayer by night).” He was asked: “Which object of charity is the best?” he said: “What is given by a destitute no matter little it might be.” He was further asked: “Which migration is the best?” he said: “It is he, who forsakes what Allah forbids to him.” He was asked: “Which Jihad is the best?” he said: “It is he, who fights the pagans with his property and soul.” He was asked: “Which killing is the best?” he said: “It is he, whose blood is shed and horse is slain (in the Cause of Allah).”

### **[349/13] The Exhortation To Stand For Prayer By Night**

**1450-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah’s Mercy be upon a man who gets up at night, offers (supererogatory) prayer, and awakens his wife and she offers prayer, and if she refuses, he sprinkles water on her face; Allah’s Mercy be upon a woman who gets up at night, offers (supererogatory) prayer, and awakens her husband and he offers prayer, and if he refuses, she sprinkles water on his face.”

**1451-** It is narrated on the authority of both Abu Hurairah and Abu Sa’id that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When one gets up at night, and awakens his (or her) spouse and both offer a two-rak’ah prayer, they are enlisted among such as celebrate (the Praises of) Allah so much, from men and women.”

## **Chapters On The Merits Of The Holy Qur’an**

### **[350/14] The Reward Of The Recitation Of The Qur’an**

**1452-** It is narrated on the authority of Uthman that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best among you is such as learns (how to recite) the Qur’an, and then teaches it (to others).”

**1453-** It is narrated on the authority of Sahl Ibn Mu’adh Al-Juhani from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who recites the Qur’an well and acts upon whatever (principles and laws) it contains, his parents will be crowned with a crown (of dignity), whose light is much brighter than the light of the sun in the world in case it is bright among you: what do you then think of the same one who acts upon it?”

**1454-** It is narrated on the authority of A’ishah: The Prophet "Allah's blessing and peace be upon him" said: "Such as recites the Qur'an



قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهِدُ الْمُقِلِّ»، قِيلَ: فَأَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: «مَنْ هَجَرَ مَا حَرَّمَ اللَّهُ عَلَيْهِ»، قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ»، قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قَالَ: «مَنْ أَهْرَبَ دَمُهُ وَعَقَرَ جَوَادُهُ».

### [ت349/م13] - بَابُ الْحَثِّ عَلَى قِيَامِ اللَّيْلِ

**1450 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَجَلَانَ: حَدَّثَنَا الْقَعْقَاعُ بْنُ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَانْقَضَ امْرَأَتُهُ فَصَلَّتْ، فَإِنْ أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ. رَحِمَ اللَّهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَانْقَضَتْ زَوْجَهَا، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ».

**1451 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ الْأَعْمَشِ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ الْأَعْرَضِيِّ أَبِي مُسْلِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَيْقَظَ مِنَ اللَّيْلِ وَانْقَضَ امْرَأَتُهُ فَصَلَّتَا رَكَعَتَيْنِ جَمِيعًا، كُتِبَا مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ».

### جَمَاعُ أَبْوَابِ فَضَائِلِ الْقُرْآنِ

### [ت350/م14] - بَابُ فِي ثَوَابِ قِرَاءَةِ الْقُرْآنِ

**1452 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُثْمَانَ، عَنْ النَّبِيِّ ﷺ قَالَ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ».

**1453 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَائِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ الْجُهَنِيِّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ أَلْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَامَةِ: ضَوْؤُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ، فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا؟!».

**1454 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ وَهَمَّامٌ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «الَّذِي يَقْرَأُ

competently (and masters it by heart), will be with the noble righteous scribes (in Heaven). Such as exerts himself to learn the Qur'an by heart, and recites it with great difficulty, will have a double reward."

**1455-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No people sat in a gathering in one of Allah's houses, in which they recite Allah's Book (the Qur'an), and study it among them, but that tranquility comes down upon them, mercy covers up them, the angels surround them, and Allah Almighty makes a mention of them in front of those in His Presence."

**1456-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out to us while we were sitting near (the gate of) Suffah and said: "Who among you likes to go in the morning to But'han or Aqiq (both are valleys in Medina) to have two fat, huge she-camels, inclined to whiteness on account of their great plumpness, without committing a sin against Allah Almighty, nor severing the relation with kith and kin?" we said: "All of us like to do so O Messenger of Allah!" on that he said: "If anyone of you comes everyday in the morning to the mosque, to learn two Verses of Allah's Book is much better for him than two she-camels as such; and if (he learns) three, (it will be better for him than) three (she-camels as such, and what is more is) like their number of camels."

### **[351/15] The Opening Of The Book**

**1457-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(The Surah in which Allah says) 'Praise be to Allah, the Sustainer and Cherisher of the worlds' is the Mother of the Qur'an, the Mother of the Book, and the seven oft-repeated Verses."

**1458-** It is narrated on the authority of Abu Sa'id Ibn Al-Mu'alla that he said: While I was praying in the Mosque, Allah's Apostle "Allah's blessing and peace be upon him" called me but I did not respond to him. When I finished the prayer, I came to him. He asked me: "What did prevent you from coming to me?" I replied: "O Allah's Apostle! I was praying." He said: "Didn't Allah say: 'O you who believe! Give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom you shall (all) be gathered.'" (Al-Anfal 24) He then said to me: "I will teach you a Surah which is the greatest Surah in the Qur'an, before

الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرُؤُهُ وَهُوَ يَشْتَدُّ عَلَيْهِ فَلَهُ أَجْرَانِ».

**1455 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمْ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ».

**1456 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا مُوسَى بْنُ عُثَيْمٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَغْدُوَ إِلَى بَطْحَانَ أَوْ الْعَقِيقِ فَيَأْخُذَ نَاقَتَيْنِ كَوْمَائِينَ زَهْرَائِينَ بَغِيرٍ إِنْهُم بِاللَّهِ عَزَّ وَجَلَّ وَلَا قَطْعِ رَحِمٍ؟» قَالُوا: كُلُّنَا يَا رَسُولَ اللَّهِ! قَالَ: «فَلَاَنْ يَغْدُوَ أَحَدُكُمْ كُلَّ يَوْمٍ إِلَى الْمَسْجِدِ فَيَتَعَلَّمَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ، وَإِنْ ثَلَاثٌ فَثَلَاثٌ مِثْلَ أَعْدَائِهِنَّ مِنَ الْإِبِلِ».

### [ت351/م15] - بَابُ فَاتِحَةِ الْكِتَابِ

**1457 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾» أُمُّ الْقُرْآنِ وَأُمُّ الْكِتَابِ وَالسَّبْعُ الْمَثَانِي».

**1458 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ، عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى: «أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ، قَالَ: فَصَلَّيْتُ ثُمَّ أَتَيْتُهُ، قَالَ: فَقَالَ: «مَا مَنَعَكَ أَنْ تُحَيِّبَنِي؟» قَالَ: كُنْتُ أَصَلِّي، قَالَ: «أَلَمْ



you leave the Mosque." Then he got hold of my hand, and when he intended to leave (the Mosque), I said to him: "Didn't you say to me, I would teach you a Surah which is the greatest Surah in the Qur'an?" He said: "Yes. It is (the Surah containing the Verse) "Praise be to Allah, the Cherisher and Sustainer of the worlds, which is known as the seven repeatedly recited Verses, and the Grand Holy Qur'an which has been given to me."

### **[352/16] The Opinion That It Belongs To The Long Ones**

**1459-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was given seven long Surahs (from Al-Baqarah to At-Tawbah in which both admonitions and stories are) oft-repeated; and Moses was given six. But when he threw the tablets (as a result of his anger with his people), two of them were lifted, and four remained.

### **[353/17] Concerning The Holy Verse Of The Throne**

**1460-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "O Abu Al-Mundhir! Which Holy Verse in Allah's Book that you have is the greatest (even though all of Allah's Book is great)?" I said: "Allah and His Messenger know best." He asked once again: "O Abu Al-Mundhir! Which Holy Verse in Allah's Book that you have is the greatest?" I said: "It is (Allah's saying): "Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep..." on that the Messenger of Allah "Allah's blessing and peace be upon him" struck my chest and said: "Let you be blessed in knowledge O Abu Al-Mundhir!"

### **[354/18] The Surah Of As-Samad**

**1461-** It is narrated on the authority of Abu Sa'id Al-Khudri that a man heard another saying repeatedly during the whole night: "Say: He is Allah, the One and Only..." in the morning, he came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, regarding it as too little (for one to recite solely during the whole night). On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand is my soul! It is equal (in reward and value) one-third the Qur'an."

يَقُولُ اللَّهُ تَعَالَى: ﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: 24]؟! لَأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ مِنَ الْقُرْآنِ - أو: فِي الْقُرْآنِ - « - شَكَ خَالِدٌ - قَبْلَ أَنْ أُخْرَجَ مِنَ الْمَسْجِدِ »، قال: قُلْتُ: يَا رَسُولَ اللَّهِ قَوْلُكَ، قال: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ ﴿١﴾ وَهِيَ السَّبْعُ الْمَثَانِي الَّتِي أُوتِيَتْ وَالْقُرْآنُ الْعَظِيمُ».

### [ت352/م16] - بَابُ مَنْ قَالَ: هِيَ مِنَ الطُّولِ

1459 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أُوتِيَ رَسُولُ اللَّهِ ﷺ سَبْعًا مِنَ الْمَثَانِي الطُّولِ، وَأُوتِيَ مُوسَى عَلَيْهِ السَّلَامُ سِتًّا، فَلَمَّا أَلْقَى الْأَلْوَاخَ رُفِعَتْ ثِنْتَانِ وَبَقِيَ أَرْبَعٌ».

### [ت353/م17] - بَابُ مَا جَاءَ فِي آيَةِ الْكَرْسِيِّ

1460 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ بْنُ إِيسَى، عَنْ أَبِي السَّلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَبَا الْمُنْذِرِ، أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ؟» قَالَ: قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَبَا الْمُنْذِرِ، أَيُّ آيَةٍ مَعَكَ مِنْ كِتَابِ اللَّهِ أَعْظَمُ؟» قَالَ: قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ [البقرة: 255] قَالَ: فَضَرَبَ فِي صَدْرِي وَقَالَ: «لِيَهْنِ لَكَ يَا أَبَا الْمُنْذِرِ الْعِلْمُ».

### [ت354/م18] - بَابُ فِي سُورَةِ الصَّفِّدِ

1461 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1] يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لَهُ وَكَأَنَّ الرَّجُلَ يَتَقَالُّهَا، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثَلَاثُ الْقُرْآنِ».

### **[355/19] The Two Surahs Therewith One Seeks Refuge With Allah From Evil**

**1462-** It is narrated on the authority of Uqbah Ibn Amir that he said: I was driving the she-camel of the Messenger of Allah “Allah’s blessing and peace be upon him” on journey when he said to me: “O Uqbah! Should I not teach you the best two Surahs to be recited (in the Qur’an)?” he taught me: “Say: I seek refuge with the Lord of the daybreak” and “Say: I seek refuge with the Lord of mankind”. But he observed that I had not been pleased with them so much. When he dismounted to lead the Morning prayer, he recited them in the Morning prayer. Finished from the prayer, the Messenger of Allah “Allah’s blessing and peace be upon him” turned to me and said: “How have you come to regard them?”

**1463-** It is narrated on the authority of Uqbah Ibn Amir that he said: While I was walking with the Messenger of Allah “Allah’s blessing and peace be upon him” in the road between Juhfah and Al-Abwa’, a stormy wind and darkness overtook us, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” started seeking refuge with Allah by (His saying): “Say: I seek refuge with the Lord of the daybreak” and “I seek refuge with the Lord of mankind”, and he ordered me to seek refuge with Allah by them. He never sought refuge with Allah by anything like them. I further heard him reciting them while leading us in the prayer.

### **[356/20] It Is Desirable To Read The Qur’an In Slow, Measured Rhythmic Tones**

**1464-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It will be said to the holder of the Qur’an: Read and rise up (in degree), and recite in slow, measured rhythmic tones in the same way as you used to recite in slow, measured rhythmic tones in the world, for your station lies at the last Holy Verse you will read.””

**1465-** It is narrated on the authority of Qatadah that he said: I asked Anas about the way of recitation of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon he said: “He used to prolong (the letters and words).

**1466-** It is narrated on the authority of Ya’li Ibn Mamlak that he asked Umm Salamah about the way of recitation and prayer of the Messenger of Allah “Allah’s blessing and peace be upon him”,



## [ت355/م19] - باب في المَعُودَتَيْنِ

**1462 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ رَسُولَ اللَّهِ ﷺ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِي: «يَا عُقْبَةُ، أَلَا أَعْلَمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا؟»، فَعَلَّمَنِي ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [الفلق: 1]، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: 1]. قَالَ: فَلَمْ يَرْنِي سِرْتُ بِهِمَا جَدًّا. فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ. فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنَ الصَّلَاةِ التَفَتَ إِلَيَّ فَقَالَ: «يَا عُقْبَةُ، كَيْفَ رَأَيْتَ؟».

**1463 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبَرِيِّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ، إِذْ غَشِيَتُنَا رِيحٌ وَظُلُمَةٌ شَدِيدَةٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ بِـ﴿أَعُوذُ بِرَبِّ الْفَلَقِ﴾ [الفلق: 1] وَ﴿أَعُوذُ بِرَبِّ النَّاسِ﴾ [الناس: 1] وَيَقُولُ: «يَا عُقْبَةُ، تَعَوَّذُ بِهِمَا، فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا». قَالَ: وَسَمِعْتُهُ يُؤْمِنُ بِهِمَا فِي الصَّلَاةِ».

## [ت356/م20] - باب استِخْبَابِ التَّرْتِيلِ فِي الْقِرَاءَةِ

**1464 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ، وَرَتِّلْ كَمَا كُنْتَ تُرَتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا».

**1465 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ، عَنْ قَتَادَةَ قَالَ: «سَأَلْتُ أَنَسًا عَنِ قِرَاءَةِ النَّبِيِّ ﷺ، فَقَالَ: كَانَ يَمْدُ مَدًّا».

**1466 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلُكٍ: «أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ، عَنْ قِرَاءَةِ رَسُولِ اللَّهِ ﷺ وَصَلَاتِهِ، فَقَالَتْ: وَمَا لَكُمْ وَصَلَاتُهُ؟ كَانَ يُصَلِّي وَيَنَامُ قَدْرَ مَا صَلَّى، ثُمَّ يُصَلِّي قَدْرَ

thereupon she said: "What do you have to do with his way of prayer? He used to pray and then sleep as long as was the duration of his prayer, then pray as long as was the duration of his sleep, then sleep as long as was the duration of his prayer, and so on until morning." She described the way of his recitation, and behold! She described the way of his recitation letter by letter.

**1467-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the day of Conquest riding a she-camel, and he was reciting the Surah of Al-Fath in a vibrant quivering tone.

**1468-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Adorn the Qur'an with (the sweetness of) your voices (in recitation)."

**1469-** It is narrated on the authority of Sa'd Ibn Abu Waqqas (or Sa'id Ibn Abu Sa'id) that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as does not recite the Qur'an in a sweet and pleasant voice never belongs to us."

**1470-** It is narrated on the authority of Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as does not recite the Qur'an in a sweet charming voice never belongs to us."

**1471-** It is narrated on the authority of Ubaidullah Ibn Abu Yazid that he said: Abu Lubabah came upon us, and we followed him until he entered his house. We came to visit him, and behold! He was a man of untidy house and stature, and I heard him having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Such as does not recite the Qur'an in a sweet charming voice never belongs to us." I said to Ibn Abu Mulaikah: "O Abu Muhammad! Tell me if he is not of a sweet voice (what should he do)?" he said: "Let him make sweet his voice as possible as it could be."

**1472-** It is narrated on the authority of both Sufyan and Waki' that they said in interpretation of that: It means that by virtue of it he dispenses with anything else.

**1473-** It is narrated on the authority of Abu Hurairah that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has not listened to anything as He has listened to a Prophet having a charming voice, reciting The Qur'an loudly in a sweet voice."

مَا نَامَ، ثُمَّ يَنَامُ قَدَرُ مَا صَلَّى حَتَّى يُصْبِحَ، وَنَعَتَتْ قِرَاءَتَهُ، فَإِذَا هِيَ تَنَعَتْ قِرَاءَتَهُ حَرْفًا حَرْفًا.

**1467 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْفَلٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ عَلَى نَاقَةٍ يَقْرَأُ بِسُورَةِ الْفَتْحِ وَهُوَ يَرْجِعُ».

**1468 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْسَجَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «زَيُّوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

**1469 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَزَيْدُ بْنُ خَالِدٍ بْنُ مَوْهَبٍ الرَّمْلِيُّ، بِمَعْنَاهُ، أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهْيِكَ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ - وَقَالَ يَزِيدُ: عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ - وَقَالَ قُتَيْبَةُ: هُوَ فِي كِتَابِي عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ».

**1470 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهْيِكَ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِثْلَهُ.

**1471 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ عَبْدُ اللَّهِ بْنُ أَبِي يَزِيدَ: مَرَّ بِنَا أَبُو لُبَابَةَ فَاتَّبَعْنَاهُ حَتَّى دَخَلَ بَيْتَهُ، فَدَخَلْنَا عَلَيْهِ، فَإِذَا رَجُلٌ رَثُّ الْبَيْتِ، رَثُّ الْهَيْئَةِ، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». قَالَ: فَقُلْتُ لَابْنِ أَبِي مُلَيْكَةَ: يَا أَبَا مُحَمَّدٍ، أَرَأَيْتَ إِذَا لَمْ يَكُنْ حَسَنَ الصَّوْتِ؟ قَالَ: «يُحَسِّنُهُ مَا اسْتَطَاعَ».

**1472 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَ: قَالَ وَكِيعٌ وَابْنُ عُيَيْنَةَ: يَغْنِي يَسْتَغْنِي بِهِ.

**1473 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مَالِكٍ وَحَيَّوَةُ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا أَذِنَ اللَّهُ لشيءٍ مَا أَذِنَ لِنَبِيِّ حَسَنِ الصَّوْتِ يَتَغَنَّيَ بِالْقُرْآنِ يَجْهَرُ بِهِ».



### **[357/21] The Severe Punishment Of Such As Keeps The Qur'an And Then Forgets It**

**1474-** It is narrated on the authority of Sa'd Ibn Ubadah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man who recites the Qur'an (and keeps it) and then forgets it but that he will meet Allah Almighty as maimed on the Day of Judgement."

### **[358/22] The Qur'an Has Been Revealed In Seven Ways Of Recitation**

**1475-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard Hisham Ibn Hakim Ibn Hizam reciting The Surah of The Criterion "Al-Furqan" in a way different from that of mine, which The Messenger of Allah "Allah's blessing and peace be upon him" taught to me. So, I was about to jump upon him (during the prayer) but I waited till he finished, then I tied his garment round his neck by which I seized and brought him to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have heard that (man) reciting The Surah of The Criterion "Al-Furqan" in a way different from the way you taught to me". The Prophet "Allah's blessing and peace be upon him" ordered me: "Release him". He asked Hisham to recite it. When he recited it in the same way I had heard from him, The Messenger of Allah "Allah's blessing and peace be upon him" said: "It was revealed in this way". He then asked me to recite it. When I recited it, he said: "It was revealed in this way. The Qur'an has been revealed in seven different ways (of recitation), so recite it in the way that is easier for you."

**1476-** It is narrated on the authority of Mu'ammarr that Az-Zuhri said: Those different ways of recitation have no effect upon what is lawful and unlawful in the Qur'an.

**1477-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Ubai! When I was taught to recite the Qur'an, it was said to me: "On one or two ways (of recitation do you like to learn it)?" the angel who is with me inspired to me to say: "On two ways (of recitation)." I then said: "On two ways (of recitation)." I was further asked: "On two or three ways (of recitation do you like to learn it)?" the angel who is with me inspired to me to say: "On three ways (of recitation)." I then said: "On three ways (of recitation)." And so on until it amounted to seven ways (of recitation)." Then, he said: "There is none of those but that it is

### [ت357/م21] - بَابُ التَّشْدِيدِ فِيمَنْ حَفِظَ الْقُرْآنَ ثُمَّ نَسِيَهُ

1474 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِيسَى بْنِ فَائِدٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَمْرٍ يَفْرَأُ الْقُرْآنَ ثُمَّ يَنْسَاهُ إِلَّا لَقِيَ اللَّهَ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَجْذَمًا».

### [ت358/م22] - بَابُ: «أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرَفٍ»

1475 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرُّبَيْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَقْرَأَ نَبِيًّا، فَكَذْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمَهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَيْتُهُ بِرِدَائِهِ، فَجِئْتُ بِهِ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اقْرَأْ»، فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَكَذَا أُنْزِلَتْ». ثُمَّ قَالَ لِي: «اقْرَأْ»، فَقَرَأْتُ، فَقَالَ: «هَكَذَا أُنْزِلَتْ». ثُمَّ قَالَ: «إِنَّ هَذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرَفٍ، فَاقْرَأُوا مَا تَيْسَرَ مِنْهُ».

1476 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: «إِنَّمَا هَذِهِ الْأَحْرُفُ فِي الْأَمْرِ الْوَاحِدِ لَيْسَ يَخْتَلِفُ فِي حَلَالٍ وَلَا حَرَامٍ».

1477 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ الْخُرَاعِيِّ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أَبُي، إِنِّي أَقْرَأْتُ الْقُرْآنَ، فَقِيلَ لِي: عَلَى حَرْفٍ أَوْ حَرْفَيْنِ؟ فَقَالَ الْمَلِكُ الَّذِي مَعِيَ: قُلْ عَلَى حَرْفَيْنِ، قُلْتُ: عَلَى حَرْفَيْنِ، فَقِيلَ لِي: عَلَى حَرْفَيْنِ أَوْ ثَلَاثَةٍ؟ فَقَالَ الْمَلِكُ الَّذِي مَعِيَ: قُلْ عَلَى ثَلَاثَةٍ، قُلْتُ: عَلَى ثَلَاثَةٍ، حَتَّى بَلَغَ سَبْعَةَ أَحْرَفٍ، ثُمَّ قَالَ: لَيْسَ مِنْهَا إِلَّا شَافٍ كَافٍ، إِنْ قُلْتُ: سَمِعْتُ عَلِيًّا عَزِيزًا



comprehensive and sufficient, i.e. it is the same if you say: "All-Hearing", "All-Knowing", "All-Powerful", or "All-Wise", as long as you do not conclude a Verse of punishment with mercy or a verse of mercy with punishment."

**1478-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was near a stream belonging to Banu Ghifar when Gabriel "Peace be upon him" came to him and said: "Allah Almighty commands you to teach your nation to recite the Qur'an on one way." He said: "I ask for Allah's Help and Forgiveness! My nation has no power to do so." He came to him once again, and mentioned the same to him, (and he received the same reply) and so on until it came to be on seven ways (of recitation). He said: "Allah Almighty commands you to instruct your nation to recite the Qur'an on seven ways, and on whichever way they recite, they have done right."

### [359/23] The Supplication

**1479-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The supplication is out of service. Allah Almighty says: "Call upon Me, so that I would answer your call!"

**1480-** It is narrated on the authority of Abu Na'amah that a son belonging to Sa'd said: My father heard me saying: "O Allah! I ask You (to admit me to) the Garden, its pleasure and delights, and such and such, and I seek refuge with You from the fire (of Hell), from its chains, fetters, and from such and such." On that he said: "O my son! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There will come a people, who will exceed the due limits in supplication." So, beware of being one of them: if you are given the Garden, you will be given it with whatever good it contains, and if you are delivered from the fire, you will be delivered from it and from whatever evil it contains."

**1481-** It is narrated on the authority of Fadalah Ibn Ubaid, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" heard a man invoking in his prayer, in which he did not glorify Allah, nor did he invoke for Allah's Blessing upon the Messenger of Allah "Allah's blessing and peace be upon him". on that the Messenger of Allah "Allah's blessing and peace be upon him" said:



حَكِيمًا مَا لَمْ تَخْتِمِ آيَةَ عَذَابٍ بِرَحْمَةٍ، أَوْ آيَةَ رَحْمَةٍ بِعَذَابٍ.

1478 - حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي بِنِ كَعْبٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ عِنْدَ أَصَاةِ بَنِي غِفَارٍ، فَأَتَاهُ جِبْرِيلُ ﷺ فَقَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرَى أُمَّتَكَ عَلَى حَرْفٍ. قَالَ: «أَسْأَلُ اللَّهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ، إِنْ أُمِّتِي لَا تُطِيقُ ذَلِكَ»، ثُمَّ أَتَاهُ ثَانِيَةً فَذَكَرَ نَحْوَ هَذَا، حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ، قَالَ: إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُقْرَى أُمَّتَكَ عَلَى سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَأُوا عَلَيْهِ فَقَدْ أَصَابُوا».

### [ت359/م23] - بَابُ الدُّعَاءِ

1479 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ يُسَيْعِ الْحَضْرَمِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ» ﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: 60].

1480 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ، عَنْ أَبِي نُعَامَةَ، عَنْ ابْنِ لِسْعِدٍ أَنَّهُ قَالَ: «سَمِعَنِي أَبِي وَأَنَا أَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَبَهْجَتَهَا وَكَذَا وَكَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا وَأَغْلَالِهَا وَكَذَا وَكَذَا، فَقَالَ: يَا بُنَيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَغْتَدُونَ فِي الدُّعَاءِ»، فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ، إِنَّكَ إِنْ أُعْطِيتَ الْجَنَّةَ أُعْطِيتَهَا وَمَا فِيهَا مِنَ الْخَيْرِ، وَإِنْ أُعْذِتَ مِنَ النَّارِ أُعْذِتَ مِنْهَا وَمَا فِيهَا مِنَ الشَّرِّ».

1481 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيُّوَةُ: أَخْبَرَنِي أَبُو هَانِئٍ حُمَيْدُ بْنُ هَانِئٍ: أَنَّ أَبَا عَلِيٍّ عَمْرَو بْنَ مَالِكٍ حَدَّثَهُ أَنَّهُ سَمِعَ فَضَالََةَ بْنَ عُبَيْدٍ صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ، لَمْ يُمَجِّدِ اللَّهَ تَعَالَى وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ

“This man has been too hasty (to receive the answer).” He then invited him, and said to him or to anyone else: “When anyone of you invokes in his prayer, let him first glorify his Lord Almighty, and praise Him (as much as it is fitting for His Majesty), and then invoke for Allah’s blessing upon the Messenger of Allah “Allah’s blessing and peace be upon him”, and after that, let him invoke for what he likes.”

**1482-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” liked the shortest and the most expressive statements of supplication, and left what is beyond that.

**1483-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you say (in his invocation): “O Allah! forgive me if You so like! O Allah! bestow mercy upon me if You so like!” on the contrary, let him affirm his invocation, for none could force Allah (to do what He wills not).”

**1484-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The invocation of anyone of you receives answers as long as he does not make haste and say: “I’ve invoked Allah, but my invocation has not received answer.”

**1485-** It is narrated on the authority of Abdullah that the said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Screen yourselves with the help of walls, and he, who peeps into the belongings of his brother without his leave seems as if he looks forward to the fire (of Hell). Invoke Allah Almighty with the insides of your hands (up to the sky) and do not invoke Him with the backs of your hands, and once you finish (from your invocation) pass them (the insides of your hands) over your faces.”

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Ka’b, through many chains of transmission, all of which are weak.

**1486-** it is narrated on the authority of Malik Ibn Yasar Al-Awfi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you invoke Allah Almighty, Invoke Him with the insides of your hands (up to the sky) and do not invoke Him with the backs of your hands.”

رَسُولُ اللَّهِ ﷺ: «عَجَلَ هَذَا»، ثُمَّ دَعَاهُ فَقَالَ لَهُ أَوْ لغيرِهِ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَمْجِيدِ رَبِّهِ عَزَّ وَجَلَّ وَالثَّنَاءِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُو بَعْدَ بِمَا شَاءَ».

**1482 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْأَسْوَدِ بْنِ شَيْبَانَ، عَنْ أَبِي نَوْفَلٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَحِبُّ الْجَوَامِعَ مِنَ الدُّعَاءِ وَيَدْعُ مَا سِوَى ذَلِكَ».

**1483 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ».

**1484 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ فَيَقُولَ: قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي».

**1485 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ مُحَمَّدٍ بْنُ أَيْمَنَ، عَنْ عَبْدِ اللَّهِ بْنِ يَعْقُوبَ بْنِ إِسْحَاقَ، عَمَّنْ حَدَّثَهُ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَسْتُرُوا الْجُدْرَ، مَنْ نَظَرَ فِي كِتَابِ أَخِيهِ بِغَيْرِ إِذْنِهِ، فَإِنَّمَا يَنْظُرُ فِي النَّارِ، سَلُوا اللَّهَ عَزَّ وَجَلَّ بِطُؤُنِ أَكْفُكُمْ، وَلَا تَسْأَلُوهُ بِظُهُورِهَا، فَإِذَا فَرَعْتُمْ فَاْمَسَحُوا بِهَا وَجُوهَكُمْ».

قال أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ كُلِّهَا وَاهِيَةً، وَهَذَا الطَّرِيقُ أَمْثَلُهَا وَهُوَ ضَعِيفٌ أَيْضًا.

**1486 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ قَالَ: قَرَأْتُهُ فِي أَصْلِ إِسْمَاعِيلَ - يَعْنِي ابْنَ عِيَّاشٍ -: حَدَّثَنِي ضَمُضٌ، عَنْ شُرَيْحٍ: حَدَّثَنَا أَبُو ظَبْيَةَ أَنَّ بَحْرِيَّةَ السَّكُونِيَّ حَدَّثَهُ، عَنْ مَالِكِ بْنِ يَسَارٍ السَّكُونِيِّ ثُمَّ الْعَوْفِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَأَلْتُمُ اللَّهَ عَزَّ وَجَلَّ فَاسْأَلُوهُ بِطُؤُنِ أَكْفُكُمْ، وَلَا تَسْأَلُوهُ بِظُهُورِهَا».

قال أَبُو دَاوُدَ: قال سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ: لَهُ عِنْدَنَا صُحْبَةٌ - يَعْنِي مَالِكُ بْنُ يَسَارٍ -.



**1487-** It is narrated on the authority of Anas Ibn Malik that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” invoking Allah as such, i.e. raising (once) the inside and (once) the back of both his hands.

**1488-** It is narrated on the authority of Salman that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Your Lord “Blessed and Exalted be He” is so much Bighearted and Generous, and He feels shy of returning the hands of His servant with failing when he raises them up to Him with invocation.”

**1489-** It is narrated on the authority of Ibn Abbas that he said: To invoke (Allah for something) is to raise both your hands up to the level of your shoulders (while invoking); to ask for Allah’s Forgiveness is to beckon only with one finger (while asking for forgiveness); and to implore to Allah is to stretch both your hands (while beseeching Him).

**1490-** The same is narrated on the authority of Abbas Ibn Abdullah Ibn Ma’bad Ibn Abbas, in which he said: And to implore to Allah is to do as such (and he raised both his hands, and made their backs towards his face).

**1491-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said...and he mentioned the same.

**1492-** It is narrated on the authority of As-Sa’ib Ibn Yazid from his father that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” invoked Allah and raised his hands, he would pass them over his face.

**1493-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that once, the Messenger of Allah “Allah’s blessing and peace be upon him” heard someone supplicating: “O Allah! I beseech you by (the fact that) You are the One and Only, the Eternal, Absolute, Who begetteth not, nor is He begotten And there is none like unto Him.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation).”

**1494-** The same is narrated on the authority of Malik Ibn Mighwal in which he said: “No doubt, he has invoked Allah by his Greatest Name.”

**1487 -** حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ، عَنْ عُمَرَ بْنِ نُبَهَانَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو هَكَذَا بِبَاطِنِ كَفِّهِ وَظَاهِرِهِمَا».

**1488 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا عِيسَى - يَعْنِي ابْنَ يُونُسَ -: حَدَّثَنَا جَعْفَرٌ - يَعْنِي ابْنَ مَيْمُونٍ صَاحِبَ الْأَنْمَاطِ -: حَدَّثَنِي أَبُو عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ حَيِّيْ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا».

**1489 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ - يَعْنِي ابْنَ خَالِدٍ -: حَدَّثَنِي الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «الْمَسْأَلَةُ أَنْ تَرْفَعَ يَدَيْكَ حَذْوَ مَنْكَبَيْكَ أَوْ نَحْوَهُمَا، وَالْاِسْتِغْفَارُ أَنْ تُشِيرَ بِإِصْبَعٍ وَاحِدَةٍ. وَالْاِبْتِهَالُ أَنْ تَمُدَّ يَدَيْكَ جَمِيعًا».

**1490 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ بْنِ عَبَّاسٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «وَالْاِبْتِهَالُ هَكَذَا»، وَرَفَعَ يَدَيْهِ وَجَعَلَ ظُهُورَهُمَا مِمَّا يَلِي وَجْهَهُ.

**1491 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ الْعَبَّاسِ بْنِ مَعْبُدٍ بْنِ الْعَبَّاسِ، عَنْ أَخِيهِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، فَذَكَرَ نَحْوَهُ.

**1492 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهْيَعَةَ، عَنْ حَفْصِ بْنِ هَاشِمٍ عَنْ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ، عَنْ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ».

**1493 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مَالِكِ بْنِ مِغُولٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ رَجُلًا يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ، أَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ: «لَقَدْ سَأَلْتَ اللَّهَ بِالْأَسْمِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَإِذَا دُعِيَ بِهِ أَجَابَ».

**1494 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ الرَّقِّي: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا مَالِكُ بْنُ مِغُولٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «لَقَدْ سَأَلَ اللَّهُ - عَزَّ وَجَلَّ - بِأَسْمِهِ الْأَعْظَمِ».



**1495-** It is narrated on the authority of Anas Ibn Malik that once, he was sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when he heard a man saying: “O Allah! I invoke You with the fact that to You be all the praises: there is no god (to be worshipped) but You, the One and Only, with You there is no partner, the Bestower of favours and gifts, the Primal Creator of both the heavens and the earth, the One Full of Majesty, Bounty and Honour!” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, this (man) has asked Allah by His Greatest Name, therewith if He is asked (for something), He soon gives it, and if He is invoked, He soon responds (to the invocation).”

**1496-** It is narrated on the authority of Asma’ Bint Yazid that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah’s Greatest Name is in the following two Holy Verses: “And your God is One God: there is no god but He, Most Gracious, Most Merciful” (Al-Baqarah 163) and the opening Verse of the Surah of Al Imran (i.e. “Allah! there is no god but He, the Living, the Self-Subsisting, Eternal.”).”

**1497-** It is narrated on the authority of A’ishah that a quilt belonging to her was stolen, thereupon she went on invoking evil upon such as stole it. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said to her: “No doubt, your (invoking evil against him) never lightens his sin.”

**1498-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: I took the permission of the Messenger of Allah “Allah’s blessing and peace be upon him” to perform Umrah, and he (gave me permission and) said: “Do not forget us, O my brother, in your invocation.” He said a word, and I would not be pleased to get all of the world instead of it. Asim said: Later on, I met Shu’bah in Medina, and he reported it to me: “Make us, O my brother, share invocation with you.”

**1499-** It is narrated on the authority of Sa’d Ibn Abu Waqqas that he said: The Prophet “Allah’s blessing and peace be upon him” came upon me and I was invoking Allah, with my fingers, thereupon he said: “Beckon with only one finger! Point only with one finger!” he pointed to the index finger.

### **[360/24] The Glorification With The Help Of Pebbles**

**1500-** It is narrated on the authority of Sa’d Ibn Abu Waqqas that he entered in the company of the Messenger of Allah upon a woman having many kernels or pebbles in front of her, with the help of which she was glorifying. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Should I not tell you of what is much



**1495 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الْحَلَبِيُّ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ حَفْص - يَعْنِي ابْنَ أَخِي أَنَسٍ -، عَنْ أَنَسٍ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ جَالِسًا وَرَجُلٌ يُصَلِّي، ثُمَّ دَعَا: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ، لَا إِلَهَ إِلَّا أَنْتَ أَلْمَنَانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ. فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ دَعَا اللَّهُ عَزَّ وَجَلَّ بِاسْمِهِ الْعَظِيمِ، الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ، وَإِذَا سُئِلَ بِهِ أُعْطِيَ».

**1496 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ ﴿وَاللَّهُمَّ لَكَ الْحَمْدُ﴾ وَ﴿لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾» [البقرة: 163]، وَفَاتِحَةِ سُورَةِ آلِ عِمْرَانَ ﴿الْحَمْدُ لِلَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ﴾ [آل عمران: 1 - 2].

**1497 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُرِقَتْ مِلْحَفَةٌ لَهَا، فَجَعَلَتْ تَدْعُو عَلَى مَنْ سَرَقَهَا، فَجَعَلَ النَّبِيُّ ﷺ يَقُولُ: «لَا تُسَبِّحِي عَنْهُ». قَالَ أَبُو دَاوُدَ: لَا تُسَبِّحِي: لَا تُخَفِّفِي عَنْهُ.

**1498 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ بْنِ عَبْدِ اللَّهِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأَذَنْتُ النَّبِيَّ ﷺ فِي الْعُمْرَةِ، فَأَذِنَ لِي وَقَالَ: «لَا تُتَسَنَّا يَا أَخِي مِنْ دُعَائِكَ»، فَقَالَ كَلِمَةً مَا يُسْرِنِي أَنَّ لِي بِهَا الدُّنْيَا. قَالَ شُعْبَةُ: ثُمَّ لَقِيتُ عَاصِمًا بَعْدَ بِالْمَدِينَةِ فَحَدَّثَنِيهِ فَقَالَ: «أَشْرَكْنَا يَا أَخِي فِي دُعَائِكَ».

**1499 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: «مَرَّ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَدْعُو بِإِصْبَعِي فَقَالَ: «أَحْذِ أَحْذِ»، وَأَشَارَ بِالسَّبَابَةِ».

### [ت360/م24] - بَابُ التَّسْبِيحِ بِالْحَصَى

**1500 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو، أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ حَدَّثَهُ عَنْ خُزَيْمَةَ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهَا: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى امْرَأَةٍ، وَبَيْنَ يَدَيْهَا نَوَى أَوْ حَصَى تُسَبِّحُ بِهِ، فَقَالَ: «أَخْبِرْكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا، أَوْ: أَفْضَلُ؟» فَقَالَ: «سُبْحَانَ اللَّهِ عَدَدَ

easier than that? Say: "Glory be to Allah as much as the number of what He has created in the heaven! Glory be to Allah as much as the number of what He has created in the earth! Glory be to Allah as much as the number of what He has created in between them! Glory be to Allah as much as the number of what He is going to create!"; "Allah is Greater" as much as is the like of that; "Praise be to Allah" as much as is the like of that; "There is no god but Allah" as much as is the like of that; "There is neither might nor power but with Allah" as much as is the like of that." (i.e. to repeat each statement four times with the same variations, the like of what you say in the first one).

**1501-** It is narrated on the authority of Usairah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded them (women) to be concerned with magnifying, glorifying and affirming the Oneness of Allah, and to count their glorifications with the help of their fingertips, for they will be questioned and made to speak (to bear witness on the Day of Judgement).

**1502-** It is narrated on the authority of Abdullah Ibn Amr that he said: I saw the Prophet "Allah's blessing and peace be upon him" counting his glorifications (of Allah) with the help of his right hand.

**1503-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out from the dwelling place of Juwairiyah (his wife) whose name first was Barrah, and he changed it. When the Messenger of Allah "Allah's blessing and peace be upon him" came out, she was (engaged in glorification of Allah) in her praying place, and when he returned he was still in her praying place, there upon he asked: "Have you been still in this praying place of you?" she answered in the affirmative. He said: "I said after (I've come out from) you four statements, each thrice, and if I compare them with what you have been saying, they will outweigh them: "Glorified be Allah, with Whose Praise (I exalt Him), as much as is the number of His creation, as good as the Pleasure of Himself, as heavy as the weight of His Throne (of Majesty), as countless as the endlessness of His Words."

**1504-** It is narrated on the authority of Abu Hurairah that he said: Abu Dharr said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Those of great wealth and riches have received (the greatest portion of) the reward: they pray as we pray, they fast as we fast, but they have surplus wealth from which they give in

مَا خَلَقَ فِي السَّمَاءِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ بَيْنَ ذَلِكَ، وَسُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ، وَاللَّهُ أَكْبَرُ مِثْلُ ذَلِكَ، وَالْحَمْدُ لِلَّهِ مِثْلُ ذَلِكَ، وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلُ ذَلِكَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلُ ذَلِكَ».

**1501 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هَانِيءِ بْنِ عُثْمَانَ، عَنْ حُمَيْصَةَ بِنْتِ يَاسِرٍ، عَنْ يُسَيْرَةَ أَخْبَرَتْهَا: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُنَّ أَنْ يُرَاعِينَ بِالتَّكْبِيرِ وَالتَّقْدِيرِ وَالتَّهْلِيلِ، وَأَنْ يَعْقِدْنَ بِالْأَنَامِلِ، فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ».

**1502 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَمُحَمَّدُ بْنُ قُدَامَةَ فِي آخِرِينَ قَالُوا: حَدَّثَنَا عَثَامٌ، عَنْ الْأَعْمَشِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُ التَّسْبِيحَ» قَالَ ابْنُ قُدَامَةَ: «بِيَمِينِهِ».

**1503 -** حَدَّثَنَا دَاوُدُ بْنُ أُمَيَّةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِ جُوزَيْرَةَ - وَكَانَ اسْمُهَا بَرَّةَ، فَحَوَّلَ اسْمَهَا - فَخَرَجَ رَسُولُ اللَّهِ وَهِيَ فِي مُصَلَّاها، وَدَخَلَ وَهِيَ فِي مُصَلَّاها، فَقَالَ: «أَلَمْ تَزَالِي فِي مُصَلَّاكِ هَذَا؟» قَالَتْ: نَعَمْ، قَالَ: «قَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتَ لَوُزِنَتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ، وَرَضَى نَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادَ كَلِمَاتِهِ».

**1504 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي عَائِشَةَ، قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ أَبُو ذَرٍّ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَصْحَابُ الدُّثُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَلَهُمْ فُضُولُ أَمْوَالٍ يَتَصَدَّقُونَ بِهَا، وَلَيْسَ لَنَا مَالٌ نَتَصَدَّقُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ أَلَا أَعْلَمُكَ كَلِمَاتٍ تُدْرِكُ بِهِنَّ مَنْ سَبَقَكَ وَلَا يُلْحَقُكَ مَنْ خَلْفَكَ إِلَّا مَنْ أَخَذَ بِمِثْلِ



charity, and we have not.” He said: “O Abu Dharr! Should I not tell you of a thing, that if you do it, you will catch up such as surpassed you, and none would be able to excel you except such as does the like of your deed?” he said: “Yes O Messenger of Allah.” He said: “Then, after every obligatory prayer, glorify Allah thirty-three times, praise Allah thirty-three times, and magnify Allah thirty-three times, making a total of ninety-nine times, and complete the hundred with (the following statement): “There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things”, his sins would be forgiven even if they are as much as the foam of a sea.”

### **[361/25] What One Says When He (Finishes The Prayer And) Utters The End Salutation**

**1505-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that he said: Mu’awiyah wrote to him saying: What did the Messenger of Allah “Allah’s blessing and peace be upon him” use whenever he uttered the end salutation and finished from the prayer? He dictated (to his clerk) and he wrote to Mu’awiyah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things: there is none to withhold what You give, and there is none to give what You withhold, and the fortune of the luckiest (from among the people) could not be of benefit to him without You (or against You).”

**1506-** It is narrated on the authority of Abu Az-Zubair that he said: I heard Abdullah Ibn Az-Zubair saying while being on the pulpit: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” finished from the prayer and turned away he would say: “There is no god but Allah, The One and Only, with Whom there is no partner, to Whom be the dominion, and to Whom be the praise, and He has power over all things; there is no god but Allah, other than Whom we never worship, with sincere faith, even against the will of the infidels; (He is Allah) Fitting for blessing, favour and good praise; there is no god but Allah, to Whom we are sincere in faith, even against the will of the infidels.”

**1507-** It is narrated on the authority of Abu Az-Zubair that Abdullah Ibn Az-Zubair used to affirm the Oneness of Allah following every obligatory prayer...and the rest is the same, in which he said: “And there is neither might nor power but with Allah; there is no god but Allah, other than Whom we never worship: to Whom be the praise...”

عَمَلِكَ؟» قَالَ: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «تُكَبِّرُ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ، وَتُسَبِّحُهُ ثَلَاثًا وَثَلَاثِينَ، وَتَخْتِمُهَا بِلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ لَهُ ذُنُوبُهُ، وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

### [ت361/م25] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا سَلَّمَ

**1505 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ وَرَادٍ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ: أَيُّ شَيْءٍ كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ إِذَا سَلَّمَ مِنَ الصَّلَاةِ؟ فَأَمْلَاهَا الْمُغِيرَةُ عَلَيْهِ وَكَتَبَ إِلَى مُعَاوِيَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَ مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

**1506 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا ابْنُ عُلْيَةَ، عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ عَلَى الْمِنْبَرِ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا انْصَرَفَ مِنَ الصَّلَاةِ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ، وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ، أَهْلُ النُّعْمَةِ وَالْفَضْلِ وَالْثَنَاءِ الْحَسَنِ، لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

**1507 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَهْلُلُ بِهِنَّ فِي دُبُرِ كُلِّ صَلَاةٍ، فَذَكَرَ نَحْوَ هَذَا الدُّعَاءِ زَادَ فِيهِ: «وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النُّعْمَةُ...» وَسَاقَ بَقِيَةَ الْحَدِيثِ.



**1508-** It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say following every obligatory prayer: “O Allah, our Lord and the Lord of everything: I’m witness that You are the One Lord, and there is no partner with You; O Allah, our Lord and the Lord of everything: I’m witness that Muhammad is Your servant and Messenger; O Allah, our Lord and the Lord of everything: I’m witness that all of the servants are brothers (in Allah’s religion); O Allah, our Lord and the Lord of everything: make me and my family sincere to you (in faith) at every moment in the world and the hereafter, O (Allah) the Lord of Glory, Bounty and Honour; (O Allah) hear to me and answer my invocation; Allah is Greater and Greater: Allah is the Light (and the Lord) of both the heavens and the earth; Allah is Greater and Greater: sufficient for me is Allah and He is the best Disposer of affairs; Allah is Greater and Greater.”

**1509-** It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say whenever he concluded the prayer with the end salutation: “O Allah! Forgive for me whatever (sins and mistakes) I’ve done earlier and later, secretly and publicly, and that in which I’ve indulged, and that of which You have better knowledge than me: It is You Who bring forward, and it is You Who bring backward: there is no god (to be worshipped) but You.”

**1510-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say (by way of supplication): “O Allah! Help me, and do not help (anyone) against me; support me, and do not support (anyone) against me; make Your Plots in my favour, and do not make Your Plots against me; guide me (to the truth) and make guidance easy for me; help me against such as transgresses me. O Allah! Make me thankful to You, (enable me) to celebrate You, living in awe of Your (Punishment), obedient to You, devout (in worship) to You, ever turning to You (in repentance). O Allah! Accept my repentance, wash my sins off me, answer my invocation, make firm my argument, guide my heart (to the truth), help me speak right, and make cool the fury of my heart.”

**1511-** The same is narrated on the authority of Amr Ibn Murrah with the same chain of transmitters.



**1508 -** حَدَّثَنَا مُسَدَّدٌ وَسَلِيمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ - وَهَذَا حَدِيثُ مُسَدَّدٍ -  
 قَالَا: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ دَاوُدَ الطَّفَاوِيَّ قَالَ: حَدَّثَنِي أَبُو مُسْلِمٍ  
 الْبَجَلِيُّ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَمِعْتُ نَبِيَّ اللَّهِ ﷺ يَقُولُ - وَقَالَ سُلَيْمَانُ: كَانَ  
 رَسُولُ اللَّهِ ﷺ يَقُولُ - فِي دُبُرِ صَلَاتِهِ: «اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّكَ  
 أَنْتَ الرَّبُّ وَحْدَكَ لَا شَرِيكَ لَكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ مُحَمَّدًا  
 عَبْدُكَ وَرَسُولُكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةٌ، اللَّهُمَّ  
 رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ فِي الدُّنْيَا  
 وَالْآخِرَةِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اسْمَعْ وَاسْتَجِبْ. اللَّهُ أَكْبَرُ الْأَكْبَرُ، اللَّهُمَّ نُورَ  
 السَّمَوَاتِ وَالْأَرْضِ» - قَالَ سُلَيْمَانُ بْنُ دَاوُدَ: «رَبَّ السَّمَوَاتِ وَالْأَرْضِ - اللَّهُ أَكْبَرُ  
 الْأَكْبَرُ، حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، اللَّهُ أَكْبَرُ الْأَكْبَرُ».

**1509 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ  
 أَبِي سَلَمَةَ، عَنْ عَمِّهِ الْمَاجِشُونِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ  
 عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَلَّمَ مِنْ  
 الصَّلَاةِ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ،  
 وَمَا أَسْرَفْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَالْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ».

**1510 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ  
 عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ طَلِيقِ بْنِ قَيْسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ  
 يَدْعُو: «رَبِّ أَعْنِي وَلَا تُعِنِّ عَلَيَّ، وَانصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ  
 عَلَيَّ، وَاهْدِنِي وَيَسِّرْ هُدَايَ إِلَيَّ، وَانصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ. اللَّهُمَّ اجْعَلْنِي لَكَ  
 شَاكِرًا، لَكَ ذَاكِرًا، لَكَ رَاهِبًا، لَكَ مَطْوَعًا، إِلَيْكَ مُخْبِتًا - أَوْ مُنِيبًا - رَبِّ تَقَبَّلْ  
 تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ  
 لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي».

**1511 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مُرَّةَ  
 بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «وَيَسِّرْ الْهُدَى إِلَيَّ»، وَلَمْ يَقُلْ: «هُدَايَ».

**1512-** It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered the end salutation he would say: "O Allah! You are (the source of) Peace, and from You peace is expected: blessed be You, Lord of Glory, Bounty and Honour!"

**1513-** it is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to turn away (after finishing from the prayer), he would ask for Allah's Forgiveness thrice and then say: "O Allah!"...and the rest is the same as that of A'ishah.

### **[362/26] Asking For Allah's Forgiveness**

**1514-** It is narrated on the authority of Abu Bakr As-Siddiq that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Never obstinate in persisting knowingly (in the wrong) is such as asks for Allah's Forgiveness regularly, even though he returns seventy times everyday."

**1515-** It is narrated on the authority of Al-Agharr Al-Muzni, and he had a portion of companionship with the Prophet (according to the narration of Musaddad) that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Sometimes I feel as if) there is a stain (of the evil of my deed) on my heart, thereupon I ask for Allah's Forgiveness one hundred times everyday."

**1516-** It is narrated on the authority of Ibn Umar that he said: So often, we counted for the Messenger of Allah "Allah's blessing and peace be upon him" one hundred times in which he said in one session: "O Lord! Forgive me, and turn to me in repentance: You are Oft-Returning, Most Merciful."

**1517-** It is narrated on the authority of Hilal Ibn Yasar Ibn Zaid, the devotee of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I heard my father relating from my grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says: "I ask for the Forgiveness of Allah, with Whom there is no god, the Living, the Self- subsisting, Eternal, to Whom I turn in repentance", his sins are forgiven for him even though he has fled away from the battlefield (in the Cause of Allah)."

**1512 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ الْأَحْوَلِ، وَخَالِدِ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَلَّمَ قَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ».

قال أبو داود: سَمِعَ سُفْيَانُ مِنْ عَمْرِو بْنِ مُرَّةٍ، قَالُوا: ثَمَانِيَّةَ عَشَرَ حَدِيثًا.

**1513 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَحْبَرْنَا عَيْسَى، عَنْ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنْصَرِفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اللَّهُمَّ» فَذَكَرَ مَعْنَى حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

### [ت362/م26] - بَابُ فِي الْاسْتِغْفَارِ

**1514 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ: حَدَّثَنَا عُثْمَانُ بْنُ وَاقِدٍ الْعُمَرِيُّ، عَنْ أَبِي نُصَيْرَةَ، عَنْ مَوْلَى لَأَبِي بَكْرٍ الصَّدِيقِ، عَنْ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصْرَ مَنْ اسْتَغْفَرَ، وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً».

**1515 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدُ قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ الْأَعْرَ الْمُرَزِيِّ - قَالَ مُسَدَّدٌ فِي حَدِيثِهِ: وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيَعَانُ عَلَى قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي كُلِّ يَوْمٍ مِئَةَ مَرَّةٍ».

**1516 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مَالِكِ بْنِ مِغُولٍ، عَنْ مُحَمَّدِ بْنِ سُوْقَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: إِنْ كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِئَةَ مَرَّةٍ: «رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ».

**1517 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ بْنِ مُرَّةَ الشَّيْ: حَدَّثَنِي أَبِي عُمَرُ بْنُ مُرَّةَ قَالَ: سَمِعْتُ هِلَالَ بْنَ يَسَارٍ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ ﷺ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُنِي عَنْ جَدِّي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، غُفِرَ لَهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الرَّحْفِ».



**1518-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sticks to asking for Allah’s Forgiveness regularly, Allah Almighty makes for him a way out of every suffering, and a release from every distress, and further gives him sustenance from sources which he never expects.”

**1519-** It is narrated on the authority of Abd Al-Aziz Ibn Suhaib that Qatadah asked Anas: Which supplication therewith the Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate most frequently? He said: He used to supplicate Allah most frequently with the following: “O Allah, our Lord! Give us a good deed in the world, and a good deed in the hereafter, and deliver us from the punishment of the fire (of Hell).” Abu Dawud says: According to the narration of Ziyad, there is the following addition: Whenever Anas intended to supplicate with a certain supplication or invocation, he would supplicate with the help of it.

**1520-** It is narrated on the authority of Sahl Ibn Hunaif that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who asks Allah to be a martyr, out of sincere and true (intention), Allah Almighty then makes him attain the high stations of martyrs, even if he dies on his bed.”

**1521-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Whenever I heard a Hadith from the Messenger of Allah “Allah’s blessing and peace be upon him”, I would benefit from whatever Allah willed of it, and whenever I heard a narration from someone else which he attributed to him, I should ask him to take oath (that it is really said by the Messenger of Allah “Allah’s blessing and peace be upon him”), and whenever he took oath to that, I would believe him. Abu Bakr narrated to me, and of course, Abu Bakr has told the truth, that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “There is no man who commits a sin, then offers ablution perfectly, performs a two-rak’ah prayer, (Mis’ar said: offers prayer) and then asks for Allah’s forgiveness, but that Allah Almighty will forgive him.” Then, he recited Allah’s saying: “And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins; and who can forgive sins except Allah? And are never obstinate in persisting knowingly (in the wrong) they have done.” (Al Imran 135)

**1518 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْحَكَمُ بْنُ مُضْعَبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَزِمَ الْاسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ».

**1519 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح) وَحَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - الْمَعْنَى -، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: «سَأَلَ فَتَادَةُ أَنَسًا: أَيُّ دَعْوَةٍ كَانَ يَدْعُو بِهَا النَّبِيُّ ﷺ أَكْثَرَ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ». وَزَادَ زِيَادٌ: وَكَانَ أَنَسٌ إِذَا أَرَادَ أَنْ يَدْعُو بِدَعْوَةٍ دَعَا بِهَا، وَإِذَا أَرَادَ أَنْ يَدْعُو بِدَعَاءٍ دَعَا بِهَا فِيهِ».

**1520 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ اللَّهَ الشَّهَادَةَ صَادِقًا بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

**1521 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ الثَّقَفِيِّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ، عَنْ أَسْمَاءَ بْنِ الْحَكَمِ الْفَزَارِيِّ قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «كُنْتُ رَجُلًا إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا نَفَعَنِي اللَّهُ مِنْهُ بِمَا شَاءَ أَنْ يَنْفَعَنِي وَإِذَا حَدَّثَنِي أَحَدٌ مِنْ أَصْحَابِهِ اسْتَحْلَفْتُهُ، فَإِذَا حَلَفَ لِي صَدَّقْتُهُ. قَالَ: وَحَدَّثَنِي أَبُو بَكْرٍ - وَصَدَّقَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ - أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْبًا فَيُحْسِنُ الطُّهُورَ، ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ» ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ﴾ إِلَى آخِرِ الْآيَةِ.



**1522-** It is narrated on the authority of Abu Abd Ar-Rahman from As-Sanabihi from Mu'adh Ibn Jabal that the Messenger of Allah "Allah's blessing and peace be upon him" took hold of his hand and said to him: "O Mu'adh! Indeed, I love you (in the religion of Allah)! Indeed, I love you (in the religion of Allah)!" he further said to him: "O Mu'adh! I advise you that you should not fail to say following every (obligatory written) prayer: "O Allah! Help me to give thanks to You, to celebrate Your Praises, and to worship You perfectly."" Mu'adh recommended As-Sanabihi to say the same, and As-Sanabihi recommended Abu Abd Ar-Rahman to say the same.

**1523-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to recite following every (obligatory) prayer both Surahs of seeking refuge with Allah (from evil).

**1524-** It is narrated on the authority of Abdullah that it was favorite to the Messenger of Allah "Allah's blessing and peace be upon him" to invoke Allah thrice, and ask for His Forgiveness thrice.

**1525-** It is narrated on the authority of Asma' Bint Umais that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Should I not teach you some words to say whenever you are put to distress? Say: "O Allah! O Allah my Lord! Never do I ascribe partners to Him (in service).""

**1526-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: I was in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey when they came near Medina, thereupon the people went on magnifying Allah with high voices. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! You invoke the One who is neither deaf nor absent! Indeed, the One Whom you invoke is (as close to you as is) between you and the necks of your riding mounts!" then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Musa! Should I not guide you to one of the treasures of the Garden?" I asked: "What is that?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (to say): "There is neither might nor power but with Allah.""

**1527-** It is narrated on the authority of Abu Musa Al-Ash'ari that they were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" while rising a high side (of the road), and



**1522 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ: سَمِعْتُ عُقْبَةَ بْنَ مُسْلِمٍ يَقُولُ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ الْحُبَلِيُّ، عَنِ الصُّنَابِجِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ، وَاللَّهِ إِنِّي لَأُحِبُّكَ، وَاللَّهِ إِنِّي لَأُحِبُّكَ» فَقَالَ: «أَوْصِيكَ يَا مُعَاذُ: لَا تَدْعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ»، وَأَوْصَى بِذَلِكَ مُعَاذُ الصُّنَابِجِيُّ، وَأَوْصَى بِهِ الصُّنَابِجِيُّ أَبَا عَبْدِ الرَّحْمَنِ».

**1523 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْمُرَادِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ أَنَّ حَنْيَنَ بْنَ أَبِي حَكِيمٍ حَدَّثَهُ، عَنْ عَلِيِّ بْنِ رَبَاحٍ اللَّخْمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقْرَأَ بِالْمُعَوَّذَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ».

**1524 -** حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ السَّدُوسِيُّ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْجِبُهُ أَنْ يَدْعُو ثَلَاثًا، وَيَسْتَغْفِرَ ثَلَاثًا».

**1525 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ هِلَالٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ ابْنِ جَعْفَرٍ، عَنْ أَسْمَاءَ بِنْتِ غَمَيْسٍ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكُمْ كَلِمَاتٍ تَقُولِينَهِنَّ عِنْدَ الْكَرْبِ، أَوْ فِي الْكَرْبِ؟: اللَّهُ اللَّهُ رَبِّي، لَا أَشْرُكَ بِهِ شَيْئًا».

قال أبو داود: هذا هلالٌ مولى عمر بن عبد العزيز، وابن جعفر هو عبد الله بن جعفر.

**1526 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ وَعَلِيِّ بْنِ زَيْدٍ وَسَعِيدِ الْجَرِيرِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ: أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ كَبَّرَ النَّاسُ وَرَفَعُوا أَصْوَاتَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّ الَّذِي تَدْعُونَهُ بَيْنَكُمْ وَبَيْنَ أَعْنَاقِ رِكَابِكُمْ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا مُوسَى، أَلَا أَدْلِكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» فَقُلْتُ: وَمَا هُوَ؟ قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

**1527 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ وَهُمْ يَتَصَعَّدُونَ فِي ثَنِيَّةٍ، فَجَعَلَ رَجُلٌ كُلَّمَا عَلَا الثَّنِيَّةَ نَادَى: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَقَالَ

whenever a man of them rose above the high side he would call loudly: "There is no god (to be worshipped) but Allah; and Allah is Greater!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, you call the One Who is neither deaf nor absent!" then he said: "O Abdullah Ibn Qais!"...and the rest is the same.

**1528-** The same is narrated on the authority of Abu Musa Al-Ash'ari through a different chain of transmitters, in which he told here that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Keep quiet!..."

**1529-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says: 'I've accepted Allah as my Lord, Islam as my religion, and Muhammad "Peace be upon him" as my Messenger", the Garden is assured to him."

**1530-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who invokes Allah's Prayer upon me once, Allah invokes blessing upon him ten times."

**1531-** It is narrated on the authority of Aws Ibn Aws that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of your days is Friday. So, invoke for (Allah's) prayer upon me so much on it, for your prayers (upon me) will be shown to me." A man asked: "O Messenger of Allah! How should our prayers be shown to you and you will have (died and become bones) decomposed?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has forbidden the earth to eat up the bodies of the Prophets (Peace be upon all of them)."

### **[363/27] It Is Forbidden To Invoke Evil Against One's Family And Property**

**1532-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not invoke evil against yourselves, nor against your children, nor against your servants, nor against your property, lest you might coincide with an hour at which Allah Almighty gives, with the result that He would answer your invocation."

نَبِيُّ اللَّهِ ﷺ: «إِنَّكُمْ لَا تُنَادُونَ أَصَمَّ وَلَا غَائِبًا»، ثُمَّ قَالَ: «يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ . . .» فَذَكَرَ مَعْنَاهُ.

1528 - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى بِهَذَا الْحَدِيثِ. وَقَالَ فِيهِ: فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ، ارْبُعُوا عَلَى أَنْفُسِكُمْ».

1529 - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو الْحُسَيْنِ زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الْإِسْكَنْدَرَانِيُّ قَالَ: حَدَّثَنِي أَبُو هَانِيءُ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَلِيٍّ الْجَنْبِيَّ: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ رَضِيتُ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، وَجَبَتْ لَهُ الْجَنَّةُ».

1530 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا».

1531 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَوَانِيُّ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ، فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ». قَالَ: فَقَالُوا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟! - قَالَ: يَقُولُونَ: بَلَيْتَ - قَالَ «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيَّ الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِمْ».

### [ت363/م27] - بَابُ النَّهْيِ عَنْ أَنْ يَدْعُوا الْإِنْسَانَ

#### عَلَى أَهْلِهِ وَمَالِهِ

1532 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَيَحْيَى بْنُ الْفَضْلِ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُجَاهِدٍ أَبُو حَرَزَةَ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ، وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى خَدَمِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوَافِقُوا مِنَ اللَّهِ عَزَّ وَجَلَّ سَاعَةً نَبِلَ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ».

قال أبو داود: هذا الحديث مُتَّصِلُ الإسناد، فَإِنَّ عُبَادَةَ بْنَ الْوَلِيدِ بْنِ عُبَادَةَ لَقِيَ

جَابِرًا.



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### **[364/28] What About Invoking (Allah's) Blessing Upon Someone Else Other Than The Prophet**

**1533-** It is narrated on the authority of Jabir Ibn Abdullah that a woman said to the Messenger of Allah "Allah's blessing and peace be upon him": "Invoke for (Allah's) Blessing upon me and my husband!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Might Allah bless you and your husband!"

### **[365/29] Invoking (Good Or Evil) Upon Somebody From Behind His Back (In His Absence)**

**1534-** It is narrated on the authority of Umm Ad-Darda: My husband reported that he heard Allah's Messenger "Allah's blessing and peace be upon him" saying: "He who supplicates for his brother from behind his back (in his absence), the Angel commissioned (to carry supplication to his Lord) says: Amen, and it is for you also."

**1535-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The swiftest invocation to receive answer is that invoked by an absent for another (from behind his back, i.e.) who is absent from him)."

**1536-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three invocations and there is no doubt that they should receive answer: the invocation of a father (for his child); the invocation of a traveler (for another in residence from behind his back); and the invocation of a wronged one (to remove injustice from him)."

### **[366/30] What One Says In Case He Fears A People**

**1537-** It is narrated on the authority of Abu Burdah Ibn Abdullah from his father that he told him that whenever the Messenger of Allah "Allah's blessing and peace be upon him" feared a people he would say: "O Allah! We make you (before us as our Protector in the face of) their fronts, and we seek refuge with You from their evil."

### **[367/31] What About Istikharah**

(asking Allah to guide one to the best choice)

**1538-** It is narrated on the authority of Jabir Ibn Abdullah: The Prophet "Allah's blessing and peace be upon him" used to teach us how to ask Allah to guide one to the best choice (concerning any job or deed), in all matters (Istikharah) as he taught us the Surahs of the Qur'an. He said: "When

## [ت364/م28] - بَابُ الصَّلَاةِ عَلَى غَيْرِ النَّبِيِّ ﷺ

**1533 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ الْعَنْزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَةً قَالَتْ لِلنَّبِيِّ ﷺ: صَلِّ عَلَيَّ وَعَلَى زَوْجِي، فَقَالَ النَّبِيُّ ﷺ: «صَلَّى اللَّهُ عَلَيْكَ وَعَلَى زَوْجِكَ».

## [ت365/م29] - بَابُ الدُّعَاءِ بِظَهْرِ الْغَيْبِ

**1534 -** حَدَّثَنَا رَجَاءُ بْنُ الْمُرْجَا: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ: أَخْبَرَنَا مُوسَى بْنُ ثُرَوَانَ، قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ قَالَتْ: حَدَّثَنِي سَيِّدِي أَبُو الدَّرْدَاءِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دَعَا الرَّجُلُ لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ: آمِينَ، وَلَكَ بِمِثْلٍ».

**1535 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَسْرَعَ الدُّعَاءِ إِجَابَةٌ دَعْوَةُ غَائِبٍ لِغَائِبٍ».

**1536 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ الدَّسْتَوَائِيُّ، عَنْ يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْوَالِدِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْمَظْلُومِ».

## [ت366/م30] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَافَ قَوْمًا

**1537 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ».

## [ت367/م31] - بَابُ فِي الاسْتِخَارَةِ

**1538 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ وَعَبْدُ الرَّحْمَنِ بْنُ مِقَاتٍ خَالَ الْقَعْنَبِيِّ، وَمُحَمَّدُ بْنُ عِيسَى - الْمَعْنَى وَاحِدٌ - قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ لَنَا: «إِذَا



anyone of you thinks of doing any job he should offer a two-Rak'ah prayer other than the compulsory ones and say after the prayer: "O Allah! I ask guidance from Your Knowledge, And Power from Your Might and I ask for Your Great Bounty. You have power (over all things) and I have not. You know and I do not and You know the unseen. O Allah! If You know that this job (and he makes a mention of it) is good for my religion and my subsistence and in my Hereafter (or If it is better for my present and later needs) Then ordain it for me and make it easy for me to get, And then bless me in it. If You know that this job (and he mentions the same as in the former statement) is harmful to me In my religion and subsistence and in the Hereafter (or If it is worse for my present and later needs) Then keep it away from me and let me be away from it. Ordain for me whatever is good for me, and make me satisfied with it.""

### [368/32] Seeking Refuge (With Allah From Evil)

**1539-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to seek refuge (with Allah Almighty) from (the evil of) five things: from cowardice, niggardliness, the evil of the geriatric age, the affliction of the long patience, and the punishment of the grave."

**1540-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say: "O Allah! I seek refuge with You from (being given to) failure, indolence, cowardice, niggardliness and anxiety; I seek refuge with You from the punishment of the grave; and I seek refuge with You from the affliction of both life and death."

**1541-** It is narrated on the authority of Anas Ibn Malik that he said: I used to serve the Messenger of Allah "Allah's blessing and peace be upon him" (since I was a young boy), and I so often heard him saying: "O Allah! I seek refuge with You from (being given to) distress, grief, the heavy debt, and (from being) overpowered by men..." and the rest is the same.

**1542-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" taught them the following supplication in the same way as he taught them a Surah from the Qur'an: "O Allah! I seek refuge with You from the punishment of (the fire of) Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the affliction of Al-Masih Ad-Dajjal



هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكَعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ - يُسَمِّيهِ بِعَيْنِهِ الَّذِي يُرِيدُ - «خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَمَعَادِي وَعَاقِبَةُ أَمْرِي، فَأَقْدِرُهُ لِي، وَيَسِّرْهُ لِي، وَبَارِكْ لِي فِيهِ. اللَّهُمَّ وَإِنْ كُنْتَ تَعْلَمُهُ شَرًّا لِي» - مِثْلَ الْأَوَّلِ - «فَاصْرِفْنِي عَنْهُ وَاصْرِفْهُ عَنِّي، وَافْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ رَضِّنِي بِهِ»، أَوْ قَالَ: «فِي عَاجِلِ أَمْرِي وَآجِلِهِ».

قال ابنُ مَسْلَمَةَ وابنُ عَيْسَى: عن مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عن جَابِرٍ.

### [ت368/م32] - بَابُ فِي الْاسْتِعَاذَةِ

**1539** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ، عن أَبِي إِسْحَاقَ، عن عَمْرِو بْنِ مَيْمُونٍ، عن عُمَرَ بْنِ الْخَطَّابِ قَالَ: «كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمْرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ».

**1540** - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

**1541** - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ سَعِيدٌ: الزُّهْرِيُّ، عن عَمْرِو بْنِ أَبِي عَمْرٍو، عن أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ أَخْدِمُ النَّبِيَّ ﷺ، فَكُنْتُ أَسْمَعُهُ كَثِيرًا يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ»، وَذَكَرَ بَعْضُ مَا ذَكَرَهُ التَّيْمِيُّ.

**1542** - حَدَّثَنَا الْقَعْنَبِيُّ، عن مَالِكٍ، عن أَبِي الزُّبَيْرِ الْمَكِّيِّ، عن طَاوَسٍ، عن عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ

(the imposter of bulging out eye); and I seek refuge with You from the affliction of both life and death.”

**1543-** It is narrated on the authority of A'ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to supplicate with the help of those statements: “O Allah! I seek refuge with You from the affliction of the fire (of Hell), from the punishment of the fire (of Hell), and from the evil of both richness and poverty.”

**1544-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “O Allah! I seek refuge with You from (being given to) poverty, shortage (of at least the minimum requirements of life), and (from being put to) humiliation; and I seek refuge with You from wronging or being wronged (by anyone).”

**1545-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say as a part of his supplication: “O Allah! I seek refuge with You from the vanishing of Your Blessing, the turning of Your Power (from me), the assault of Your Wrath (upon me), and the onslaught of Your Displeasure (with me).”

**1546-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say by way of supplication: “O Allah! I seek refuge with You from (the evil of) schism, hypocrisy, and bad manners.”

**1547-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “O Allah! I seek refuge with You from (being given to) hunger: how evil it is to lie with! And I seek refuge with You from (being vulnerable to) treachery: how evil intent it is!”

**1548-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “O Allah! I seek refuge with You from four things: from having knowledge that is of no benefit, from having a heart which is not submissive (to You in service), from having a soul which is not satisfied (with what is given to it), and from (supplicating with) an invocation which does not receive answer.”

عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

**1543 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ».

**1544 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذَّلَّةِ، وَأَعُوذُ بِكَ مِنْ أَنْ أَظْلِمَ أَوْ أُظْلَمَ».

**1545 -** حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا عَبْدُ الْعَقَّارِ بْنُ دَاوُدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخَطِكَ».

**1546 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا ضُبَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي السُّلَيْكِ، عَنْ دُوَيْدَ بْنِ نَافِعٍ: حَدَّثَنَا أَبُو صَالِحٍ السَّمَّانُ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّقَاقِ وَالنَّفَاقِ وَسُوءِ الْأَخْلَاقِ».

**1547 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، عَنْ ابْنِ إِدْرِيسَ، عَنْ ابْنِ عَجْلَانَ، عَنْ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ يَبْسُ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِسْتِ الْبِطَانَةِ».

**1548 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَتَّعِبُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».



**1549-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “O Allah! I seek refuge with You from prayer which is of no benefit...” and he mentioned another supplication.

**1550-** It is narrated on the authority of Farwah Ibn Nawfal Al-Ashja'i that he said: I asked A'ishah, the Mother of the Believers about the supplication therewith the Messenger of Allah “Allah’s blessing and peace be upon him” used to invoke (Allah Almighty), thereupon she said: He used to say: “O Allah! I seek refuge with You from the evil of what I’ve worked, and from the evil of what I’ve not worked yet.”

**1551-** It is narrated on the authority of Shakal Ibn Humaid that he said: I said: “O Messenger of Allah! Teach me a supplication (therewith to invoke Allah).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Say: “O Allah! I seek refuge with You from the evil of my hearing, from the evil of my sight, from the evil of my tongue, from the evil of my heart, and from the evil of my semen.””

**1552-** It is narrated on the authority of Abu Al-Yusr that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say (by way of invocation): “O Allah! I seek refuge with You from (death under) ruins; I seek refuge with You from a headlong fall; I seek refuge with You from (death because of) sinking, burning, and geriatric age; and I seek refuge with You from being possessed by Satan at my death; and I seek refuge with You from death while turning back from (fighting in) Your Way; and I seek refuge with You from death because of being bitten (by a snake or a scorpion).”

**1553-** The same is narrated on the authority of Abu Al-Yusr through a different chain of transmitters, with the addition of “and (I seek refuge with You from being put to) distress.”

**1554-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say: “O Allah! I seek refuge with You from leprosy and madness, and from the most grievous illnesses.”

**1555-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: One day, the Messenger of Allah “Allah’s blessing and peace be upon him” entered the mosque and behold! A man from the Ansar called Abu Umamah was sitting there! The Messenger of Allah “Allah’s

**1549 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ: قَالَ أَبُو الْمُعْتَمِرِ: أَرَى أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَنَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ صَلَاةٍ لَا تَنْفَعُ»، وَذَكَرَ دُعَاءَ آخَرَ.

**1550 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ الْأَشْجَعِيِّ قَالَ: سَأَلْتُ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ عَمَّا كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو بِهِ، قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

**1551 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، (ح) وَحَدَّثَنَا أَحْمَدُ: حَدَّثَنَا وَكِيعٌ - الْمَعْنَى - عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالٍ الْعُبَيْسِيِّ، عَنْ شَتِيرِ بْنِ شَكْلٍ، عَنْ أَبِيهِ - قَالَ فِي حَدِيثِ أَبِي أَحْمَدَ شَكْلُ بْنُ حُمَيْدٍ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ عَلَّمَنِي دُعَاءَ قَالَ: «قُلْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِي».

**1552 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ صَيْفِيِّ مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي الْيَسْرِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَذَمِ، وَأَعُوذُ بِكَ مِنَ التَّرْدِي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ، وَالْحَرَقِ، وَالْهَرَمِ، وَأَعُوذُ بِكَ أَنْ يَتَحَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُذْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

**1553 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ: حَدَّثَنِي مَوْلَى لِأَبِي أَيُّوبَ، عَنْ أَبِي الْيَسْرِ، زَادَ فِيهِ: «وَالْغَمَّ».

**1554 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَتَادَةُ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجُنُونِ وَالْجُدَامِ، وَمِنْ سَيِّئِ الْأَسْقَامِ».

**1555 -** حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ الْغُدَانِيُّ: أَخْبَرَنَا عَسَّانُ بْنُ عَوْفٍ: أَخْبَرَنَا الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «دَخَلَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ الْمَسْجِدَ، فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ، فَقَالَ: «يَا أَبَا

blessing and peace be upon him” asked him: “O Abu Umamah! Why am I seeing you sitting in the mosque (in such a state of apprehension) and it is not the time of prayer?” He said: “O Messenger of Allah! I’ve been put to distresses and debts O Messenger of Allah.” The Messenger of Allah said to him: “Should I not teach you some words, and if you say them, Allah Almighty will remove distress from you, and help you fulfill your debt?” he said: “Yes O Messenger of Allah.” He said: “Whenever morning and evening enter upon you, say: “O Allah! I seek refuge with You from distress and grief; and I seek refuge with You from failure and idleness; and I seek refuge with You from cowardice and niggardliness; and I seek refuge with You from being overpowered by debt and oppressed by men.”” He said: When I did so, Allah Almighty removed distress from me, and helped me fulfill my debt.



أَمَامَةً، مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ؟ قَالَ: هُمُومٌ لَزِمْتَنِي وَدُيُونٌ يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلَا أُعَلِّمُكَ كَلَامًا إِذَا أَنْتَ قُلْتَهُ أَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمَّكَ، وَقَضَى عَنْكَ دَيْنَكَ؟» قَالَ: قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ» قَالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ هَمِّي، وَقَضَى عَنِّي دَيْنِي».

## **(3/9) THE BOOK OF OBLIGATORY CHARITY**

### **[1] Its Obligation**

**1556-** It is narrated on the authority of Abu Hurairah that he said: When The Messenger of Allah “Allah’s blessing and peace be upon him” died and Abu Bakr became the caliph some Arabs renegaded (reverted to disbelief, and Abu Bakr decided to declare war against them), Umar said to Abu Bakr: “How can you fight with these people although The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I have been ordered (by Allah) to fight the people till they say: “None has the right to be worshipped but Allah”, and whoever said it then he will save his life and property from me except on trespassing the law (rights and conditions for which he will be punished justly), and his account will be with Allah”?” Abu Bakr said: “By Allah! I will fight those who differentiate between prayer and obligatory charity. By Allah! If they refuse to pay me even a she-kid which they used to pay at the time of The Messenger of Allah “Allah’s blessing and peace be upon him”, I would fight with them for withholding it.” Umar said: “By Allah, it was nothing, but Allah opened Abu Bakr's chest towards the decision (to fight) that I came to know that his decision was right.”

Abu Dawud says: The same is narrated on the authority of Az-Zuhri and Yunus, through a similar chain of transmitters, but with a very slight variation of wording.

**1557-** The same is narrated on the authority of Az-Zuhri, in which Abu Bakr said: “If the obligatory charity is due upon it.”

### **[2] The Property Upon Which Obligatory Charity Is Due**

**1558-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no obligatory charity due upon (a property that is) less than five camels, nor is there due upon what is less than five ounces (equal to two hundred Dirhams), nor is there due upon what is less than five Wasaqs (of dates).”

**1559-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no obligatory charity due upon (a property that is) less than five Wasaqs (of dates)” and a Wasaq consists of sixty Sa’s.

**1560-** It is narrated on the authority of Al-Mughirah from Ibrahim that the Wasaq consists of sixty Sa’s.

## [9/3] - كتاب الزكاة

## [ت1م1] - باب وجوب الزكاة

**1556 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَمَّا تُوْفِيَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ بْنُ الْخَطَّابِ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ؟ فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهُ لَوْ مَنَعُونِي عَقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. فَقَالَ عُمَرُ بْنُ الْخَطَّابِ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللَّهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، قَالَ: فَعَرَفْتُ أَنَّهُ الْحَقُّ». قَالَ أَبُو دَاوُدَ: قَالَ أَبُو عُبَيْدَةَ مَعْمَرُ بْنُ الْمُثَنَّى: الْعِقَالُ صَدَقَةٌ سَنَةٍ وَالْعِقَالَانِ صَدَقَتُهُ سَتَيْنِ.

قال أبو داود: وَرَوَاهُ رِبَاحُ بْنُ زَيْدٍ وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ. قال بعضهم: عَقَالًا، وَرَوَاهُ ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ: «عَقَالًا».

قال أبو داود: وَقَالَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ، وَمَعْمَرُ وَالزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قَالَ: لَوْ مَنَعُونِي عَقَالًا. وَرَوَى عُبَيْدَةُ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ قَالَ: عَقَالًا.

**1557 -** حَدَّثَنَا ابْنُ السَّرْحِ وَسَلِيمَانُ بْنُ دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثَ. قَالَ: قَالَ أَبُو بَكْرٍ: «إِنَّ حَقَّهُ أَذَاءُ الزَّكَاةِ»، وَقَالَ: «عَقَالًا».

## [ت2م2] - باب ما تجب فيه الزكاة

**1558 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ، عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ فِيمَا دُونَ خُمْسٍ دُونَ صَدَقَةٍ، وَلَيْسَ فِيمَا دُونَ خُمْسٍ دُونَ خُمْسَةٍ أَوْسُقٍ صَدَقَةٍ».

**1559 -** حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِدْرِيسُ بْنُ يَزِيدَ الْأَوْدِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ الْجَمَلِيِّ، عَنْ أَبِي الْبَخْتَرِيِّ الطَّائِفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ - قَالَ: «لَيْسَ فِيمَا دُونَ خُمْسَةٍ أَوْسُقٍ زَكَاةً»، وَالْوَسْقُ: سِتُونَ مَخْطُومًا.

قال أبو داود: أَبُو الْبَخْتَرِيِّ لَمْ يَسْمَعْ مِنْ أَبِي سَعِيدٍ.

**1560 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَغَيْنَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ قَالَ: «الْوَسْقُ سِتُونَ صَاعًا مَخْطُومًا بِالْحَجَّاجِيِّ».



**1561-** It is further narrated on the authority of Habib Al-Maliki that he said: I heard a man having said to Imran Ibn Husain: O Abu Nujaid! You relate to us narrations which have no reference in the Qur'an! Imran became angry and said to him: Do you find (in the Qur'an a reference to the fact) that from every forty Dirhams a Dirham should be (given in charity), from every such and such a property, one should be given, and from every such and such a property, a camel should be given and so on? Do you find (a reference to) that in the Qur'an? He answered in the negative, thereupon Imran said: Then, from whom have you learnt that? It is from us that you've learnt it, and it is from Allah's Apostle "Allah's blessing and peace be upon him" that we've learnt it...and he mentioned similar things.

### **[3] Is There Obligatory Charity Due Upon The Goods That Are Exhibited For Trade?**

**1562-** It is narrated on the authority of Samurah Ibn Jundub that he said: To go further: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to give in charity out of the goods exhibited for transaction.

### **[4] What Is The Heaped-Up Hoard (Of Gold And Silver); And What About The Obligatory Charity Due Upon The Ornaments**

**1563-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a woman came to visit the Messenger of Allah "Allah's blessing and peace be upon him" in the company of a daughter belonging to her, and there were two chunky bangles in her hand, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Do you give the obligatory charity due upon those?" she answered in the negative. He said to her: "Will you be pleased to have them replaced by Allah Almighty with two bracelets of fire (in your hand) on the Day of Judgement?" she then took them off and gave them to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "They are for Allah and His Messenger."

**1564-** It is narrated on the authority of Umm Salamah that she said: I used to wear ornaments of gold, thereupon I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Does that (which I'm wearing) belong to the heaped-up hoards (of gold)?" he said: "Once it amounts the due limit on which the obligatory charity becomes due, then, give it out, and in this case, it does not belong to the heaped-up hoards."

**1561 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا صُرْدُ بْنُ أَبِي الْمُنَازِلِ قَالَ: سَمِعْتُ حَبِيبًا الْمَالِكِيَّ قَالَ: قَالَ رَجُلٌ لِعِمْرَانَ بْنِ حُصَيْنٍ: «يَا أَبَا نُجَيْدٍ إِنَّكُمْ لَتَحَدِّثُونَنَا بِأَحَادِيثَ مَا نَجِدُ لَهَا أَصْلًا فِي الْقُرْآنِ! فَغَضِبَ عِمْرَانُ وَقَالَ لِلرَّجُلِ: أَوْجَدْتُمْ فِي كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَمِنْ كُلِّ كَذَا وَكَذَا شَاةً شَاةً، وَمَنْ كُلِّ كَذَا وَكَذَا بَعِيرًا كَذَا وَكَذَا؟ أَوْجَدْتُمْ هَذَا فِي الْقُرْآنِ؟ قَالَ: لَا. قَالَ: فَعَمَّنْ أَخَذْتُمْ هَذَا؟ أَخَذْتُمُوهُ عَنَّا، وَأَخَذْنَاهُ عَنْ نَبِيِّ اللَّهِ ﷺ، وَذَكَرَ أَشْيَاءَ نَحْوِ هَذَا.

### [3/3م] - بَابُ الْغُرُوضِ إِذَا كَانَتْ لِلتَّجَارَةِ هَلْ فِيهَا مِنْ زَكَاةٍ؟

**1562 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدٍ بْنُ سَمُرَةَ بْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي نَعُدُّ لِلْبَيْعِ».

### [4/4م] - بَابُ الْكَنْزِ مَا هُوَ؟ وَزَكَاةُ الْخُلْيِ

**1563 -** حَدَّثَنَا أَبُو كَامِلٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ - الْمَعْنَى - أَنَّ خَالِدَ بْنَ الْحَارِثِ حَدَّثَهُمْ: حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ وَمَعَهَا ابْنَتُهُ لَهَا، وَفِي يَدِ ابْنَتِهَا مَسَكَتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ، فَقَالَ لَهَا: «أَتُعْطِينَ زَكَاةَ هَذَا؟» قَالَتْ: لَا. قَالَ: «أَيَسْرُكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَامَةِ سَوَارِينَ مِنْ نَارٍ؟» قَالَ: فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى النَّبِيِّ ﷺ، وَقَالَتْ: هُمَا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ».

**1564 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا عَتَّابٌ - يَعْنِي ابْنَ بَشِيرٍ -، عَنْ ثَابِتِ بْنِ عَجْلَانَ، عَنْ عَطَاءٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ أَلْبَسُ أَوْصَا حَا مِنْ ذَهَبٍ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَكُنْزُ هُوَ؟ فَقَالَ: «مَا بَلَغَ أَنْ تُودَى زَكَاتُهُ فَرُكِّي، فَلَيْسَ بِكُنْزٍ».



**1565-** It is narrated on the authority of Abdullah Ibn Shaddad Ibn Al-Had that he said: We visited A'ishah and she said to us: Once, the Messenger of Allah "Allah's blessing and peace be upon him" visited me and I was wearing in my hand some heavy rings made of silver, thereupon he asked me: "What is that O A'ishah?" I said: "I've made them therewith to adorn myself for you O Messenger of Allah." He asked me: "Do you give the obligatory charity due upon them?" I answered in the negative or as Allah Almighty willed me to say. On that he said to me: "This (obligatory charity which you do not give) is sufficient for you (as your portion) from the fire."

**1566-** The same is narrated on the authority of Umar Ibn Ya'li, in which it was said to Sufyan: How should the obligatory charity of a ring be given? He said: Let it be joined to other rings (and the obligatory charity is taken from the total amount).

### **[5] The Obligatory Charity Due Upon The Grazing Animal**

**1567-** It is narrated on the authority of Hammad that he took a document from Thumamah Ibn Abdullah Ibn Anas, and he pretended that it had been written to Anas by Abu Bakr, sealed with the seal of the Messenger of Allah "Allah's blessing and peace be upon him"; and that was when he was sent as charity collector, in which the following was written: "These are the orders for compulsory charity (Zakat) which Allah's Apostle "Allah's blessing and peace be upon him" had made obligatory for every Muslim, and which Allah had ordered His Apostle "Allah's blessing and peace be upon him" to observe: Whoever amongst the Muslims is asked to pay Zakat accordingly, he should pay it (to the Zakat collector) and whoever is asked more than (what is specified in this script) he should not pay it. For twenty-four camels or less, sheep are to be paid as Zakat, on average of one sheep for every five camels is to be paid, and if there are between twenty-five to thirty-five camels, a one-year-old she-camel is to be paid; and if they are between thirty-six to forty-five (camels), a two-year-old she-camel is to be paid; and if they are between forty-six to sixty (camels), a three-year-old she-camel is to be paid; and if the number is between sixty-one to seventy-five (camels), a four-year-old she-camel is to be paid; and if the number is between seventy-six to ninety (camels), two she-camels of two-year-old are to be paid; and if they are from ninety-one to one-hundred-and twenty (camels), two three-year-old she-camels are to be paid; and if they are over one-hundred and-twenty (camels), for every forty (over one-hundred-and-twenty) a two-year-old she-camel is to be



**1565 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الرَّازِيُّ: حَدَّثَنَا عَمْرُو بْنُ الرَّبِيعِ بْنِ طَارِقٍ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ أَنَّ مُحَمَّدَ بْنَ عَمْرٍو بْنِ عَطَاءٍ أَخْبَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ أَنَّهُ قَالَ: دَخَلْنَا عَلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، فَرَأَى فِي يَدِي فَتَحَاتٍ مِنْ وَرَقٍ، فَقَالَ: «مَا هَذَا يَا عَائِشَةُ؟» فَقُلْتُ: صَنَعْتُهِنَّ أَتَزِينُ لَكَ يَا رَسُولَ اللَّهِ، قَالَ: «أَتُؤَدِّينَ زَكَاتَهُنَّ؟» قُلْتُ: لَا، أَوْ: مَا شَاءَ اللَّهُ، قَالَ: «هُوَ حَسْبُكَ مِنَ النَّارِ».

**1566 -** حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ يَعْلَى، فَذَكَرَ الْحَدِيثَ نَحْوَ حَدِيثِ الْخَاتِمِ. «قِيلَ لِسُفْيَانَ: كَيْفَ تُزَكِّيهِ؟ قَالَ: تَضُمُّهُ إِلَى غَيْرِهِ».

### [ت5/م5] - بَابُ فِي زَكَاةِ السَّائِمَةِ

**1567 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخَذْتُ مِنْ ثَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ كِتَابًا زَعَمَ أَنَّ أَبَا بَكْرٍ كَتَبَهُ لَأَنَسٍ، وَعَلَيْهِ خَاتَمُ رَسُولِ اللَّهِ ﷺ حِينَ بَعَثَهُ مُصَدِّقًا، وَكَتَبَهُ لَهُ فَإِذَا فِيهِ: «هَذِهِ فَرِيضَةُ الصَّدَقَةِ الَّتِي فَرَضَهَا رَسُولُ اللَّهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهَا نَبِيِّهِ عَلَيْهِ السَّلَامُ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهٍ فَلْيُعْطَهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِ: فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ: الْغَنَمُ، فِي كُلِّ خَمْسٍ ذُوْدُ شَاةٍ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ، فَفِيهَا بِنْتُ مَخَاضٍ إِلَى أَنْ تَبْلُغَ خَمْسًا وَثَلَاثِينَ، فَإِنْ لَمْ يَكُنْ فِيهَا بِنْتُ مَخَاضٍ، فَأَبْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتًّا وَثَلَاثِينَ، فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرَوْقَةٌ الْفَحْلُ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ، فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتًّا وَسَبْعِينَ، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ، فَفِيهَا حِقَّتَانِ طَرَوْقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِئَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِئَةٍ، فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ

paid, and for every fifty camels (over one-hundred-and-twenty) a three-year-old she-camel is to be paid; and whoever has got only four camels, has to pay nothing as Zakat, but if the owner of these four camels wants to give something, he can. If the number of camels increases to five, the owner has to pay one sheep as Zakat. As regards the Zakat for the (flock of) sheep: if they are between forty and one-hundred-and-twenty sheep, one sheep is to be paid; and if they are between one-hundred-and-twenty to two hundred (sheep), two sheep are to be paid; and if they are between two-hundred to three-hundred (sheep), three sheep are to be paid; and for over three-hundred sheep, for every extra hundred sheep, one sheep is to be paid as Zakat. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). Neither the property of different people may be taken together nor the joint property may be split for fear of (paying more, or receiving less) Zakat. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. If somebody has got less than forty sheep, no Zakat is required, but if he wants to give, he can. For silver the Zakat is one-fortieth of the lot (2.5%), and if its value is no more than one hundred and ninety (Dirhams), Zakat is not required, but if the owner wants to pay he can."

**1568-** It is narrated on the authority of Salim from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" (ordered that) the document of charity should be written, which he did not bring out to the charity collectors appointed by him until he died, and it was hung to his sword. But Abu Bakr acted upon it until he died, and so did Umar until he died. It contained the following: "Out of (a property consisting of) five camels, a female-goat (should be given as obligatory charity), two female-goats out of ten camels, three female-goats out of fifteen camels, four female-goats out of twenty camels, and a one-year old she-camel out of twenty-five to thirty-five camels; and if it is even one over thirty-five to forty-five (camels), a two-year old she-camel should be given; and if it is even one over forty-five to sixty (camels), a three-year old she-camel should be given; and if it is even one over sixty to seventy-five (camels), a four-year old she-camel should be given; and if it is even one over seventy-five to ninety (camels), a double two-year old she-camels should be given; and if it is even one over ninety to one hundred and twenty, a double three-year old she-camels should be given; and if it is more than that, then, for every fifty (camels) a three-year old she-camel should be given, and for every forty (camels) a two-year old she-camels should be given. Out of the

أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ، وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَأَنْ يَجْعَلَ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ أَوْ عَشْرِينَ ذِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ جَذَعَةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ ذِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ، وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهُ تُقْبَلُ مِنْهُ - قَالَ أَبُو دَاوُدَ: مَنْ هَهُنَا لَمْ أَضْبِطْهُ عَنْ مُوسَى كَمَا أُحِبُّ - وَيَجْعَلَ مَعَهَا شَاتَيْنِ إِنْ اسْتَيْسَرَتْ لَهُ أَوْ عَشْرِينَ ذِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ - قَالَ أَبُو دَاوُدَ: إِلَى هَهُنَا ثُمَّ أَتَقَنَّتْهُ - وَيُعْطِيهِ الْمُصَدِّقُ عَشْرِينَ ذِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَ عِنْدَهُ إِلَّا بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَشَاتَيْنِ أَوْ عَشْرِينَ ذِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ، وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي سَائِمَةِ الْغَنَمِ إِذَا كَانَتْ أَرْبَعِينَ، فَفِيهَا شَاةٌ إِلَى عَشْرِينَ وَمِئَةٌ، فَإِذَا زَادَتْ عَلَى عَشْرِينَ وَمِئَةٍ فَفِيهَا شَاتَانِ إِلَى أَنْ تَبْلُغَ مِئَتَيْنِ، فَإِذَا زَادَتْ عَلَى مِئَتَيْنِ، فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى أَنْ تَبْلُغَ ثَلَاثَ مِئَةٍ، فَإِذَا زَادَتْ عَلَى ثَلَاثَ مِئَةٍ فَفِي كُلِّ مِئَةٍ شَاةٌ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ، وَلَا ذَاتُ عَوَارٍ مِنَ الْغَنَمِ، وَلَا تَيْسُ الْغَنَمِ، إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ، وَلَا يَفْرَقُ بَيْنَ مُجْتَمِعٍ، خَشِيَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، فَإِنْ لَمْ تَبْلُغْ سَائِمَةُ الرَّجُلِ أَرْبَعِينَ، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَّةِ رُبْعُ الْعَشْرِ، فَإِنْ لَمْ يَكُنِ الْمَالُ إِلَّا تِسْعِينَ وَمِئَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

1568 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ

سُفْيَانَ بْنِ الْحُسَيْنِ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَتَبَ رَسُولُ اللَّهِ ﷺ كِتَابَ الصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ، فَقَرَنَهُ بِسَيْفِهِ، فَعَمِلَ بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ، ثُمَّ عَمِلَ بِهِ عُمَرُ حَتَّى قُبِضَ، فَكَانَ فِيهِ: «فِي خَمْسٍ مِنَ الْإِبِلِ شَاةٌ، وَفِي عَشْرِ شَاتَانِ، وَفِي خَمْسٍ عَشْرَةٍ ثَلَاثُ شِيَاهٍ، وَفِي عَشْرِينَ أَرْبَعُ شِيَاهٍ، وَفِي



(property consisting of) forty to one hundred and twenty sheep, a single female goat should be given (as obligatory charity); and if it is even one more than that up to two hundred, two female goats should be given; and if it is even one more than that up to three hundred, three female goats should be given; and if it is more than that, a female goat should be given out of one hundred and nothing should be given out of less than one hundred. Furthermore, no separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be divided (to get the obligatory charity upon each solely) for fear of (any decrease or increase in) the obligatory charity. If a property is equally owned by two partners, they should pay the combined Zakat and it will be considered that both of them have paid their Zakat equally. No male goat, nor old aged sheep, nor imperfect one should be included as objects of the obligatory charity.” According to the narration of Az-Zuhri, there is the following addition: “When the obligatory charity collector comes, the sheep should be divided into three thirds: a third of the worst ones, a third of the best ones, and a third of medium status; and it is from this third of medium status that the obligatory charity collector should take.” There is no mention made of the (obligatory charity due upon) cows in the narration of Az-Zuhri.

**1569-** The same is narrated on the authority of Sufyan Ibn Husain through a similar chain of transmitters, with the addition that “In case there is no one-year-old she-camel, let it be a two-year-old he-camel...” and there is no mention of the addition made by Az-Zuhri.

**1570-** It is narrated on the authority of Ibn Shihab that he said: This is the version of the document of the obligatory charity made by the Messenger of Allah “Allah’s blessing and peace be upon him”, and it is kept with the family of Umar Ibn Al-Khattab, and Salim Ibn Abdullah Ibn Umar made me read it, and I retained it in memory perfectly. It is the same depending upon which Umar Ibn Abd Al-Aziz made a copy from both Abdullah and Salim, sons of Abdullah Ibn Umar...and he mentioned the same previous narration with the following addition: “If it (the property) is one hundred and twenty-one to twenty-nine, three two-year-old she-camels should be given; and if it is one hundred and thirty to thirty-nine, two two-year-old she-camels and a three-year-old she-camel should be given; if it is one hundred and forty to forty-nine, two three-old-year she-camels and a two-year-old she-camel should be given; if it is one hundred and fifty to fifty-nine, three three-old-year she-camels should be given; and if it is one hundred and sixty to sixty-nine, four two-year-old she-camels should be

خَمْسٍ وَعَشْرِينَ ابْنَةً مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةٌ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا حِقَّةٌ إِلَى سِتِّينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا زَادَتْ وَاحِدَةً، فَفِيهَا حِقَّتَانِ إِلَى عَشْرِينَ وَمِئَةٍ، فَإِنْ كَانَتْ الْإِبِلُ أَكْثَرَ مِنْ ذَلِكَ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَفِي كُلِّ أَرْبَعِينَ ابْنَةٌ لَبُونٍ، وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةٌ شَاةٌ إِلَى عَشْرِينَ وَمِئَةٍ، فَإِنْ زَادَتْ وَاحِدَةً فَشَاتَانِ إِلَى مِئَتَيْنِ فَإِذَا زَادَتْ وَاحِدَةً عَلَى الْمِئَتَيْنِ فَفِيهَا ثَلَاثُ شِيَاءٍ إِلَى ثَلَاثِ مِئَةٍ، فَإِنْ كَانَتْ الْغَنَمُ أَكْثَرَ مِنْ ذَلِكَ، فَفِي كُلِّ مِئَةٍ شَاةٌ شَاةٌ، وَلَيْسَ فِيهَا شَيْءٌ حَتَّى تَبْلُغَ الْمِئَةَ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ مَخَافَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ حَلِيطَيْنِ، فَإِنَّهُمَا يَتَرَا جَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرَمَةٌ، وَلَا ذَاتُ عَيْبٍ». قَالَ: وَقَالَ الزُّهْرِيُّ: إِذَا جَاءَ الْمُصَدِّقُ قَسِمَتِ الشَّاءُ أَثْلَاثًا: ثُلُثًا شِرَارًا، وَثُلُثًا خِيَارًا، وَثُلُثًا وَسَطًا، فَأَخَذَ الْمُصَدِّقُ مِنَ الْوَسْطِ. وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ.

**1569 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: «إِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ»، وَلَمْ يَذْكُرْ كَلَامَ الزُّهْرِيِّ.

**1570 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: هَذِهِ نُسْخَةُ كِتَابِ رَسُولِ اللَّهِ ﷺ الَّذِي كَتَبَهُ فِي الصَّدَقَةِ، وَهِيَ عِنْدَ آلِ عُمَرَ بْنِ الْخَطَّابِ. قَالَ ابْنُ شِهَابٍ: أَقْرَأْنِيهَا سَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ فَوَعَيْتُهَا عَلَى وَجْهِهَا، وَهِيَ الَّتِي انْتَسَخَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ مِنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَسَالِمُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَذَكَرَ الْحَدِيثَ. قَالَ: «إِذَا كَانَتْ إِحْدَى وَعَشْرِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَعَشْرِينَ وَمِئَةً، فَإِذَا كَانَتْ ثَلَاثِينَ وَمِئَةً، فَفِيهَا بِنْتُ لَبُونٍ وَحِقَّةٌ، حَتَّى تَبْلُغَ تِسْعًا وَثَلَاثِينَ وَمِئَةً، فَإِذَا كَانَتْ أَرْبَعِينَ وَمِئَةً، فَفِيهَا حِقَّتَانِ وَبِنْتُ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَأَرْبَعِينَ وَمِئَةً، فَإِذَا كَانَتْ خَمْسِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ حِقَاقٍ، حَتَّى تَبْلُغَ تِسْعًا وَخَمْسِينَ وَمِئَةً، فَإِذَا كَانَتْ سِتِّينَ وَمِئَةً، فَفِيهَا أَرْبَعُ بَنَاتِ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَسِتِّينَ وَمِئَةً، فَإِذَا كَانَتْ سَبْعِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ بَنَاتِ لَبُونٍ وَحِقَّةٌ، حَتَّى تَبْلُغَ تِسْعًا وَسَبْعِينَ وَمِئَةً، فَإِذَا كَانَتْ ثَمَانِينَ وَمِئَةً، فَفِيهَا حِقَّتَانِ وَابْنَتَا لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَثَمَانِينَ وَمِئَةً، فَإِذَا كَانَتْ تِسْعِينَ وَمِئَةً، فَفِيهَا ثَلَاثُ حِقَاقٍ وَبِنْتُ لَبُونٍ، حَتَّى تَبْلُغَ تِسْعًا وَتِسْعِينَ وَمِئَةً، فَإِذَا كَانَتْ مِئَتَيْنِ فَفِيهَا أَرْبَعُ حِقَاقٍ



given; and if it is one hundred and seventy to seventy-nine, three two-year-old she-camels and a three-year-old she-camel should be given; and if it is one hundred and eighty to eighty-nine, two three-year-old she-camels and two two-year-old she-camels should be given; if it is one hundred and ninety to ninety-nine, three three-year-old she-camels and a two-year-old she-camel should be given; and if it is two hundred, four three-year-old or five two-year-old she-camels should be given, i.e. whichever of both is available; and pertaining to the grazing sheep..."and he mentioned a narration like that of Sufyan Ibn Husain.

**1571-** It is narrated on the authority of Malik: As to the statement of Umar: "Neither the property of different people may be taken together nor the joint property may be divided (for fear of paying more, or receiving less) Zakat", it is (as far as the first portion is concerned) that each one of both owners has forty sheep (as independent property), and once the obligatory charity collector comes to them, they join their property together in order to give only a single sheep (instead of giving two, one out of each forty); and (as far as the last portion of the statement is concerned), each of both owners of the joint property has one hundred and one sheep, out of which three sheep should be given, and once the obligatory charity collector comes to them, they separate their joint property with the result that each gives only a single sheep (out of his property, and thus two instead of three are given). This is what I heard in that respect.

**1572-** It is narrated on the authority of Ali that he said (Zuhair said: I think he related it from the Messenger of Allah "Allah's blessing and peace be upon him"): "Give (in charity) one-fortieth (the property once it amounts to the minimum limit at which obligatory charity is binding), i.e. a single Dirham out of forty, and nothing is due upon you until it reaches two hundred Dirhams; and once it is two hundred Dirhams, five Dirhams are due, and the more it becomes beyond that, the more you should give out of it, according to the same estimation. As far as sheep are concerned, a single sheep should be given out of forty; and if they are no more than thirty-nine, nothing is due upon you...and he mentioned a narration like that of Az-Zuhri pertaining to the obligatory charity due upon sheep. Pertaining to cows, a two-year-old male cow should be given out of thirty, and a three-year-old female cow out of forty, and nothing is due upon the working ones. Concerning camels...and he mentioned the obligatory charity due upon them as the narration of Az-Zuhri and said: Five sheep should be given out of twenty-five camels; (Al-Khatabi says: This judgement is unanimously abandoned by all religious scholars) and if it is even one over



أَوْ خَمْسُ بَنَاتٍ لَبُونٍ، أَيُّ السَّنَنِ وَجِدَتْ أُخِذَتْ». وَفِي سَائِمَةِ الْغَنَمِ، فَذَكَرَ نَحْوَ حَدِيثِ سُفْيَانَ بْنِ حُسَيْنٍ، وَفِيهِ: «وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلَا ذَاتُ عَوَارٍ مِنَ الْغَنَمِ، وَلَا تَيْسُ الْغَنَمِ، إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ».

**1571 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَالَ مَالِكٌ: وَقَوْلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: «لَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ» هُوَ أَنْ يَكُونَ لِكُلِّ رَجُلٍ أَرْبَعُونَ شَاةً. فَإِذَا أَظْلَهُمُ الْمُصَدِّقُ جَمْعُوهَا، لِئَلَّا يَكُونَ فِيهَا إِلَّا شَاةٌ، وَلَا يُفْرَقُ بَيْنَ مُجْتَمِعٍ أَنَّ الْخَلِيطَيْنِ إِذَا كَانَ لِكُلِّ وَاحِدٍ مِنْهُمَا مِئَةُ شَاةٍ وَشَاةٌ، فَيَكُونُ عَلَيْهِمَا فِيهَا ثَلَاثُ شِيَاءٍ، فَإِذَا أَظْلَهُمَا الْمُصَدِّقُ فَرَقَا غَنَمَهُمَا، فَلَمْ يَكُنْ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا إِلَّا شَاةٌ، فَهَذَا هُوَ الَّذِي سَمِعْتُ فِي ذَلِكَ.

**1572 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَعَنْ الْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ - قَالَ زُهَيْرٌ: أَحْسَبُهُ - عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هَاتُوا رُبْعَ الْعُشُورِ، مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ، وَلَيْسَ عَلَيْكُمْ شَيْءٌ حَتَّى تَتِمَّ مِئَتِي دِرْهَمٍ، فَإِذَا كَانَتْ مِئَتِي دِرْهَمٍ، فَفِيهَا خَمْسَةُ دَرَاهِمٍ، فَمَا زَادَ فَعَلَى حِسَابِ ذَلِكَ. وَفِي الْغَنَمِ فِي كُلِّ أَرْبَعِينَ شَاةً شَاةً، فَإِنْ لَمْ يَكُنْ إِلَّا تِسْعٌ وَثَلَاثُونَ، فَلَيْسَ عَلَيْكَ فِيهَا شَيْءٌ». وَسَاقَ صَدَقَةَ الْغَنَمِ مِثْلَ الزُّهْرِيِّ. وَقَالَ: «وَفِي الْبَقَرِ فِي كُلِّ ثَلَاثِينَ تَبِيعٌ، وَفِي الْأَرْبَعِينَ مُسِنَّةٌ، وَلَيْسَ عَلَى الْعَوَامِلِ شَيْءٌ. وَفِي الْإِبِلِ»، فَذَكَرَ صَدَقَتَهَا كَمَا ذَكَرَ الزُّهْرِيُّ. قَالَ: «وَفِي خَمْسٍ وَعِشْرِينَ خَمْسَةٌ مِنَ الْغَنَمِ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا ابْنَةُ مَخَاضٍ، فَإِنْ لَمْ تَكُنْ ابْنَةُ مَخَاضٍ، فَابْنُ لَبُونٍ ذَكَرٌ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِذَا زَادَتْ

that up to thirty-five, a one-year-old-she-camel should be given, and in case there is no one-year-old she-camel, let it be two two-year-old male-camels; and if it is even one over that up to forty-five, a two-year-old she-camel should be given; and if it is even one over that up to sixty, a three-year-old she-camel should be given...and he mentioned a narration like that of Az-Zuhri, and said: If it is even one over ninety camels (i.e. ninety-one) up to one hundred and twenty, two three-year-old she-camels should be given; and if the camels are more than that, a three-year-old she-camels should be given out of fifty. Furthermore, no separate possessions (of different persons) should be combined (to get the obligatory charity upon both altogether as if one property), nor should a joint property be divided (to get the obligatory charity upon each solely) for fear of (any decrease or increase in) the obligatory charity. Neither an old nor a defected animal, nor a male-goat may be taken as Zakat except if the Zakat collector wishes (to take it). As far as (the obligatory charity due upon) plants is concerned, one-tenth what is watered by rivers or rainfall should be given, and one-twentieth what is watered by irrigation should be given.” According to the narration of both Asim and Al-Harith, the obligatory charity should be due once every year. According to the narration of Asim, if there is no one-year-old she-camel or two-year-old male-camel among the property of camels, (extra) ten Dirhams or what is similar in value should be given.

**1573-** A portion of the first part of this narration is transmitted on the authority of Ali from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters, in which he said: “If you have two hundred Dirhams, upon which a full year has come, then five Dirhams are due (as obligatory charity); and nothing is due upon you as far as gold is concerned until you have in your possession (as much gold as what is equal to) twenty Dinars; and once you have in your possession (as much gold as what is equal to) twenty Dinars, upon which a full year has come, half a Dinar is due (as obligatory charity), and the more it becomes beyond that, the more you should give in accordance with the same estimation (I do not think whether it is Ali who said: “in accordance with the same estimation” or it is traced up to the Messenger of Allah “Allah’s blessing and peace be upon him”).) furthermore, no obligatory charity is due upon a property unless a full year has come upon it.” According to the narration of Ibn Jarir, Ibn Wahb ascribes the last statement to the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1574-** It is narrated on the authority of Ali: Allah’s Messenger “Allah’s blessing and peace be upon him” said: “I’ve exempted you from the alms

وَاحِدَةً، فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا زَادَتْ وَاحِدَةً فَفِيهَا حِقَّةٌ طُرُوقَةُ الْجَمَلِ إِلَى سِتِّينَ». ثُمَّ سَأَلَ مِثْلَ حَدِيثِ الزُّهْرِيِّ. قَالَ: «إِذَا زَادَتْ وَاحِدَةً - يَعْنِي وَاحِدَةً وَتِسْعِينَ - فَفِيهَا حِقَّتَانِ طُرُوقَتَا الْجَمَلِ إِلَى عَشْرِينَ وَمِئَةٍ، فَإِنْ كَانَتِ الْإِبِلُ أَكْثَرَ مِنْ ذَلِكَ، فَفِي كُلِّ خَمْسِينَ حِقَّةٌ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرَقٍ خَشْيَةَ الصَّدَقَةِ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ، وَلَا ذَاتُ عَوَارٍ، وَلَا تَيْسٌ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ. وَفِي النَّبَاتِ: مَا سَقَتُهُ الْأَنْهَارُ أَوْ سَقَتِ السَّمَاءُ الْعُشْرُ، وَمَا سُقِيَ بِالْغَرْبِ فَفِيهِ نِصْفُ الْعُشْرِ».

وَفِي حَدِيثِ عَاصِمٍ وَالْحَارِثِ: الصَّدَقَةُ فِي كُلِّ عَامٍ. قَالَ زُهَيْرٌ: أَحْسَبُهُ قَالَ «مَرَّةً».

وَفِي حَدِيثِ عَاصِمٍ: «إِذَا لَمْ يَكُنْ فِي الْإِبِلِ ابْنَةُ مَخَاضٍ وَلَا ابْنُ لَبُونٍ، فَعَشْرَةُ دَرَاهِمٍ أَوْ شَاتَانِ».

**1573 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ - وَسَمَى آخَرَ -، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، وَالْحَارِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ بَعْضُ أَوَّلِ هَذَا الْحَدِيثِ؛ قَالَ: «إِذَا كَانَتْ لَكَ مِئَتَا دِرْهَمٍ وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا خَمْسَةُ دَرَاهِمٍ، وَلَيْسَ عَلَيْكَ شَيْءٌ - يَعْنِي فِي الذَّهَبِ - حَتَّى تَكُونَ لَكَ عِشْرُونَ دِينَارًا، فَإِذَا كَانَتْ لَكَ عِشْرُونَ دِينَارًا وَحَالَ عَلَيْهَا الْحَوْلُ، فَفِيهَا نِصْفُ دِينَارٍ، فَمَا زَادَ فَبِحِسَابِ ذَلِكَ» - قَالَ: فَلَا أَذْرِي أَعْلِيَّ يَقُولُ: «فَبِحِسَابِ ذَلِكَ» أَوْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ؟ - «وَلَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

إِلَّا أَنَّ جَرِيرًا قَالَ: ابْنُ وَهْبٍ يَزِيدُ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ: «لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ».

**1574 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ عَفَوْتُ



concerning both horses and slaves; but you should give (to the charity collector) one-fortieth the silver, i.e. a single Dirham out of forty. Furthermore, nothing is due upon you as long as it is one hundred and ninety Dirhams, and once it is two hundred, five Dirhams become due.”

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Ishaq from Al-Harith from Ali from the Messenger of Allah “Allah’s blessing and peace be upon him”, through different chains of transmitters.

Abu Dawud says: The same is narrated on the authority of Ali, without tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1575-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “(The obligatory charity is due) upon every flock of grazing camels: a two-year-old she-camel out of forty, with no separation of (the property of) camels from (those to be given in charity as) their due; and whoever gives it will receive its reward; and whoever withholds it, then, taking it in addition to half his property (even by force) is one of the compulsory obligations enjoined by our Lord Almighty, and nothing of it should be assigned to the family of (the Prophet) Muhammad.”

**1576-** It is narrated on the authority of Mu’adh that when the Messenger of Allah “Allah’s blessing and peace be upon him” sent him (as obligatory charity collector) to Yemen, he commanded him that out of thirty cows, a two-year old female or male cow should be taken; and out of forty cows, a three-year old female-cow should be taken, and from everyone who has attained the age of puberty, a single Dinar or the like of it from Yemenite garments should be taken (as obligatory charity).

**1577-** A Hadith like this is narrated on the authority of Masruq from Mu’adh from the Messenger of Allah “Allah’s blessing and peace be upon him”, through a different chain of transmitters.

**1578-** It is narrated on the authority of Mu’adh Ibn Jabal that when the Messenger of Allah “Allah’s blessing and peace be upon him” sent him to Yemen...and he mentioned the same, but no mention is made of taking a Dinar or the like of it from Yemenite garments from everyone who has attained the age of puberty.

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Wa’il from Masruq from Mu’adh, through another chain of transmitters.

لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَاتُوا صَدَقَةَ الرِّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا، وَلَيْسَ فِي تِسْعِينَ وَمِئَةً شَيْءٌ، فَإِذَا بَلَغْتَ مِئَتَيْنِ، فَفِيهَا خُمُسَةُ دَرَاهِمٍ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ الْأَعْمَشُ، عَنْ أَبِي إِسْحَاقَ كَمَا قَالَ أَبُو عَوَانَةَ، وَرَوَاهُ شَيْبَانُ أَبُو مُعَاوِيَةَ، وَإِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

قال أبو داود: وَرَوَى حَدِيثَ الثَّقَلَيْنِ شُعْبَةُ وَسُفْيَانُ وَغَيْرُهُمَا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ عَنْ عَلِيٍّ لَمْ يَرْفَعُوهُ وَأَوْقَفُوهُ عَلَى عَلِيٍّ.

**1575 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا بِهِزُ بْنُ حَكِيمٍ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ بِهِزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي كُلِّ سَائِمَةٍ إِبِلٌ: فِي أَرْبَعِينَ بَنْتُ لَبُونٍ، لَا يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا مَنْ أَعْطَاهَا مُؤْتَجِرًا» - قَالَ ابْنُ الْعَلَاءِ: مُؤْتَجِرًا بِهَا - «فَلَهُ أَجْرُهَا وَمَنْ مَنَعَهَا فَلَنَا أَخَذُوهَا وَشَطَرَ مَالِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبَّنَا عَزَّ وَجَلَّ، لَيْسَ لَالٍ مُحَمَّدٍ مِنْهَا شَيْءٌ».

**1576 -** حَدَّثَنَا الثَّقَلَيْنِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنَ الْبَقَرِ مِنْ كُلِّ ثَلَاثِينَ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمٍ - يَعْنِي مُحْتَلِمًا - دِينَارًا، أَوْ عِدْلَهُ مِنَ الْمَعَافِرِ - ثِيَابٌ تَكُونُ بِالْيَمَنِ.

**1577 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَالثَّقَلَيْنِ وَابْنُ الْمُثَنَّى قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنِ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

**1578 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ عَنْ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: «بَعَثَهُ النَّبِيُّ ﷺ إِلَى الْيَمَنِ»، فَذَكَرَ مِثْلَهُ وَلَمْ يَذْكُرْ «ثِيَابًا تَكُونُ بِالْيَمَنِ» وَلَا ذَكَرَ - يَعْنِي مُحْتَلِمًا -.

قال أبو داود: وَرَوَاهُ جَرِيرٌ، وَيَعْلَى، وَمَعْمَرٌ، وَشُعْبَةُ، وَأَبُو عَوَانَةَ، وَيَحْيَى بْنُ سَعِيدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ يَعْلَى وَمَعْمَرٌ: عَنْ مُعَاذٍ مِثْلَهُ.



**1579-** It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I walked in the company of, (or I was told by somebody who walked in the company of) the charity collector sent (to us) by the Messenger of Allah “Allah’s blessing and peace be upon him”, and behold! (I read) in the covenant made to him by the Messenger of Allah “Allah’s blessing and peace be upon him” that no suckling animal should be taken (as obligatory charity), and no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely) for fear of (increasing or decreasing) the obligatory charity. He used to come to the water when the animals would come to drink, and say: “Bring me the obligatory charity due upon your property!” Then, a man brought to him a huge fat she-camel of big hump (as the obligatory charity due upon him), but he refused to take it from him. He said to him: “But I like that you should accept from me the best of my camels.” Even though, he rejected to take it. He brought to him another (she-camel) lesser in size and he refused to take it from him. Then, he brought a third one, lesser in size, and he took it from him, saying: “I’ve accepted it, even though I fear that the Messenger of Allah “Allah’s blessing and peace be upon him” might become angry with me, saying: “You’ve chosen the best of a Muslim’s camels (as obligatory charity).””

Abu Dawud says: The same is narrated on the authority of Hilal Ibn Khabbab, with a slight variation of wording.

**1580-** It is narrated on the authority of Suwaid Ibn Ghafalah that he said: The charity collector sent by the Messenger of Allah “Allah’s blessing and peace be upon him” came to us (to take our obligatory charity), and I took hold of his hand, and read in the covenant made to him (by the Prophet) that no separate possessions (of two persons) should be combined (to get the obligatory charity from them altogether), nor should a joint property be separated (to get the obligatory charity from each of them solely) for fear of (increasing or decreasing) the obligatory charity...and the rest is the same, but no mention is made of the suckling animal.

**1581-** It is narrated on the authority of Muslim Ibn Shu’bah that he said: Nafi’ Ibn Alqamah appointed my father as the chief of his people in Iraq, and commanded him to collect the obligatory charity from them. My father sent me (to do that job) to a group of them, and I came to an old man belonging to them called Sa’ir Ibn Daisam and said to him: “My father sent me to take the obligatory charity due upon you.” He asked me: “O son of



**1579 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هَلَالِ بْنِ خَبَابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: «سِرْتُ أَوْ قَالَ: أَخْبَرَنِي مَنْ سَارَ مَعَ مُصَدِّقِ النَّبِيِّ ﷺ، فَإِذَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ: «أَنْ لَا تَأْخُذَ مِنْ رَاضِعِ لَبَنٍ، وَلَا تَجْمَعَ بَيْنَ مُفْتَرِقٍ وَلَا تُفَرِّقَ بَيْنَ مُجْتَمِعٍ»، وَكَانَ إِنَّمَا يَأْتِي الْمِيَاءَ حِينَ تَرُدُّ الْغَنَمُ فَيَقُولُ: «أَدُّوا صَدَقَاتِ أَمْوَالِكُمْ». قَالَ: فَعَمَدَ رَجُلٌ مِنْهُمْ إِلَى نَاقَةٍ كَوْمَاءَ. قَالَ: قُلْتُ: يَا أَبَا صَالِحٍ، مَا الْكَوْمَاءُ؟ قَالَ: عَظِيمَةُ السَّنَامِ. قَالَ: فَأَبَى أَنْ يَقْبَلَهَا. قَالَ: إِنِّي أَحِبُّ أَنْ تَأْخُذَ خَيْرَ إِلَيَّ. قَالَ: فَأَبَى أَنْ يَقْبَلَهَا، قَالَ: فَخَطَمَ لَهُ أُخْرَى دُونَهَا، فَأَبَى أَنْ يَقْبَلَهَا. ثُمَّ خَطَمَ لَهُ أُخْرَى دُونَهَا، فَقَبِلَهَا وَقَالَ: إِنِّي آخُذُهَا وَأَخَافُ أَنْ يَجِدَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَقُولُ لِي: عَمَدْتَ إِلَى رَجُلٍ فَتَخَيَّرْتَ عَلَيْهِ إِلَهُ».

قال أبو داود: وَرَوَاهُ هُشَيْمٌ، عَنْ هَلَالِ بْنِ خَبَابٍ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: لَا يُفَرِّقُ.

**1580 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا شَرِيكٌ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ أَبِي لَيْلَى الْكِنْدِيِّ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: «أَتَانَا مُصَدِّقُ النَّبِيِّ ﷺ، فَأَخَذْتُ بِيَدِهِ وَقَرَأْتُ فِي عَهْدِهِ: «لَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ، خَشْيَةَ الصَّدَقَةِ»، وَلَمْ يَذْكُرْ: رَاضِعِ لَبَنٍ».

**1581 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ، عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ الْجُمَحِيِّ، عَنْ مُسْلِمِ بْنِ نَفْعَةَ الشَّيْكَرِيِّ - قَالَ الْحَسَنُ: رَوْحٌ يَقُولُ: مُسْلِمُ بْنُ شُعْبَةَ - قَالَ: «اسْتَعْمَلَ نَافِعُ بْنُ عَلْقَمَةَ أَبِي عَلَى عِرَافَةَ قَوْمِهِ، فَأَمَرَهُ أَنْ يُصَدِّقَهُمْ. قَالَ: فَبَعَثَنِي أَبِي فِي طَائِفَةٍ مِنْهُمْ، فَأَتَيْتُ شَيْخًا كَبِيرًا يُقَالُ لَهُ سِعْرُبُنْ دَيْسَمَ فَقُلْتُ: إِنَّ أَبِي بَعَثَنِي إِلَيْكَ - يَعْنِي لِأَصَدَقَكَ - قَالَ: ابْنُ أَخِي، وَأَيَّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى

my brother! Which (of my property) should you take (as obligatory charity)?" I said: "We choose the best of them to the extent that we come to know that from the udders of the sheep." He said: "O son of my brother! Let me tell you something. I was in one of those mountain paths during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", grazing some sheep belonging to me when two men riding a camel came to me and said: "We are the messengers of Allah's Apostle "Allah's blessing and peace be upon him" (and we've come to you) in order that you should give the obligatory charity due upon your sheep." I asked: "What is due upon me pertaining to it?" they said: "A single sheep." I went to a sheep whose place I had known, and it was pregnant and fat, and I brought it out to them, thereupon they said: "This is a pregnant sheep, and the Messenger of Allah "Allah's blessing and peace be upon him" has forbidden us to take (as the obligatory charity) a pregnant sheep." I asked: "Then, which sheep do you take?" they said: "A six-month-old she-kid or a one-year-old female-goat." I went to a she-kid which has not yet become pregnant though it was ready to be pregnant, and I brought it out to them, thereupon they said: "Give it to us!" they then took it and placed it with them on their riding camel, and then went away.

**1582-** The same is narrated on the authority of Zakariyya Ibn Ishaq through the same chain of transmission.

Abu Dawud says: I read in a document belonging to Abdullah Ibn Sahl, on the authority of Abdullah Ibn Mu'awiyah Al-Ghadiri that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three (things), and if one does them, he will have then tasted the taste of faith: to worship Allah Alone, since there is no god (to be worshipped) but Allah; to give the obligatory charity due upon one's property with good pleasure, and to give it regularly every year; and not to give an old, nor mangy, nor sick (animal), nor the worst portion of the property, but (to give) that of medium status among your property, for Allah does not ask you to give the best of your property, nor does He command you to give the worst of it."

**1583-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to collect the obligatory charity from the people, and when I came upon a man and he brought the whole of his property to me (to calculate the obligatory charity due upon it), I did not find more than a one-year-old she-camel due upon him. I said to him: "Give in charity a one-year-old she-camel, since it is the obligatory charity due upon your property." He said: "But it is

إِنَّا نَتَّبِعُنْ ضُرُوعَ الْغَنَمِ. قَالَ: ابْنُ أَخِي، فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شُعْبٍ مِنْ هَذِهِ الشُّعَابِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَنَمٍ لِي، فَجَاءَنِي رَجُلَانِ عَلَى بَعِيرٍ فَقَالَا لِي: إِنَّا رَسُولَا رَسُولِ اللَّهِ ﷺ إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ، فَقُلْتُ: مَا عَلَيَّ فِيهَا؟ فَقَالَا: شَاءَ، فَعَمَدْتُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا، فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالَا: هَذِهِ شَاةُ الشَّافِعِ، وَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نَأْخُذَ شَافِعًا، قُلْتُ: فَأَيَّ شَيْءٍ تَأْخُذَانِ؟ قَالَا: عَنَاقًا: جَذَعَةٌ أَوْ ثِيَّةٌ. قَالَ: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ - وَالْمُعْتَاطُ: الَّتِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وَلَادُهَا - فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالَا: نَاوِلْنَاهَا، فَجَعَلَاهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا.

قال أبو داود: أبو عاصمٍ رواه عن زكريّا قال أيضًا: «مُسْلِمٌ بْنُ شُعْبَةَ» كَمَا قَالَ رَوْحٌ.

**1582 -** حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ بِإِسْنَادِهِ بِهَذَا الْحَدِيثِ. قَالَ: «مُسْلِمٌ بْنُ شُعْبَةَ» قَالَ فِيهِ: «وَالشَّافِعُ الَّذِي فِي بَطْنِهَا الْوَلَدُ».

قال أبو داود: وَقَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ سَالِمٍ بِحِمَصَ عِنْدَ آلِ عَمْرِو بْنِ الْحَارِثِ الْحِمَصِيِّ، عَنِ الزُّبَيْدِيِّ قَالَ: وَأَخْبَرَنِي يَحْيَى بْنُ جَابِرٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَاوِيَةَ الْعَاضِرِيِّ مِنْ غَاضِرَةِ قَيْسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الْإِيمَانِ: مَنْ عَبْدَ اللَّهِ وَحَدَهُ، وَأَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ، رَافِدَةً عَلَيْهِ كُلَّ عَامٍ، وَلَا يُعْطِي الْهَرَمَةَ، وَلَا الدَّرَنَةَ، وَلَا الْمَرِيضَةَ، وَلَا الشَّرَطَ اللَّثِيمَةَ، وَلَكِنْ مِنْ وَسْطِ أَمْوَالِكُمْ، فَإِنَّ اللَّهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ، وَلَمْ يَأْمُرْكُمْ بِشَرِّهِ».

**1583 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، قَالَ: قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ، عَنْ عُمَارَةَ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ ﷺ مُصَدِّقًا، فَمَرَرْتُ بِرَجُلٍ، فَلَمَّا جَمَعَ



(still too young to be) milch, nor is it (old enough to be) used for carriage, but here is a strong huge fat she-camel: take it (instead of that very young one)." I said to him: "I'm not to take that which I've not been commanded to take. But, this is the Messenger of Allah "Allah's blessing and peace be upon him", living at a distance near you: if you like to come to him, and offer to him the same as you've offered to me, you could do so; and if he accepts it from you, then, I shall accept it from you, and if he rejects it, I shall reject it." He said: "Let me do so." He set out with me having the same she-camel which he has offered to me (to take as his obligatory charity), and when we reached the Messenger of Allah "Allah's blessing and peace be upon him" he said to him: "O Prophet of Allah! Your messenger came to me to take the obligatory charity due upon my property, and by Allah, neither the Apostle of Allah nor his messenger had estimated my property before that, and when I gathered the whole of my property to him (and he estimated it), he pretended that no more than a one-year-old she-camel was due upon me, and it is (still too young to be) milch, nor is it (old enough to be) used for carriage, and I offered a strong huge fat she-camel to him to take (instead of that very young one), but he rejected to take, and it is that with which I've come to you O Messenger of Allah: take it!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No doubt, that (i.e. the one-year-old she-camel pointed out by the charity collector) is the obligatory charity due upon your property. But if you give more voluntarily, you will receive reward from Allah for it, and we will accept it from you." he said: "Then, it is that which I've brought to you: here it is O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" accepted it and invoked blessing upon his property.

**1584-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" sent Mu'adh to Yemen and said: "Invite the people to testify that there is no God (to be worshipped) but Allah and I am Allah's Apostle. If they obey you to do so, then teach them that Allah has enjoined on them five prayers every day and night. If they obey you to do so, then teach them that Allah has made it obligatory for them to pay the charity (Zakat) from their property which is to be taken from the wealthy among them and given to the poor, and if they obey you to do so, avoid taking the best of their property, and safeguard yourself from the invocation of the wronged one (against you) for there is no veil between it and Allah Almighty."

لِي مَالُهُ لَمْ أَجِدْ عَلَيْهِ فِيهِ إِلَّا ابْنَةَ مَخَاضٍ، فَقُلْتُ لَهُ: أَدَّ ابْنَةُ مَخَاضٍ، فَإِنَّهَا صَدَقْتُكَ، فَقَالَ: ذَاكَ مَا لَا لَبَنَ فِيهِ وَلَا ظَهَرَ، وَلَكِنْ هَذِهِ نَاقَةٌ فَتِيَّةٌ عَظِيمَةٌ سَمِيْنَةٌ فَخُذْهَا، فَقُلْتُ لَهُ: مَا أَنَا بِأَخِذٍ مَا لَمْ أُوْمَرْ بِهِ، وَهَذَا رَسُولُ اللَّهِ ﷺ مِنْكَ قَرِيبٌ. فَإِنْ أَحْبَبْتَ أَنْ تَأْتِيَهُ فَتَعْرِضَ عَلَيْهِ مَا عَرَضْتَ عَلَيَّ فافْعَلْ، فَإِنْ قَبِلَهُ مِنْكَ قَبِلْتُهُ، وَإِنْ رَدَّهُ عَلَيْكَ رَدَدْتُهُ. قَالَ: فَإِنِّي فَاعِلٌ، فَخَرَجَ مَعِيَ، وَخَرَجَ بِالنَّاقَةِ الَّتِي عَرَضَ عَلَيَّ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ: يَا نَبِيَّ اللَّهِ، أَتَانِي رَسُولُكَ لِيَأْخُذَ مِنِّي صَدَقَةً مَالِي، وَائِمُ اللَّهُ، مَا قَامَ فِي مَالِي رَسُولُ اللَّهِ وَلَا رَسُولُهُ قَطُّ، فَجَمَعْتُ لَهُ مَالِي، فَزَعَمَ أَنَّ مَا عَلَيَّ فِيهِ ابْنَةُ مَخَاضٍ، وَذَلِكَ مَا لَا لَبَنَ فِيهِ وَلَا ظَهَرَ، وَقَدْ عَرَضْتُ عَلَيْهِ نَاقَةً عَظِيمَةً فَتِيَّةٌ لِيَأْخُذْهَا، فَأَبَى عَلَيَّ، وَهَاهِي ذِهِ قَدْ جِئْتُكَ بِهَا يَا رَسُولَ اللَّهِ ﷺ، خُذْهَا. فَقَالَ لَهُ رَسُولُ اللَّهِ: «ذَاكَ الَّذِي عَلَيْكَ، فَإِنْ تَطَوَّعْتَ بِخَيْرٍ آجَرَكَ اللَّهُ فِيهِ، وَقَبِلْنَاهُ مِنْكَ». قَالَ: فَهَا هِيَ ذِهِ يَا رَسُولَ اللَّهِ، قَدْ جِئْتُكَ بِهَا، فَخُذْهَا. قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقَبْضِهَا، وَدَعَا لَهُ فِي مَالِهِ بِالْبَرَكَةِ.

**1584 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبُدٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، وَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».



**1585-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The one (employed in the charity collection) who deals wrongfully (with the almsgivers) is like him, who withholds it.”

#### **[6] The Satisfaction Of The Charity Collector**

**1586-** It is narrated on the authority of Bashir Ibn Al-Khasasiyyah, and his name was not so, but it was the Messenger of Allah “Allah’s blessing and peace be upon him” who gave him that name, that he said: We said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! The collectors of (the objects of) obligatory charity might deal with us wrongfully: should we hide from them as much as the injustice with which they might treat us?” he answered in the negative.

**1587-** The same is narrated on the authority of Ayyub through a similar chain of transmitters.

**1588-** It is narrated on the authority of Abd Ar-Rahman Ibn Jabir Ibn Atik from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There will come to you riders whom you dislike (i.e. the collectors of the objects of obligatory charity): when they come to you, give welcome to them, and help them achieve their task: if they are just and fair, it is to the gain of themselves, and if they are unjust and wrongful, it is to the loss of themselves; and you should satisfy them, for the perfection of your obligatory charity is achieved only through their satisfaction.”

**1589-** It is narrated on the authority of Jarir Ibn Abdullah that he said: Some people from the desert dwellers came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “Some collectors of (the objects of) obligatory charity come to us, and deal with us wrongfully.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Satisfy the collectors of (the objects of) your obligatory charity.” They said: “(Should we satisfy them) Even though they deal with us unjustly?” he said: “Satisfy the collectors of (the objects of) your obligatory charity (even though you are dealt with unjustly according to the narration of Uthman).”

Abu Kamil added in his narration: Jarir said: Since I heard that from the Messenger of Allah “Allah’s blessing and peace be upon him”, nothing was given from me but that he (the charity collector) was satisfied with me as far as it is concerned.



**1585 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُعْتَدِي فِي الصَّدَقَةِ كَمَا نِعَمَهَا».

### [ت/6م] - بَابُ رِضَا الْمُصَدِّقِ

**1586 -** حَدَّثَنَا مَهْدِيُّ بْنُ حَفْصٍ، وَمُحَمَّدُ بْنُ عُبَيْدٍ - الْمَعْنَى - قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ رَجُلٍ يُقَالُ لَهُ دَيْسَمٌ - وَقَالَ ابْنُ عُبَيْدٍ: مِنْ بَنِي سَدُوسٍ - عَنْ بَشِيرِ ابْنِ الْخَصَاصِيَّةِ - قَالَ ابْنُ عُبَيْدٍ فِي حَدِيثِهِ: وَمَا كَانَ اسْمُهُ بِشِيرًا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ سَمَاهُ بِشِيرًا - قَالَ: قُلْنَا إِنَّ أَهْلَ الصَّدَقَةِ يَعْتَدُونَ عَلَيْنَا، أَفَنَكُتُمْ مِنْ أَمْوَالِنَا بِقَدْرِ مَا يَعْتَدُونَ عَلَيْنَا؟ فَقَالَ: «لَا».

**1587 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَيَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ بِإِسْنَادِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: «قُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّ أَصْحَابَ الصَّدَقَةِ يَعْتَدُونَ».

قال أبو داود: رَفَعَهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ.

**1588 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا بِشْرُ بْنُ عَمْرٍ، عَنْ أَبِي الْغَضَنِ، عَنْ صَخْرِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَتِيكَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَيَأْتِيكُمْ رُكَيْبٌ مُبْعُضُونَ، فَإِذَا جَاؤُوكُمْ فَرَحَبُوا بِهِمْ وَخَلُّوا بَيْنَهُمْ وَبَيْنَ مَا يَبْتَغُونَ، فَإِنْ عَدَلُوا فَلَا تُنْفِسْهُمْ، وَإِنْ ظَلَمُوا فَعَلَيْهَا، وَأَرْضُوهُمْ، فَإِنْ تَمَامَ زَكَاتِكُمْ رِضَاهُمْ، وَلْيَدْعُوا لَكُمْ».

قال أبو داود: أَبُو الْغَضَنِ هُوَ ثَابِتُ بْنُ قَيْسٍ بْنِ غَصَنِ.

**1589 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ - (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ - وَهَذَا حَدِيثُ أَبِي كَامِلٍ -، عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هِلَالٍ الْعَبْسِيُّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: جَاءَ نَاسٌ - يَعْنِي مِنَ الْأَعْرَابِ - إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: إِنَّ نَاسًا مِنَ الْمُصَدِّقِينَ يَأْتُونَا فَيَظْلِمُونَا! قَالَ: فَقَالَ: «أَرْضُوا مُصَدِّقِيكُمْ». قَالُوا: يَا رَسُولَ اللَّهِ، وَإِنْ ظَلَمُونَا؟! قَالَ: «أَرْضُوا مُصَدِّقِيكُمْ»، زَادَ عُثْمَانُ: «وَإِنْ ظَلِمْتُمْ».

قال أبو كَامِلٍ فِي حَدِيثِهِ: قَالَ جَرِيرٌ: مَا صَدَرَ عَنِّي مُصَدَّقٌ بَعْدَ مَا سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، إِلَّا وَهُوَ عَنِّي رَاضٍ.

### **[7] The Invocation Of The Obligatory Charity Collector For The Almsgivers**

**1590-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: My father was one of the companions of the Tree, and whenever anyone belonging to my people brought the obligatory charity due upon his property to the Messenger of Allah “Allah’s blessing and peace be upon him”, he would ask for (Allah’s) Blessing upon him; and when my father brought to him the obligatory charity due upon his property, he said: “O Allah! Send Your Blessing upon the family of Abu Awfa!”

### **[8] What About The Camels Of Different Ages**

Abu Dawud says: It is narrated on many authorities, each narrates what the other narrates not, pertaining to the names given to the different ages upon which camels come, that once a baby camel is born, it is called Fasil until a full year comes upon it, and once the second year falls upon it, the male is called Ibn Makhad and the female Bint Makhad (i.e. a one-year-old male or female camel). When the third year comes upon it, it is called Ibn or Bint Labun (two-year-old he or she-camel). When the fourth year comes upon it the female is called Hiqqah, deserving to be ridden and copulated by the male, which should be six-year-old. Once the fifth year enters upon it, the female is called Jadha’ah (a four-year-old she-camel), and the rest names are taken from the number of the teeth that fall from it.

### **[9] Where Should The Obligatory Charity Due Upon Property Be Taken**

**1591-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No (object of obligatory charity due upon property) should be brought (to the place where the charity collector is), nor should he (the charity collector) keep himself away (from the charity givers), nor should (the objects of) obligatory charity due upon the property of the people be taken except in their houses.”

**1592-** It is narrated on the authority of Muhammad Ibn Ishaq, pertaining to the significance of the previous statement: It is that the obligatory charity due upon cattle (and sheep) should be taken while being in their resting place, (without being brought to the place where the collector of the objects of obligatory charity is); and at the same time, he should not keep himself away from the almsgivers or from the resting place of their animals (upon which the obligatory charity is due), so that the objects of charity should be

## [ت7/7م] - بَابُ دُعَاءِ الْمُصَدِّقِ لِأَهْلِ الصَّدَقَةِ

1590 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ وَأَبُو الْوَلِيدِ الطَّلِيسِيُّ، الْمَعْنَى، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: كَانَ أَبِي مِنْ أَصْحَابِ الشَّجَرَةِ، وَكَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانٍ». قَالَ: فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

## [ت8/8م] - بَابُ تَفْسِيرِ أَسْنَانِ الْإِبِلِ

قال أبو داود: سَمِعْتُهُ مِنَ الرَّيَاشِيِّ، وَأَبِي حَاتِمٍ وَغَيْرِهِمَا، وَمِنْ كِتَابِ النَّضْرِ بْنِ شُمَيْلٍ، وَمِنْ كِتَابِ أَبِي عُبَيْدٍ، وَرَبَّمَا ذَكَرَ أَحَدُهُمُ الْكَلِمَةَ، قَالُوا: «يُسَمَّى الْخُورَارُ، ثُمَّ الْفَصِيلُ إِذَا فَصَلَ، ثُمَّ تَكُونُ بِنْتُ مَخَاضٍ لِسَنَةِ إِلَى تَمَامِ سَنَتَيْنِ، فَإِذَا دَخَلَتْ فِي الثَّالِثَةِ، فَهِيَ ابْنَةُ لُبُونٍ، فَإِذَا تَمَّتْ لَهُ ثَلَاثُ سِنِينَ فَهُوَ حَقٌّ، وَحَقَّةٌ إِلَى تَمَامِ أَرْبَعِ سِنِينَ، لِأَنَّهَا اسْتَحَقَّتْ أَنْ تُرَكَّبَ وَيُحْمَلَ عَلَيْهَا الْفَحْلُ، وَهِيَ تُلْقَحُ وَلَا يُلْقَحُ الذَّكَرُ حَتَّى يُثْنِيَ. وَيُقَالُ لِلْحَقَّةِ طُرُوقَةُ الْفَحْلِ، لِأَنَّ الْفَحْلَ يَطْرُقُهَا إِلَى تَمَامِ أَرْبَعِ سِنِينَ، فَإِذَا طَعَنْتْ فِي الْخَامِسَةِ فَهِيَ جَذَعَةٌ، حَتَّى يَتِمَّ لَهَا خَمْسُ سِنِينَ، فَإِذَا دَخَلَتْ فِي السَّادِسَةِ، وَأَلْقَى ثِنْتَيْتَهُ، فَهُوَ حِينَئِذٍ ثِنْتِي حَتَّى يَسْتَكْمَلَ سِتًّا، فَإِذَا طَعَنَ فِي السَّابِعَةِ سُمِّيَ الذَّكَرُ رُبَاعِيًّا وَالْأُنْثَى رُبَاعِيَّةً إِلَى تَمَامِ السَّابِعَةِ، فَإِذَا دَخَلَ فِي الثَّامِنَةِ، وَأَلْقَى السَّنَّ السَّدِيسَ الَّذِي بَعْدَ الرُّبَاعِيَّةِ، فَهُوَ سَدِيسٌ وَسَدَسٌ إِلَى تَمَامِ الثَّامِنَةِ، فَإِذَا دَخَلَ فِي التَّاسِعِ، وَطَلَعَ نَابُهُ، فَهُوَ بَازِلٌ، أَيْ بَزَلَ نَابُهُ - يَعْنِي طَلَعَ -، حَتَّى يَدْخُلَ فِي الْعَاشِرَةِ فَهُوَ حِينَئِذٍ مُخْلِفٌ، ثُمَّ لَيْسَ لَهُ اسْمٌ، وَلَكِنْ يُقَالُ: بَازِلٌ عَامٌ وَبَازِلٌ عَامَيْنِ، وَمُخْلِفٌ عَامٌ، وَمُخْلِفٌ عَامَيْنِ، وَمُخْلِفٌ ثَلَاثَةَ أَغْوَامٍ، إِلَى خَمْسِ سِنِينَ. وَالْمُخْلِفَةُ: الْحَامِلُ. قَالَ أَبُو حَاتِمٍ: وَالْجُدُوعَةُ وَقْتُ مِنَ الزَّمَنِ لَيْسَ بِسَنٍّ، وَفُصُولُ الْأَسْنَانِ عِنْدَ طُلُوعِ سُهَيْلٍ».

قال أبو داود: أَنْشَدَنَا الرَّيَاشِيُّ شِعْرًا:

إِذَا سُهَيْلٌ آخَرَ اللَّيْلِ طَلَعَ      فابْنُ اللَّبُونِ الْحَقُّ وَالْحَقُّ جَدَعُ  
لَمْ يَبْقَ مِنْ أَسْنَانِهَا غَيْرُ الْهَبْعِ  
وَالْهَبْعُ: الَّذِي يُوَلَّدُ فِي غَيْرِ حِينِهِ.

## [ت9/9م] - بَابُ: أَيْنَ تُصَدَّقُ الْأَمْوَالُ؟

1591 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا جَلْبَ وَلَا جَنْبَ، وَلَا تُؤْخَذُ صَدَقَاتُهُمْ إِلَّا فِي دُورِهِمْ».

1592 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبِي يَقُولُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ فِي قَوْلِهِ: «لَا جَلْبَ وَلَا جَنْبَ». قَالَ: أَنْ تُصَدَّقَ الْمَاشِيَةُ فِي مَوَاضِعِهَا وَلَا تُجَلَّبَ إِلَى الْمُصَدِّقِ. وَالْجَنْبُ عَنْ هَذِهِ الْفَرِيضَةِ أَيْضًا: لَا يُجَنْبُ أَصْحَابُهَا،



brought to him: on the contrary, the obligatory charity should be taken in the resting place of the very things (upon which the charity is due).

### **[10] What About Such As Purchases The Object Of The Obligatory Charity Due Upon Him**

**1593-** It is narrated on the authority of Abdullah Ibn Umar that Umar Ibn Al-Khattab gave in charity a horse to be used in the Way of Allah, and later on he found it being sold. He intended to purchase it, and when he asked the Messenger of Allah “Allah’s blessing and peace be upon him” about that he said to him: “You should not purchase it, nor should you take back the object of your obligatory charity.”

### **[11] The Almsgiving Due Upon The Slaves**

**1594-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no almsgiving (due upon a Muslim) concerning horses and slaves, except the almsgiving of Al-Fitr concerning slaves.”

**1595-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no almsgiving due upon a Muslim concerning his slave and horse.”

### **[12] The Almsgiving Due Upon The Plants**

**1596-** It is narrated on the authority of Salim from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Out of whatever (plants) are watered with the help of the sky (i.e. the rainfall), the rivers or springs, or that which fixes its roots in the ground, and gets water from under the land (such as date-palms which are cultivated near wells, springs, streams etc), one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of the she-camels used for agricultural purposes, one-twentieth (should be given).”

**1597-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Out of whatever (plants) are watered with the help of rivers and springs, one-tenth (should be given as obligatory charity); and out of whatever (plants) are watered with the help of the she-camels used for agricultural purposes, one-twentieth (should be given).”

**1598-** The same is narrated on the authority of Waki’ commenting on that which fixes its roots in the ground, and is watered with the help of the rain of the sky.

يَقُولُ: وَلَا يَكُونُ الرَّجُلُ بِأَقْصَى مَوَاضِعِ أَصْحَابِ الصَّدَقَةِ فَتُجَنَّبَ إِلَيْهِ، وَلَكِنْ تُؤْخَذُ فِي مَوْضِعِهِ - يَعْنِي صَدَقَتَهُ -.

### [ت10/10] - بَابُ الرَّجُلِ يَبْتَاعُ صَدَقَتَهُ

1593 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَوَجَدَهُ يَبْتَاعُ، فَأَرَادَ أَنْ يَبْتَاعَهُ، فَسَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: «لَا تَبْتَاعُهُ، وَلَا تَعُدْ فِي صَدَقَتِكَ».

### [ت11/11] - بَابُ صَدَقَةِ الرَّقِيقِ

1594 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ يَحْيَى بْنُ قِيَاضٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ رَجُلٍ، عَنْ مَكْحُولٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِي الْخَيْلِ وَالرَّقِيقِ زَكَاةٌ، إِلَّا زَكَاةُ الْفِطْرِ فِي الرَّقِيقِ».

1595 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

### [ت12/12] - بَابُ صَدَقَةِ الزَّرْعِ

1596 - حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ بْنِ الْهَيْثَمِ الْأَيْلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ، أَوْ كَانَ بَعْلًا: الْعُشْرُ، وَفِيمَا سَقَى السَّوَانِي أَوْ النَّضْحُ: نِصْفُ الْعُشْرِ».

قال أَبُو دَاوُدَ: الْبَعْلُ مَا شَرِبَ بِعُرْوِهِ وَلَمْ يُتَعَنَّ فِي سَقِيهِ، وَقَالَ قَتَادَةُ: الْبَعْلُ مِنَ النَّخْلِ مُرَّانٌ.

1597 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِيمَا سَقَتِ الْأَنْهَارُ وَالْعُيُونُ: الْعُشْرُ، وَمَا سَقَى السَّوَانِي: فَفِيهِ نِصْفُ الْعُشْرِ».

1598 - حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ وَحُسَيْنُ بْنُ الْأَسْوَدِ الْعِجْلِيُّ قَالَا: قَالَ وَكِيعٌ: الْبَعْلُ: الْكَبُوسُ الَّذِي يَنْبُتُ مِنْ مَاءِ السَّمَاءِ.

قال ابنُ الْأَسْوَدِ: وَقَالَ يَحْيَى - يَعْنِي ابْنَ آدَمَ - سَأَلْتُ أَبَا إِيسَى الْأَسَدِيَّ عَنِ الْبَعْلِ فَقَالَ: الَّذِي يُسْقَى بِمَاءِ السَّمَاءِ.

وَقَالَ النَّضْرُ بْنُ شَمِيلٍ: الْبَعْلُ: مَاءُ الْمَطَرِ.



**1599-** It is narrated on the authority of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen, he said to him: "Take (the obligatory charity from the same kind of property upon which it is due: if it is) grains (you should take it) from grains; (if it is) sheep (you should take it) from sheep; (if it is) camels (you should take it) from camels (provided that they are more than twenty-four); and (if it is) cows (you should take it) from cows."

### **[13] The Almsgiving Due Upon Honey**

**1600-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Hilal, a man belonging to the sons of Mut'an brought to the Messenger of Allah "Allah's blessing and peace be upon him" one-tenth (the honey produced by) bees that were in his possession, and he had asked him (the Prophet) to make a valley called Salabah a protected zone for his benefit, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made this valley a protected zone for his benefit. When Umar Ibn Al-Khattab was appointed as caliph, Sufyan Ibn Wahb wrote to him asking him about (the judgement pertaining to) that valley, and Umar wrote in reply to his message: "If he gives to you the same as he used to give to the Messenger of Allah "Allah's blessing and peace be upon him", i.e. one-tenth (the honey produced by) his bees, then, make the valley of Salabah a protected zone for his benefit, otherwise, it is but (honey produced by) rain bees, of which anyone could eat if he wills."

**1601-** The same is narrated on the same authority with the addition that he used to give one water-skin (full of honey) out of ten; and he (Umar) made two valleys protected zones for their benefit, and they gave to him the same as they had given to the Messenger of Allah "Allah's blessing and peace be upon him" (concerning the obligatory charity due upon the honey of their bees), who made those valleys protected zones for their benefit.

**1602-** The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather with a slight variation of wording.

### **[14] Estimating The Amount Of Grapes (Upon Which The Obligatory Charity Is Due)**

**1603-** It is narrated on the authority of Itab Ibn Usaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the (amount of) grapes (upon which the obligatory charity is due) should be estimated in the same way as the date-palms are estimated, and that the obligatory charity thereof should be taken as raisins, as well as that of the palms is taken as dates.



**1599 -** حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ بِلَالٍ - ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَقَالَ: «خُذِ الْحَبَّ مِنَ الْحَبِّ، وَالشَّاةَ مِنَ الْغَنَمِ، وَالْبَعِيرَ مِنَ الْإِبِلِ، وَالْبَقَرَةَ مِنَ الْبَقَرِ».

قال أبو داود: شَبْرَتْ قِثَاءَةً بِمَضْرَ ثَلَاثَةِ عَشَرَ شِبْرًا! وَرَأَيْتُ أَثْرَجَةً عَلَى بَعِيرٍ يَقْطَعَتَيْنِ قُطِعَتْ وَصِيرَتْ عَلَى مِثْلِ عِدْلَيْنِ.

### [ت13/م13] - بَابُ زَكَاةِ الْعَسَلِ

**1600 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَانِيُّ: حَدَّثَنَا مُوسَى بْنُ أُعَيْنَ، عَنْ عَمْرِو بْنِ الْحَارِثِ الْمَضَرِّيِّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «جَاءَ هَلَالٌ أَحَدُ بَنِي مُثْعَانَ إِلَى رَسُولِ اللَّهِ ﷺ يَعْشُورُ نَحْلَ لَهُ وَكَانَ سَأَلُهُ أَنْ يَحْمِيَ لَهُ وَادِيًا يُقَالُ لَهُ: سَلْبَةُ، فَحَمَى لَهُ رَسُولُ اللَّهِ ﷺ ذَلِكَ الْوَادِي، فَلَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، كَتَبَ سُفْيَانُ بْنُ وَهْبٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ عَنْ ذَلِكَ؟ فَكَتَبَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَدَى إِلَيْكَ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللَّهِ ﷺ مِنْ عَشُورِ نَحْلِهِ، فَاحِمٍ لَهُ سَلْبَةُ، وَإِلَّا فَإِنَّمَا هُوَ ذُبَابٌ عَيْثُ يَأْكُلُهُ مَنْ يَشَاءُ».

**1601 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا الْمُغِيرَةُ - وَنَسَبُهُ إِلَى عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ - قَالَ: حَدَّثَنِي أَبِي، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ شَبَابَةَ - بَطْنٌ مِنْ فَهْمٍ - فَذَكَرَ نَحْوَهُ. قَالَ: «مِنْ كُلِّ عَشْرِ قَرَبٍ قَرَبَةٌ». وَقَالَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ قَالَ: «وَكَانَ يَحْمِي لَهُمْ وَادِيَيْنِ. زَادَ: فَأَدَّوْا إِلَيْهِ مَا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ ﷺ، وَحَمَى لَهُمْ وَادِيَيْنِهِمْ».

**1602 -** حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ بَطْنًا مِنْ فَهْمٍ - بِمَعْنَى الْمُغِيرَةِ - قَالَ: «مِنْ عَشْرِ قَرَبٍ قَرَبَةٌ، وَقَالَ: وَادِيَيْنِ لَهُمْ».

### [ت14/م14] - بَابُ فِي خَرْصِ الْعِنَبِ

**1603 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ السَّرِيِّ النَّاقِطُ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَتَّابِ بْنِ أُسَيْدٍ قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يُخْرَصَ الْعِنَبُ كَمَا يُخْرَصُ النَّخْلُ، وَتُؤْخَذَ زَكَاتُهُ زَبِيًّا، كَمَا تُؤْخَذُ زَكَاتُ النَّخْلِ تَمْرًا».

**1604-** The same is narrated on the authority of Ibn Shihab through the same chain of transmission. Abu Dawud says that Sa'id did not hear anything from Itab.

### **[15] What About Guessing**

**1605-** It is narrated on the authority of Abd Ar-Rahman Ibn Mas'ud that he said: Sahl Ibn Abu Hathmah came to our gathering and said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded us saying: "When you guess (the amount of dates upon which the obligatory charity is due) pluck first the fruits of date-palms (in another narration) pluck (the fruits) and leave one-third (the amount of the charity due upon the fruits), otherwise if you do not single out the one-third, leave (at least) one-fourth (the amount of the charity due upon the fruits to the almsgiver perchance he would give it by himself to such as he likes)."

Abu Dawud says: The guesser leaves one-third the fruits for the craft; and so says Yahya Al-Qatan.

### **[16] When Should The Amount Of Dates Be Guessed**

**1606-** It is narrated on the authority of A'ishah that she said while talking about Khaibar: The Messenger of Allah "Allah's blessing and peace be upon him" used to send Abdullah Ibn Rawahah to the Jews in order to guess the amount of dates just when they became ripe, before anyone would eat of them.

### **[17] Which Fruit Is Impermissible To Be Given As Obligatory Charity**

**1607-** It is narrated on the authority of Abu Umamah Ibn Sahl from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that the very small unripe dates and the dust-coloured long dates should be taken among (the objects of) obligatory charity. Az-Zuhri says: Both are two kinds of dates in Medina.

Abu Dawud says: A Hadith like this is narrated on the authority of Az-Zuhri, through another chain of transmitters.

**1608-** It is narrated on the authority of A'waf Ibn Malik Al-Ashja'i that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us (in the mosque) and a man had hung branches or a branch of dry rotten dates (in the pillar of the mosque, so that the indigent among the people would eat of it); and he (the Prophet) had a stick in his hand, with which he hastened to poke the branch, while saying: "Had the giver of this (object of) charity willed, surely, he would have given in

**1604 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيَّبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ، عَنْ مُحَمَّدِ بْنِ صَالِحِ التَّمَارِ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ. قَالَ أَبُو دَاوُدَ: وَسَعِيدٌ لَمْ يَسْمَعْ مِنْ عَتَّابٍ شَيْئًا.

### [15م/15] - بَابُ فِي الْخَرْصِ

**1605 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْعُودٍ قَالَ: جَاءَ سَهْلُ بْنُ أَبِي حَثْمَةَ إِلَى مَجْلِسِنَا قَالَ: أَمَرْنَا رَسُولُ اللَّهِ ﷺ، قَالَ: «إِذَا خَرَصْتُمْ فَجُدُوا، وَدَعُوا الثُّلْثَ، فَإِنْ لَمْ تَدْعُوا أَوْ تَحْدُوا الثُّلْثَ، فَدَعُوا الرَّبْعَ».

قَالَ أَبُو دَاوُدَ: الْخَارِصُ يَدْعُ الثُّلْثَ لِلْحِرْزَةِ، وَكَذَا قَالَ يَحْيَى الْقَطَّانُ.

### [16م/16] - بَابُ: مَتَى يُخْرَصُ التَّمْرُ؟

**1606 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أُخْبِرْتُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ، وَهِيَ تَذْكُرُ شَأْنَ خَيْبَرَ: «كَانَ النَّبِيُّ ﷺ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى يَهُودَ، فَيَخْرِصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ».

### [17م/17] - بَابُ مَا لَا يَجُوزُ مِنَ الثَّمَرَةِ

#### فِي الصَّدَقَةِ

**1607 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادٌ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجُعُورِ وَلَوْ مِنَ الْحَبِيقِ أَنْ يُؤْخَذَ فِي الصَّدَقَةِ».

قَالَ الزُّهْرِيُّ: لَوْثَيْنِ مِنْ تَمْرِ الْمَدِينَةِ.

قَالَ أَبُو دَاوُدَ: أَسْنَدَهُ أَيْضًا أَبُو الْوَلِيدِ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنْ الزُّهْرِيِّ

مثله .

**1608 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا يَحْيَى - يَعْنِي الْقَطَّانَ -، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةٍ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَبِيَدِهِ عَصَا وَقَدْ عَلَّقَ رَجُلٌ مِنَّا حَشْفًا، فَطَعَنَ بِالْعَصَا فِي ذَلِكَ الْقِنُو وَقَالَ: «لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبِ



charity something better than that. No doubt, the giver of this (object of) charity will eat the (reward of such) dry rotten dates on the Day of Judgement.”

### **[18] The Almsgiving Of (Id) Al-Fitr (Breaking Fast)**

**1609-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” enjoined the alms of (Id) Al-Fitr therewith to purify the fasting person from whatever useless talks and obscenity (he might have committed), and feed the indigent (among the people): so, whoever fulfills it before the (Id) prayer, it is then an almsgiving accepted (by Allah); and whoever fulfills it after the (Id) prayer, it is no more than an object of charity.

### **[19] When Should It Be Given**

**1610-** It is narrated on the authority of Ibn Umar that he said: “The Messenger of Allah “Allah’s blessing and peace be upon him” commanded us to give the alms of (Id) Al-Fitr before people would set out for (Id) prayer (as closing date).” For that reason, Ibn Umar used to give it a day or two before that date.

### **[20] How Much Is The Alms Of (Id) Al-Fitr**

**1611-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” enjoined the alms of (Id) Al-Fitr, and said pertaining to that: “The alms of (Id) Al-Fitr (i.e. breaking the fasts) of Ramadan is a Sa’ of dates or a Sa’ of barley upon everyone of Muslims, free or slave, male or female.”

**1612-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” enjoined the alms of (Id) Al-Fitr to be given in the form of a Sa’ of...and the rest is the same in which he added: Young or old...and he ordered that it should be given before the people would set out for (Id) prayer.

Abu Dawud says: The same is narrated on the authority of both Nafi’ and Ubaidullah from Ibn Umar through a similar chain of transmission.

**1613-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” enjoined upon everyone of Muslims, young or old, free or slave, male or female, to give a Sa’ of barley or a Sa’ of dates as the alms of (Id) Al-Fitr.

**1614-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon

منها»، وَقَالَ: «إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ».

### [ت18/م18] - بَابُ زَكَاةِ الْفِطْرِ

**1609 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرَقَنْدِيُّ قَالَا: حَدَّثَنَا مَرْوَانُ قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو يَزِيدَ الْخَوْلَانِيُّ - وَكَانَ شَيْخَ صَدَقٍ، وَكَانَ ابْنُ وَهْبٍ يَرْوِي عَنْهُ، ثَنَا سَيَّارُ بْنُ عَبْدِ الرَّحْمَنِ - قَالَ مُحَمَّدُ: الصَّدَقَةُ - عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً لِلْمَسَاكِينِ، مَنْ آدَاهَا قَبْلَ الصَّلَاةِ، فَهِيَ زَكَاةٌ مَقْبُولَةٌ، وَمَنْ آدَاهَا بَعْدَ الصَّلَاةِ، فَهِيَ صَدَقَةٌ مِنَ الصَّدَقَاتِ».

### [ت19/م19] - بَابُ: مَتَى تُؤَدَّى؟

**1610 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِزَكَاةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ». قَالَ: فَكَانَ ابْنُ عُمَرَ يُؤَدِّيهِمَا قَبْلَ ذَلِكَ بِالنَّيِّمِ وَالْيَوْمَيْنِ.

### [ت20/م20] - بَابُ: كَمْ يُؤَدَّى فِي صَدَقَةِ الْفِطْرِ؟

**1611 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ: حَدَّثَنَا مَالِكٌ وَقَرَأَهُ عَلَيَّ مَالِكٌ أَيْضًا، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ - قَالَ فِيهِ: فِيمَا قَرَأَهُ عَلَيَّ مَالِكٌ: «زَكَاةُ الْفِطْرِ - مِنْ رَمَضَانَ: صَاعٌ مِنْ تَمْرٍ، أَوْ صَاعٌ مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ».

**1612 -** حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ بْنِ السَّكَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا، فَذَكَرَ بِمَعْنَى مَالِكٍ. زَادَ: وَالصَّغِيرَ وَالْكَبِيرَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ».

قال أبو داود: رَوَاهُ عَبْدُ اللَّهِ الْعُمَرِيُّ، عَنْ نَافِعٍ بِإِسْنَادِهِ قَالَ: «عَلَى كُلِّ مُسْلِمٍ». وَرَوَاهُ سَعِيدُ الْجَمْعِيُّ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ قَالَ فِيهِ: «مِنَ الْمُسْلِمِينَ»، وَالْمَشْهُورُ عَنْ عَبْدِ اللَّهِ لَيْسَ فِيهِ: «مِنَ الْمُسْلِمِينَ».

**1613 -** حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَحْيَى بْنَ سَعِيدٍ وَبِشْرَ بْنَ الْمُفَضَّلِ حَدَّثَاهُمَا، عَنْ عَبْدِ اللَّهِ. (ح) وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ فَرَضَ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ، عَلَى الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْمَمْلُوكِ»، زَادَ مُوسَى: «وَالذَّكَرَ وَالْأُنْثَى».

قال أبو داود: قَالَ فِيهِ أَيُّوبُ وَعَبْدُ اللَّهِ - يَغْنِي الْعُمَرِيُّ - فِي حَدِيثِهِمَا عَنْ نَافِعٍ: «ذَكَرٍ أَوْ أُنْثَى» أَيْضًا.

**1614 -** حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «كَانَ النَّاسُ يُخْرِجُونَ



him”, the people used to give the alms of (Id) Al-Fitr in the form of a Sa’ of parley or a Sa’ of dates, or a Sa’ of Sult (a kind of parley similar to wheat in shape), or a Sa’ of raisins. When it was the time of (the caliphate of) Umar, and the wheat became more prevalent, he made half a Sa’ of wheat equal to a Sa’ of anyone of those (four).

**1615-** It is narrated on the authority of Nafi’ that Abdullah Ibn Umar said: Then, the people turned into giving half a Sa’ of wheat. But Abdullah kept on giving a Sa’ of dates; and when the inhabitants of Medina ran short of dates one year, he gave a Sa’ of parley.

**1616-** It is narrated on the authority of Abu Sa’id Al-Khudri: During the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him” we, every Muslim, young or old, free or slave, used to give one Sa of food or one Sa of cottage cheese or one Sa of parley or one Sa of dates or one Sa of raisins (as almsgiving of Al-Fitr). We kept doing that until Mu’awiyah Ibn Abu Sufyan (became the Caliph and he) came as a pilgrim. He spoke to the people on the pulpit. From among what he said to them was his statement: “I think that two Mudds (i.e. half a Sa) of wheat are equal to a Sa of dates (or any of those mentioned above).” The people adopted that opinion. Abu Sa’id said: As for me, I still give it as I used to give it (during the lifetime of The Prophet, and I would keep doing that ) as long as I live.

Abu Dawud says: The same is narrated on the authority of Abu Sa’id through another chain of transmitters.

**1617-** The same is narrated on the authority of Isma’il with a slight variation of wording.

**1618-** It is narrated on the authority of Abu Sa’id that he said: I will never give (as alms of Al-Fitr) but a Sa’ (of food, dates, parley, raisins, etc). during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we used to give a Sa’ of dates, or of food, or of cottage cheese, or of raisins (or a Sa’ of powder according to the narration of Sufyan). But when the people denied that addition, he left it. Abu Dawud says that this addition is false.

### **[21] What About Half A Sa’ Of Wheat**

**1619-** It is narrated on the authority of Abdullah Ibn Tha’labah Ibn Abu Su’air from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A Sa’ of wheat is binding (as alms of Al-Fitr) upon every two (Muslims) be they old or young, free or slaves, males or females (wealthy or poor according to the narration of Sulaiman). As to the wealthy among you, Allah Almighty purifies him (with the help



صَدَقَهُ الْفِطْرَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعًا مِنْ شَعِيرٍ، أَوْ تَمْرٍ، أَوْ سُلْتٍ، أَوْ زَبِيبٍ. قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَمَّا كَانَ عُمَرُ رَحِمَهُ اللَّهُ، وَكَثُرَتِ الْحِنْطَةُ، جَعَلَ عُمَرُ يَصِفُ صَاعَ حِنْطَةٍ مَكَانَ صَاعٍ مِنْ تِلْكَ الْأَشْيَاءِ.

**1615 -** حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «فَعَدَلَ النَّاسُ بَعْدَ يَصْفَ صَاعٍ مِنْ بُرٍّ قَالَ: وَكَانَ عَبْدُ اللَّهِ يُعْطِي التَّمْرَ، فَأَعْوَزَ أَهْلَ الْمَدِينَةِ التَّمْرُ عَامًا، فَأَعْطَى الشَّعِيرَ».

**1616 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا دَاوُدُ - يَغْنِي ابْنَ قَيْسٍ -، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنَّا نُخْرِجُ إِذْ كَانَ فِينَا رَسُولُ اللَّهِ ﷺ زَكَاةَ الْفِطْرِ عَنْ كُلِّ صَغِيرٍ وَكَبِيرٍ، حُرٍّ وَمَمْلُوكٍ: صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ أَقِطٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ، فَلَمْ نَزَلْ نُخْرِجُهُ حَتَّى قَدِمَ مُعَاوِيَةُ حَاجًّا أَوْ مُعْتَمِرًا، فَكَلَّمَ النَّاسَ عَلَى الْمِنْبَرِ، فَكَانَ فِيمَا كَلَّمَ بِهِ النَّاسَ أَنْ قَالَ: إِنِّي أَرَى أَنَّ مُدَيْنٍ مِنْ سَمَرَاءِ الشَّامِ تَعْدِلُ صَاعًا مِنْ تَمْرٍ، فَأَخَذَ النَّاسُ بِذَلِكَ. فَقَالَ أَبُو سَعِيدٍ: فَأَمَّا أَنَا، فَلَا أَرَأَى أَنْ أُخْرِجُهُ أَبَدًا مَا عِشْتُ».

قال أبو داود: رَوَاهُ ابْنُ عُثَيْمٍ وَعَبْدَةُ بْنُ سُلَيْمَانَ وَغَيْرُهُمَا عَنْ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حَكِيمٍ بْنِ جَزَامٍ، عَنْ عِيَّاضٍ، عَنْ أَبِي سَعِيدٍ بِمَعْنَاهُ، وَذَكَرَ رَجُلٌ وَاحِدٌ فِيهِ عَنْ ابْنِ عُثَيْمٍ: «أَوْ صَاعًا مِنْ حِنْطَةٍ»، وَلَيْسَ بِمَحْفُوظٍ.

**1617 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا إِسْمَاعِيلُ، لَيْسَ فِيهِ ذِكْرُ الْحِنْطَةِ.

قال أبو داود: وَقَدْ ذَكَرَ مُعَاوِيَةُ بْنُ هِشَامٍ فِي هَذَا الْحَدِيثِ، عَنْ الثَّوْرِيِّ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَّاضٍ، عَنْ أَبِي سَعِيدٍ: «نِصْفُ صَاعٍ مِنْ بُرٍّ»، وَهُوَ وَهَمٌ مِنْ مُعَاوِيَةَ بْنِ هِشَامٍ، أَوْ مِمَّنْ رَوَاهُ عَنْهُ.

**1618 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: أَخْبَرَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَجَلَانَ سَمِعَ عِيَّاضًا قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: «لَا أُخْرِجُ أَبَدًا إِلَّا صَاعًا، إِنَّا كُنَّا نُخْرِجُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ صَاعَ تَمْرٍ أَوْ شَعِيرٍ، أَوْ أَقِطٍ، أَوْ زَبِيبٍ». هَذَا حَدِيثٌ يَحْيَى. زَادَ سُفْيَانُ: أَوْ صَاعًا مِنْ دَقِيقٍ. قَالَ حَامِدٌ: فَأَنْكَرُوا عَلَيْهِ الدَّقِيقَ، فَتَرَكَهُ سُفْيَانُ. قَالَ أَبُو دَاوُدَ: فَهَذِهِ الزِّيَادَةُ وَهَمٌ مِنْ ابْنِ عُثَيْمٍ.

### [21م/21] - بَابُ مَنْ رَوَى نِصْفَ صَاعٍ مِنْ قَفْحٍ

**1619 -** حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ الثُّعْمَانِ بْنِ رَاشِدٍ، عَنْ الزُّهْرِيِّ، قَالَ مُسَدَّدٌ: عَنْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي صَعِيرٍ، عَنْ أَبِيهِ، وَقَالَ سُلَيْمَانُ بْنُ دَاوُدَ: عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ - أَوْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ - بْنِ أَبِي صَعِيرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَاعٌ مِنْ بُرٍّ أَوْ قَمْحٍ عَلَى كُلِّ اثْنَيْنِ: صَغِيرٍ أَوْ كَبِيرٍ، حُرٍّ أَوْ عَبْدٍ، ذَكَرٍ أَوْ أُنْثَى. أَمَّا غَنِيَتُكُمْ فَيُزَكِّيهِ اللَّهُ تَعَالَى، وَأَمَّا فَقِيرَتُكُمْ فَيُزَكِّيهِ اللَّهُ تَعَالَى عَلَيْهِ أَكْثَرَ مِمَّا

of that charity), and as to the poor among you, Allah Almighty restores to him much more than what he gives.”

**1620-** It is narrated on the authority of Abdullah Ibn Tha’labah Ibn Abu Su’air from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” stood among us and addressed us with the command to give the alms of Al-Fitr in the form of a Sa’ of dates, or a Sa’ of barley upon everyone (of Muslims) (or a Sa’ of wheat to be offered by two persons according to the narration of Ali) be he young or old, free or slave.

**1621-** It is narrated on the authority of Abdullah Ibn Tha’labah Al-Udhri that he said: Two days before Id Al-Fitr, the Messenger of Allah “Allah’s blessing and peace be upon him” addressed us...and the rest is the same.

**1622-** It is narrated on the authority of Al-Hasan that he said: Ibn Abbas delivered a sermon towards the end of Ramadan over the pulpit of the mosque of Basrah, in which he said to the people: “Give out the alms of your fasting.” It seemed as if the people did not know (how to do so), thereupon Ibn Abbas asked: “Who among you is from the inhabitants of Medina? Stand and go to your brothers (from the inhabitants of Basrah) and instruct them (how to give the alms of breaking their fast). No doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” enjoined it to be given by every Muslim, be he free or slave, male or female, young or old, in the form of a Sa’ of dates, or barley or half a Sa’ of wheat.” When Ali came (to Basrah), he observed the low price of those (things), thereupon he said: “Verily, Allah Almighty has enlarged livelihood for you: would that you make it a Sa’ of everything (including wheat).” Al-Hasan is of the opinion that the alms of (breaking fast after the month of) Ramadan should be binding upon him, who has observed the fasts of Ramadan.

### **[22] One Should Hasten To Give The Obligatory Charity**

**1623-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" sent Umar Ibn Al-Khattab to collect the obligatory charity (Zakat). He was told that Ibn Jamil, Khalid Ibn Al-Walid, and Al-Abbas Ibn Abd Al-Muttalib had refused to give Zakat. The Prophet "Allah's blessing and peace be upon him" said: "Nothing made Ibn Jamil feel angry except that he was a poor man, and was made wealthy by Allah. But you are unfair in asking Zakat from Khalid as he is keeping his armours and war equipment in Allah's Cause (for Jihad). As for Al-Abbas, I'm responsible to pay it in addition to the like

أَغْطَاهُ». زَادَ سُلَيْمَانُ فِي حَدِيثِهِ: «عَنِّي أَوْ فَقِيرٍ».

**1620 -** حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ الدَّرَاجِرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا بَكْرٌ - هُوَ ابْنُ وَاثِلٍ -، عَنْ الزُّهْرِيِّ، عَنْ ثَعْلَبَةَ بْنِ عَبْدِ اللَّهِ أَوْ قَالَ: عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ، عَنِ النَّبِيِّ ﷺ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى النَّيْسَابُورِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ بَكْرِ الْكُوفِيِّ - قَالَ مُحَمَّدُ بْنُ يَحْيَى: هُوَ بَكْرُ بْنُ وَاثِلِ بْنِ دَاوُدَ - أَنَّ الزُّهْرِيَّ حَدَّثَهُمْ، عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صُعَيْرٍ، عَنْ أَبِيهِ قَالَ: «قَامَ رَسُولُ اللَّهِ ﷺ حَاطِيًا، فَأَمَرَ بِصَدَقَةِ الْفِطْرِ: صَاعٌ تَمْرٍ أَوْ صَاعٌ شَعِيرٍ، عَنْ كُلِّ رَأْسٍ - زَادَ عَلِيُّ فِي حَدِيثِهِ: أَوْ صَاعٌ بُرٍّ أَوْ قَمْحٍ بَيْنَ اثْنَيْنِ، ثُمَّ اتَّفَقَا - عَنْ الصَّغِيرِ وَالْكَبِيرِ، وَالْحُرِّ وَالْعَبْدِ».

**1621 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: وَقَالَ ابْنُ شِهَابٍ، قَالَ عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ، قَالَ أَحْمَدُ بْنُ صَالِحٍ: قَالَ الْعَدَوِيُّ - قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ بْنُ صَالِحٍ: وَإِنَّمَا هُوَ الْعُدْرِيُّ - «خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ قَبْلَ الْفِطْرِ يَوْمَئِذٍ» بِمَعْنَى حَدِيثِ الْمُقْرِيءِ.

**1622 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَهْلُ بْنُ يُونُسَ، قَالَ حُمَيْدٌ: أَخْبَرَنَا عَنْ الْحَسَنِ، قَالَ: «خَطَبَ ابْنُ عَبَّاسٍ رَحِمَهُ اللَّهُ فِي آخِرِ رَمَضَانَ عَلَى مَنَبَرِ الْبَصْرَةِ فَقَالَ: أَخْرِجُوا صَدَقَةَ صَوْمِكُمْ، فَكَانَ النَّاسُ لَمْ يَعْلَمُوا، فَقَالَ: مَنْ هَهْنَا مِنْ أَهْلِ الْمَدِينَةِ؟ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ، فَإِنَّهُمْ لَا يَعْلَمُونَ: فَرَضَ رَسُولُ اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ، أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ عَلَى كُلِّ حُرٍّ أَوْ مَمْلُوكٍ، ذَكَرَ أَوْ أُتِيَ، صَغِيرٍ أَوْ كَبِيرٍ. فَلَمَّا قَدِمَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ رَأَى رُخْصَ السَّعْرِ قَالَ: قَدْ أَوْسَعَ اللَّهُ عَلَيْكُمْ، فَلَوْ جَعَلْتُمُوهُ صَاعًا مِنْ كُلِّ شَيْءٍ. قَالَ حُمَيْدٌ: وَكَانَ الْحَسَنُ يَرَى صَدَقَةَ رَمَضَانَ عَلَى مَنْ صَامَ».

### [ت22/م] - بَابٌ فِي تَفْجِيلِ الزَّكَاةِ

**1623 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ النَّبِيُّ ﷺ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ، فَمَنَعَ ابْنُ جَمِيلٍ، وَخَالِدُ بْنُ الْوَلِيدِ، وَالْعَبَّاسُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنْ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ، وَأَمَّا خَالِدُ بْنُ الْوَلِيدِ، فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، فَقَدْ احْتَبَسَ أَذْرَاعَهُ وَأَعْتَدَهُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَأَمَّا الْعَبَّاسُ عَمَّ



of it.” Then he said: “O Umar! Do you not know that one’s paternal uncle is like his father?”

**1624-** It is narrated on the authority of Ali that Al-Abbas asked the Messenger of Allah “Allah’s blessing and peace be upon him” to give him permission to give the obligatory charity earlier even before its time was due, and he gave him permission to do so.

Abu Dawud says: The same Hadith is narrated on the authority of Hushaim from Mansur from Al-Hakam from Al-Hasan Ibn Muslim from the Messenger of Allah “Allah’s blessing and peace be upon him”, and the narration of Hushaim is more correct.

### **[23] Is It Permissible To Transfer The Obligatory Charity From Town To Town**

**1625-** It is narrated on the authority of Ibrahim Ibn Ata’ from his father that Ziyad or another governor (belonging to the Umayyads) sent Imran Ibn Husain to collect the (objects of) obligatory charity, and when he returned he asked him about the money (which he had collected), thereupon Imran said to him: “Have you sent me only to (collect and bring to you) the money? No doubt, we took it from where we used to do during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, and spent it in the same way as we used to do during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.”

### **[24] Who Should Be Given The Obligatory Charity; And What Is The Limit At Which One Becomes Free Of Want**

**1626-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever asks to be given something of the obligatory charity, even though he has what makes him independent, it will come on the Day of Judgement in the form of sores, slashes or scratches in his face.” It was said: “O Messenger of Allah! What does make one free of want?” he said: “Fifty Dirhams or gold equal to the same value.”

Yahya said: Abdullah Ibn Uthman said to Sufyan: To my knowledge, Shu’bah does not relate this narration from Hakim Ibn Jubair. On that Sufyan said: Then, (you should know that) it is related to us on the authority of Zubaid from Muhammad Ibn Abd Ar-Rahman Ibn Yazid.

**1627-** It is narrated on the authority of Ata’ Ibn Yasar from a man belonging to Banu Asad that he said: I and my family descended at Baqi Gharqad, and my family said to me: “Go to the Messenger of Allah

رَسُولِ اللَّهِ ﷺ، فَهِيَ عَلَيَّ وَمِثْلُهَا»، ثُمَّ قَالَ: «أَمَا شَعَرْتَ أَنَّ عَمَّ الرَّجُلِ صِنُو الْأَبِ»، أَوْ: «صِنُو أَبِيهِ».

**1624 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيْتَةَ، عَنْ عَلِيٍّ: «أَنَّ الْعَبَّاسَ سَأَلَ النَّبِيَّ ﷺ فِي تَعْجِيلِ الصَّدَقَةِ قَبْلَ أَنْ تَحُلَّ، فَرَخَّصَ لَهُ فِي ذَلِكَ» قَالَ مَرَّةً: «فَأُذِنَ لَهُ فِي ذَلِكَ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ هُشَيْمٌ، عَنْ مَنْصُورِ بْنِ زَادَانَ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنِ النَّبِيِّ ﷺ، وَحَدِيثُ هُشَيْمٍ أَصَحُّ.

**[ت23/م23] - بَابٌ فِي الزَّكَاةِ: هَلْ تُحْمَلُ مِنْ بَلَدٍ إِلَى بَلَدٍ؟**

**1625 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبِي: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ عَطَاءٍ مَوْلَى عِمْرَانَ بْنِ حُصَيْنٍ، عَنْ أَبِيهِ: «أَنَّ زِيَادًا - أَوْ بَعْضَ الْأَمْراءِ - بَعَثَ عِمْرَانَ بْنَ حُصَيْنٍ عَلَى الصَّدَقَةِ، فَلَمَّا رَجَعَ قَالَ لِعِمْرَانَ: أَيُّنَ الْمَالِ؟ قَالَ: وَلِلْمَالِ أُرْسَلْتَنِي! أَخَذْنَاهَا مِنْ حَيْثُ كُنَّا نَأْخُذُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَوَضَعْنَاهَا حَيْثُ كُنَّا نَضَعُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

**[ت24/م24] - بَابٌ مَنْ يُعْطَى مِنَ الصَّدَقَةِ، وَحَدُّ الْغِنَى**

**1626 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ، جَاءَ يَوْمَ الْقِيَامَةِ حُمُوشٌ، أَوْ خُدُوشٌ، أَوْ كُدُوشٌ فِي وَجْهِهِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ وَمَا الْغِنَى؟ قَالَ: «خَمْسُونَ ذِرْهَمًا، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ».

قَالَ يَحْيَى: فَقَالَ عَبْدُ اللَّهِ بْنُ عُثْمَانَ لِسُفْيَانَ: حِفْظِي أَنْ شُعْبَةَ لَا يَرَوِي عَنْ حَكِيمِ بْنِ جُبَيْرٍ، فَقَالَ سُفْيَانُ: فَقَدْ حَدَّثَنَاهُ زُبَيْدٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ.

**1627 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ أَنَّهُ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَيْعِ الْعَرْقَدِ، فَقَالَ لِي أَهْلِي: اذْهَبْ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَلْهُ لَنَا شَيْئًا نَأْكُلُهُ، فَجَعَلُوا يَذْكُرُونَ مِنْ حَاجَتِهِمْ، فَذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ، وَرَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا أَجِدُ مَا أُعْطِيكَ»، فَتَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ



“Allah’s blessing and peace be upon him” and ask him for something to sustain us.” They made a mention of their need. I went to the Messenger of Allah “Allah’s blessing and peace be upon him” and found a man sitting with him, asking him for something, and the Messenger of Allah “Allah’s blessing and peace be upon him” was saying to him: “I do not find anything to give to you.” The man turned back from him angrily and said: “By my life, you give whomever you like.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He becomes angry with me just because I find nothing to give him. No doubt, whoever among you asks to be given anything and he has (as much money as) an ounce or the like of it (is, indeed, of those who) ask unfittingly and importunately.” The man of Banu Asad said: I said (to myself): “A milch is much better for us than an ounce.” The ounce is forty Dirhams. Then, I returned and did not ask the Messenger of Allah “Allah’s blessing and peace be upon him” for anything. When parley and raisins were brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, he allocated to us a portion thereof (or said similar words) until Allah Almighty made us free of want.

Abu Dawud says: As such it is narrated by Ath-Thawri as Malik says.

**1628-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who asks to be given anything and he has (as much money as is equal to) the value of an ounce (forty Dirhams) (is of those who) ask unfittingly and importunately.” I said: “No doubt, my she-camel Al-Yaqutah is better for me than an ounce (or better than forty Dirhams according to the narration of Hisham).” I then returned and did not ask him for anything. Hisham added in his narration: The ounce during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him” was forty Dirhams.

**1629-** It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that he said: Both Uyainah Ibn Hisn and Al-Aqra’ Ibn Habis came to the Messenger of Allah “Allah’s blessing and peace be upon him” and asked him to be given something (of the obligatory charity), and he gave them what they had asked for, and ordered Mu’awiyah to write a document for them with that. As for Al-Aqra’, he took his document, and folded it in his turban and went away. As for Uyainah, he took his document and went to the Messenger of Allah “Allah’s blessing and peace be upon him” where he was and said to him: “O Muhammad! Do you think I should carry to my people a document without knowing what it contains, like the document of



لَتُعْطِيَ مَنْ شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَغْضَبُ عَلَيَّ أَنْ لَا أَجِدَ مَا أُعْطِيهِ، مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ الْخَافًا». قَالَ الْأَسَدِيُّ: فَقُلْتُ: لِلْفَحْهَ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ، وَالْأُوقِيَّةُ: أَرْبَعُونَ دِرْهَمًا. قَالَ: فَرَجَعْتُ وَلَمْ أَسْأَلْهُ، فَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ بَعْدَ ذَلِكَ شَعِيرٌ وَزَيْبٌ، فَقَسَمَ لَنَا مِنْهُ - أَوْ كَمَا قَالَ - حَتَّى أَغْنَانَا اللَّهُ عَزَّ وَجَلَّ.

قال أبو داود: هَكَذَا رَوَاهُ الثَّوْرِيُّ كَمَا قَالَ مَالِكٌ.

**1628 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَهَشَامُ بْنُ عَمَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرَّجَالِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَلَهُ قِيَمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ»، فَقُلْتُ: نَاقَتِي الْيَاقُوتَةُ هِيَ خَيْرٌ مِنْ أُوقِيَّةٍ - قَالَ هِشَامُ: خَيْرٌ مِنْ أَرْبَعِينَ دِرْهَمًا - فَرَجَعْتُ فَلَمْ أَسْأَلْهُ شَيْئًا. زَادَ هِشَامُ فِي حَدِيثِهِ: «وَكَانَتْ الْأُوقِيَّةُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ أَرْبَعِينَ دِرْهَمًا».

**1629 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مِسْكِينُ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، عَنْ رِبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ: حَدَّثَنَا سَهْلُ ابْنُ الْحَنْظَلِيَّةِ قَالَ: قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ عُيَيْنَةُ بْنُ حِصْنٍ وَالْأَقْرَعُ بْنُ حَابِسٍ، فَسَأَلَاهُ، فَأَمَرَ لَهُمَا بِمَا سَأَلَا، وَأَمَرَ مُعَاوِيَةَ فَكَتَبَ لَهُمَا بِمَا سَأَلَا. فَأَمَّا الْأَقْرَعُ، فَأَخَذَ كِتَابَهُ فَلَفَّهُ فِي عِمَامَتِهِ وَانْطَلَقَ، وَأَمَّا عُيَيْنَةُ فَأَخَذَ كِتَابَهُ وَآتَى النَّبِيَّ ﷺ مَكَانَهُ، فَقَالَ: يَا مُحَمَّدُ، أَتُرَانِي حَامِلًا إِلَى قَوْمِي كِتَابًا لَا أَدْرِي مَا فِيهِ، كَصَحِيفَةِ الْمُتَمَلِّسِ! فَأَخْبَرَ مُعَاوِيَةَ بِقَوْلِهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ وَعِنْدَهُ مَا يُغْنِيهِ فَإِنَّمَا

Al-Mutalammis?” Mu’awiyah told the Messenger of Allah “Allah’s blessing and peace be upon him” of what he had said, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who asks to be given anything (of the obligatory charity) even though he has what makes him free of want has, indeed, asked more of the fire (or the fire pieces of Hell according to the narration of An-Nufaili).” They said: “O Messenger of Allah! What does make one free of want (or what is the very limit at which begging is not permissible, according to the narration of An-Nufaili)?” he said: “To have as much as to provide for his lunch and supper (or to have as much as to make him satisfied for a day and a night, or a night and a day, according to the narration of An-Nufaili).”

**1630-** It is narrated on the authority of Ziyad Ibn Al-Harith As-Suda'i that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” and gave him the pledge of allegiance (for Islam)...and he mentioned a long narration in which he said: A man came to him and asked him to be given something of the (objects of) charity, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, Allah Almighty has not accepted the judgement of a Prophet or of anyone (of his servants) pertaining to (the distribution of) the almsgiving other than His Judgement, according to which He divided it into eight portions (to be given to eight kinds of persons who are fitting for receiving it): if you are included in any of those, surely, I would give you your right out of it.”

**1631-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The needy is not that wandering one, who goes round the people, and is dismissed by one or two morsels, or one or two dates. He is the one, who neither finds enough (money) to sustain himself, nor does he draw the attention of others so as to give him charity (since he doesn’t seem to be too poor to be given, nor does he beg the people for anything).”

**1632-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said...and the rest is the same, in which he added: “It is he, who abstains (from begging others), even though he does not have what makes him free of want. As for such as never asks to be given anything, nor do the people know his need so that they would give him in charity, he is the indigent.”

Abu Dawud says: The same is narrated on the authority of Mu’ammār, who ascribes “the indigent” to Az-Zuhri, and this is more correct.

يَسْتَكْثِرُ مِنَ النَّارِ» - وَقَالَ النَّفِيلِيُّ فِي مَوْضِعٍ آخَرَ: «مِنْ جَمَرِ جَهَنَّمَ» - فَقَالُوا: يَا رَسُولَ اللَّهِ وَمَا يُعْنِيهِ؟ - وَقَالَ النَّفِيلِيُّ فِي مَوْضِعٍ آخَرَ: وَمَا الْغِنَى الَّذِي لَا يَنْبَغِي مَعَهُ الْمَسْأَلَةُ؟ - قَالَ: «قَدَرُ مَا يُغَدِّيه وَيُعَشِّيه». وَقَالَ النَّفِيلِيُّ فِي مَوْضِعٍ آخَرَ: «أَنْ يَكُونَ لَهُ شَيْعُ يَوْمٍ وَلَيْلَةٍ أَوْ لَيْلَةٍ وَيَوْمٍ»، وَكَانَ حَدَّثَنَا بِهِ مُخْتَصَرًا عَلَى هَذِهِ الْأَلْفَافِ الَّتِي ذُكِرَتْ.

**1630 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عُمَرَ بْنِ غَانِمٍ - ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ أَنَّهُ سَمِعَ زِيَادَ بْنَ نُعَيْمٍ الْحَضْرَمِيَّ أَنَّهُ سَمِعَ زِيَادَ بْنَ الْحَارِثِ الصَّدَائِيَّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَبَايَعْتُهُ، فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ: فَأَتَاهُ رَجُلٌ فَقَالَ: أَعْطِنِي مِنَ الصَّدَقَةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكْمِ نَبِيِّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ، حَتَّى حَكَمَ فِيهَا هُوَ، فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ، فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتُكَ حَقَّكَ».

**1631 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَالْأُكْلَةُ وَالْأُكْلَتَانِ، وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَسْأَلُ النَّاسَ شَيْئًا، وَلَا يَقْطِنُونَ بِهِ فَيُعْطُونَهُ».

**1632 -** حَدَّثَنَا مُسَدَّدٌ وَعُبَيْدُ اللَّهِ بْنُ عُمَرَ وَأَبُو كَامِلٍ، الْمَعْنَى، قَالُوا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَذَكَرَ مِثْلَهُ قَالَ: «وَلَكِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ». زَادَ مُسَدَّدٌ فِي حَدِيثِهِ: «لَيْسَ لَهُ مَا يَسْتَغْنِي بِهِ، الَّذِي لَا يَسْأَلُ، وَلَا يُعْلَمُ بِحَاجَتِهِ فَيَتَصَدَّقَ عَلَيْهِ، فَذَاكَ الْمَحْرُومُ». وَلَمْ يَذْكُرْ مُسَدَّدٌ: «الْمُتَعَفِّفُ الَّذِي لَا يَسْأَلُ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ ثَوْرٍ وَعَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ وَجَعَلَا «الْمَحْرُومُ» مِنْ كَلَامِ الزُّهْرِيِّ، وَهُوَ أَصَحُّ.



**1633-** It is narrated on the authority of Ubaidullah Ibn Adi Ibn Al-Khiyar that he said: Two men told me that they came to the Messenger of Allah “Allah’s blessing and peace be upon him” during the Farewell Pilgrimage, and asked him to give them something of the obligatory charity, thereupon he gazed at them up and down and found them healthy of strong bodies. He then said: “If you so like, I could give you, even though neither a wealthy nor a strong who is able to gain his earnings has portion in it.”

**1634-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The obligatory charity is not lawful for a rich, nor is it lawful for a strong healthy one (who has power to gain his earnings from his labour).”

Abu Dawud says: The same is narrated on the authority of Sa’d Ibn Ibrahim from Abdullah Ibn Amr from the Messenger of Allah “Allah’s blessing and peace be upon him”, with a slight variation of wording.

### **[25] For Whom Among The Wealthy Could Almsgiving Be Lawful**

**1635-** It is narrated on the authority of Ata’ Ibn Yasar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The almsgiving is unlawful for such as free of want (to take it) except in five cases: for him who fights in the Cause of Allah, for him who works to administer it, for him who is in debt, for a rich one who buys it with his own property, for a (companion of a) poor one, who is given it as charity, and he, in turn, gives it to (his companion who is) free of want.”

**1636-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said the same.

Abu Dawud says: The same is narrated on the authority of Zaid through another chain of transmitters, and here he said: A reliable one related to me from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1637-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The obligatory charity is unlawful for a rich one (to take) except in case (he is a fighter) in the Cause of Allah, a wayfarer, or a poor neighbour (of a wealthy man), to whom the obligatory charity is given, and he, in turn, presents it to him, or invites him to take it.”

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Sa’id from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

**1633 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ الْخِيَارِ، قَالَ: أَخْبَرَنِي رَجُلَانِ أَنَّهُمَا أَتَيَا النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَهُوَ يَقْسِمُ الصَّدَقَةَ، فَسَأَلَاهُ مِنْهَا، فَرَفَعَ فِينَا الْبَصَرَ وَخَفَضَهُ، فَرَأَانَا جُلْدَيْنِ، فَقَالَ: «إِنْ شِئْتُمَا أُعْطِيْتُكُمَا، وَلَا حَظَّ فِيهَا لِعَنِيٍّ، وَلَا لِقَوِيٍّ مُكْتَسِبٍ».

**1634 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْأَنْبَارِيُّ الْخُتَلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - قَالَ: أَخْبَرَنِي أَبِي، عَنْ رِيحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ النَّبِيِّ ﷺ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِعَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

قال أبو داود: رَوَاهُ سُفْيَانُ - يَعْنِي الثَّوْرِيُّ -، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، كَمَا قَالَ إِبْرَاهِيمُ، وَرَوَاهُ شُعْبَةُ عَنْ سَعْدٍ قَالَ: «لِذِي مِرَّةٍ قَوِيٍّ»، وَالْأَحَادِيثُ الْأُخْرَى عَنْ النَّبِيِّ ﷺ بَعْضُهَا: «لِذِي مِرَّةٍ قَوِيٍّ» وَبَعْضُهَا: «لِذِي مِرَّةٍ سَوِيٍّ»، وَقَالَ عَطَاءُ بْنُ زُهَيْرٍ: إِنَّهُ لَقِيَ عَبْدَ اللَّهِ بْنَ عَمْرٍو فَقَالَ: إِنَّ الصَّدَقَةَ لَا تَحِلُّ لِقَوِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيٍّ.

#### [25م/25] - بَابُ مَنْ يَجُوزُ لَهُ اخْتِذُ الصَّدَقَةِ وَهُوَ غَنِيٌّ

**1635 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَحِلُّ الصَّدَقَةُ لِعَنِيٍّ إِلَّا لِخَمْسَةٍ: لِعَاِزٍ فِي سَبِيلِ اللَّهِ، أَوْ لِعَامِلٍ عَلَيْهَا، أَوْ لِعَارِمٍ، أَوْ لِرَجُلٍ اشْتَرَاهَا بِمَالِهِ، أَوْ لِرَجُلٍ كَانَ لَهُ جَارٌ مُسْكِينٌ فَتَصَدَّقَ عَلَى الْمُسْكِينِ، فَأَهْدَاهَا الْمُسْكِينُ لِلْعَنِيِّ».

**1636 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمَعْنَاهُ.

قال أبو داود: وَرَوَاهُ ابْنُ عُيَيْنَةَ، عَنْ زَيْدٍ كَمَا قَالَ مَالِكٌ. وَرَوَاهُ الثَّوْرِيُّ عَنْ زَيْدٍ قَالَ: حَدَّثَنِي الثَّبْتُ عَنْ النَّبِيِّ ﷺ.

**1637 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا الْفَرِيَابِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عِمْرَانَ الْبَارِقِيِّ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحِلُّ الصَّدَقَةُ لِعَنِيٍّ إِلَّا فِي سَبِيلِ اللَّهِ، أَوْ ابْنِ السَّبِيلِ، أَوْ جَارٍ فَقِيرٍ يَتَصَدَّقُ عَلَيْهِ، فَيُهْدِي لَكَ أَوْ يَدْعُوكَ».

قال أبو داود: رَوَاهُ فِرَاسٌ وَابْنُ أَبِي لَيْلَى عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنْ النَّبِيِّ ﷺ مِثْلَهُ.



## **[26] How Much Is A Person Given Out Of The Obligatory Charity?**

**1638-** It is narrated on the authority of Bushair Ibn Yasar that a man from the Ansar called Sahl Ibn Abu Hathmah pretended that the Messenger of Allah “Allah’s blessing and peace be upon him” gave him as blood-money one hundred camels out of the camels assigned to the obligatory charity, i.e. the blood-money of the Ansari person who was killed at Khaibar.

## **[27] When Does Begging Become Permissible**

**1639-** It is narrated on the authority of Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Begging is a stain (of shame) therewith one stains his face: one then could keep his face stained (by begging others) if he so likes, and one could leave it if he so likes, unless one begs from a person endowed with the power of authority, or he finds it necessary and has no way but to do it.”

**1640-** It is narrated on the authority of Qabisah Ibn Mukhariq Al-Hilali that he said: I (loaned some money in order to make peace among some people and) became in debt. I came to The Messenger of Allah “Allah’s blessing and peace be upon him” and begged him for something in that respect. He said: “Wait until the charity is brought to us, so that we would order that something be given to you.” Then, he said: “O Qabisah! (You should know that) begging is not lawful except for one of the following three types of persons: If one brought debt upon himself (in order to make such things as to make peace among people), begging would be lawful for him till he fulfills it, after which he must stop begging; if one was befallen by a catastrophe, which destroyed his property, begging would be lawful for him till he gets what sustains him or provides him with reasonable subsistence; and if a person was struck by poverty, as confirmed by three intelligent men of his people saying: “So-and-so was befallen by a great poverty”, then, begging would be lawful for him till he gets what sustains him or provides him with fair subsistence. O Qabisah! Barring those three, begging is forbidden, and such as practices it does what is forbidden.”

**1641-** It is narrated on the authority of Anas Ibn Malik that he said: A man from amongst the Ansar came to beg something from the Messenger of Allah “Allah’s blessing and peace be upon him” who asked him: “Do you have any (luggage) in your house?” he said: “We have a rough mat, with a portion of which we get ourselves covered, and we spread the other portion; and we further have a vessel, in which we drink water.” He said: “Bring them to me.” He did accordingly, and the Messenger of Allah



## [ت26/م26] - باب: كم يُعطى الرجل الواحد من الزكاة

**1638** - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدِ الطَّائِي، عَنْ بُشَيْرِ بْنِ يَسَارٍ، وَزَعَمَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ: «أَنَّ النَّبِيَّ ﷺ وَدَاهُ بِمِئَةٍ مِنْ إِبِلِ الصَّدَقَةِ يَعْنِي: دِيَةَ الْأَنْصَارِيِّ الَّذِي قُتِلَ بِخَيْبَرَ».

## [ت27/م...] - باب ما تجوز فيه المسألة

**1639** - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ زَيْدِ بْنِ عُقْبَةَ الْفَزَارِيِّ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَسَائِلُ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ، فَمَنْ شَاءَ أَبْقَى عَلَى وَجْهِهِ، وَمَنْ شَاءَ تَرَكَ؛ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ، أَوْ فِي أَمْرٍ لَا يَحْدُ مِنْهُ بُدًا».

**1640** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هَارُونَ بْنِ رَبَابٍ، قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ الْعَدَوِيُّ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهَلَالِيِّ قَالَ: تَحَمَّلْتُ حِمَالَةً، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَقِمْ يَا قَبِيصَةُ حَتَّى تَأْتِيَنَا الصَّدَقَةُ، فَنَأْمُرَ لَكَ بِهَا»، ثُمَّ قَالَ: «يَا قَبِيصَةُ، إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةً: رَجُلٌ تَحْمَلُ حِمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ فَاجْتَاخَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ»، أَوْ قَالَ: «سِدَادًا مِنْ عَيْشٍ، وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ حَتَّى يَقُولَ ثَلَاثَةً مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: قَدْ أَصَابَتْ فَلَانًا الْفَاقَةُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ، فَسَأَلَ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ - أَوْ سِدَادًا مِنْ عَيْشٍ - ثُمَّ يُمْسِكُ، وَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ: سُحْتٌ، يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

**1641** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ الْأَخْضَرِ بْنِ عَجْلَانَ، عَنْ أَبِي بَكْرِ الْحَنْفِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ ﷺ يَسْأَلُهُ، فَقَالَ: «أَمَا فِي بَيْتِكَ شَيْءٌ؟» قَالَ: بَلَى، جِلْسٌ نَلْبَسُ بَعْضَهُ وَنَبْسُطُ بَعْضَهُ، وَقَعْبٌ نَشْرَبُ فِيهِ مِنَ الْمَاءِ. قَالَ: «اِئْتِنِي بِهِمَا». قَالَ: فَأَتَاهُ بِهِمَا، فَأَخَذَهُمَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ وَقَالَ: «مَنْ يَشْتَرِي هَذَيْنِ؟» قَالَ

“Allah’s blessing and peace be upon him” took them with his hand and said: “Who does buy those?” a man said: “I take them for a Dirham.” He said: “Who will add to a Dirham?” he said it twice or thrice, after which another man said: “I take them for two Dirhams.” He gave them to him, and took both Dirhams, which he gave to the Ansari one and said: “By one of them, buy some food and give it to your family and by the other, buy an adze, and bring it to me.” He did accordingly, and the Messenger of Allah “Allah’s blessing and peace be upon him” took it, and straightened a stick in it with his own hand, and then (gave it to him and) said: “Go and collect bundles of fire wood (and get your earnings from selling them), and let not me see you for fifteen days.” He kept collecting bundles of fire wood and selling them and (when the term given to him elapsed) he came (to the Prophet) with ten Dirhams he gained. On that he (the Prophet) said to him: “Buy food by some of them, and a garment by some.” He further said: “This is much better for you than to come (and beg from others), for begging will be a spot on your face on the Day of Judgement. No doubt, begging is not fitting but for three: one of severe poverty, or one of grievous debt, or one who has (to pay a) blood (money, and in case he fails to do, he will be killed; and this is) painful.”

### **[28] It Is Undesirable To Beg Others**

**1642-** It is narrated on the authority of Abu Muslim Al-Khawlani that he said: The one beloved and reliable, since he is dear to me, and reliable in my sight: Awf Ibn Malik told me: We, nine, eight, or seven men, were sitting with The Messenger of Allah “Allah’s blessing and peace be upon him” when he said to us: “Wouldn’t you give the pledge of allegiance to The Messenger of Allah “Allah’s blessing and peace be upon him”?” However, that was just a short time after we had given the pledge of allegiance. We said: “We’ve given you, O Messenger of Allah, the pledge of allegiance.” He said (once again): “Would you not give the pledge of allegiance to The Messenger of Allah “Allah’s blessing and peace be upon him”?” we said: “We’ve given you the pledge of allegiance, O Messenger of Allah.” He said: “Would you not give the pledge of allegiance to The Messenger of Allah “Allah’s blessing and peace be upon him”?” then, we stretched our hands and said: “We give you the pledge of allegiance, O Messenger of Allah.” A man said: “For what (conditions) would we give the pledge of allegiance to you O Messenger of Allah?” he said: “(You should give the pledge of allegiance) to worship Allah Alone and associate nothing with Him (in worship), to offer the five (obligatory daily) prayers, to obey (and he uttered a word secretly), and not to beg the people for

رَجُلٌ: أَنَا أَخَذُهُمَا بِدِرْهِمٍ، قَالَ: «مَنْ يَزِيدُ عَلَى دِرْهِمٍ؟» مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ رَجُلٌ: أَنَا أَخَذُهُمَا بِدِرْهِمَيْنِ، فَأَعْطَاهُمَا إِيَّاهُ، وَأَخَذَ الدَّرْهَمَيْنِ، فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ: «اشْتَرِ بِأَحَدِهِمَا طَعَامًا، فَأَنْبِذْهُ إِلَى أَهْلِكَ، وَاشْتَرِ بِالْآخَرِ قُدُومًا، فَأَتِنِي بِهِ»، فَأَتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ ﷺ عُودًا بِيَدِهِ، ثُمَّ قَالَ لَهُ: «اذْهَبْ فَاحْتَطِبْ، وَبِعْ وَلَا أَرَيْتَكَ خُمْسَةَ عَشَرَ يَوْمًا؟» فَذَهَبَ الرَّجُلُ يَحْتَطِبُ وَيَبِيعُ، فَجَاءَ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ، فَاشْتَرَى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَحِيَّءَ الْمَسْأَلَةَ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ، إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لثَلَاثَةٍ: لِذِي فَقْرٍ مُدْتَعٍ، أَوْ لِذِي غُرْمٍ مُفْطَعٍ، أَوْ لِذِي دَمٍ مُوجِعٍ».

### [ت28/م27] - بَابُ كَرَاهِيَةِ الْمَسْأَلَةِ

1642 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ - يَعْنِي ابْنَ يَزِيدَ -، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، قَالَ: حَدَّثَنِي الْحَبِيبُ الْأَمِينُ - أَمَّا هُوَ إِلَيَّ فَحَبِيبٌ، وَأَمَّا هُوَ عِنْدِي فَأَمِينٌ - عَوْفُ بْنُ مَالِكٍ قَالَ: «كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ سَبْعَةً أَوْ ثَمَانِيَّةً أَوْ تِسْعَةً، فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللَّهِ ﷺ؟» وَكُنَّا حَدِيثَ عَهْدٍ بِبَيْعَةٍ، قُلْنَا: قَدْ بَايَعْنَاكَ! حَتَّى قَالَهَا ثَلَاثًا، فَبَسَطْنَا أَيْدِينَا فَبَايَعَنَاهُ. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، إِنَّا قَدْ بَايَعْنَاكَ فَعَلَى مَا نُبَايِعُكَ؟ قَالَ: «أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَتُصَلُّوا الصَّلَوَاتِ الْخُمْسَ، وَتَسْمَعُوا وَتُطِيعُوا»، وَأَسْرَرَ كَلِمَةً خَفِيَّةً قَالَ: «وَلَا تَسْأَلُوا النَّاسَ شَيْئًا». قَالَ: فَلَقَدْ كَانَ بَعْضُ أَوْلِيكَ النَّفَرِ يَسْقُطُ سَوْطُهُ، فَمَا يَسْأَلُ أَحَدًا أَنْ يُنَاوِلَهُ إِيَّاهُ».



anything.” (From this time) if a whip fell from anyone of these (who were present with me and they never begged the people for anything), he would never ask anyone to bring it up to him.

Abu Dawud says: This narration of Hisham is not related but on the authority of Sa'id.

**1643-** It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Who does guarantee to me not to beg anything from the people, so that I would assure the Garden to him?” Thawban said: “I do.” Henceforth, he never asked anyone for anything.

### **[29] Abstention (From Begging Others)**

**1644-** It is narrated on the authority of Abu Sa'id that some people from the Ansar begged the Messenger of Allah “Allah’s blessing and peace be upon him” and he gave them, and they begged him once again and he gave him until what he had was consumed. On that he said: “Had I had more good, surely, I would not have kept it from you. Whoever abstains from asking others for some financial help, will be given by Allah who saves him from begging others, and whoever seeks to be independent (from begging others), Allah makes him self-sufficient, and whoever keeps patient, Allah helps him patiently persevere; and none is given better than (the gift of) constant patience.”

**1645-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who is befallen by great poverty, which he refers to the people (to give him), it will not be removed. But if he refers it to Allah, Allah Almighty will make him independent (free of want) either by speedy death or by speedy richness.”

**1646-** It is narrated on the authority of Ibn Al-Firasi that Al-Firasi said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “(Is it permissible for me) to beg others O Messenger of Allah?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, and if it is necessary for you to beg, do not beg but the righteous.”

**1647-** It is narrated on the authority of Ibn As-Sa'idi that he said: Umar Ibn Al-Khattab appointed me to collect the (objects of) obligatory charity, and when I finished from collecting it and fulfilling it to him, he gave me the charge assigned to an employee for his job, thereupon I said: “No doubt, I’ve worked for the sake of Allah, and my reward is incumbent upon

قال أبو داود: حديث هشام لم يروه إلا سَعِيدٌ.

**1643 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ثُوبَانَ - قَالَ: وَكَانَ ثُوبَانُ مَوْلَى رَسُولِ اللَّهِ ﷺ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكْفَلَ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا، وَأَتَكْفَلَ لَهُ بِالْجَنَّةِ؟»، فَقَالَ ثُوبَانُ: أَنَا فَكَانَ لَا يَسْأَلُ أَحَدًا شَيْئًا.

### [ت29/م28] - بَابُ فِي الْاسْتِعْفَافِ

**1644 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ ﷺ فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ، فَلَنْ أَدْخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَغْفِرُ يُعْفِهِ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ، وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ أَوْسَعَ مِنَ الصَّبْرِ».

**1645 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ. (ح) وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَهَذَا حَدِيثُهُ، عَنْ بَشِيرِ بْنِ سَلْمَانَ، عَنْ سَيَّارِ أَبِي حَمْزَةَ، عَنْ طَارِقٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ، لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، أَوْشَكَ اللَّهُ لَهُ بِالْفَنَى: إِمَّا بِمَوْتٍ عَاجِلٍ، أَوْ غِنًى عَاجِلٍ».

**1646 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُسْلِمِ بْنِ مَخْشِيٍّ، عَنْ ابْنِ الْفَرَّاسِيِّ، أَنَّ الْفَرَّاسِيَّ قَالَ لِرَسُولِ اللَّهِ ﷺ: أَسْأَلُ يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا، وَإِنْ كُنْتَ سَائِلًا لَا بُدَّ فَسَلِ الصَّالِحِينَ».

**1647 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ قَالَ: اسْتَعْمَلَنِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَعْتُ مِنْهَا وَأَدَيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَّالَةٍ، فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ وَأَجْرِي عَلَى اللَّهِ، قَالَ: خُذْ مَا أُعْطِيتَ، فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ



Allah.” On that he said: “You should accept what is given to you, for I did a job during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, and when he gave me the charge of my labour and I said the same as you said, the Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “If you are given anything without begging it, accept it, and give in charity (out of it).””

**1648-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said from over the pulpit, and he was talking about charity, and the abstention from begging it: “The upper hand which gives (or abstains from begging according to another narration) is much better than the lower hand which begs.”

**1649-** It is narrated on the authority of Malik Ibn Nadlah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The hands are of three types: the Hand of Allah, and it is the highest; the hand of such as gives in charity, and it follows it; and the hand of such as begs, and it is the lower: so, you should give (in charity) what remains (out of your spending), and do not overpower yourself (by giving what is beyond your capacity).”

### **[30] What About Giving Out Of the Charity To Banu Hashim?**

**1650-** It is narrated on the authority of Abu Rafi’ that the Messenger of Allah “Allah’s blessing and peace be upon him” sent a man from Makhzum to collect (the objects of) obligatory charity, and he said to Abu Rafi’: “Come with me, so that you would get a portion thereof.” He said: “No, until I go to the Messenger of Allah “Allah’s blessing and peace be upon him” and ask him about that.” He went to him, and asked him about that, thereupon he said: “Indeed, the freed slave of a people belongs to them; and the charity is unlawful for us, (sons of Hashim).”

**1651-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him”, so many times, came upon a fallen date on the ground, and he did not know its owner (i.e. it was lawful for anyone to pick up and eat), and nothing prevented him from taking it except his fear it might be (from the objects of) charity.

**1652-** It is narrated on the authority of Anas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” found a date, and he said: “Had it not been for fear it might belong to (the objects of) charity, I would have eaten it.”



رَسُولِ اللَّهِ ﷺ فَعَمَلَنِي، فَقُلْتُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَهُ، فَكُلْ وَتَصَدَّقْ».

**1648 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - وَهُوَ عَلَى الْمِنْبَرِ، وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ مِنْهَا وَالْمَسْأَلَةَ -: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا: الْمُنْفِقَةُ، وَالسُّفْلَى: السَّائِلَةُ».

قال أبو داود: اخْتَلَفَ عَلَى أَيُّوبَ، عَنْ نَافِعٍ فِي هَذَا الْحَدِيثِ. فَقَالَ عَبْدُ الْوَارِثِ: الْيَدُ الْعُلْيَا: الْمُتَعَفِّفَةُ. وَقَالَ أَكْثَرُهُمْ عَنْ حَمَادِ بْنِ زَيْدٍ عَنْ أَيُّوبَ: الْيَدُ الْعُلْيَا: الْمُنْفِقَةُ. وَقَالَ وَاحِدٌ عَنْ حَمَادٍ: الْمُتَعَفِّفَةُ.

**1649 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عُبَيْدَةُ بْنُ حُمَيْدٍ التَّيْمِيُّ، قَالَ: حَدَّثَنِي أَبُو الزَّعْرَاءِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ مَالِكِ بْنِ نَضْلَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «الْأَيْدِي ثَلَاثَةٌ: فَيَدُ اللَّهِ الْعُلْيَا، وَيَدُ الْمُعْطِي الَّتِي تَلِيهَا، وَيَدُ السَّائِلِ السُّفْلَى؛ فَأَعْطِ الْفَضْلَ وَلَا تَعْجِزْ عَنْ نَفْسِكَ».

### [ت30/م29] - بَابُ الصَّدَقَةِ عَلَى بَنِي هَاشِمٍ

**1650 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِي رَافِعٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ رَجُلًا عَلَى الصَّدَقَةِ مِنْ بَنِي مَخْزُومٍ، فَقَالَ لِأَبِي رَافِعٍ: اصْحَبْنِي، فَإِنَّكَ تُصِيبُ مِنْهَا، قَالَ: حَتَّى آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ، فَأَتَاهُ فَسَأَلَهُ فَقَالَ: «مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ، وَإِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ».

**1651 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَمُرُّ بِالتَّمْرَةِ الْعَائِرَةِ، فَمَا يَمْنَعُهُ مِنْ أَخْذِهَا إِلَّا مَخَافَةُ أَنْ تَكُونَ صَدَقَةً».

**1652 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبِي، عَنْ خَالِدِ بْنِ قَيْسٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ وَجَدَ تَمْرَةً فَقَالَ: «لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ صَدَقَةً لَأَكَلْتُهَا».

Abu Dawud says: As such it is narrated on the authority of Hisham from Qatadah.

**1653-** It is narrated on the authority of Ibn Abbas that he said: My father sent me to the Messenger of Allah "Allah's blessing and peace be upon him" with some camels he gave to him (to exchange them for others from those) of the charity.

**1654-** The same is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, with the following addition: "So that he would exchange them for others (from those of the charity when they were brought to him)."

### **[31] A Poor Might Give As A Gift To A Wealthy Out Of Charity Given To Him**

**1655-** It is narrated on the authority of Anas that meat was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked: "What is that?" it was said: "That was given to Barirah (the freed slave-woman of A'ishah) out of charity." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is (an object of) charity for her, and a gift for us."

### **[32] When One Gives An Object Of Charity, And Then Inherits It**

**1656-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I gave my mother a slave-girl out of charity, and then she (my mother) died and left her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, your reward has been assured to you (by Allah for your charity), and she (the slave-girl) has returned to you by way of inheritance."

(...) It is narrated on the authority of Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I gave my mother an object of charity, and when she died, that object of charity has returned to me by way of inheritance." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your reward has been affirmed to you (by Allah), and your object of charity has returned to you (as your heritage from your mother)." She said: "O Messenger of Allah! My mother died and did not perform Hajj." He said: "Perform Hajj on behalf of your mother." She said: "My mother died and a fasting of month was due on her: should I observe fasts on her behalf?" he said: "Yes, observe fasts on her behalf."

قال أَبُو دَاوُدَ: رَوَاهُ هِشَامٌ، عَنْ قَتَادَةَ هَكَذَا.

**1653 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «بَعَثَنِي أَبِي إِلَى النَّبِيِّ ﷺ فِي إِبِلٍ أَعْطَاهَا إِيَّاهُ مِنَ الصَّدَقَةِ».

**1654 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُحَمَّدٌ - هُوَ ابْنُ أَبِي عُبَيْدَةَ -، عَنْ أَبِيهِ، عَنْ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ. زَادَ أَبِي: «يُبْدِلُهَا لَهُ».

### [ت31/م30] - بَابُ: الْفَقِيرُ يُهْدِي لِلْغَنِيِّ مِنَ الصَّدَقَةِ

**1655 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِلَحْمٍ قَالَ: «مَا هَذَا؟» قَالُوا: شَيْءٌ تُصَدَّقُ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

### [ت32/م31] - بَابُ مَنْ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ وَرِثَهَا

**1656 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ، وَإِنَّهَا مَاتَتْ وَتَرَكْتُ تِلْكَ الْوَلِيدَةَ قَالَ: «قَدْ وَجَبَ أَجْرُكَ، وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ».

... حَدَّثَنَا ع: حَدَّثَنَا حَكَمٌ: حَدَّثَنَا أَبُو الْحَسَنِ بْنُ رُزَيْقٍ: حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ الْمُحَامِلِيُّ: حَدَّثَنَا يَعْقُوبُ الدَّورَقِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ ابْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَتَتْ امْرَأَةً فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِصَدَقَةٍ فَمَاتَتْ، فَرَجَعَتِ الصَّدَقَةُ إِلَيَّ مِيرَاثًا! فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَجَبَ أَجْرُكَ، وَرَجَعَتْ إِلَيْكَ صَدَقَتُكَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَلَمْ تَحْجَّ قَالَ: «فَحَجِّي عَنْهَا»، قَالَتْ: إِنَّ أُمِّي مَاتَتْ، وَعَلَيْهَا صَوْمٌ شَهْرٍ، أَوْ أَصُومُ عَنْهَا؟ قَالَ: «نَعَمْ، فَصُومِي عَنْهَا».



### [33] The Rights Due Upon Property

**1657-** It is narrated on the authority of Abdullah that he said: We considered such neighbourly needs as a bucket and a vessel of the things that should be given to others by way of borrowing.

**1658-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No owner of a treasure (of gold or silver) does not pay what is right on it (as charity), except that on The Day of Judgement, plates of fire would be beaten out for him, and then they would be heated in the fire of Hell, with which, his sides, his forehead and his back would be cauterized. Whenever these cool down, (the heating of them) would be repeated during a day, that would be as long as fifty thousand years of what you reckon, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to the Garden or to the (fire of) Hell. No owner of cattle and sheep does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be spread for them, and none of them would be missing, with twisted horns, without horns or with a broken horn. They all would gore him with their horns and trample him with their hoofs. The more the first of them passes over him, the more the last of them would be made to return to him during a day which would be as long as fifty thousand years of what you reckon, until it is judged among the slaves. By then, he would be shown his path, whether to take him to the Garden or to the (fire of) Hell. No owner of camels does not pay what is due upon them, but that on The Day of Judgement, a soft sandy plain would be set for them, as extensive as possible. No single young one of them would be missing, and they all would trample him with their hoofs and bite him with their mouths. The more the first of them passes over him, the more the last of them would be made to return during a day that would be as long as fifty thousand years of what you reckon, until it is judged among the slaves (of Allah). By then, he would be shown his path whether to take him to the Garden or to the (fire of) Hell.”

**1659-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said the same, with the following addition pertaining to the camels: “and one of the rights due upon them is to milk them on the day they come down to water.”

**1660-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said the same, and he (Abu Hurairah) asked him: “What is the right due

## [ت33/م32] - بَابُ فِي حُقُوقِ الْمَالِ

**1657 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «كُنَّا نَعُدُّ الْمَاعُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ عَارِيَةَ الدَّلْوِ وَالْقَدْرِ».

**1658 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ صَاحِبٍ كُنْزٍ لَا يُؤَدِّي حَقَّهُ إِلَّا جَعَلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ، فَتُكْوَى بِهَا جَبْهُتُهُ، وَجَنْبُهُ، وَظَهْرُهُ، حَتَّى يَقْضِيَ اللَّهُ بَيْنَ عِبَادِهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعْدُونَ، ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبٍ غَنَمٍ لَا يُؤَدِّي حَقَّهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرٌ مَا كَانَتْ، فَيُطْبَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَنْطَحُهُ بِقُرُونِهَا وَتَنْطُوهُ بِأَظْلَافِهَا، لَيْسَ فِيهَا عَقْصَاءٌ، وَلَا جَلْحَاءٌ، كُلَّمَا مَضَتْ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعْدُونَ، ثُمَّ يُرَى سَبِيلُهُ، إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ. وَمَا مِنْ صَاحِبٍ إِبِلٍ لَا يُؤَدِّي حَقَّهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَوْفَرٌ مَا كَانَتْ، فَيُطْبَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَنْطُوهُ بِأَخْفَافِهَا، كُلَّمَا مَضَتْ عَلَيْهِ أُخْرَاهَا رُدَّتْ عَلَيْهِ أُولَاهَا، حَتَّى يَحْكُمَ اللَّهُ بَيْنَ عِبَادِهِ، فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ مِمَّا تَعْدُونَ، ثُمَّ يُرَى سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ».

**1659 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، قَالَ فِي قِصَّةِ الْإِبِلِ بَعْدَ قَوْلِهِ: «لَا يُؤَدِّي حَقَّهَا» قَالَ: «وَمِنْ حَقِّهَا حَلْبُهَا يَوْمَ وَرْدِهَا».

**1660 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي عُمَرَ الْغُدَانِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، نَحْوَ هَذِهِ الْقِصَّةِ، فَقَالَ لَهُ - يَعْنِي لِأَبِي هُرَيْرَةَ -: فَمَا حَقُّ الْإِبِلِ؟ قَالَ: «تُعْطَى



upon camels?” he said: “It is that you give the best among them (in charity), give as gift the milk of the milch among them, to let them carry (others as riding mounts), to let the male among them copulate (with the female of others for birth), and to provide others with milk to drink.”

**1661-** It is narrated on the authority of Ubaid Ibn Umair that he said: A man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! What is the right due upon camels...and the rest is the same, and added: “And to lend the buckets (of water to others once they need them).”

**1662-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” commanded that out of ten Wasaqs (of dates), a punch of dates should be hung in the mosque for the indigent (and needy people to eat).

**1663-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: While we were with the Messenger of Allah “Allah’s blessing and peace be upon him” on journey, a man came riding a she-camel belonging to him, and he started turning it right and left, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who has surplus mount, let him allow such as has none to utilize it, and he, who has surplus food, let him give it to such as has nothing” to the extent that we thought there was no right for anyone of us to have any surplus.

**1664-** It is narrated on the authority of Ibn Abbas that he said: When it was revealed: “And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty” (At-Tawbah 34) the Muslims felt it hard, thereupon Umar said to them: “Let me release you (by asking the Prophet about it).” He went to the Messenger of Allah “Allah’s blessing and peace be upon him” and said to him: “O Messenger of Allah! Your companions felt (the significance of) that Holy Verse hard on themselves.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Allah has not enjoined the obligatory charity (upon you) but to purify the surplus of your property; and he enjoined (the obligatory shares of) inheritance to be taken by those to come after you.” On that Umar magnified Allah. Then the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Should I not tell you about the best treasure a man might hoard? It is the good righteous woman (as being his wife): when he looks at her, he becomes well-pleased (because of her beauty), and when he orders her (to do anything provided that it is legal) she soon obeys him, and when he is absent from her, she keeps him (in both herself and his property).”



الْكَرِيمَةَ وَتَمْنَحُ الْغَزِيرَةَ، وَتُقْفِرُ الظَّهْرَ، وَتُطْرُقُ الْفَحْلَ، وَتَسْقِي اللَّبْنَ».

**1661 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا حَقُّ الْإِبِلِ؟ فَذَكَرَ نَحْوَهُ وَزَادَ: «وَلِإِعَارَةِ دَلَوَهَا».

**1662 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ مِنْ كُلِّ جَادٍّ عَشْرَةَ أَوْسُقٍ مِنَ التَّمْرِ، بِقَنْوٍ يُعَلَّقُ فِي الْمَسْجِدِ لِلْمَسَاكِينِ».

**1663 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى نَاقَةٍ لَهُ، فَجَعَلَ يُصْرِفُهَا يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عِنْدَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ عِنْدَهُ فَضْلٌ زَادَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ»، حَتَّى ظَنَنَّا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي الْفَضْلِ.

**1664 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا غِيلَانُ، عَنْ جَعْفَرِ بْنِ إِيَّاسٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ﴾ [التوبة: 34] قَالَ: كَبُرَ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: أَنَا أَفْرَجُ عَنْكُمْ، فَاَنْطَلَقَ فَقَالَ: يَا نَبِيَّ اللَّهِ، إِنَّهُ كَبُرَ عَلَى أَصْحَابِكَ هَذِهِ الْآيَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَمْ يَفْرِضِ الزَّكَاةَ إِلَّا لِيُطَيَّبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ، وَإِنَّمَا فَرَضَ الْمَوَارِثَ لِتَكُونَ لِمَنْ بَعْدَكُمْ»، قَالَ: فَكَبَّرَ عُمَرُ، ثُمَّ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكَ بِخَيْرٍ مَا يَكْنِزُ الْمَرْءُ؟ الْمَرْأَةُ الصَّالِحَةُ: إِذَا نَظَرَ إِلَيْهَا سَرَّتَهُ، وَإِذَا أَمَرَهَا أَطَاعَتْهُ، وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ».

### **[34] The Right Of The Beggar**

**1665-** It is narrated on the authority of Husain Ibn Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The beggar has a right (to be given) even though he comes riding a horse.”

**1666-** A Hadith like this is narrated on the authority of Ali from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1667-** It is narrated on the authority of Umm Bujail, and she was one of those who gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” that she said: “O Messenger of Allah! An indigent might stand near my gate, and it happens that I find nothing to give him (what should I do?)” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Even if you find nothing to give him but a burnt hoof, give it to him.”

### **[35] Giving In Charity The Non-Muslims Who Live In Accordance With The Covenant Of Safety From The Muslims**

**1668-** It is narrated on the authority of Asma’, daughter of Abu Bakr As-Siddiq, and her mother was Qatilah Bint Al-Uzza or Abd Al-Uzza, that she said: My mother came to me when he (The Prophet) entered into treaty with Quraish, prompted by a desire (for my kindness towards her) even though she did not agree on my embracing to Islam, and she was unbeliever. . I asked The Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! My mother came to me prompted by a desire (for my kindness), and she is unbeliever: should I treat her kindly?” He said: “Yes, treat her kindly.”

### **[36] What Is That Which Is Unlawful To Be Withheld**

**1669-** It is narrated on the authority of Buhaisah from her father that she said: My father asked the permission of the Messenger of Allah “Allah’s blessing and peace be upon him” to be admitted, and he then entered in between him and his outer garment, and started kissing, and passing his hand over his body, and then he asked him: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” he said: “The Water.” He asked once again: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The salt.” He asked for the third time: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “To do good is much better for you.”

## [ت34/م33] - بَابُ حَقِّ السَّائِلِ

1665 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا مُضْعَبُ بْنُ مُحَمَّدٍ بْنِ شَرْحِبِيلَ، حَدَّثَنِي يَعْلَى بْنُ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلسَّائِلِ حَقٌّ وَإِنْ جَاءَ عَلَى فَرَسٍ».

1666 - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ شَيْخٍ - قَالَ: رَأَيْتُ سُفْيَانَ عِنْدَهُ - عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ عَنْ أَبِيهَا، عَنْ عَلِيٍّ، عَنْ النَّبِيِّ ﷺ مِثْلَهُ.

1667 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ، عَنْ جَدِّهِ أُمِّ بُجَيْدٍ - وَكَانَتْ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ - أَنَّهَا قَالَتْ لَهُ: يَا رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْكَ، إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ! فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «إِنْ لَمْ تَجِدِي لَهُ شَيْئًا تُعْطِيَنَّهُ إِيَّاهُ إِلَّا ظُلْفًا مُحَرَّقًا، فَادْفَعِيهِ إِلَيْهِ فِي يَدِهِ».

## [ت35/م34] - بَابُ الصَّدَقَةِ عَلَى أَهْلِ الذِّمَّةِ

1668 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْخَرَانِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ قَالَتْ: قَدِمْتُ عَلَى أُمِّي رَاغِبَةً فِي عَهْدِ قُرَيْشٍ، وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِمَةٌ مُشْرِكَةٌ، أَفَأَصِلُهَا؟ قَالَ: «نَعَمْ، فَصِلِي أُمَّكَ».

## [ت36/م35] - بَابُ مَا لَا يَجُوزُ مَنَعُهُ

1669 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ سَيَّارِ بْنِ مَنْظُورٍ - رَجُلٌ مِنْ بَنِي فَرَازَةَ -، عَنْ أَبِيهِ، عَنْ امْرَأَةٍ يُقَالُ لَهَا بُهَيْسَةَ، عَنْ أَبِيهَا قَالَتْ: اسْتَأْذَنَ أَبِي النَّبِيِّ ﷺ، فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ فَجَعَلَ يُقَبِّلُ وَيَلْتَزِمُ ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمَاءُ». قَالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمِلْحُ». قَالَ: يَا نَبِيَّ اللَّهِ، مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ».



### [37] Begging In Mosques

**1670-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “Is there among you such as has given food to an indigent today?” Abu Bakr said: “When I entered the mosque, I found a beggar, who was begging, and at the same time I found a fragment of bread in the hand of Abd Ar-Rahman from whom I took it and gave it to him (the beggar).”

### [38] It Is Undesirable To Beg By The Countenance Of Allah

**1671-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Nothing other than the Garden should be begged by the Countenance of Allah Almighty.”

### [39] The Gift Of Such As Asks You By (The Name Of) Allah Almighty

**1672-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who seeks refuge with Allah (from the evil of anything), give him shelter (and avert evil from him in exaltation of the Name of Allah); and he, who asks you for anything by (the Name of) Allah, give him (in adoration of the Name of Allah); and he, who invites you (to any good) answer his invitation; and he, who does a favour to you, give him reward for that, and in case you find nothing to reward him with, invoke good for him until you feel you give (the like of) such a reward.”

### [40] A Man Gives Out Of His Property

**1673-** It is narrated on the authority of Jabir Ibn Abdullah Al-Ansari that he said: We were sitting with the Messenger of Allah “Allah’s blessing and peace be upon him” when a man brought to him the like of an egg of gold, and gave it to him saying: “O Messenger of Allah! I’ve got that (egg) out of a mine, and I have nothing other than it in my possession: take it as an object of charity.” The Messenger of Allah “Allah’s blessing and peace be upon him” turned back from him (and did not accept it). He came to him from his right side, and said to him the same, but he turned back from him (and did not accept it). He came to him from his left side (and said the same), but the Messenger of Allah “Allah’s blessing and peace be upon him” turned back from him (and refused to take it). But when he came to him from behind, the Messenger of Allah “Allah’s blessing and peace be upon him” took it from him, and threw him with it, and had it touched him, surely, it would have pained him severely. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “One of you brings all what

**[ت37/م36] - بَابُ الْمَسْأَلَةِ فِي الْمَسَاجِدِ**

**1670 -** حَدَّثَنَا بِشْرُ بْنُ آدَمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ السَّهْمِيُّ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ فِيكُمْ أَحَدٌ أَطْعَمَ الْيَوْمَ مِسْكِينًا؟» فَقَالَ أَبُو بَكْرٍ: دَخَلْتُ الْمَسْجِدَ، فَإِذَا أَنَا بِسَائِلٍ يَسْأَلُ، فَوَجَدْتُ كِسْرَةَ خُبْزٍ فِي يَدِ عَبْدِ الرَّحْمَنِ، فَأَخَذْتُهَا مِنْهُ فَدَفَعْتُهَا إِلَيْهِ.

**[ت38/م37] - بَابُ كِرَاهِيَةِ الْمَسْأَلَةِ بِوَجْهِ اللَّهِ تَعَالَى**

**1671 -** حَدَّثَنَا أَبُو الْعَبَّاسِ الْقَلُورِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ، عَنْ سُلَيْمَانَ بْنِ مُعَاذِ التَّيْمِيِّ: حَدَّثَنَا ابْنُ الْمُنْكَدَرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ».

**[ت39/م38] - بَابُ عَطِيَّةٍ مَنْ سَأَلَ بِاللَّهِ عَزَّ وَجَلَّ**

**1672 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَ بِاللَّهِ فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ فَأَجِبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تُكَافِئُوا بِهِ، فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَافَأْتُمُوهُ».

**[ت40/م39] - بَابُ الرَّجُلِ يُخْرِجُ مِنْ مَالِهِ**

**1673 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ بِمِثْلِ بَيْضَةٍ مِنْ ذَهَبٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَصَبْتُ هَذِهِ مِنْ مَعْدِنٍ، فَخُذْهَا، فَهِيَ صَدَقَةٌ مَا أَمْلِكُ غَيْرَهَا، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَتَاهُ مِنْ قَبْلِ رُكْنِهِ الْأَيْمَنِ فَقَالَ مِثْلَ ذَلِكَ، فَأَعْرَضَ عَنْهُ، ثُمَّ أَتَاهُ مِنْ قَبْلِ رُكْنِهِ الْأَيْسَرِ، فَأَعْرَضَ عَنْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ أَتَاهُ مِنْ خَلْفِهِ، فَأَخَذَهَا رَسُولُ اللَّهِ ﷺ فَحَذَفُوهَا بِهَا، فَلَوْ أَصَابَتْهُ لَأَوْجَعَتْهُ، أَوْ لَعَقَرَتْهُ،



is in his possession and (gives it) saying: "This is out of charity", and then he sits begging from others. No doubt, the best object of charity is that given by a wealthy person (from the money which is left after his expenses)."

**1674-** The same is narrated on the authority of Ibn Ishaq, through a similar chain of transmitters, with the following addition that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Take your property, since we are not in need of it."

**1675-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man entered the mosque, where the Messenger of Allah "Allah's blessing and peace be upon him" ordered that some garments (assigned to the charity) should be spread (on the ground) and he commanded that two of them should be given to him. Then, when he made a call for giving in charity, the man came and spread one of both garments (to be given in charity), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Take your garment!"

**1676-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the best object of charity is that which one leaves for he is not in need of it, or that which is given by a wealthy one (who is not in need of it); and you should start (giving in charity) with your dependents."

#### **[41] The Concession Pertaining To That**

**1677-** It is narrated on the authority of Abu Hurairah that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Which object of charity is the best?" he said: "It is that given by a poor one, no matter trivial it might be; and you should start (giving in charity) with your dependents."

**1678-** It is narrated on the authority of Zaid Ibn Aslam from his father that he said: I heard Umar Ibn Al-Khattab having said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" commanded us to give in charity, and it happened that I had property at that time, thereupon I said to myself: "Today, let me precede Abu Bakr (to the good, and I will be pleased) if I even could precede him only one day." I brought half my property to the Messenger of Allah "Allah's blessing and peace be upon him", who said to me: "What have you left for your family?" I said: "The like of it." Then, Abu Bakr brought all of his property to the Messenger of Allah "Allah's blessing and peace be upon him", who asked him: "What have you left for your family?" he said: "I've left for them



فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي أَحَدُكُمْ بِمَا يَمْلِكُ فَيَقُولُ: هَذِهِ صَدَقَةٌ، ثُمَّ يَقْعُدُ يَسْتَكِفُّ النَّاسَ! خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى».

**1674 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ. زَادَ: «خُذْ عَنَّا مَالَكَ؛ لَا حَاجَةَ لَنَا بِهِ».

**1675 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ عَجَلَانَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: دَخَلَ رَجُلٌ الْمَسْجِدَ، فَأَمَرَ النَّبِيُّ ﷺ النَّاسَ أَنْ يَطْرَحُوا ثِيَابًا، فَطَرَحُوا، فَأَمَرَ لَهُ مِنْهَا بِثَوْبَيْنِ، ثُمَّ حَثَّ عَلَى الصَّدَقَةِ، فَجَاءَ فَطَرَحَ أَحَدَ الثَّوْبَيْنِ، فَصَاحَ بِهِ وَقَالَ: «خُذْ ثَوْبَكَ».

**1676 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ خَيْرَ الصَّدَقَةِ مَا تَرَكَ غِنًى، أَوْ تُصَدِّقَ بِهِ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ».

### [ت41/م40] - بَابُ الرُّخْصَةِ فِي ذَلِكَ

**1677 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزَيْدُ بْنُ خَالِدٍ بْنُ مَوْهَبٍ الرَّمْلِيُّ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جُهْدُ الْمُقِلِّ، وَابْدَأْ بِمَنْ تَعُولُ».

**1678 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَذَا حَدِيثُهُ قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ يَوْمًا أَنْ نَتَصَدَّقَ، فَوَافَقَ ذَلِكَ مَالًا عِنْدِي، فَقُلْتُ: الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ، إِنْ سَبَقْتُهُ يَوْمًا. فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا أَبْقَيْتَ لِأَهْلِكَ؟» فَقُلْتُ: مِثْلَهُ. قَالَ: وَآتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِكُلِّ مَا عِنْدَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا أَبْقَيْتَ لِأَهْلِكَ؟» قَالَ: أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ. قُلْتُ: لَا

Allah and His Messenger.” On that I said: “I should never compete with you over anything afterwards.”

#### **[42] The Excellence Of Providing Others With Water**

**1679-** It is narrated on the authority of Qatadah from Sa'id that Sa'd came to the Messenger of Allah “Allah’s blessing and peace be upon him” and asked: “Which object of charity is much dearer in your sight?” he said: “(It is to provide others with) water.”

**1680-** The same is narrated on the authority of Sa'd Ibn Ubadah from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**1681-** It is narrated on the authority of Sa'd Ibn Ubadah that he said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! The mother of Sa'd died: which object of charity is better (to be given on her behalf)?” he said: “(It is to provide others with) water.” On that he dug a well (for the people to utilize) and said: “(The reward of) this is for the mother of Sa'd.”

**1682-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Anyone of the Muslims dresses another Muslim with a dress at the time he (the latter) has no garment (to be dressed in), Allah will dress him from the green (silk garments) of the Garden; and anyone of the Muslims gives food to another Muslim while being hungry at that time, Allah will give him food from the fruits of the Garden; and anyone of the Muslims gives water to another Muslim while being thirsty at that time, Allah will give him water from the sealed nocturne (of the Garden).”

#### **[43] What About The Gift Of A Milch Animal**

**1683-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are forty (items of deed), the highest of which is the gift of a milch goat, and no man does even one of them, expecting its reward, and (he does it) out of faith in what is promised pertaining to it, but that Allah will admit him to the Garden for it.”

Abu Dawud says: According to the narration of Musaddad, Hassan said: We counted what follows the gift of a milch goat (in reward), such as returning the greeting with peace, saying to the sneezer: “Might Allah bestow mercy upon you” (in case he says: “Praise be to Allah”, removing what is harmful from the way, and the like of that, but we failed to reach fifteen items.

أُسَابِقُكَ إِلَى شَيْءٍ أَبَدًا».

### [ت42/م41] - بَابُ فِي فَضْلِ سَقْيِ الْمَاءِ

1679 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدٍ، أَنَّ سَعْدًا أَتَى النَّبِيَّ ﷺ فَقَالَ: أَيُّ الصَّدَقَةِ أَعْجَبُ إِلَيْكَ؟ قَالَ: «الْمَاءُ».

1680 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَالْحَسَنِ، عَنْ سَعْدِ بْنِ عُبَادَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

1681 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ أَنَّهُ قَالَ: «يَا رَسُولَ اللَّهِ، إِنَّ أُمَّ سَعْدٍ مَاتَتْ، فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «الْمَاءُ»، قَالَ: فَحَفَرَ بَيْتًا وَقَالَ: هَذِهِ لَأُمِّ سَعْدٍ».

1682 - حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِشْكَابَ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنَا أَبُو خَالِدٍ - الَّذِي كَانَ يَنْزِلُ فِي بَنِي دَالَانَ -، عَنْ بُنَيْحَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرْيٍ، كَسَاهُ اللَّهُ مِنْ خُضْرِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ، أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ مِنَ الرَّحِيقِ الْمَخْتُومِ».

### [ت43/م42] - بَابُ فِي الْمَنِيحَةِ

1683 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى - وَهَذَا حَدِيثٌ مُسَدَّدٌ وَهُوَ أَتَمُّ - عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعُونَ خَصْلَةً أَعْلَاهُنَّ مَنِيحَةُ الْعَنْزِ، مَا يَعْمَلُ رَجُلٌ بِخَصْلَةٍ مِنْهَا رَجَاءَ ثَوَابِهَا، وَتَصْدِيقَ مَوْعُودِهَا، إِلَّا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».

قال أبو داود: فِي حَدِيثِ مُسَدَّدٍ: قال حَسَّانُ: فَعَدَدْنَا مَا دُونَ مَنِيحَةِ الْعَنْزِ: مِنْ رَدِّ السَّلَامِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِمَاطَةِ الْأَذَى عَنِ الطَّرِيقِ وَنَحْوِهِ، فَمَا اسْتَطَعْنَا أَنْ نَبْلُغَ خَمْسَ عَشْرَةَ خَصْلَةً.



### **[44] The Reward Of The Storekeeper**

**1684-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The storekeeper who carries out the orders of his master and pays fully what he is ordered to give with good pleasure and heart, affording to that person to whom he is ordered to pay, is regarded as one of the two almsgivers."

### **[45] A Woman Gives In Charity From Her Husband's Foodstuff**

**1685-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" said: "When a woman gives in charity something of the foodstuff which is in the house of her husband without spoiling it, she will receive the reward for what she has spent, her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it, and (the reward of anyone of them) would not reduce the reward of the others."

**1686-** It is narrated on the authority of Sa'd that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" took the pledge of allegiance from women, a respected woman seemingly from Mudar stood and said: "O Messenger of Allah! We are dependents of our fathers and sons (and husbands according to Abu Dawud): what is lawful for us to take from their property?" he said: "It is lawful for you to eat bread, grains and dates, and give gifts thereof."

Abu Dawud says: As such it is narrated on the authority of Ath-Thawri from Yunus.

**1687-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the woman gives in charity out of the earnings of her husband without his command, she will have half the reward."

**1688-** It is narrated on the authority of Abu Hurairah that he said in reply to a question whether a woman could give in charity from the (property in the) house of her husband (without his leave): "No, except from the food that sustains her, and the reward then is divided between them; and it is unlawful for her to give in charity from the property of her husband without his leave."

### **[46] Keeping Good Relations With One's Kith And Kin**

**1689-** It is narrated on the authority of Anas Ibn Malik that he said: When the following Verse was revealed: "By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you

## [ت44/م43] - بَابُ أَجْرِ الْخَازِنِ

**1684 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْخَازِنَ الْأَمِينَ الَّذِي يُعْطِي مَا أُمِرَ بِهِ كَامِلًا، مُؤْتَرًا، طَيِّبَةً بِهِ نَفْسُهُ، حَتَّى يَدْفَعَهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ: أَحَدُ الْمُتَصَدِّقِينَ».

## [ت45/م44] - بَابُ الْمَرَأَةِ تَتَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا

**1685 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرَأَةُ مِنْ بَيْتِ زَوْجِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرٌ مَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرٌ مَا اكْتَسَبَ، وَلِخَازِنِهِ مِثْلُ ذَلِكَ، لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ».

**1686 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ زِيَادِ بْنِ جُبَيْرٍ بْنِ حَيَّةَ، عَنْ سَعْدٍ قَالَ: لَمَّا بَايَعَ رَسُولُ اللَّهِ ﷺ النِّسَاءَ قَامَتِ امْرَأَةٌ جَلِيلَةٌ، كَأَنَّهَا مِنْ نِسَاءِ مُضَرَ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّا كُلُّ عَلَى آبَائِنَا وَأَبْنَاؤِنَا! - قَالَ أَبُو دَاوُدَ: وَأَرَى فِيهِ -: وَأَزْوَاجِنَا، فَمَا يَحِلُّ لَنَا مِنْ أَمْوَالِهِمْ؟ فَقَالَ: «الرَّطْبُ تَأْكُلْنَهُ وَتُهْدِيَنَّهُ».

قال أبو داود: الرَّطْبُ: الْخُبْزُ وَالْبَقْلُ وَالرُّطْبُ.

قال أبو داود: وَكَذَا رَوَاهُ الثَّوْرِيُّ عَنْ يُونُسَ.

**1687 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَتِ الْمَرَأَةُ مِنْ كَسْبِ زَوْجِهَا مِنْ غَيْرِ أَمْرِه، فَلَهَا نِصْفُ أَجْرِهِ».

**1688 -** حَدَّثَنَا مُحَمَّدُ بْنُ سَوَّارٍ الْمِصْرِيُّ: حَدَّثَنَا عَبْدَةُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، فِي الْمَرَأَةِ تَصَدَّقُ مِنْ بَيْتِ زَوْجِهَا، قَالَ: لَا، إِلَّا مِنْ قُوَّتِهَا وَالْأَجْرُ بَيْنَهُمَا، وَلَا يَحِلُّ لَهَا أَنْ تَصَدَّقَ مِنْ مَالِ زَوْجِهَا إِلَّا بِإِذْنِهِ.

قال أبو داود: هَذَا يُضَعَّفُ حَدِيثَ هَمَّامَ.

## [ت46/م45] - بَابُ فِي صِلَةِ الرَّجِمِ

**1689 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ - هُوَ ابْنُ سَلَمَةَ -، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «لَمَّا نَزَلَتْ: ﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ﴾ [آل عمران: 92]، قَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ أَرَى رَبَّنَا يَسْأَلُنَا مِنْ أَمْوَالِنَا؛ فَإِنِّي أَشْهَدُكَ أَنِّي قَدْ



give, of a truth Allah knoweth it well" (Al Imran 92), Abu Talhah said (to The Prophet): "I think that our Lord asks us (to give in charity) from our property. So, I make you witness, O Messenger of Allah, that I've given the garden of Bairuha (in charity) for the sake of Allah." He (The Prophet) said: "Then, give it to your kith and kin." So, he (Abu Talhah) distributed it between Hassan Ibn Thabit and Ubai Ibn Ka'b.

**1690-** It is narrated on the authority of Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: I had a slave-girl and I emancipated her (by way of charity), and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, I told him, thereupon he said: "Allah has given you the reward of that, but had you given her (as a gift) to your brothers, you would have received greater reward."

**1691-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" commanded (the Muslims) to give in charity, thereupon a man said: "O Messenger of Allah! I have only a Dinar." He said: "Give it in charity to yourself." He said: "I have another Dinar." He said: "Give it in charity to your child." He said: "I have a third one." He said: "Give it in charity to your wife." He said: "I have a fourth one." He said: "Give it in charity to your servant." He said: "I have a fifth one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have better knowledge (of such as is in need so that you might give it to him in charity)."

**1692-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sufficient for a sin that a man ruins his dependents (by spending all of his property even in charity, leaving nothing to them)."

**1693-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is pleased to have his sustenance enlarged for him, and his lifetime prolonged, let him keep good relation with his kith and kin."

**1694-** It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: Allah Almighty says: "I'm (Allah) the Rahman (Most Gracious), and it is Rahem (one's kith and kin) and so I've given it a name derived from Mine: whoever keeps good relation with it, I also keep good relation with him; and whoever severs (relation with) it, I will cut off (relation with) him."



جَعَلْتُ أَرْضِي بِأَرِيحَاءَ لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ»، فَقَسَمَهَا بَيْنَ حَسَّانَ بْنِ ثَابِتٍ وَأَبِي بِنِ كَعْبٍ.

قال أبو داود: وَبَلَغَنِي عن الأنصاريِّ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قال: أَبُو طَلْحَةَ: زَيْدُ بْنُ سَهْلٍ بْنُ الْأَسْوَدِ بْنِ حَرَامٍ بْنِ عَمْرِو بْنِ زَيْدٍ مَنَاةَ بْنِ عَدِيٍّ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، وَحَسَّانُ بْنُ ثَابِتٍ بْنِ الْمُنْذِرِ بْنِ حَرَامٍ، يَجْتَمِعَانِ إِلَى حَرَامٍ، وَهُوَ الْأَبُ الثَّالِثُ، وَأَبِي بِنِ كَعْبٍ بْنُ قَيْسٍ بْنِ عَتِيكَ بْنِ زَيْدٍ بْنِ مُعَاوِيَةَ بْنِ عَمْرِو بْنِ مَالِكِ بْنِ النَّجَّارِ، فَعَمَرُوا يَجْمَعُ حَسَّانُ وَأَبَا طَلْحَةَ وَأَبِيًّا. قَالَ الْأَنْصَارِيُّ: بَيْنَ أَبِي وَأَبِي طَلْحَةَ سِتَّةُ آبَاءٍ.

**1690 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عن عَبْدِةَ، عن مُحَمَّدِ بْنِ إِسْحَاقَ، عن بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عن سُلَيْمَانَ بْنِ يَسَارٍ، عن مِمْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَتْ لِي جَارِيَةٌ فَأَعْتَقْتُهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَجْرَكَ اللَّهُ، أَمَا إِنَّكَ لَوْ كُنْتَ أَعْطَيْتَهَا أَحْوَالَكَ كَانَ أَعْظَمَ لَأَجْرِكَ».

**1691 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عن مُحَمَّدِ بْنِ عَجَلَانَ، عن الْمُقْبِرِيِّ، عن أَبِي هُرَيْرَةَ قال: أَمَرَ النَّبِيُّ ﷺ بِالصَّدَقَةِ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ. قَالَ: فَقَالَ: «تَصَدَّقْ بِهِ عَلَى نَفْسِكَ». قال: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى وَلَدِكَ». قال: عِنْدِي آخَرُ. قال: «تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ»، أَوْ قَالَ: «زَوْجِكَ». قال: عِنْدِي آخَرُ. قال: «تَصَدَّقْ بِهِ عَلَى خَادِمِكَ». قال: عِنْدِي آخَرُ. قال: «أَنْتَ أَبْصُرُ».

**1692 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا أَبُو إِسْحَاقَ، عن وَهْبِ بْنِ جَابِرِ الْخَيَوَانِيِّ، عن عَبْدِ اللَّهِ بْنِ عَمْرِو قال: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ».

**1693 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَيَعْقُوبُ بْنُ كَعْبٍ وَهَذَا حَدِيثُهُ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قال: أَخْبَرَنِي يُونُسُ، عن الزُّهْرِيِّ، عن أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ فِي رِزْقِهِ، وَيُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

**1694 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ، عن الزُّهْرِيِّ، عن أَبِي سَلَمَةَ، عن عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قالَ اللَّهُ تَعَالَى: أَنَا الرَّحْمَنُ، وَهِيَ الرَّحْمُ، شَقَقْتُ لَهَا اسْمًا مِنْ اسْمِي، مَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَّتُهُ».

**1695-** It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said the same.

**1696-** It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut’im from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as severs the relation with his kith and kin never enters the Garden.”

**1697-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The true keeper of good relation is not him who keeps good relation with such as keeps good relation with him; but the true keeper of good relation is him, who keeps good relation even with such as severs relation with him.”

#### **[47] What About Niggardliness**

**1698-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” delivered a speech, in which he said: “Beware of niggardliness, for it is niggardliness which has ruined those before you: because of it, they were prompted to be stingy and greedy, and they became so, and because of it they were prompted to sever relations with their kinship, and they did accordingly, and because of it they were prompted to be wicked, and they became so.”

**1699-** It is narrated on the authority of Asma’ Bint Abu Bakr that she said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! I have no property (in my possession) other than what Az-Zubair (my husband) brings to me in his house: should I give in charity out of it?” he said: “Give in charity out of it, and do not keep (from giving others) perchance Allah Almighty keeps from giving you.”

**1700-** It is narrated on the authority of A’ishah that she made a mention of a number of indigent (whom she could give in charity, or a number of the objects of charity), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give in charity (as much as you can), and do not calculate (the number of those whom you give, or the objects of charity you give), perchance Allah reckons (what He bestows) upon you.”

**1695 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:

أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ الرَّدَادَ اللَّيْثِيَّ أَخْبَرَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ بِمَعْنَاهُ.

**1696 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ

جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمَ».

**1697 -** حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ وَالْحَسَنِ بْنِ

عَمْرِو وَفَطْرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - قَالَ سُفْيَانُ: وَلَمْ يَرْفَعْهُ سُلَيْمَانُ إِلَى النَّبِيِّ ﷺ، وَرَفَعَهُ فَطْرٌ وَالْحَسَنُ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ، وَلَكِنَّ الْوَاصِلَ هُوَ الَّذِي إِذَا قُطِعَتْ رَحِمُهُ وَصَلَهَا».

### [ت46/47] - بَابُ فِي الشَّحِّ

**1698 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ

عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِيَّاكُمْ وَالشَّحَّ؛ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلُكُمْ بِالشَّحِّ، أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا، وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا، وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا».

**1699 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

أَبِي مُلَيْكَةَ: حَدَّثَنِي أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا لِي شَيْءٌ إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ بَيْتَهُ، أَفَأَعْطِي مِنْهُ؟ قَالَ: «أَعْطِي وَلَا تُوكِي، فَيُوكِي عَلَيْكَ».

**1700 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ

أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ عِدَّةً مِنْ مَسَاكِينٍ. قَالَ أَبُو دَاوُدَ: وَقَالَ غَيْرُهُ: أَوْ عِدَّةً مِنْ صَدَقَةٍ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَعْطِي وَلَا تُحْصِي فَيُحْصَى عَلَيْكَ».



## (4/10) THE BOOK OF THE LOST THING THAT IS PICKED UP

### [1] Making Public Announcement Of The Lost Thing That Is Picked Up

**1701-** It is narrated on the authority of Suwaid Ibn Ghafalah that he said: I took part in a holy battle with Zaid Ibn Suhan and Salman Ibn Rabie'ah, and I picked a whip, and they ordered me to throw it, but I rejected saying: "No, either I should find its owner or I shall utilize it." Then, during my pilgrimage, I came upon Medina, and went to Ubai Ibn Ka'b and made a mention of that to him, thereupon he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", I found a purse containing one hundred Dinars. So I asked him about it, and he said: "Make public announcement about it for one year." I did so, but nobody turned up to claim it, so I again went to The Prophet "Allah's blessing and peace be upon him" who said: "Make public announcement of it (for another year)." I did, but none turned up to claim it. I asked him (for the third time) and he said: "Make public announcement of it (for another year)." When I asked him (for the fourth time) he said: "Remember its container and the string with which it is tied and count the money it contains: if its owner comes (and recognizes it), give it to him; otherwise, (utilize it) as your property." He (the narrator) said: I do not know whether he said: Make a public announcement of it for a year" thrice or once.

**1702-** The same is narrated on the authority of Shu'bah, through another chain of transmitters, in which he said: "Make a public announcement of it for a year" thrice. I do not know whether he said that to him thrice at the same time, or in three successive years.

**1703-** The same is narrated on the authority of Salamah Ibn Kuhail through a similar chain of transmission, in which he said: "Make a public announcement of it for two or three years. Then, count what it contains, and be aware of the description of its container and the string with which it is tied: if its owner comes and recognizes the amount (of money it contains) and the (description of the) string therewith it is tied, give it to him."

Abu Dawud says: This addition is made only in the narration of Hammad.

**1704-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: A man asked The Prophet "Allah's blessing and peace be upon him" about picking up a fallen lost thing. The Prophet "Allah's blessing and

## [10/4] - كتاب اللقطة

## [1م/1] - باب التعريف باللقطة

**1701 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: غَزَوْتُ مَعَ زَيْدِ بْنِ صُوحَانَ وَسَلْمَانَ بْنِ رَبِيعَةَ فَوَجَدْتُ سَوْطًا، فَقَالَ لِي: اطْرَحْهُ. فَقُلْتُ: لَا، وَلَكِنْ إِنْ وَجَدْتُ صَاحِبَهُ وَإِلَّا اسْتَمْتَعْتُ بِهِ، قَالَ: فَحَجَجْتُ فَمَرَرْتُ عَلَى الْمَدِينَةِ، فَسَأَلْتُ أَبِيَّ بْنَ كَعْبٍ، فَقَالَ: وَجَدْتُ صُرَّةً فِيهَا مِئَةُ دِينَارٍ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «عَرَّفْهَا حَوْلًا»، فَعَرَفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَّفْهَا حَوْلًا»، فَعَرَفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ فَقَالَ: «عَرَّفْهَا حَوْلًا»، فَعَرَفْتُهَا حَوْلًا، ثُمَّ أَتَيْتُهُ فَقُلْتُ: لَمْ أَجِدْ مَنْ يَعْرِفُهَا، فَقَالَ: «احْفَظْ عَدَدَهَا وَوِجَاءَهَا وَوِكَاءَهَا، فَإِنْ جَاءَ صَاحِبُهَا، وَإِلَّا فَاسْتَمْتِعْ بِهَا» وَقَالَ: وَلَا أَذْرِي أَثَلَاثًا قَالَ: «عَرَّفْهَا»، أَوْ مَرَّةً وَاحِدَةً.

**1702 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ بِمَعْنَاهُ، قَالَ: «عَرَّفْهَا حَوْلًا»، وَقَالَ: ثَلَاثَ مَرَارٍ، قَالَ: فَلَا أَذْرِي قَالَ لَهُ ذَلِكَ فِي سَنَةٍ، أَوْ فِي ثَلَاثِ سِنِينَ؟!

**1703 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فِي التَّعْرِيفِ: قَالَ: «عَامِينَ أَوْ ثَلَاثَةً»، وَقَالَ: «اعْرِفْ عَدَدَهَا وَوِجَاءَهَا وَوِكَاءَهَا»، زَادَ: «فَإِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عَدَدَهَا وَوِكَاءَهَا، فَادْفَعَهَا إِلَيْهِ».

قال أبو داود: لَيْسَ يَقُولُ هَذِهِ الْكَلِمَةَ إِلَّا حَمَّادٌ فِي هَذَا الْحَدِيثِ يَعْنِي: «فَعَرَفَ عَدَدَهَا».

**1704 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ مَوْلَى الْمُنْبِغِثِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ اللَّقْطَةِ، فَقَالَ: «عَرَّفْهَا سَنَةً، ثُمَّ اعْرِفْ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ

peace be upon him" replied: "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." He further asked about (taking) the lost sheep, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is for you, your brother (who might be another person once he finds it), or even for the wolf." Then the person asked about the lost camel. On that, The Prophet "Allah's blessing and peace be upon him" got angry and his cheeks or his Face became red and he said: "You have no concern with it as it has its water container, and its feet till its owner finds it."

**1705-** The same is narrated on the authority of Malik through the same chain of transmission, but with the following addition: "and it will reach water, and eat (the leaves) of trees till its owner finds it." Pertaining to the lost sheep, he did not tell him to take it. Concerning the lost thing that is picked up, he said: "Make public announcement about it for one year: if its owner comes (and recognizes it) give it to him."

Abu Dawud says: A Hadith like it is narrated on the authority of Rabie'ah, through many transmitters, and no mention is made by them of taking it.

**1706-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about picking up a lost thing. The Prophet "Allah's blessing and peace be upon him" said: "Remember the description of its container and the string with which it is tied; and make public announcement about it for one year. If its owner comes to demand it (and he recognizes it correctly), give it to him; otherwise, dispose of it; and if its owner comes to demand it (and he recognizes it well), give it to him."

**1707-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani: The Prophet "Allah's blessing and peace be upon him" was asked about picking up a lost thing...and he mentioned a Hadith like that of Rabie'ah, in which he said: "Make public announcement about it for one year. If its owner comes to demand it (and he recognizes it correctly), give it to him; otherwise, remember the description of its container and the string with which it is tied, and mix it with your property; and if its owner comes to demand it (and he recognizes it well), give it to him."

**1708-** The same is narrated on the authority of both Yahya Ibn Sa'id and Rabie'ah, through a similar chain of transmission, in which he said: "and if its owner comes to demand it and he recognizes well its container and



اسْتَنْفَقَ بِهَا، فَإِنْ جَاءَ رَبُّهَا، فَأَدَّهَا إِلَيْهِ»، فَقَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْعَنَمِ؟ فَقَالَ: «خُذْهَا، فَإِنَّمَا هِيَ لَكَ، أَوْ لِأَخِيكَ، أَوْ لِلذُّبِّ»، قَالَ: يَا رَسُولَ اللَّهِ، فَضَالَّةُ الْإِبِلِ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى احْمَرَّتْ وَجْنَتَاهُ، أَوْ احْمَرَّ وَجْهُهُ، وَقَالَ: «مَا لَكَ وَلَهَا؟ مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا حَتَّى يَأْتِيَهَا رَبُّهَا».

**1705 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ بِإِسْنَادِهِ وَمَعْنَاهُ، زَادَ: «سِقَاؤُهَا، تَرْدُ الْمَاءِ، وَتَأْكُلُ الشَّجَرَ»، وَلَمْ يَقُلْ: «خُذْهَا» فِي ضَالَّةِ الشَّاءِ، وَقَالَ فِي اللَّفْظَةِ: «عَرَفَهَا سَنَةً فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَشَأْنُكَ بِهَا»، وَلَمْ يَذْكُرْ «اسْتَنْفَقَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ وَسُلَيْمَانُ بْنُ بِلَالٍ وَحَمَّادُ بْنُ سَلَمَةَ عَنْ رَبِيعَةَ مِثْلَهُ، لَمْ يَقُولُوا: «خُذْهَا».

**1706 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَهَارُونُ بْنُ عَبْدِ اللَّهِ - الْمَعْنَى - قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ، يَعْنِي ابْنَ عُثْمَانَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ اللَّفْظَةِ؟ فَقَالَ: «عَرَفْتُهَا سَنَةً، فَإِنْ جَاءَ بِأُغْيَاهَا فَأَدَّهَا إِلَيْهِ وَإِلَّا فَاعْرِفْ عِفَاصَهَا وَوَكَاءَهَا ثُمَّ كُلِّهَا، فَإِنْ جَاءَ بِأُغْيَاهَا فَأَدَّهَا إِلَيْهِ».

**1707 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبَادِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِيهِ يَزِيدَ مَوْلَى الْمُنبَعِثِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ رَبِيعَةَ، قَالَ: وَسُئِلَ عَنِ اللَّفْظَةِ فَقَالَ: «تُعَرِّفُهَا حَوْلًا، فَإِنْ جَاءَ صَاحِبُهَا دَفَعْتُهَا إِلَيْهِ، وَإِلَّا عَرَفْتُ وَكَاءَهَا وَعِفَاصَهَا، ثُمَّ أَفْضُهَا فِي مَالِكَ، فَإِنْ جَاءَ صَاحِبُهَا، فَأَدْفَعُهَا إِلَيْهِ».

**1708 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ وَرَبِيعَةَ بِإِسْنَادٍ قُتَيْبَةَ وَمَعْنَاهُ، زَادَ فِيهِ: «فَإِنْ جَاءَ بِأُغْيَاهَا فَعَرَفَ عِفَاصَهَا وَعَدَدَهَا فَأَدْفَعُهَا إِلَيْهِ» وَقَالَ حَمَّادٌ أَيْضًا: عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

amount, give it to him." The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: This addition: "and he recognizes well its container and amount" as transmitted by Hammad Ibn Salamah in the narrations of Salamah Ibn Kuhail, Yahya Ibn Sa'id, Ubaidullah Ibn Umar, and Rabie'ah, is not famous in the remaining narrations of this Hadith. According to the narrations of Uqbah Ibn Suwaid from his father and Umar Ibn Al-Khattab, and both from the Messenger of Allah "Allah's blessing and peace be upon him", he said: "Make public announcement about it for one year."

**1709-** It is narrated on the authority of Mutarrif Ibn Abdullah from Ayad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds a lost thing which he has picked it, let him take two just witnesses, and let not him conceal nor change anything in it: if he finds its owner, let him give it to him, otherwise, it is Allah's property, which He bestowed upon such as He pleases (of His servants)."

**1710-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about (the permissibility of picking up) the fruits hung (in the trees) thereupon he said: "If one gets and eats because of hungry, and does not store in his garment, there is no blame on him, and if one brings out anything of it, he shall afford the like of it and bear the punishment; and if one steals from it after being (plucked and) kept in the drying place, as much as to reach the price of a shield (three Dirhams), cutting off (his hand) becomes binding; and if one steals what is less than that, he shall afford twice the like of it and bear the punishment..." and he mentioned the same concerning the lost sheep and camel. He was asked about picking up a fallen thing, thereupon he said: "If it is found in a road trodden by the people, make public announce about it for one year: if its owner comes to demand it, give it to him, and if he does not come, it becomes your own property. What is found in the waste land, one-fifth, as in the case of a buried treasure (should be given to the state)."

**1711-** The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather, through the same chain of transmitters, in which he said about the lost sheep: "Keep it."

قال أَبُو دَاوُدَ: وَهَذِهِ الزِّيَادَةُ الَّتِي زَادَ حَمَادُ بْنُ سَلَمَةَ فِي حَدِيثِ سَلَمَةَ بْنِ كُهَيْلٍ وَيَحْيَى بْنِ سَعِيدٍ وَعُبَيْدُ اللَّهِ بْنِ عُمَرَ وَرَبِيعَةَ: «إِنْ جَاءَ صَاحِبُهَا فَعَرَفَ عِفَاصَهَا وَوَكَاءَهَا، فَادْفَعَهَا إِلَيْهِ» لَيْسَتْ بِمَحْفُوظَةٍ: «فَعَرَفَ عِفَاصَهَا وَوَكَاءَهَا». وَحَدِيثُ عُقْبَةَ بْنِ سُوَيْدٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ أَيْضًا قَالَ: «عَرَفَهَا سَنَةً» وَحَدِيثُ عُمَرَ بْنِ الْخَطَّابِ أَيْضًا عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَفَهَا سَنَةً».

**1709 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ - يَعْنِي الطَّحَّانَ - (ح) وَحَدَّثَنَا مُوسَى - يَعْنِي ابْنَ إِسْمَاعِيلَ -: حَدَّثَنَا وَهَيْبٌ، - يَعْنِي ابْنَ خَالِدٍ - الْمَعْنَى، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ - يَعْنِي ابْنَ عَبْدِ اللَّهِ -، عَنْ عِيَّاضِ بْنِ حِمَارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدَ لُقْطَةً فَلْيُشْهَدْ ذَا عَدْلٍ أَوْ ذَوِي عَدْلٍ، وَلَا يَكْتُمُ، وَلَا يَغِيبُ، فَإِنْ وَجَدَ صَاحِبَهَا فَلْيُرُدَّهَا عَلَيْهِ، وَإِلَّا فَهُوَ مَالُ اللَّهِ عَزَّ وَجَلَّ يُؤْتِيهِ مَنْ يَشَاءُ».

**1710 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعْلَقِ فَقَالَ: «مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ، فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ، وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ فَبَلَغَ ثَمَنَ الْمَجْنُونِ، فَعَلَيْهِ الْقَطْعُ وَمَنْ سَرَقَ ذَلِكَ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ»، وَذَكَرَ فِي ضَالَّةِ الْغَنَمِ وَالْإِبِلِ كَمَا ذَكَرَهُ غَيْرُهُ، قَالَ: وَسُئِلَ عَنِ اللَّقْطَةِ فَقَالَ: «مَا كَانَ مِنْهَا فِي طَرِيقِ الْمَيْتَاءِ أَوْ الْقَرْيَةِ الْجَامِعَةِ فَعَرَفَهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا فَادْفَعَهَا إِلَيْهِ، وَإِنْ لَمْ يَأْتِ فَهِيَ لَكَ، وَمَا كَانَ فِي الْخَرَابِ يَعْنِي فِيهَا وَفِي الرِّكَازِ الْخُمْسُ».

**1711 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ الْوَلِيدِ - يَعْنِي ابْنَ كَثِيرٍ -، حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ بِإِسْنَادِهِ بِهَذَا، قَالَ فِي ضَالَّةِ الشَّاءِ، قَالَ: «فَاجْمَعْهَا».



**1712-** The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said concerning the lost sheep: "It is either for you, for your brother (who might be another person), or for the wolf: then take it."

**1713-** The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from the Messenger of Allah "Allah's blessing and peace be upon him", through a similar chain of transmitters, in which he said about the lost sheep: "Keep it until its owner comes to demand it."

**1714-** It is narrated on the authority of Abu Sa'id Al-Khudri that Ali Ibn Abu Talib found a Dinar (on the way), and he brought it to Fatimah, who asked the Messenger of Allah "Allah's blessing and peace be upon him" about it, thereupon he said: "It is a sustenance bestowed by Allah Almighty (upon such of His servants as He pleases)." The Messenger of Allah "Allah's blessing and peace be upon him" ate (food bought) from it, and so did both Ali and Fatimah. Later on, a woman came to him and asked for the Dinar (claiming it was hers and she lost it). Allah's Messenger "Allah's blessing and peace be upon him" said: "O Ali! Give the Dinar to her."

**1715-** It is narrated on the authority of Ali that he picked up a Dinar therewith he bought baking powder, but the seller recognized him, and returned the Dinar (besides the baking powder) to him (in admiration of his position). Ali took the Dinar, from which he cut off two Qirats, therewith he bought meat.

**1716-** It is narrated on the authority of Sahl Ibn Sa'd that Ali entered upon Fatimah, and found both Hasan and Husain (his sons) weeping. He asked about the reason for their weeping, and she told him that they were weeping because of severe hunger. Then Ali came out and found a Dinar in the market. He came (with it) to Fatimah and told her, thereupon she said to him: "Go to so and so from among the Jews, and buy baking powder from him for us." He went to the Jew and bought baking powder, and the Jew said to him: "Are you the son-in-law of him, who pretends he is a Prophet?" Ali answered in the affirmative. Then the Jew said to him: "Take then the Dirham, and the baking powder besides." He came out and went to Fatimah and told her, thereupon she said to her: "Go to so and so, the butcher, and buy meat for us by a Dirham." He went and mortgaged the Dinar for meat by a Dirham. He brought it to her, and she made dough, and set up the oven and baked (bread). She then sent to her father (the Messenger of Allah "Allah's blessing and peace be upon him"), and when he came to them she said: "O Messenger of Allah! Let me mention the story of that to you: if

**1712 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ بِهَذَا بِإِسْنَادِهِ، وَقَالَ فِي ضَالَّةِ الْعَنْمِ: «لَكَ أَوْ لِأَخِيكَ أَوْ لِلذُّبِّ، خُذْهَا قَطًّا». وَكَذَا قَالَ فِيهِ أَيُّوبُ وَيَعْقُوبُ بْنُ عَطَاءٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَخُذْهَا».

**1713 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا ابْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ فِي ضَالَّةِ الشَّاءِ: «فَاجْمَعْهَا حَتَّى يَأْتِيَهَا بِأَغْيَهَا».

**1714 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ، حَدَّثَهُ عَنْ رَجُلٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ وَجَدَ دِينَارًا فَأَتَى بِهِ فَاطِمَةَ، فَسَأَلَتْ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «هُوَ رِزْقُ اللَّهِ»، فَأَكَلَ مِنْهُ رَسُولُ اللَّهِ ﷺ وَأَكَلَ عَلِيٌّ وَفَاطِمَةُ، فَلَمَّا كَانَ بَعْدَ ذَلِكَ أَتَتْهُ امْرَأَةٌ تَنْشُدُ الدِّينَارَ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَلِيُّ أَذْ الدِّينَارَ».

**1715 -** حَدَّثَنَا الْهَيْثَمُ بْنُ خَالِدٍ الْجُهَنِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى الْعَبْسِيِّ، عَنْ عَلِيٍّ: «أَنَّهُ التَّقَطَّ دِينَارًا فَاشْتَرَى بِهِ دَقِيقًا، فَعَرَفَهُ صَاحِبُ الدَّقِيقِ، فَرَدَّ عَلَيْهِ الدِّينَارَ، فَأَخَذَهُ عَلِيٌّ فَقَطَعَ مِنْهُ قِيرَاطَيْنِ فَاشْتَرَى بِهِ لَحْمًا».

**1716 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الرَّمَعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ أَخْبَرَهُ: «أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ دَخَلَ عَلَى فَاطِمَةَ وَحَسَنَ وَحُسَيْنَ يَبْكِيَانِ، فَقَالَ: مَا يُبْكِيهِمَا؟ قَالَتْ: الْجُوعُ، فَخَرَجَ عَلَيَّ فَوَجَدَ دِينَارًا بِالسُّوقِ، فَجَاءَ إِلَى فَاطِمَةَ وَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلَانٍ الْيَهُودِيِّ فَخُذْ لَنَا دَقِيقًا فَجَاءَ الْيَهُودِيُّ، فَاشْتَرَى دَقِيقًا بِهِ، فَقَالَ الْيَهُودِيُّ: أَنْتَ خَتَنُ هَذَا الَّذِي يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: فَخُذْ دِينَارَكَ وَلَكَ الدَّقِيقُ، فَخَرَجَ عَلَيَّ حَتَّى جَاءَ بِهِ فَاطِمَةَ فَأَخْبَرَهَا، فَقَالَتْ: اذْهَبْ إِلَى فُلَانِ الْجَزَّارِ، فَخُذْ لَنَا بِدَرَاهِمَ لَحْمًا، فَذَهَبَ فَرَهَنَ الدِّينَارَ بِدَرَاهِمَ لَحْمٍ فَجَاءَ بِهِ، فَعَجَنْتُ، وَنَصَبْتُ وَخَبَزْتُ وَأَرْسَلْتُ إِلَى أَبِيهَا، فَجَاءَهُمْ، فَقَالَتْ:



you see it lawful for us, we shall eat it, and so will you do with us. It happened that such and such...thereupon he said: "Eat it in the Name of Allah." They ate of it, and while they were still in their place, behold! a young man was beseeching (the Muslims by) Allah and Islam for his Dinar. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be brought to him, and he asked him, thereupon he said: "It has fallen from me in the market." The Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "O Ali! Go to such and such butcher and say to him: The Messenger of Allah "Allah's blessing and peace be upon him" tells you to bring back the Dinar, and he owes you your Dirham." He brought it back, and the Messenger of Allah "Allah's blessing and peace be upon him" gave it to the young man.

**1717-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us concession pertaining to the fallen stick, whip or rope and the like of that, which one might pick up in order to utilize.

Abu Dawud says: The same is narrated through the same chain of transmitters on the authority of Al-Mughirah: Abu Salamah Ibn Muslim from Abu Az-Zubair from Jabir Ibn Abdullah.

**1718-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (punishment of) concealing a lost camel is to bring it back and the like of it besides."

**1719-** It is narrated on the authority of Abd Ar-Rahman Ibn Uthman At-Taimi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade picking up the fallen thing during pilgrimage, i.e. one should leave it until its owner comes to take it.

**1720-** It is narrated on the authority of Al-Mundhir Ibn Jarir that he said: I was in the company of (my father) Jarir in Al-Bawazij when the cows went away, and then (on their return) he saw a cow which he did not recognize (since it was not of those belonging to his herd). He asked: "What is that?" they said: "It is a cow which has caught up with the (herd of) cows." He ordered that it should be driven away and when it disappeared, he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "None but a straying person gives shelter to (and joins) a lost thing (to his property)."



يَا رَسُولَ اللَّهِ، أَذْكَرُ لَكَ، فَإِنْ رَأَيْتَهُ لَنَا حَلَالًا أَكَلْنَاهُ وَأَكَلْتَ مَعَنَا مِنْ شَأْنِهِ كَذَا وَكَذَا. قَالَ: «كُلُوا بِاسْمِ اللَّهِ». فَأَكَلُوا مِنْهُ، فَبَيْنَا هُمْ مَكَانَهُمْ إِذْ غُلَامٌ يَنْشُدُ اللَّهَ وَالْإِسْلَامَ الدِّينَارَ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ قَدْعِي لَهُ، فَسَأَلَهُ، فَقَالَ: سَقَطَ مِنِّي فِي السُّوقِ، فَقَالَ النَّبِيُّ ﷺ: «يَا عَلِيُّ، اذْهَبْ إِلَى الْجَزَارِ فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ يَقُولُ لَكَ: أَرْسِلْ إِلَيَّ بِالْدينَارِ، وَدِرْهَمِكَ عَلَيَّ»، فَأَرْسَلَ بِهِ فَدَفَعَهُ رَسُولُ اللَّهِ ﷺ إِلَيْهِ.

**1717 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ أَنَّهُ حَدَّثَهُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «رَخَّصَ لَنَا رَسُولُ اللَّهِ ﷺ فِي الْعَصَا وَالسَّوْطِ وَالْحَبْلِ وَأَشْبَاهِهِ: يُلْتَقِطُهُ الرَّجُلُ يَنْتَفِعُ بِهِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثُّعْمَانُ بْنُ عَبْدِ السَّلَامِ، عَنِ الْمُغِيرَةِ أَبِي سَلَمَةَ، بِإِسْنَادِهِ. وَرَوَاهُ شَبَابَةُ، عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «كَانُوا»، لَمْ يَذْكُرُوا النَّبِيَّ ﷺ.

**1718 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ عِكْرَمَةَ، أَحْسَبُهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَالَةُ الْإِبِلِ الْمَكْتُومَةُ غَرَامَتُهَا وَمِثْلُهَا مَعَهَا».

**1719 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ مَوْهَبٍ وَأَحْمَدُ بْنُ صَالِحٍ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُقْطَةِ الْحَاجِّ». قَالَ أَحْمَدُ: قَالَ ابْنُ وَهْبٍ: يَعْنِي فِي لُقْطَةِ الْحَاجِّ يَتْرُكُهَا حَتَّى يَجِدَهَا صَاحِبُهَا.

قَالَ ابْنُ مَوْهَبٍ: عَنْ عَمْرُو.

**1720 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، عَنْ ابْنِ أَبِي حَيَّانَ التَّيْمِيِّ، عَنِ الْمُنْذِرِ بْنِ جَرِيرٍ قَالَ: كُنْتُ مَعَ جَرِيرٍ بِالْبَوَارِيجِ، فَجَاءَ الرَّاعِي بِالْبَقَرِ، وَفِيهَا بَقَرَةٌ لَيْسَتْ مِنْهَا، فَقَالَ لَهُ جَرِيرٌ: مَا هَذِهِ؟ قَالَ: لَحِقْتُ بِالْبَقَرِ لَا نَذْرِي لِمَنْ هِيَ، فَقَالَ جَرِيرٌ: أَخْرِجُوهَا فَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَأْوِي الضَّالَّةُ إِلَّا ضَالًّا».

## (5/11) THE BOOK OF CEREMONIES

### [1] The Obligation Of Hajj

**1721-** It is narrated on the authority of Ibn Abbas that Al-Aqra' Ibn Habis asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! Is it binding to perform Hajj every year or (it is sufficient to do it) once (during one's lifetime)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(It is sufficient to) perform Hajj once (to fulfill the obligation); and what is beyond that is voluntary."

**1722-** It is narrated on the authority of Abu Waqid Al-Laithi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said to his wives during the Farewell Hajj: "This (Hajj only is sufficient for you to carry out what is binding upon you) and then stick to the straw mats (i.e. do not set out of your houses)."

### [2] Is It Legal For A Woman To Perform Hajj Without Being In The Company Of Mahram?

(Her husband or anyone unlawful for her to marry such as her father, son, brother, etc)

**1723-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not legal for a Muslim woman to set out on journey (even as short as to be covered in) one night unless she is in the company of Mahram (her husband or anyone unlawful for her to marry such as her father, son, brother, etc)."

**1724-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not legal for a woman who has faith in Allah an the Last day to set out on journey (even as short as to be covered in) a night and a day...and the rest is the same.

**1725-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same with a slight variation of wording.

**1726-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is illegal for a woman who has faith in Allah and His Messenger to set out on journey of three nights and more unless she is in the company of her father, brother, husband, son, or such as unlawful for her to marry."

## [11/5] - كتاب المناسك

## [ت1/م1] - باب فرض الحج

**1721 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ فِي كُلِّ سَنَةٍ أَوْ مَرَّةً وَاحِدَةً؟ قَالَ: «بَلْ مَرَّةً وَاحِدَةً، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ».

قال أبو داود: هو أبو سنان الدؤلي، كذا قال عبد الجليل بن حميد، وسليمان بن كثير جميعاً عن الزُّهْرِيِّ، وقال عقيل: عن سنان.

**1722 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ ابْنِ لَآبِي وَاقِدٍ اللَّيْثِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِأَزْوَاجِهِ فِي حَجَّةِ الْوَدَاعِ: «هَذِهِ، ثُمَّ ظُهُورُ الْحَضَرِ».

## [2ت/م2] - باب في المرأة تحج بغير محرم

**1723 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لَامْرَأَةٍ مُسْلِمَةٍ تُسَافِرُ مَسِيرَةَ لَيْلَةٍ إِلَّا وَمَعَهَا رَجُلٌ ذُو حُرْمَةٍ مِنْهَا».

**1724 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ وَالثَّقَلِيُّ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ بْنُ عَمْرٍ: حَدَّثَنِي مَالِكٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ - قَالَ الْحَسَنُ فِي حَدِيثِهِ: عَنْ أَبِيهِ، ثُمَّ اتَّفَقُوا: - عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ يَوْمًا وَلَيْلَةً». فَذَكَرَ مَعْنَاهُ.

قال الثَّقَلِيُّ: حَدَّثَنَا مَالِكٌ.

قال أبو داود: لم يذكر القَعْنَبِيُّ وَالثَّقَلِيُّ عَنْ أَبِيهِ، رَوَاهُ ابْنُ وَهْبٍ وَعُثْمَانُ بْنُ عَمْرٍ، عَنْ مَالِكٍ كَمَا قَالَ الْقَعْنَبِيُّ.

**1725 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى، عَنْ جَرِيرٍ، عَنْ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «بَرِيداً».

**1726 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَنَادٌ، أَنَّ أَبَا مُعَاوِيَةَ وَوَكَيْعاً حَدَّثَاهُمَا، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ سَفَرًا فَوْقَ ثَلَاثَةِ أَيَّامٍ فَصَاعِدًا، إِلَّا وَمَعَهَا أَبُوهَا أَوْ أَخُوها أَوْ زَوْجُهَا أَوْ ابْنُهَا أَوْ ذُو مَحْرَمٍ مِنْهَا».



1727- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A woman should not set out on journey for three nights unless she is in the company of a Mahram (her husband or such as unlawful for her to marry).”

1728- It is narrated on the authority of Nafi’ that Ibn Umar used to make a freed slave-woman belonging to him called Safiyyah ride behind him on journey (from Medina) to Mecca.

### [3] There Is No Celibacy In Islam

1729- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no celibacy in Islam.” (i.e. there is no abstention from marriage in Islam, or as far as woman is concerned, there is no point to refrain from Hajj on the claim that she has no Muhrim to accompany her in the journey).

### [4] Taking Provision In The Journey Of Hajj

1730- It is narrated on the authority of Ibn Abbas that he said: They used to perform hajj, with no provisions they would take with them in the journey. According to Abu Mas’ud, the people of Yemen, or some inhabitants of Yemen used to perform Hajj, taking no provisions with them, on the basis of their saying: “We are the ones who put their trust in god.” On that occasion, Allah Almighty revealed: “And take a provision (with you) for the journey, but the best of provisions is right conduct.” (Al-Baqarah 197)

### [5] Practicing Trade During Hajj

1731- It is narrated on the authority of Abdullah Ibn Abbas that he recited the following Holy Verse: “It is no crime in you if you seek of the bounty of your Lord (during pilgrimage).” (Al-Baqarah 198) then he said: “They used not to practice traffic at Mina, thereupon they were given permission to do once they poured down from Arafat.”

### [6]

1732- It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever intends to perform Hajj let him hasten on.”

### [7] The hireling

1733- It is narrated on the authority of Abu Umamah At-Taimi that he said: I used to be hired in that respect (i.e. in the journey of Hajj to take care of the pilgrims), and some people told me that no (reward of) Hajj

**1727 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُسَافِرُ الْمَرْأَةُ ثَلَاثًا إِلَّا وَمَعَهَا ذُو مَحْرَمٍ».

**1728 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يُرَدِّفُ مَوْلَاةً لَهُ يُقَالُ لَهَا صَفِيَّةُ تُسَافِرُ مَعَهُ إِلَى مَكَّةَ».

### [ت3/م3] - باب: «لا ضرورة في الإسلام»

**1729 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ - يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ الْأَحْمَرَ - عَنْ ابْنِ جُرَيْجٍ، عَنْ عُمَرَ بْنِ عَطَاءٍ - يَعْنِي ابْنَ أَبِي خَوَارٍ -، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَرُورَةَ فِي الْإِسْلَامِ».

### [ت4/م4] - باب التزود في الحج

**1730 -** حَدَّثَنَا أَحْمَدُ بْنُ الْفَرَاتِ - يَعْنِي أَبَا مَسْعُودٍ الرَّازِيَّ - وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ، وَهَذَا لَفْظُهُ، قَالَ: حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَحْجُونَ وَلَا يَتَزَوَّدُونَ. قَالَ أَبُو مَسْعُودٍ: كَانَ أَهْلُ الْيَمَنِ - أَوْ نَاسٌ مِنْ أَهْلِ الْيَمَنِ - يَحْجُونَ وَلَا يَتَزَوَّدُونَ وَيَقُولُونَ: نَحْنُ الْمُتَوَكِّلُونَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى﴾ [البقرة: 197].

### [ت5/م5] - باب التجارة في الحج

**1731 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «قَرَأَ هَذِهِ الْآيَةَ ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾» [البقرة: 198]، قَالَ: كَانُوا لَا يَتَجَرَّوْنَ بِمَنَى فَأَمَرُوا بِالتَّجَارَةِ إِذَا أَفَاضُوا مِنْ عَرَفَاتٍ».

### [ت6/م6] - باب

**1732 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ مُحَمَّدُ بْنُ حَازِمٍ، عَنْ الْأَعْمَشِ، عَنْ الْحَسَنِ بْنِ عَمْرٍو، عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ».

### [ت7/م7] - باب الكري

**1733 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ: حَدَّثَنَا أَبُو أُمَامَةَ التَّيْمِيُّ قَالَ: كُنْتُ رَجُلًا أُكْرِي فِي هَذَا الْوَجْهِ، وَكَانَ نَاسٌ يَقُولُونَ لِي: إِنَّهُ لَيْسَ لَكَ حَجٌّ، فَلَقِيتُ ابْنَ عُمَرَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي رَجُلٌ أُكْرِي

would be reckoned for me. I met Ibn Umar to whom I said: "O Abu Abd Ar-Rahman! I am accustomed to be hired (in the journeys of Hajj) and some people tell me that no (reward of) Hajj is reckoned for me." Ibn Umar asked me: "Do you not assume Ihram (for Hajj), recite Talbiyah, circumambulate (the House and compass Safa and Marwah round), pour down from Arafat, and throw the Jimar?" I answered in the affirmative, thereupon he said: "Then, (the reward of) Hajj is reckoned for you. A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and raised to him the same question as you did, but the Messenger of Allah "Allah's blessing and peace be upon him" kept silent and gave no reply to him until the following Holy Verse was revealed: "It is no crime in you if you seek of the bounty of your Lord (during pilgrimage)." (Al-Baqarah 198) the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody to invite) him, and he recited the Holy Verse to him, and said: "(The reward of) Hajj is reckoned for you."

**1734-** It is narrated on the authority of Ibn Abbas that at first, the people used to enter into transactions during Hajj at Mina, Arafat, the market of Dhul-Majaz, during the seasons, but they feared to do so while being in the state of Ihram. On that occasion Allah Almighty revealed: "It is no crime in you if you seek of the bounty of your Lord (during the seasons of pilgrimage)." (Al-Baqarah 198)

**1735-** It is narrated on the authority of Abdullah Ibn Abbas that during the early days of enjoining Hajj, the people used to practice traffic...and the rest is the same up to the seasons.

### **[8] The Boy Performs Hajj**

**1736-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was at Rawha' when he met many riders, whom he saluted and asked: "Who are you?" they said: "We are the Muslims." They asked: "And who are you?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him"." On that a woman was scared and took hold of the forearm of a boy and brought him out of her howdah and said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Will (the reward of) Hajj be reckoned for that (boy)?" he said: "Yes, and you will receive a reward (like it)."

### **[9] The Places Of Assuming Ihram**

**1737-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made Dhul-Hulaifah as the



في هَذَا الْوَجْهِ وَإِنَّ نَاسًا يَقُولُونَ لِي: إِنَّهُ لَيْسَ لَكَ حَجٌّ، فَقَالَ ابْنُ عُمَرَ: أَلَيْسَ تُحْرِمُ وَتُلَبِّي، وَتَطُوفُ بِالْبَيْتِ، وَتُقَيِّضُ مِنْ عَرَفَاتٍ، وَتَرْمِي الْجِمَارَ؟ قَالَ: قُلْتُ: بَلَى، قَالَ: فَإِنَّ لَكَ حَجًّا، جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنْ مِثْلِ مَا سَأَلْتَنِي عَنْهُ، فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ ﷺ فَلَمْ يُجِبْهُ حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾ [البقرة: 198] فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَقَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ وَقَالَ: «لَكَ حَجٌّ».

**1734 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ النَّاسَ فِي أَوَّلِ الْحَجِّ كَانُوا يَتَّبِعُونَ بِمَنًى، وَعَرَفَةَ، وَسُوقَ ذِي الْمَجَازِ مَوَاسِمَ الْحَجِّ فَخَافُوا الْبَيْعَ وَهُمْ حُرْمٌ، فَأَنْزَلَ اللَّهُ سُبْحَانَهُ: ﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ﴾ [البقرة: 198] فِي مَوَاسِمِ الْحَجِّ قَالَ: فَحَدَّثَنِي عُبَيْدُ بْنُ عُمَيْرٍ أَنَّهُ كَانَ يَقْرؤها فِي الْمُضْحَفِ».

**1735 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُذَيْلٍ: أَخْبَرَنِي ابْنُ أَبِي ذُئْبٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ أَحْمَدُ بْنُ صَالِحٍ كَلَامًا مَعْنَاهُ أَنَّهُ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: «أَنَّ النَّاسَ فِي أَوَّلِ مَا كَانَ الْحَجُّ كَانُوا يَبِيعُونَ» فَذَكَرَ مَعْنَاهُ إِلَى قَوْلِهِ: «مَوَاسِمِ الْحَجِّ».

### [ت8/م8] - باب في الصبي يحج

**1736 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ بِالرُّوحَاءِ فَلَقِيَ رَجُلًا فَسَلَّمَ عَلَيْهِمْ فَقَالُوا: «مَنِ الْقَوْمُ؟» فَقَالُوا: الْمُسْلِمُونَ، فَقَالُوا: فَمَنْ أَنْتُمْ؟ قَالُوا: «رَسُولُ اللَّهِ ﷺ»، فَفَزِعَتْ امْرَأَةٌ فَأَخَذَتْ بَعْضُ صَبْيٍ فَأَخْرَجَتْهُ مِنْ مِحْفَتِهَا. فَقَالَتْ: يَا رَسُولَ اللَّهِ هَلْ لِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

### [ت9/م9] - باب في المواقيت

**1737 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا

Miqat (the place from where people could assume Ihram) for the people of Medina, Al-Juhfah for the people of Sham, Qarn (Al-Manazil) for the people of Najd, and I was told that he made Yalamlam for the people of Yemen.

**1738-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" made as the Miqat (the place from where people could assume Ihram)...and the rest is the same, with the following addition: These locations of assuming Ihram are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and Umrah. Whoever lives within these boundaries can assume Ihram from the place he starts, and the people of Mecca can assume Ihram from Mecca.

**1739-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" made Dhat-Irq as the place of assuming Ihram (for both Hajj and Umrah) for the inhabitants of Iraq.

**1740-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made Aqiq as the place of assuming Ihram (for both Hajj and Umrah) for the people of the East.

**1741-** It is narrated on the authority of Umm Salamah that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who assumes Ihram for Hajj or Umrah from the Farthest Mosque to the Sacred Mosque, his earlier and later sins will be forgiven for him (or the Garden becomes assured to him, Abdullah is in doubt as to which of both he said)."

Abu Dawud says: Allah's Mercy is upon Waki'! he assumed Ihram for Hajj from the Farthest Mosque to (the Sacred House of) Mecca.

**1742-** It is narrated on the authority of Al-Harith Ibn Amr As-Sahmi that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was at Mina or Arafat, and the people were surrounding him, and the desert dwellers were coming (in groups), and the more they saw his face, the more they said: "This is a blessed countenance." He fixed Dhat-Irq as the place of assuming Ihram for the inhabitants of Iraq.

### **[10] The Menstruating Woman Assumes Ihram For Hajj**

**1743-** It is narrated on the authority of A'ishah that she said: Asma' Bint Umais (the wife of Abu Bakr) was confined because of parturition after she

الْحُلَيْفَةِ، وَلَأَهْلِ الشَّامِ الْجُحْفَةِ، وَلَأَهْلِ نَجْدِ قَرْنٍ، وَبَلَعْنِي أَنَّهُ وَقَّتْ لَأَهْلِ الْيَمَنِ يَلْمَلَمَ.

**1738 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ وَعَنْ ابْنِ طَاوُسٍ عَنْ أَبِيهِ قَالَا: وَقَّتْ رَسُولُ اللَّهِ ﷺ، بِمَعْنَاهُ؛ وَقَالَ أَحَدُهُمَا: وَلَأَهْلِ الْيَمَنِ يَلْمَلَمَ، وَقَالَ أَحَدُهُمَا: أَلْمَلَمَ، قَالَ: «فُهِنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ، مِنْ غَيْرِ أَهْلِيهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذَلِكَ». قَالَ ابْنُ طَاوُسٍ: مِنْ حَيْثُ أَنْشَأَ، قَالَ: وَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ يَهْلُونَ مِنْهَا.

**1739 -** حَدَّثَنَا هِشَامُ بْنُ بَهْرَامَ الْمَدَائِنِيُّ: حَدَّثَنَا الْمُعَاوِيُّ بْنُ عِمْرَانَ، عَنْ أَفْلَحَ - يَعْنِي ابْنَ حُمَيْدٍ -، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتْ لَأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ».

**1740 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «وَقَّتْ رَسُولُ اللَّهِ ﷺ لَأَهْلِ الْمَشْرِقِ الْعَقِيقَ».

**1741 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يُحْنَسَ، عَنْ يَحْيَى بْنِ أَبِي سُفْيَانَ الْأَخْنَسِيِّ، عَنْ جَدَّتِهِ حُكَيْمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَهْلٌ بِحَجَّةٍ أَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْأَقْصَى إِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ» أَوْ «وَجِبَتْ لَهُ الْجَنَّةُ»، شَكََّ عَبْدُ اللَّهِ أَيْتَهُمَا قَالَ.

قال أبو داود: يَرْحَمُ اللَّهُ وَكِيعاً! أَحْرَمَ مِنْ بَيْتِ الْمَقْدِسِ يَعْنِي إِلَى مَكَّةَ.

**1742 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عُتْبَةُ بْنُ عَبْدِ الْمَلِكِ السَّهْمِيُّ: حَدَّثَنِي زُرَّارَةُ بْنُ كُرَيْمٍ، أَنَّ الْحَارِثَ بْنَ عَمْرِو السَّهْمِيَّ حَدَّثَهُ قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِمِنَى أَوْ بِعَرَفَاتٍ، وَقَدْ أَطَافَ بِهِ النَّاسُ. قَالَ: فَتَجِيءُ الْأَعْرَابُ فَإِذَا رَأَوْا وَجْهَهُ قَالُوا: هَذَا وَجْهُ مُبَارَكٍ. قَالَ: وَوَقَّتْ ذَاتَ عِرْقٍ لَأَهْلِ الْعِرَاقِ».

### [ت10/م10] - باب الحائض تَهْلُ بالحج

**1743 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «نُفِسْتُ أَسْمَاءَ بِنْتُ عُمَيْسٍ



had delivered Muhammad Ibn Abu Bakr while being at (a place called) Ash-Shajarah, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” told Abu Bakr to order her to take bath and assume Ihram for Hajj.

**1744-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the menstruating or the confined woman because of parturition comes upon the place of assuming Ihram, she could take bath, assume Ihram for Hajj, and do all the ceremonies except the circumambulation of the House until she becomes clean.”

### **[11] Applying Perfume On Assuming Ihram**

**1745-** It is narrated on the authority of A’ishah that she said: I used to apply perfume to the body of the Messenger of Allah “Allah’s blessing and peace be upon him” on his assuming Ihram before he would assume Ihram (for Hajj), and on his putting off Ihram before he would put off Ihram.

**1746-** It is narrated on the authority of A’ishah that she said: It seems as if I’m looking at the glitter of the musk in the parting of the hair of the Messenger of Allah “Allah’s blessing and peace be upon him” while being in the state of Ihram.

### **[12] Matting The Hair Together**

**1747-** It is narrated on the authority of Salim from his father that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having assumed Ihram (for Hajj with the help of Talbiyah) while matting his hair together.

**1748-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” matted his hair together with the honey.

### **[13] Offering Camels As Sacrifice**

**1749-** It is narrated on the authority of Ibn Abbas that in the year of Hudaibiyah, the Messenger of Allah “Allah’s blessing and peace be upon him” offered, among his sacrificial animals, a camel belonging to Abu Jahl (Father of Ignorance), in whose head there was a ring of silver, of those hung in the nose, (or of gold according to Ibn Minhal), in order to tease the infidels (according to An-Nufaili).

بِمُحَمَّدٍ بْنِ أَبِي بَكْرٍ بِالشَّجَرَةِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أبا بَكْرٍ أَنْ تَغْتَسِلَ وَتُهَلَّ.

**1744 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَإِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ وَمُجَاهِدٍ وَعَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَائِضُ وَالنَّفْسَاءُ إِذَا أَتَتَا عَلَى الْوَقْتِ تَغْتَسِلَانِ وَتُحْرِمَانِ وَتَقْضِيَانِ الْمَنَاسِكَ كُلَّهَا غَيْرَ الطَّوَافِ بِالْبَيْتِ».

قال أبو معمر في حديثه: «حَتَّى تَطْهَرَا»، وَلَمْ يَذْكُرِ ابْنُ عِيْسَى عِكْرِمَةَ وَمُجَاهِدًا. قَالَ: عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ، وَلَمْ يَقُلْ ابْنُ عِيْسَى «كُلَّهَا» قَالَ: «الْمَنَاسِكَ إِلَّا الطَّوَافَ بِالْبَيْتِ».

### [ت11/م11] - باب الطَّيِّبِ عِنْدَ الْإِحْرَامِ

**1745 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَطِيبُ رَسُولَ اللَّهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِإِحْلَالِهِ قَبْلَ أَنْ يُطَوَّفَ بِالْبَيْتِ».

**1746 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَأَنِّي أَنْظُرُ إِلَى وَبِصِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ».

### [ت12/م12] - باب التلبيد

**1747 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ - يَعْنِي ابْنَ عَبْدِ اللَّهِ -، عَنْ أَبِيهِ قَالَ: «سَمِعْتُ النَّبِيَّ ﷺ يَهْلُ مُلَبَّدًا».

**1748 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ لَبَّدَ رَأْسَهُ بِالْعَسَلِ».

### [ت13/م13] - باب في الهدي

**1749 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ ابْنِ إِسْحَاقَ، الْمَعْنَى، قَالَ: قَالَ عَبْدُ اللَّهِ - يَعْنِي ابْنَ أَبِي نَجِيحٍ -: حَدَّثَنِي مُجَاهِدٌ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى عَامَ الْحَدِيثِيَّةِ فِي هَذَا رَسُولُ اللَّهِ ﷺ جَمَلًا كَانَ لِأَبِي جَهْلٍ فِي رَأْسِهِ بُرَّةٌ فَضَّهَ. قَالَ ابْنُ مِنْهَالٍ: بُرَّةٌ مِنْ ذَهَبٍ، زَادَ الثَّقَلِيُّ: يَغِيظُ بِذَلِكَ الْمُشْرِكِينَ».

### **[14] Offering Cows As Sacrifice**

**1750-** It is narrated on the authority of A'ishah that during the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed a cow on behalf of the family of the Messenger of Allah "Allah's blessing and peace be upon him".

**1751-** It is narrated on the authority of Abu Hurairah that Allah's Messenger "Allah's blessing and peace be upon him" sacrificed a cow on behalf of his wives who performed Umrah with him, and they all joined in it.

### **[15] Marking The Sacrificial Animals**

**1752-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr prayer at Dhul-Hulaifah, and then he ordered that his sacrificial camel should be brought to him, which he marked (by piercing it) in the right side of its hump, (until it bled) and then he removed the blood and garlanded it with the help of a pair of sandals. Then, his riding mount was brought to him, and when he sat on it and it stood upright with him he assumed Ihram for Hajj (by reciting Talbiyah).

**1753-** The same is narrated on the authority of Shu'bah, in which he said that he removed the blood from it with his hand.

Abu Dawud says: The same is narrated also on the authority of Hammam, in which he said that he removed the blood with his finger.

Abu Dawud says: This is one of the narrations belonging to the inhabitants of Basrah, and it is unique to them.

**1754-** It is narrated on the authority of both Al-Miswar Ibn Makhramah and Marwan that they said: The Messenger of Allah "Allah's blessing and peace be upon him" set out (with the intention to perform Umrah) in the year of Hudaibiyah, and when he reached Dhul-Hulaifah, he garlanded the sacrificial animals, marked them, and then assumed Ihram (for Umrah).

**1755-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sacrificed garlanded sheep.

### **[16] Changing The Sacrificial Animals**

**1756-** It is narrated on the authority of Salim Ibn Abdullah from his father that he said: Once, Umar Ibn Al-Khattab offered as sacrifice a camel of Bukht (the highest class of camels), and then three hundred Dinars were offered to him for it. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! I've



## [ت14/م14] - باب في هدي البقر

**1750 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَحَرَ عَنْ آلِ مُحَمَّدٍ ﷺ فِي حَجَّةِ الْوَدَاعِ بَقْرَةً وَاحِدَةً».

**1751 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ مَهْرَانَ الرَّازِيُّ قَالَا: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ ذَبَحَ عَمَنٍ اعْتَمَرَ مِنْ نِسَائِهِ بَقْرَةً بَيْنَهُنَّ».

## [ت15/م15] - باب في الإشعار

**1752 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ وَحَفْصُ بْنُ عُمَرَ، الْمَعْنَى، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، قَالَ أَبُو الْوَلِيدِ: قَالَ: سَمِعْتُ أَبَا حَسَّانَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الظُّهْرَ بِذِي الْحُلَيْفَةِ ثُمَّ دَعَا بِبَدَنَةٍ فَأَشْعَرَهَا مِنْ صَفْحَةِ سَنَامِهَا الْأَيْمَنِ، ثُمَّ سَلَتْ عَنْهَا الدَّمَ وَقَلَّدَهَا بِنَعْلَيْنِ، ثُمَّ أَتَى بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهْلًا بِالْحَجِّ».

**1753 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ بِمَعْنَى أَبِي الْوَلِيدِ. قَالَ: «ثُمَّ سَلَتْ الدَّمَ بِيَدِهِ».

قال أبو داود: رَوَاهُ هَمَّامٌ قَالَ: سَلَتْ الدَّمَ عَنْهَا بِإِصْبَعِهِ.

قال أبو داود: هَذَا مِنْ سُنَنِ أَهْلِ الْبَصْرَةِ الَّذِي تَفَرَّدُوا بِهِ.

**1754 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ أَنَّهُمَا قَالَا: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ».

**1755 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى غَنَمًا مُقَلَّدَةً».

## [ت16/م16] - باب تبديل الهدي

**1756 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ - قَالَ أَبُو دَاوُدَ: أَبُو عَبْدِ الرَّحِيمِ خَالِدُ بْنُ أَبِي يَزِيدَ خَالَ مُحَمَّدٍ يَعْنِي ابْنَ سَلَمَةَ رَوَى عَنْهُ حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ جَهْمِ بْنِ الْجَارُودِ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ

offered as sacrifice a camel of Bukht and then three hundred Dinars were offered to me for it: should I sell it and purchase camels (and offer them as sacrifice) by its price?" he said: "No, but slaughter it rightly." Abu Dawud says: This (rejection of the Prophet) was because he had marked it.

### **[17] When One Sends His Sacrifices And Remains (At Home)**

**1757-** It is narrated on the authority of A'ishah that she said: I twisted with my own hand the garlands of the sacrificial animals of the Messenger of Allah "Allah's blessing and peace be upon him". Then, he marked and garlanded them, and sent them to the House and remained in Medina, during which he did not make unlawful for himself what is lawful (for a non-Muhrim).

**1758-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer sacrificial animals (to the Ka'bah) while being in Medina, and I used to twist the garlands of his sacrificial animals, and (during his stay in Medina) he did not abstain from what a non-Muhrim should keep from.

**1759-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his sacrificial animals (to the House from Medina), and it is I who twisted with my own hands their garlands from the carded wool, and he remained non-Muhrim among us, and came to have from his wives the same as a non-Muhrim could have from his wives.

### **[18] Riding The Sacrificial Camel**

**1760-** It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man driving a sacrificial camel, and said to him: "Ride it!" he said: "But it is a sacrificial camel!" the Messenger of Allah "Allah's blessing and peace be upon him" said once again: "Ride it (and added in the second or the third time) might Allah bestow mercy upon you!"

**1761-** It is narrated on the authority of Abu Az-Zubair that he said: I asked Jabir Ibn Abdullah about riding the sacrificial camel, thereupon he said: I heard the Prophet "Allah's blessing and peace be upon him" saying: "Ride it fairly if you are forced to do it, until you find a mount."

### **[19] When A Sacrificial Animal Is Damaged Before Reaching The House**

**1762-** It is narrated on the authority of Najiyah Al-Aslami that the Messenger of Allah "Allah's blessing and peace be upon him" sent

أَبِيهِ قَالَ: أَهْدِي عُمَرَ بْنَ الْخَطَّابِ بُخْتِيًّا فَأُعْطِي بِهَا ثَلَاثُمِائَةِ دِينَارٍ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَهْدِيْتُ بُخْتِيًّا، فَأُعْطِيتُ بِهَا ثَلَاثُمِائَةِ دِينَارٍ، أَفَأَبِيعُهَا وَأَشْتَرِي بِثَمَنِهَا بُذْنًا؟ قَالَ «لَا، أَنْحَرُهَا إِنِّيَّاهَا».

قال أبو داود: هَذَا لِأَنَّهُ كَانَ أَشْعَرَهَا.

### [ت17/م17] - بَاب مَنْ بَعَثَ بِهِدِيهِ وَأَقَامَ

1757 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا أَفْلَحُ بْنُ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: «فَتَلْتُ فَلَائِدَ بُذْنِ رَسُولِ اللَّهِ ﷺ بِيَدِي، ثُمَّ أَشْعَرَهَا وَقَلَّدَهَا، ثُمَّ بَعَثَ بِهَا إِلَى النَّبِيِّ، وَأَقَامَ بِالْمَدِينَةِ فَمَا حَرَّمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حِلًّا».

1758 - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ الْهَمْدَانِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَهْدِي مِنَ الْمَدِينَةِ فَأَقْتُلُ فَلَائِدَ هَدِيهِ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُ الْمُحْرِمُ».

1759 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، وَعَنْ إِبْرَاهِيمَ - زَعَمَ أَنَّهُ سَمِعَهُ مِنْهُمَا جَمِيعاً وَلَمْ يَحْفَظْ حَدِيثَ هَذَا مِنْ حَدِيثِ هَذَا، وَلَا حَدِيثَ هَذَا مِنْ حَدِيثِ هَذَا - قَالَا: قَالَتْ أُمُّ الْمُؤْمِنِينَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ بِالْهَدْيِ فَأَنَا فَتَلْتُ فَلَائِدَهَا بِيَدِي مِنْ عَهْدِنِ كَانَ عِنْدَنَا، ثُمَّ أَصْبَحَ فِينَا حَلَالاً يَأْتِي مَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ».

### [ت18/م18] - بَاب فِي رُكُوبِ الْبُذْنِ

1760 - حَدَّثَنَا الْقَعْنَبِيُّ فِيمَا قَرَأَ عَلَى مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ، فَقَالَ: «ارْكَبْهَا وَتِلْكَ» فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ».

1761 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ عَنْ رُكُوبِ الْهَدْيِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْحِثَتْ إِلَيْهَا حَتَّى تَحْدَ ظَهْرًا».

### [ت19/م19] - بَاب فِي الْهَدْيِ إِذَا عَطِبَ قَبْلَ أَنْ يَبْلُغَ

1762 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ الْأَسْلَمِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَهُ بِهَدْيٍ فَقَالَ: «إِنْ عَطِبَ مِنْهَا شَيْءٌ فَاَنْحَرْهُ، ثُمَّ



sacrificial animals with him (to the House) and said to him: "If harm befalls anyone of them (on the way) slaughter it, and leave it to the people."

**1763-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" sent eighteen sacrificial camels with so and so Al-Aslami (to the House), and he said to him: "Tell me (what to do) if anyone of them is harmed, and it becomes difficult upon me (to take it with me)." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, slaughter it, dye its sandal with its blood, and make it lie on its side, and neither you nor anyone of your companions should eat of it."

Abu Dawud says: The statement "and neither you nor anyone of your companions should eat of it" is unique to that narration.

**1764-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ali said: When the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered his sacrificial camels, he slew thirty of them with his own hand, and confided to me to slay the rest of them.

**1765-** It is narrated on the authority of Abdullah Ibn Qurt that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest day in the Sight of Allah Almighty is the Day of Nahr (slaughtering sacrifice, i.e. the tenth of Dhul-Hijjah), followed by that next to it." Five or six sacrificial camels were brought closer to the Messenger of Allah "Allah's blessing and peace be upon him", and they started stretching their forelegs to him, and then they became down on their sides(after having been slain)...and he said a hidden word which I did not hear properly. I asked him: What has he said? He said: He said: "If anyone so likes, let him cut off (a portion thereof)."

**1766-** It is narrated on the authority of Gharafah Ibn Al-Harith Al-Kindi that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" during the Farewell Hajj when the sacrificial animals were brought to him, thereupon he said: "Invite Abu Hasan (i.e. Ali) to me." Ali was called upon for him, to whom he said: "Catch hold of the lower portion of the spear"; and the Messenger of Allah "Allah's blessing and peace be upon him" caught hold of its upper portion, therewith both pierced the sacrificial camels. When they finished, he rode his mule, and made Ali ride behind him.

## **[20] How Should A Sacrificial Camel Be Slaughtered**

**1767-** It is narrated on the authority of both Jabir and Abd Ar-Rahman Ibn Sabit that the Messenger of Allah "Allah's blessing and peace be upon

اضْبُغْ نَعْلَهُ فِي دَمِهِ، ثُمَّ خَلَّ بَيْنَهُ وَبَيْنَ النَّاسِ».

**1763 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ، قَالَا: حَدَّثَنَا حَمَّادُ. (ح) وَحَدَّثَنَا مُسَدَّدٌ،

حَدَّثَنَا عَبْدُ الْوَارِثِ وَهَذَا حَدِيثُ مُسَدَّدٍ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ فَلَانًا الْأَسْلَمِيَّ وَبَعَثَ مَعَهُ بَثْمَانَ عَشْرَةَ بَدَنَةً، فَقَالَ: أَرَأَيْتَ إِنْ أَزْجِفَ عَلَيَّ مِنْهَا شَيْءٌ؟ قَالَ: «تَنْحَرُهَا ثُمَّ تَضْبُغُ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْرِبْهَا عَلَى صَفْحَتَيْهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَصْحَابِكَ» أَوْ قَالَ: «مِنْ أَهْلِ رُقَيْتِكَ»

قال أبو داود: الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ قَوْلُهُ: «وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُقَيْتِكَ».

وَقَالَ فِي حَدِيثِ عَبْدِ الْوَارِثِ: «ثُمَّ اجْعَلْهُ عَلَى صَفْحَتَيْهَا» مَكَانَ «اضْرِبْهَا».

قال أبو داود: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: إِذَا أَقَمْتَ الْإِسْنَادَ وَالْمَعْنَى كَفَّاكَ.

**1764 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدٌ وَيَعْلَى ابْنَا عَبْدِ اللَّهِ، قَالَا: حَدَّثَنَا

مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَمَّا نَحَرَ رَسُولُ اللَّهِ ﷺ بُدْنَهُ فَتَحَرَ ثَلَاثِينَ بِيَدِهِ، وَأَمَرَنِي فَتَحَرْتُ سَائِرَهَا».

**1765 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى. (ح)، وَحَدَّثَنَا مُسَدَّدٌ:

حَدَّثَنَا عَيْسَى، وَهَذَا لَفْظُ إِبْرَاهِيمَ عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ لُحَيْ، عَنْ عَبْدِ اللَّهِ بْنِ قُرَيْطٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ». قَالَ عَيْسَى: قَالَ ثَوْرٌ: وَهُوَ الْيَوْمُ الثَّانِي. وَقَالَ: وَقُرْبَ لِرَسُولِ اللَّهِ ﷺ بَدَنَاتٍ خَمْسُ أَوْ سِتٌّ فَطَفِقْنَ يَزْدَلِفْنَ إِلَيْهِ بِأَيْتِهِنَّ يَبْدَأُ، فَلَمَّا وَجَبَتْ جُنُوبُهَا قَالَ: فَتَكَلَّمْ بِكَلِمَةٍ خَفِيَةٍ لَمْ أَفْهَمْهَا، فَقُلْتُ: مَا قَالَ؟ قَالَ: «مَنْ شَاءَ افْتِطَحْ».

**1766 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

الْمُبَارَكِ، عَنْ حَرْمَلَةَ بْنِ عِمْرَانَ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ الْأَزْدِيِّ قَالَ: سَمِعْتُ عَرَفَةَ بْنَ الْحَارِثِ الْكِنْدِيَّ قَالَ: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَأَتَيْتُ بِالْبُذْنِ فَقَالَ: «ادْعُوا لِي أَبَا حَسَنٍ» فَدَعَيْتُ لَهُ عَلِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ لَهُ: «خُذْ بِأَسْفَلِ الْحَرْبَةِ» وَأَخَذَ رَسُولُ اللَّهِ ﷺ بِأَعْلَاهَا، ثُمَّ طَعَنَّا بِهَا فِي الْبُذْنِ، فَلَمَّا فَرَعَ رَكِبَ بَعْلَتَهُ وَأَرْدَفَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ».

### [ت20/م20] - باب كيف تَنْحَرُ الْبُذْنُ؟

**1767 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ ابْنِ جُرَيْجٍ،

عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ: «أَنَّ النَّبِيَّ ﷺ وَأَصْحَابَهُ



him” used to slaughter the sacrificial camel with its left leg tied, while standing on its remaining legs.

**1768-** It is narrated on the authority of Ziyad Ibn Jubair that he said: I was in the company of Ibn Umar at Mina when he came upon a man slaughtering his sacrificial camel while lying, thereupon he said: “Let it stand up on three legs, with the left one tied, in accordance with the sunnah of Muhammad the Messenger of Allah “Allah’s blessing and peace be upon him”.”

**1769-** It is narrated on the authority of Ali that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” commanded me to supervise (the operation of slaughtering) his sacrificial camels, and distribute their hide and give nothing of it to the butcher, even though we give him out of our bounty.

### **[21] The Time Of Assuming Ihram**

**1770-** It is narrated on the authority of Sa’id Ibn Jubair that he said: I said to Abdullah Ibn Abbas: “O Abu Al-Abbas! I am astonished by the fact that the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” differ about the time of his starting Talbiyah just when he finished from prayer!” he said: “No doubt, I have the best knowledge among the people of that. It was but one Hajj performed by the Messenger of Allah “Allah’s blessing and peace be upon him” (even though he assumed Talbiyah thrice), and this is why they differ. The Messenger of Allah “Allah’s blessing and peace be upon him” set out with the intention to perform Hajj, and when he offered a two-rak’ah prayer in his mosque at Dhul-Hulaifah, he sat down and assumed Talbiyah for Hajj just after he had finished from his two-rak’ah prayer. Some people (who were present there) heard that and learnt it from him. When he rode his she-camel, and it stood upright with him, he assumed Talbiyah for Hajj once again, which some people heard from him, for they then were coming in groups one after another. They heard him reciting Talbiyah just when his she-camel stood upright with him. Thus, they said: “No doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” assumed Talbiyah (for Hajj) just when his she-camel proceeded with him.” Then, the Messenger of Allah “Allah’s blessing and peace be upon him” went on, and when he rose up the hill of Al-Baida’, he assumed Talbiyah (for the third time) which some people heard from him, and said: “Indeed, he assumed Talbiyah just when he rose up the hill of Al-Baida’.” By Allah, he sat down in his praying place and assumed Talbiyah, and when his she-camel proceeded with him he



كَانُوا يَنْحَرُونَ الْبَدَنَةَ مَعْقُولَةً الْيُسْرَى قَائِمَةً عَلَى مَا بَقِيَ مِنْ قَوَائِمِهَا».

**1768** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ: أَخْبَرَنِي زِيَادُ بْنُ جُبَيْرٍ قَالَ: «كُنْتُ مَعَ ابْنِ عُمَرَ بِمِنَى فَمَرَّ بِرَجُلٍ وَهُوَ يَنْحَرُ بَدَنَتَهُ وَهِيَ بَارَكَةٌ فَقَالَ: ابْعَثْهَا قِيَامًا مُقَيَّدَةً، سُنَّةَ مُحَمَّدٍ ﷺ».

**1769** - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا سُفْيَانُ - يَعْنِي ابْنَ عُيَيْنَةَ -، عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَقُومَ عَلَى بُدْنِهِ وَأَقْسِمَ جُلُودَهَا وَجَلَالَهَا، وَأَمَرَنِي أَنْ لَا أُعْطِيَ الْجَزَارَ مِنْهَا شَيْئًا، وَقَالَ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا».

### [21م/21] - باب في وقت الإحرام

**1770** - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزْرِيُّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ عَجِبْتُ لِاخْتِلَافِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي إِهْلَالِ رَسُولِ اللَّهِ ﷺ حِينَ أُوجِبَ، فَقَالَ: إِنِّي لَا أَعْلَمُ النَّاسَ بِذَلِكَ، إِنَّهَا إِنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ حَجَّةً وَاحِدَةً، فَمِنْ هُنَاكَ اخْتَلَفُوا، خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صَلَّى فِي مَسْجِدِهِ بِذِي الْحُلَيْفَةِ رَكَعَتَيْهِ أُوجِبَ فِي مَجْلِسِهِ، فَأَهَلَ بِالْحَجِّ حِينَ فَرَعَ مِنْ رَكَعَتَيْهِ، فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ فَحَفِظْتُهُ عَنْهُ، ثُمَّ رَكِبَ فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَ، وَأَذْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، وَذَلِكَ أَنَّ النَّاسَ إِنَّمَا كَانُوا يَأْتُونَ أَرْسَالًا فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يَهَلُّ، فَقَالُوا: إِنَّمَا أَهَلَ رَسُولُ اللَّهِ ﷺ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلَا شَرَفَ الْبَيْدَاءِ أَهَلَ، وَأَذْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ فَقَالُوا: إِنَّمَا أَهَلَ حِينَ عَلَا عَلَى

assumed Talbiyah (for the second time), and when he rose up the hill of Baida', he assumed Talbiyah (for the third time)." Sa'id said: If one adopts the statement of Ibn Abbas, he could then assume Talbiyah (for Hajj) in his praying place just when he finishes from his two-rak'ah prayer.

**1771-** It is narrated on the authority of Salim Ibn Abdullah from his father (Ibn Umar) that he said: This is your Baida', concerning which you tell lies about the Messenger of Allah "Allah's blessing and peace be upon him": the Messenger of Allah "Allah's blessing and peace be upon him" did not assume Talbiyah (for Hajj) but near the mosque of Dhul-Hulaifah (when he finished from his two-rak'ah prayer).

**1772-** It is narrated on the authority of Ubaid Ibn Juraij that he asked Abdullah Ibn Umar: "O Abu Abd Ar-Rahman! I see you doing four things which nobody other than you does them." Ibn Umar asked: "What are they, O Ibn Juraij?" he said: "I never see you touching any corner of the Ka'bah except these (two) facing south (Yemen); and I see you wearing shoes made of tanned leather; and I further observe that you dye your hair with Henna; and I also notice that whenever you are in Mecca, the people assume Ihram with Talbiyah just when they see the new moon crescent (first of Dhul-Hijjah) while you do not assume Ihram with Talbiyah before the eighth of Dhul-Hijjah (Day of Tarwiyah)." Abdullah replied: "Regarding the corners of Ka'bah, I never saw Allah's Apostle "Allah's blessing and peace be upon him" touching except those facing south (Yemen). Regarding the tanned leather shoes, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" wearing non-hairy shoes and he used to perform ablution while wearing the shoes (by washing his feet and then putting on the shoes). So I love to wear similar shoes. As for dyeing hair with Henna, no doubt I saw Allah's Apostle "Allah's blessing and peace be upon him" dyeing his hair with it; that is why I like to dye (my hair with it). As far as assuming Ihram with Talbiyah is concerned, I did not see Allah's Apostle "Allah's blessing and peace be upon him" having assumed Ihram with Talbiyah before his riding mount proceeded with him (on the eighth of Dhul-Hijjah)."

**1773-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered four rak'ahs for Zhuhr prayer in Medina, and two rak'ahs for Asr prayer in Dhul-Hulaifah, and spent the night there, and when it was morning and he rode his mount and it stood upright with him, he assumed Ihram (for Hajj) with Talbiyah.

**1774-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" offered the

شَرَفِ الْبَيْدَاءِ، وَأَيُّمُ اللَّهِ لَقَدْ أُوجِبَ فِي مُصَلَّاهُ، وَأَهْلٌ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ،  
وَأَهْلٌ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ». قَالَ سَعِيدٌ: فَمَنْ أَخَذَ بِقَوْلِ ابْنِ عَبَّاسٍ أَهْلٌ فِي مُصَلَّاهُ إِذَا فَرَغَ مِنْ  
رُكْعَتَيْهِ.

**1771 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ  
عَبْدِ اللَّهِ، عَنْ أَبِيهِ أَنَّهُ قَالَ: «بَيِّدَاؤُكُمْ هَذِهِ الَّتِي تَكْذِبُونَ عَلَى رَسُولِ اللَّهِ ﷺ  
فِيهَا، مَا أَهْلٌ رَسُولُ اللَّهِ ﷺ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ»، يَعْنِي مَسْجِدَ ذِي الْحُلَيْفَةِ.

**1772 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ،  
عَنْ عُبَيْدِ بْنِ جُرَيْجٍ أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: «يَا أَبَا عَبْدِ الرَّحْمَنِ رَأَيْتُكَ تَصْنَعُ  
أَرْبَعًا لَمْ أَرِ أَحَدًا مِنْ أَصْحَابِكَ يَصْنَعُهَا؟ قَالَ: مَا هُنَّ يَا ابْنَ جُرَيْجٍ؟ قَالَ:  
رَأَيْتُكَ لَا تَمَسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانِيَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النُّعَالَ السَّبْتِيَّةَ،  
وَرَأَيْتُكَ تَصْبُغُ بِالْصُفْرَةِ، وَرَأَيْتُكَ إِذَا كُنْتَ بِمَكَّةَ أَهْلَ النَّاسِ إِذَا رَأَوْا الْهَلَالَ،  
وَلَمْ تُهَلِّ أَنْتَ حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ. فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: أَمَّا الْأَرْكَانُ  
فَأِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمَسُّ إِلَّا الْيَمَانِيَيْنِ، وَأَمَّا النُّعَالَ السَّبْتِيَّةُ فَأِنِّي رَأَيْتُ  
رَسُولَ اللَّهِ ﷺ يَلْبَسُ النُّعَالَ الَّتِي لَيْسَ فِيهَا شَعْرٌ وَيَتَوَضَّأُ فِيهَا، فَأَنَا أُحِبُّ أَنْ  
أَلْبَسَهَا، وَأَمَّا الصُّفْرَةُ فَأِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا فَأَنَا أُحِبُّ أَنْ أَصْبُغَ  
بِهَا، وَأَمَّا الْإِهْلَالُ فَأِنِّي لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يُهَلِّ حَتَّى تَنْبُعَ بِهِ رَاحِلَتُهُ».

**1773 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ،  
عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَنَسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِالْمَدِينَةِ  
أَرْبَعًا، وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رُكْعَتَيْنِ، ثُمَّ بَاتَ بِذِي الْحُلَيْفَةِ حَتَّى  
أَصْبَحَ، فَلَمَّا رَكِبَ رَاحِلَتَهُ وَاسْتَوَتْ بِهِ أَهْلٌ».

**1774 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَشْعَثُ، عَنْ  
الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ رَاحِلَتَهُ، فَلَمَّا



Zhuhr prayer and then rode his mount, and when he rose up Al-Baida he assumed Ihram with Talbiyah.

**1775-** It is narrated on the authority of A'ishah Bint Sa'd Ibn Abu Waqqas that she said: Sa'd Ibn Abu Waqqas said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" followed the road of Fur' (a broad street at the heights of Medina in which there are many mosques), he would assume Ihram with Talbiyah once his mount moved forward with him; and whenever he followed the road of Uhud, he would assume Ihram with Talbiyah once he came near the mountain of Al-Baida'.

### [22] Stipulating Conditions In Hajj

**1776-** It is narrated on the authority of Ibn Abbas that Duba'ah Bint Az-Zubair Ibn Abd Al-Muttalib came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I intend to perform Hajj: should I put condition?" he answered in the affirmative, thereupon she asked: "What should I say?" he said: "Say: I'm responding to Your Call O Allah, on the condition that I put off Ihram at the very place You will detain me (from completing the ceremonies)."

### [23] Performing Hajj Solely

**1777-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" offered Hajj solely.

**1778-** It is narrated on the authority of A'ishah that she said: On the first of Dhul-Hijjah we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. On the road, Allah's Apostle "Allah's blessing and peace be upon him" said: "Anyone who likes to assume Ihram for Hajj he can do so, and anyone who likes to assume Ihram for Umrah he can do. Had I not brought the sacrificing beasts with me, I would have assumed Ihram for Umrah (or according to another narration, as for me, I am going to assume Ihram for Hajj, since I have the sacrificial animals with me)." Some of us assumed Ihram for Umrah while the others assumed Ihram for Hajj. I was one of those who assumed Ihram for Umrah. But on the way, (unfortunately) I got menses and went on weeping. When The Prophet "Allah's blessing and peace be upon him". Entered into me he asked me: "What does make you weep?" I said: "Would that I did not set out (for Hajj) this year!" He said to me: "Put off your Umrah, undo and comb your hair, and assure Ihram for Hajj, and do what the Muslims do (concerning ceremonies) in Hajj." At the night of Hasbah, he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" sent Abd Ar-Rahman Ibn

عَلَا عَلَى جَبَلِ الْبَيْدَاءِ أَهْلًا.

**1775 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا وَهْبٌ - يَعْنِي ابْنَ جَرِيرٍ - : حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ، عَنْ أَبِي الزِّنَادِ، عَنْ عَائِشَةَ بِنْتِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَتْ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: «كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَخَذَ طَرِيقَ الْفُرْعِ أَهْلًا إِذَا اسْتَقَلَّتْ بِهِ رَاحِلَتُهُ، وَإِذَا أَخَذَ طَرِيقَ أُحُدٍ أَهْلًا إِذَا أَشْرَفَ عَلَى جَبَلِ الْبَيْدَاءِ».

### [ت22/م22] - باب الاشتراط في الحج

**1776 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ ضَبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْحَجَّ أَشْتَرِطُ؟ قَالَ: «نَعَمْ». قَالَتْ: فَكَيْفَ أَقُولُ؟ قَالَ: «قُولِي: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ وَمَحَلِّي مِنَ الْأَرْضِ حَيْثُ حَبَسْتَنِي».

### [ت23/م23] - باب في أفراد الحج

**1777 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَفْرَدَ الْحَجَّ».

**1778 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ. (ح)، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ - يَعْنِي ابْنَ سَلَمَةَ - . (ح)، وَحَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مُوَافِينَ هِلَالَ ذِي الْحِجَّةِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَالَ: «مَنْ شَاءَ أَنْ يَهْلَ بِحَجٍّ فَلْيَهْلْ، وَمَنْ شَاءَ أَنْ يَهْلَ بِعُمْرَةٍ فَلْيَهْلْ بِعُمْرَةٍ».

قَالَ مُوسَى فِي حَدِيثِ وَهَيْبٍ: فَإِنِّي لَوْلَا أَنِّي أَهْدَيْتُ لَأَهْلَلْتُ بِعُمْرَةٍ. وَقَالَ فِي حَدِيثِ حَمَادِ بْنِ سَلَمَةَ: وَأَمَّا أَنَا فَأَهْلُ بِالْحَجِّ فَإِنَّ مَعِيَ الْهَدْيَ، ثُمَّ اتَّفَقُوا، فَكُنْتُ فِيمَنْ أَهْلَ بِعُمْرَةٍ، فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا يُبْكِيكِ؟» قُلْتُ: وَدِدْتُ أَنِّي لَمْ أَكُنْ خَرَجْتُ الْعَامَ. قَالَ: «ارْضِي عُمْرَتَكَ وَانْقُضِي رَأْسَكَ وَامْتَشِطِي». قَالَ مُوسَى: «وَأَهْلِي بِالْحَجِّ»، وَقَالَ سُلَيْمَانُ: «وَاضْعِي مَا يَصْنَعُ الْمُسْلِمُونَ فِي حَجِّهِمْ»، فَلَمَّا كَانَ لَيْلَةُ الصَّدْرِ أَمَرَ - يَعْنِي رَسُولَ اللَّهِ ﷺ - عَبْدَ الرَّحْمَنِ فَذَهَبَ بِهَا إِلَى التَّنْعِيمِ.



Abu Bakr (her brother) with her to At-Tan'im, where she assumed Ihram for Umrah in lieu of the previous one, and she then circumambulated the House. In this way, Allah helped her fulfill both her Umrah and Hajj completely. For that (Umrah, according to Hisham) no sacrificial animals were required.

Abu Dawud says: The following addition made by Musa is in the narration of Hammad Ibn Salamah: When it was the night of Al-Batha', A'ishah became clean.

**1779-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: In the year of the Farewell Hajj, we set out with the Messenger of Allah "Allah's blessing and peace be upon him", with some of us having assumed Ihram for Umrah solely, others for both Umrah and Hajj jointly, and others for Hajj solely; and the Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Hajj solely. As to those who assumed Ihram for Hajj solely, or for both Umrah and Hajj jointly, they did not put off Ihram until when it was the day of Sacrifice, (i.e. the tenth of Dhul-Hijjah).

**1780-** A Hadith like this is narrated on the authority of Al-Aswad, with the following addition: As to those among us who assumed Ihram for Umrah solely, they put off Ihram (before that).

**1781-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: In the year of Farewell Hajj, we set out with the Messenger of Allah "Allah's blessing and peace be upon him" assuming Ihram for Umrah solely. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let such as has sacrificial animal with him assume Ihram for both Umrah and Hajj jointly, and let not him put off Ihram until he finishes from both of them." When I reached Mecca, I was menstruating, and thus I did not circumambulate the House, nor did I compass Safa and Marwah round. When I complained of that to the Messenger of Allah "Allah's blessing and peace be upon him" he said to me: "Undo and comb your hair, and assume Ihram for Hajj, and leave your Umrah." I did accordingly. When we finished from Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" sent me with (my brother) Abd Ar-Rahman Ibn Abu Bakr to At-Tan'im and I performed Umrah. He said: "This (Umrah) is in lieu of that (which you missed)." As to those who assumed Ihram for Umrah solely, they circumambulated the House and compassed Safa and Marwah round, and then they put off Ihram. Later on, they offered another



زَادَ مُوسَى: فَأَهَلَّتْ بِعُمْرَةٍ مَكَانَ عُمْرَتِهَا وَطَافَتْ بِالْبَيْتِ، فَقَضَى اللَّهَ عُمْرَتَهَا وَحَجَّهَا.

قال هشامٌ: وَلَمْ يَكُنْ فِي شَيْءٍ مِنْ ذَلِكَ هَدًى.

قال أَبُو دَاوُدَ: زَادَ مُوسَى فِي حَدِيثِ حَمَادِ بْنِ سَلَمَةَ: «فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ طَهَّرَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا!»

**1779 -** حَدَّثَنَا الْقَعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ حَجَّةِ الْوَدَاعِ، فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِالْحَجِّ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ، فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ».

**1780 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي الْأَسْوَدِ بِإِسْنَادِهِ مِثْلَهُ. زَادَ: «فَأَمَّا مَنْ أَهَلَ بِعُمْرَةٍ فَأَحَلَّ».

**1781 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهَلَّلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدًى فَلْيَهْلُ بِالْحَجِّ مَعَ الْعُمْرَةِ ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَشَكُوتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». قَالَتْ: فَفَعَلْتُ. فَلَمَّا قَضَيْنَا الْحَجَّ أُرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَأَعْتَمَرْتُ، فَقَالَ: هَذِهِ مَكَانَ عُمْرَتِكَ. قَالَتْ: فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مَنَى لِحَجِّهِمْ، وَأَمَّا الَّذِينَ كَانُوا جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا».

circumambulation (i.e. that of Ifadah) after they had returned from Mina and completed their Hajj. As to those who assumed Ihram for Umrah and Hajj jointly, they performed only one circumambulation for both.

Abu Dawud says: The same is narrated on the authority of Ibrahim Ibn Sa'd, with no mention of the circumambulation of those who assumed Ihram for Umrah solely, nor of those who assumed Ihram for both Umrah and Hajj.

**1782-** It is narrated on the authority of A'ishah that she said: We set out in the company of The Prophet "Allah's blessing and peace be upon him" with the sole intention of performing Hajj. When we reached Sarif (a place ten miles from Mecca), I got my menses. Allah's Apostle "Allah's blessing and peace be upon him" came to me while I was weeping. He said: "What does cause you to weep O A'ishah?" I said: "I've got menses. By Allah! I wished I had not set out (for Hajj) this year." He said: "This is a thing, which Allah has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the Circumambulation round the House until you get clean." When we reached Mecca, The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Whoever among you likes to make it Umrah (instead of Hajj) let him do, except such as has sacrificial animal with him." The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed cows on behalf of his wives on the Day of Sacrifice. When it was the night of Al-Batha', I got clean. I said: "O Messenger of Allah! My female companions will return with (the reward of) both Hajj and Umrah, and I'm will return with (the reward of) Hajj only." Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" ordered (her brother) Abd Ar-Rahman Ibn Abu Bakr to accompany her to At-Tan'im, where she assumed Ihram for Umrah.

**1783-** It is narrated on the authority of A'ishah that she said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" with no intention but to perform Hajj, and when he reached (Mecca) we circumambulated the House. Then, the Messenger of Allah "Allah's blessing and peace be upon him" ordered such as had no sacrificial animal with him (to make it Umrah).

**1784-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said (when he observed the astonishment of the people after he had ordered them to make it Umrah instead of Hajj): "Had I known earlier what I've come to know now, surely, I would have brought no sacrificial animals with me, and

قال أبو داود: رَوَاهُ إِبْرَاهِيمُ بْنُ سَعْدٍ وَمَعْمَرٌ، عَنْ ابْنِ شِهَابٍ نَحْوَهُ، لَمْ يَذْكُرُوا طَوَافَ الَّذِينَ أَهْلُوا بِعُمْرَةٍ وَطَوَافَ الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ.

**1782 -** حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «لَبَّيْنَا بِالْحَجِّ حَتَّى إِذَا كُنَّا بِسَرِفٍ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا يُبْكِيكِ يَا عَائِشَةُ؟» فَقُلْتُ: حِضْتُ، لَيْتَنِي لَمْ أَكُنْ حَاجِبَةً، فَقَالَ: «سُبْحَانَ اللَّهِ إِنَّمَا ذَلِكَ شَيْءٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ»، فَقَالَ: «انْسُكِي الْمَنَاسِكَ كُلَّهَا غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»، فَلَمَّا دَخَلْنَا مَكَّةَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَجْعَلَهَا عُمْرَةً إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ». قَالَتْ: وَذَبَحَ رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ الْبَقَرِ يَوْمَ النَّحْرِ، فَلَمَّا كَانَتْ لَيْلَةُ الْبَطْحَاءِ وَطَهَّرَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: يَا رَسُولَ اللَّهِ أَتَرْجِعُ صَوَاحِبِي بِحَجٍّ وَعُمْرَةٍ وَأَرْجِعُ أَنَا بِالْحَجِّ؟ فَأَمَرَ رَسُولُ اللَّهِ ﷺ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ فَذَهَبَ بِهَا إِلَى التَّعْنِيمِ فَلَبَّتْ بِالْعُمْرَةِ».

**1783 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَلَا نَرَى إِلَّا أَنَّهُ الْحَجُّ، فَلَمَّا قَدِمْنَا تَطَوَّفْنَا بِالْبَيْتِ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ أَنْ يُحِلَّ، فَأَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيِ».

**1784 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمَا سُفِّتُ الْهَدْيِ».



I would rather have put off Ihram with those who put off Ihram from Umrah.” The narrator said: He said so in order that the people would be unanimous on one thing.

**1785-** It is narrated on the authority of Jabir that he said: We came out with the Messenger of Allah “Allah’s blessing and peace be upon him” assuming Ihram with the sole intention of performing Hajj only (Ifrad), and A’ishah set out assuming Ihram for Umrah. When we reached Sarif, she got her menses. We proceeded on till we reached (Mecca) and circumambulated the Ka’bah and compassed round Safa and Marwah. The Messenger of Allah “Allah’s blessing and peace be upon him” ordered that whoever among us had no sacrificial animal with him should put off Ihram. We asked: “What does that (putting off Ihram) imply?” He said: “It implies to get completely free from the state of Ihram.” In this way, we (put off Ihram and) approached our wives, applied perfume and put on our clothes. That was four night’s before (the night of) Arafat. Then, we assumed Ihram (for Hajj) on the day of Tarwiyah (eighth of Dhul-Hijjah). The Messenger of Allah “Allah’s blessing and peace be upon him” came to A’ishah and saw her weeping. He asked: “What is the matter with you?” She said: “The matter is that I got my menses, and the people put off Ihram (after completing the rituals of Umrah), but I neither did so, nor did I circumambulate the House. The people are now going for Hajj (and I cannot go).” He said: “It is a matter which Allah has ordained for the daughters of Adam. So, now take a bath and assume Ihram for Hajj.” She did accordingly, and stayed at the places of staying till the menses was over. She then circumambulated Ka’bah, and (compassed round) Safa and Marwah. He (the Prophet) said (to her): “Now both your Hajj and Umrah are complete.” But, she said: “O Messenger of Allah! I feel in my mind that I missed the circumambulation (of Umrah) of the House (which I did not do) till I performed Hajj.” He (The Prophet) said: “O Abd Ar-Rahman! Take her to At-Tan’im to (make her) perform Umrah.” That was on the night of Hasbah.

**1786-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” entered into A’ishah...and the rest is the same, in which he said to her: “Then, perform Hajj, and do what all the pilgrims do with the exception of the Circumambulation round the House and offering prayer.”

**1787-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We assumed Ihram with the Messenger of Allah “Allah’s blessing and

قال مُحَمَّدٌ: أَحْسَبُهُ قَالَ: «وَلَحَلْتُ مَعَ الَّذِينَ أَحَلُّوا مِنَ الْعُمْرَةِ». قال: أَرَادَ أَنْ يَكُونَ أَمْرُ النَّاسِ وَاحِدًا.

**1785 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «أَقْبَلْنَا مُهْلِينَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ مُفْرَدًا، وَأَقْبَلْتُ عَائِشَةُ مُهَلَّةٌ بِعُمْرَةٍ حَتَّى إِذَا كَانَتْ بِسَرِفٍ عَرَكْتُ، حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ، وَبِالْصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. قال: فَقُلْنَا: حِلُّ مَاذَا؟ قال: «الْحِلُّ كُلُّهُ»، فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّنَا بِالطَّيْبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ. ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقَالَ: «مَا شَأْنُكَ؟» قَالَتْ: شَأْنِي أَنِّي قَدْ حَضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أُحِلِّ، وَلَمْ أَطْفِ بِالْبَيْتِ، وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الْآنَ. قال: فَقَالَ: «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهْلِي بِالْحَجِّ»، فَفَعَلْتُ وَوَقَفْتُ الْمَوَاقِفَ حَتَّى إِذَا طَهَّرْتُ طَافْتُ بِالْبَيْتِ وَبِالْصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: «قَدْ حَلَلْتُ مِنْ حَجِّكَ وَعُمْرَتِكَ جَمِيعًا». قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطْفِ بِالْبَيْتِ حِينَ حَجَجْتُ. قال: «فَاذْهَبِي بِهَا يَا عَبْدَ الرَّحْمَنِ فَاغْمِزْهَا مِنَ التَّعِيمِ»، وَذَلِكَ لَيْلَةُ الْحَضْبَةِ.

**1786 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَى عَائِشَةَ بِبَعْضِ هَذِهِ الْقِصَّةِ. قَالَ عِنْدَ قَوْلِهِ: «وَأَهْلِي بِالْحَجِّ»: «ثُمَّ حُجِّي وَاصْنَعِي مَا يَصْنَعُ الْحَاجُّ، غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ وَلَا تُصَلِّي».

**1787 -** حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَطَاءَ بْنَ أَبِي رَبَاحٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: أَهْلَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحَجِّ خَالِصًا لَا يُخَالِطُهُ شَيْءٌ، فَقَدِمْنَا مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَطُفْنَا وَسَعَيْنَا، ثُمَّ أَمَرَنَا رَسُولُ اللَّهِ ﷺ



peace be upon him” for Hajj only, without being mixed up with Umrah. We came to Mecca when four nights had passed of Dhul-Hijjah. When we circumambulated the House, and compassed Safa and Marwah round, the Messenger of Allah “Allah’s blessing and peace be upon him” ordered us to (make it Umrah, and) put off Ihram, saying: “Had I not brought the sacrificial animals with me, I would also have put off Ihram.” Suraqah Ibn Malik said: “O Messenger of Allah! Is this Tamattu’ (continuing Umrah on to Hajj) as we have done to be held valid only this year, or is it held valid perpetually?” He said: “It is held valid perpetually.” Al-Awza’i said: I heard Ata’ Ibn Abu Rabah relating this narration, but I did not memorize it from him until I met Ibn Juraij, who affirmed it to me.

**1788-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” and his companions reached Mecca (for performing Hajj) when four nights had passed of Dhul-Hijjah. When we circumambulated round the House, and compassed Safa and Marwah round, the Messenger of Allah “Allah’s blessing and peace be upon him” ordered us to make it Umrah, except such as had sacrificial animal with him. When it was the day of Tarwiyah, they assumed Ihram with Talbiyah for Hajj. When it was the day of Sacrifice, they circumambulated the House, but they did not compass Safa and Marwah round.

**1789-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Prophet "Allah's blessing and peace be upon him" and his companions assumed Ihram for Hajj and none except The Prophet "Allah's blessing and peace be upon him" and Talhah had the sacrifice with them. Ali arrived from Yemen and had a sacrifice with him. Ali said: "I have assumed Ihram for what The Prophet "Allah's blessing and peace be upon him" has done." The Prophet "Allah's blessing and peace be upon him" ordered his companions to perform the Umrah with the Ihram which they had assumed, and after finishing from the circumambulation of the Ka'bah, compassing round Safa and Marwah, to cut short their hair, and to put off their Ihram except those who had Sacrifice with them. They (the people) said: "How can we proceed to Mina (for Hajj) after having sexual relations with our wives?" When that news reached The Prophet "Allah's blessing and peace be upon him" he said: "If I had formerly known what I've come to know lately, I would not have brought the Sacrifice with me. Had there been no Sacrifice with me, I would have put off Ihram."

**1790-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This



أَنْ نُحِلَّ وَقَالَ: «لَوْلَا هَذِي لِأُحِلَّتْ»، ثُمَّ قَامَ سُرَاقَةُ بْنُ مَالِكٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ مُتَعَتْنَا هَذِهِ، أَلِغَامِنَا هَذَا أَمْ لِلْأَبَدِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ هِيَ لِلْأَبَدِ».

قال الأوزاعي: «سَمِعْتُ عَطَاءَ بْنَ أَبِي رَبَاحٍ يُحَدِّثُ بِهَذَا فَلَمْ أَحْفَظْهُ حَتَّى لَقِيتُ ابْنَ جُرَيْجٍ فَأَثْبَتَهُ لِي».

**1788 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ قَالَ: «قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ، فَلَمَّا طَافُوا بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ قَالَ رَسُولُ اللَّهِ ﷺ: «اجْعَلُوهَا عُمْرَةً إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ» فَلَمَّا كَانَ يَوْمُ التَّروِيَةِ أَهَلُّوا بِالْحَجِّ، فَلَمَّا كَانَ يَوْمُ النَّحْرِ قَدِمُوا فَطَافُوا بِالْبَيْتِ وَلَمْ يَطُوفُوا بَيْنَ الصَّفَا وَالْمَرْوَةِ».

**1789 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ: حَدَّثَنَا حَبِيبٌ - يَعْنِي الْمُعَلَّمُ -، عَنْ عَطَاءٍ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهَلَ هُوَ وَأَصْحَابُهُ بِالْحَجِّ وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ يَوْمَئِذٍ هَدْيٌ إِلَّا النَّبِيُّ ﷺ وَطَلْحَةُ، وَكَانَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ قَدِمَ مِنَ الْيَمَنِ وَمَعَهُ الْهَدْيُ فَقَالَ: أَهَلَّتْ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ، وَأَنَّ النَّبِيَّ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يَجْعَلُوهَا عُمْرَةً يَطُوفُوا ثُمَّ يَفْضُرُوا وَيَحِلُّوا إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ، فَقَالُوا: أَنْتَ طَلِقْ إِلَى مِنَى وَذَكُورُنَا تَقْطُرُ! فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «لَوْ أَنِّي اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ، وَلَوْلَا أَنَّ مَعِيَ الْهَدْيُ لِأُحِلَّتْ».

قال أبو داود: يعني بذكورنا تقطر: قرب العهد بالنساء.

**1790 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، وَقَدْ دَخَلَتْ

is Umrah from which we get benefit (since we enjoy of what is lawful for us in the period between putting off the Ihram of Umrah and putting on Ihram for Hajj). So, whoever has no sacrificial animal with him, let him put off Ihram completely. No doubt, the (ceremonies of) Umrah have been implied in (those of) Hajj to the Day of Judgement.”

Abu Dawud says that this statement is attributed to Ibn Abbas.

**1791-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When one assumes Ihram for Hajj and he arrives in Mecca, circumambulates the House, and compasses Safa and Marwah round, let him put off Ihram and make it Umrah (instead of Hajj and then assume Ihram for Hajj afterwards).”

Abu Dawud says: It is narrated on the authority of Ata’ that the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” entered (Mecca) assuming Ihram for Hajj solely, but the Messenger of Allah “Allah’s blessing and peace be upon him” made it Umrah.

**1792-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” assumed Ihram for Hajj, and when he reached (Mecca) he circumambulated the House and compassed Safa and Marwah round, but he did neither cut short his hair, nor did he put off Ihram on account of having sacrificial animals with him. He ordered such as had no sacrificial animal to circumambulate the House, compass Safa and Marwah round, and cut short hair or even get his head shaved and then put off Ihram.

**1793-** It is narrated on the authority of Sa’id Ibn Al-Musayyab that a man came to Umar Ibn Al-Khattab and bore witness in his presence that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” during his fatal illness having forbidden performing Umrah just before Hajj.

**1794-** It is narrated on the authority of Mu’awiyah Ibn Abu Sufyan that he said to the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”: “Do you know that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade such and such things, including the riding over the hide of tigers?” they answered in the affirmative. He further asked: “Then, do you know that he forbade performing both Umrah and Hajj jointly?” they said: “As to this, it is not.” He said: “No doubt, he did, but you seem to have forgotten.”

الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ».

قال أبو داود: هَذَا مُنْكَرٌ إِنَّمَا هُوَ قَوْلُ ابْنِ عَبَّاسٍ.

1791 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا النَّهَّاسُ، عَنْ عَطَاءٍ،

عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَهَلَ الرَّجُلُ بِالْحَجِّ ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَ، وَهِيَ عُمْرَةٌ».

قال أبو داود: رَوَاهُ ابْنُ جُرَيْجٍ، عَنْ رَجُلٍ، عَنْ عَطَاءٍ: «دَخَلَ أَصْحَابُ النَّبِيِّ ﷺ مُهْلِينَ بِالْحَجِّ خَالِصًا، فَجَعَلَهَا النَّبِيُّ ﷺ عُمْرَةً».

1792 - حَدَّثَنَا الْحَسَنُ بْنُ شَوْكِرٍ وَأَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا هُشَيْمٌ، عَنْ

يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ ابْنُ مَنِيعٍ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، الْمَعْنَى، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَهَلَ النَّبِيُّ ﷺ بِالْحَجِّ، فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ - وَقَالَ ابْنُ شَوْكِرٍ: وَلَمْ يُقْصِرْ ثُمَّ اتَّفَقَا -: وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَذْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقِ الْهَذْيِ أَنْ يَطُوفَ وَأَنْ يَسْعَى وَيُقْصِرَ ثُمَّ يَحِلَّ». زَادَ ابْنُ مَنِيعٍ فِي حَدِيثِهِ: «أَوْ يَخْلُقُ ثُمَّ يَحِلَّ».

1793 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوَةُ:

أَخْبَرَنِي أَبُو عِيْسَى الْخُرَاسَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: «أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَتَى عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَشَهِدَ عِنْدَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ يَنْهَى عَنِ الْعُمْرَةِ قَبْلَ الْحَجِّ».

1794 - حَدَّثَنَا مُوسَى أَبُو سَلَمَةَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ أَبِي شَيْخٍ

الْهَنَائِيِّ خِيَوَانَ بْنِ خَلْدَةَ مِمَّنْ قَرَأَ عَلَى أَبِي مُوسَى الْأَشْعَرِيِّ مِنْ أَهْلِ الْبَصْرَةِ، أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ قَالَ لِأَصْحَابِ النَّبِيِّ ﷺ: «هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كَذَا وَكَذَا وَعَنْ رُكُوبِ جُلُودِ الثُّمُورِ؟ قَالُوا: نَعَمْ. قَالَ: فَتَعْلَمُونَ أَنَّهُ نَهَى أَنْ يُقَرَّنَ بَيْنَ الْحَجِّ وَالْعُمْرَةِ؟ فَقَالُوا: أَمَّا هَذَا فَلَا، فَقَالَ: أَمَّا إِنَّهَا مَعَهُنَّ وَلَكِنَّكُمْ نَسِيتُمْ».



### [24] Performing Both Hajj And Umrah Jointly

**1795-** It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” reciting Talbiyah with both Hajj and Umrah jointly, saying: “I’m responding to Your Call with both Hajj and Umrah jointly! I’m responding to Your Call with both Hajj and Umrah jointly!”

**1796-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” spent the night there, i.e. in Dhul-Hulaifah until when it was morning he rode (his mount) and when it stood upright with him on Al-Baida’, he praised, glorified and magnified Allah, and then assumed Ihram for both Hajj and Umrah jointly, followed by the people. When we reached (Mecca and circumambulated the House and compassed Safa and Marwah round) he ordered the people to put off Ihram, and they did accordingly. When it was the day of Tarwiyah, they assumed Ihram for Hajj. (On the day of Sacrifice) the Messenger of Allah “Allah’s blessing and peace be upon him” slaughtered seven sacrificial camels while standing with his own hand.

Abu Dawud says: His starting with praising, glorifying and magnifying Allah is unique to Anas.

**1797-** It is narrated on the authority of Al-Bara’ Ibn Azib that he said: I was with Ali when the Messenger of Allah “Allah’s blessing and peace be upon him” appointed him (as governor of) Yemen, and I got many ounces (of gold) with him. When Ali came to the Messenger of Allah “Allah’s blessing and peace be upon him” (and he said) I found Fatimah having worn colourful clothes, and sprinkled water in the house (to clean it). (Having observed my astonishment) she said: “What is the matter with you? The Messenger of Allah “Allah’s blessing and peace be upon him” ordered the people to put off Ihram; and they did accordingly.” I said: “I’ve assumed Ihram with the same intention with which the Messenger of Allah “Allah’s blessing and peace be upon him” had assumed Ihram.” I went to the Messenger of Allah “Allah’s blessing and peace be upon him” and the Messenger of Allah “Allah’s blessing and peace be upon him” asked me: “What have you done?” I said: “I’ve assumed Ihram with the same intention with which the Messenger of Allah “Allah’s blessing and peace be upon him” had assumed Ihram.” He said: “I’ve driven the sacrificial camels with me and assumed Ihram for both Hajj and Umrah jointly.” He further said to me: “Slaughter sixty-seven or sixty-six sacrificial camels on my behalf, and keep (the remaining) thirty-three or thirty-four (to be) on your behalf; and keep a portion from every sacrificial camel.”

## [ت24/م24] - باب في الإقرا

**1795 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ وَعَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُمْ سَمِعُوهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا، يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

**1796 -** حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ بَاتَ بِهَا - يَعْنِي بِذِي الْحُلَيْفَةِ - حَتَّى أَصْبَحَ، ثُمَّ رَكِبَ، حَتَّى إِذَا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ حَمِدَ اللَّهَ وَسَبَّحَ وَكَبَّرَ، ثُمَّ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ النَّاسُ بِهِمَا، فَلَمَّا قَدِمْنَا أَمَرَ النَّاسَ فَحَلُّوا حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ أَهَلُّوا بِالْحَجِّ، وَنَحَرَ رَسُولُ اللَّهِ ﷺ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا».

قال أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ: - يَعْنِي أَنَسًا -، مِنْ هَذَا الْحَدِيثِ أَنَّهُ بَدَأَ بِالْحَمْدِ وَالتَّسْبِيحِ وَالتَّكْبِيرِ ثُمَّ أَهَلَ بِالْحَجِّ.

**1797 -** حَدَّثَنَا يَحْيَى بْنُ مُعِينٍ، قَالَ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «كُنْتُ مَعَ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ حِينَ أَمَرَهُ رَسُولُ اللَّهِ ﷺ عَلَى الْيَمَنِ، قَالَ: فَأَصَبْتُ مَعَهُ أَوَاقِي قَالَ: فَلَمَّا قَدِمَ عَلَيَّ مِنَ الْيَمَنِ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: وَجَدْتُ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا قَدْ لَبَسَتْ ثِيَابًا صَبِيغًا وَقَدْ نَضَحَتْ الْبَيْتَ بِنَضُوحٍ فَقَالَتْ: مَا لَكَ فَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَ أَصْحَابَهُ فَأَحَلُّوا. قَالَ: قُلْتُ لَهَا: إِنِّي أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: فَاتَيْتُ النَّبِيَّ ﷺ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «كَيْفَ صَنَعْتَ؟» فَقَالَ: قُلْتُ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ. قَالَ: فَإِنِّي قَدْ سَقْتُ الْهَدْيَ وَقَرَنْتُ. قَالَ: فَقَالَ لِي: «انْحَرِ مِنَ الْبُذْنِ سَبْعًا وَسِتِّينَ، أَوْ سِتًّا وَسِتِّينَ، وَأَمْسِكْ لِنَفْسِكَ ثَلَاثًا وَثَلَاثِينَ، أَوْ أَرْبَعًا وَثَلَاثِينَ، وَأَمْسِكْ لِي مِنْ كُلِّ بَدَنَةٍ مِنْهَا بَضْعَةً».



**1798-** It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: "I've assumed Ihram for both (Hajj and Umrah jointly)." On that Umar Ibn Al-Khattab said to him: "You've been guided to the right way of your Prophet "Peace be upon him"."

**1799-** It is narrated on the authority of Abu Wa'il that As-Subai Ibn Ma'bad said: I was a Bedouin, and I was Christian and then I embraced Islam, thereupon I went to a man belonging to my clan called Hudhaim Ibn Thurmalah, to whom I said: "O man! I am eager to practice Jihad, and at the same time I observe that performing both Hajj and Umrah is binding upon me: how should I perform them together?" he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly. When I came to Al-Udhaib, both Salman Ibn Rabie'ah and Zaid Ibn Suhan met me, while I was assuming Ihram with Talbiyah for both together, thereupon one of them said to the other: "This (Man) has no better knowledge than his riding camel." (I felt it very hard) as if a mountain was thrown upon me (and remained so) until I met Umar Ibn Al-Khattab, to whom I said: "O Commander of Believers! I was a Bedouin, and I was Christian and then I embraced Islam, and I was eager to practice Jihad, and at the same time I found that performing both Hajj and Umrah was binding upon me, thereupon I went to a man belonging to my clan (and asked him) and he said: "Assume Ihram for both jointly, and sacrifice whatever sacrificial animal is available to you." So, I assumed Ihram for both jointly." On that Umar said to me: "No doubt, you've been guided to the right way of your Prophet "Peace be upon him"."

**1800-** It is narrated on the authority of Umar Ibn Al-Khattab that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Tonight, a visitant has come to me from the Presence of my Lord Almighty while being in (the valley of) Aqiq and said: "Offer prayer in that blessed valley." He further said to me: "(Complete) Umrah unto Hajj.""

Abu Dawud says: The same is narrated on the authority of Al-Awza'i, with a slight variation of wording.

Abu Dawud says: The same is narrated on the authority of Yahya Ibn Abu Kathir through another chain of transmitters.

**1801-** It is narrated on the authority of Ar-Rabie Ibn Sabrah from his father that he said: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" until when he reached Usfan Suraqah Ibn



**1798 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَّيُّ بْنُ مَعْبُدٍ: «أَهْلَلْتُ بِهِمَا مَعًا، فَقَالَ عُمَرُ: هُدَيْتَ لِسَنَّةِ نَبِيِّكَ ﷺ».

**1799 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَامَةَ بْنِ أَعْيَنَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَّيُّ بْنُ مَعْبُدٍ: «كُنْتُ رَجُلًا أَغْرَابِيًّا نَضْرَانِيًّا فَأَسْلَمْتُ، فَأَتَيْتُ رَجُلًا مِنْ عَشِيرَتِي يُقَالُ لَهُ هُذَيْمُ بْنُ ثُرْمَلَةَ، فَقُلْتُ لَهُ: يَا هَنَاهُ إِنِّي حَرِيصٌ عَلَى الْجِهَادِ، وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَكَيْفَ لِي بِأَنْ أَجْمَعَهُمَا؟ قَالَ: أَجْمَعُهُمَا وَادْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَأَهْلَلْتُ بِهِمَا مَعًا، فَلَمَّا أَتَيْتُ الْعُدَيْبَ لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ، وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أَهْلٌ بِهِمَا جَمِيعًا، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا هَذَا بِأَفْقَهُ مِنْ بَعِيرِهِ، قَالَ: فَكَأَنَّمَا أُلْقِيَ عَلَيَّ جَبَلٌ حَتَّى أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي كُنْتُ رَجُلًا أَغْرَابِيًّا نَضْرَانِيًّا وَإِنِّي أَسْلَمْتُ، وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ، وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَأَتَيْتُ رَجُلًا مِنْ قَوْمِي فَقَالَ لِي: أَجْمَعُهُمَا وَادْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، وَإِنِّي أَهْلَلْتُ بِهِمَا مَعًا، فَقَالَ لِي عُمَرُ رَضِيَ اللَّهُ عَنْهُ: هُدَيْتَ لِسَنَّةِ نَبِيِّكَ ﷺ».

**1800 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مِسْكِينٌ، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَتَانِي اللَّيْلَةُ آتٍ مِنْ عِنْدِ رَبِّي عَزَّ وَجَلَّ»، قَالَ: وَهُوَ بِالْعَقِيقِ، فَقَالَ: «صَلِّ فِي هَذَا الْوَادِي الْمُبَارَكِ وَقَالَ: عُمْرَةٌ فِي حَجَّةٍ».

قال أبو داود: رَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ وَعُمَرُ بْنُ عَبْدِ الْوَاحِدِ فِي هَذَا الْحَدِيثِ عَنْ الْأَوْزَاعِيِّ: «وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ».

قال أبو داود: وَكَذَا رَوَاهُ عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي هَذَا الْحَدِيثِ وَقَالَ: «وَقُلْ: عُمْرَةٌ فِي حَجَّةٍ».

**1801 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنِي الرَّبِيعُ بْنُ سَبْرَةَ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِعُسْفَانَ قَالَ لَهُ سُرَاقَةُ بْنُ مَالِكٍ الْمُذَلِّجِيُّ: يَا رَسُولَ اللَّهِ

Malik Al-Mudliji said to him: "O Messenger of Allah! Make for us a decision (as clear and evident as if it is) for a people who have been born just today." He said: "Indeed, Allah has enjoined Umrah upon you in this Hajj of yours (or merged the ceremonies of Umrah in the ceremonies of this Hajj of yours): so, when you reach (Mecca), whoever of you circumambulates the House and compasses Safa and Marwah round, let him put off Ihram, except such as has sacrificial animal with him."

**1802-** It is narrated on the authority of Ibn Abbas that Mu'awiyah told him: I cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large blade while he was near Marwah (or he said: I saw somebody cutting short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large blade while he was near Marwah).

**1803-** It is narrated on the authority of Ibn Abbas that Mu'awiyah said to him: Have you not known that I had cut short the hair of the Messenger of Allah "Allah's blessing and peace be upon him" with the help of a large knife blade near Marwah during his (Farewell) Hajj?

**1804-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram for Umrah (and Hajj jointly) and his companions assumed Ihram for Hajj solely.

**1805-** It is narrated on the authority of Ibn Umar that he said: During the Farewell Hajj, the Messenger of Allah "Allah's blessing and peace be upon him" completed Umrah unto Hajj. He drove his sacrificial animals with him from Dhul-Hulaifah. The Messenger of Allah "Allah's blessing and peace be upon him" started with assuming Ihram for Umrah and then for Hajj, and the people too completed Umrah unto Hajj with the Messenger of Allah "Allah's blessing and peace be upon him": some of them had sacrificial animals and others had not. So, when The Prophet "Allah's blessing and peace be upon him" arrived in Mecca, he said to people: "Whoever among you has driven the Sacrifice, should not finish his Ihram till he completes his Hajj. Whoever among you has not (driven) the Sacrifice with him, should circumambulate Ka'bah and compass round Safa and Marwah, then cut short his hair and finish his Ihram, and should later assume Ihram for Hajj; but he must offer a Sacrifice. If anyone cannot afford a Sacrifice, he should fast for three days during the Hajj and seven days when he returns home." Then, The Prophet "Allah's blessing and peace be upon him" circumambulated Ka'bah on his arrival (in Mecca); he touched the (Black Stone) corner first of all and then walked fast with moving the shoulders



أَفْضَلُ لَنَا قَضَاءُ قَوْمٍ كَأَنَّمَا وُلِدُوا الْيَوْمَ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَدْخَلَ عَلَيْكُمْ فِي حَجِّكُمْ هَذَا عُمْرَةً، فَإِذَا قَدِمْتُمْ، فَمَنْ تَطَوَّفَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَدْ حَلَ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ».

**1802 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ ابْنِ جُرَيْجٍ. - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ: حَدَّثَنَا يَحْيَى، الْمَعْنَى، عَنْ ابْنِ جُرَيْجٍ -: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ أَخْبَرَهُ قَالَ: «قَصَرْتُ عَنِ النَّبِيِّ ﷺ بِمَشْقَصٍ عَلَى الْمَرْوَةِ، أَوْ رَأَيْتُهُ يُقَصِّرُ عَنْهُ عَلَى الْمَرْوَةِ بِمَشْقَصٍ».

قال ابن خَلَّادٍ: إِنَّ مُعَاوِيَةَ لَمْ يَذْكُرْ أَخْبَرَهُ.

**1803 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ يَحْيَى وَمَخْلَدُ بْنُ خَالِدٍ، الْمَعْنَى قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ أَنَّ مُعَاوِيَةَ قَالَ لَهُ: «أَمَا عَلِمْتَ أَنِّي قَصَرْتُ عَنْ رَسُولِ اللَّهِ ﷺ بِمَشْقَصٍ أَغْرَابِيٍّ عَلَى الْمَرْوَةِ؟».

زَادَ الْحَسَنُ فِي حَدِيثِهِ: بِحَجَّتِهِ.

**1804 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: أَخْبَرَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مُسْلِمٍ الْقُرِّيِّ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: «أَهْلَ النَّبِيِّ ﷺ بِعُمْرَةٍ، وَأَهْلًا أَصْحَابُهُ بِحَجٍّ».

**1805 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ مِنْ ذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللَّهِ ﷺ فَأَهْلًا بِالْعُمْرَةِ، ثُمَّ أَهْلًا بِالْحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ لَهُ مِنْ شَيْءٍ حَرَمٌ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ أَهْدَى فَلْيُطَفِّ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيَقْصُرْ وَلْيَحْلِلْ ثُمَّ لِيَهْلَ بِالْحَجِّ وَلِيُهْدِ، فَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةَ إِذَا رَجَعَ إِلَى أَهْلِهِ».

وَطَافَ رَسُولُ اللَّهِ ﷺ حِينَ قَدِمَ مَكَّةَ فَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ حَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ وَمَشَى أَرْبَعَةَ أَطْوَافٍ ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ



during the first three rounds round the Ka'bah, and during the last four rounds he walked (normally). After finishing circumambulation of Ka'bah, he offered a two-rak'ah prayer at Abraham's Station. Then he went to Safa and Marwah and compassed them round seven times and did not do any deed forbidden because of Ihram, till he finished all the ceremonies of his Hajj and slaughtered his sacrifice on the day of Sacrifice (tenth of Dhul-Hijjah). He then hastened onwards (to Mecca) where he circumambulated Ka'bah and then everything that was forbidden because of Ihram became permissible. Those who took and drove the sacrifice with them did the same as the Messenger of Allah "Allah's blessing and peace be upon him" did.

**1806-** It is narrated on the authority of Hafsa, the wife of the Messenger of Allah "Allah's blessing and peace be upon him" that she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Why have the people put off Ihram from Umrah and you have not done?" he said: "I've matted my hair together, and garlanded my sacrificial animals, and this is why it is not permissible for me to put off Ihram until I slaughter the sacrificial animals."

#### **[25] When One Assumes Ihram For Hajj And Then Makes It Umrah**

**1807-** It is narrated on the authority of Abu Dharr that he used to say about such as assumes Ihram for Hajj and then cancels it out by making it Umrah: "This (concession) was made also to the riders who were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" (during the Farewell Hajj)."

**1808-** It is narrated on the authority of Bilal Ibn Al-Harith that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Is the matter of canceling (the Ihram of) Hajj (by changing it into Umrah) (a concession) for us in particular or is it applicable to those to come after us?" he said: "No, it is (a concession) for you in particular."

#### **[26] One Performs Hajj On Behalf Of Another**

**1809-** It is narrated on the authority of Abdullah Ibn Abbas that he said: Al-Fadl Ibn Abbas (his brother) was riding behind Allah's Apostle "Allah's blessing and peace be upon him" when a woman from the tribe of Khath'am came, at whom Al-Fadl started looking, and she started looking at him. The Prophet "Allah's blessing and peace be upon him" turned Al-Fadl's face to the other side. The woman said: "O Allah's Apostle! The obligation of Hajj enjoined by Allah on His devotees has become due on my father who is old

رَكَعَتَيْنِ، ثُمَّ سَلَّمَ فَاَنْصَرَفَ فَأَتَى الصَّفَا، فَطَافَ بِالصَّفَا وَالْمَرَوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحْلِلْ مِنْ شَيْءٍ حَرَّمَ مِنْهُ، حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَ مِنْ كُلِّ شَيْءٍ حَرَّمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللَّهِ ﷺ مِنْ أَهْدَى وَسَاقِ الْهَدْيِ مِنَ النَّاسِ.

**1806 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «يَا رَسُولَ اللَّهِ مَا شَأْنُ النَّاسِ قَدْ حَلُّوا وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ فَقَالَ: «إِنِّي لَبَدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَجِلُّ حَتَّى أَنْحَرَ الْهَدْيَ».

### [ت25/م...] - باب الرجل يهمل بالحج ثم يجعلها عمرة

**1807 -** حَدَّثَنَا هَنَادٌ - يَعْنِي ابْنَ السَّرِيِّ - عَنْ ابْنِ أَبِي زَائِدَةَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ سُلَيْمِ بْنِ الْأَسْوَدِ: «أَنَّ أَبَا ذَرٍّ كَانَ يَقُولُ فِيمَنْ حَجَّ ثُمَّ فَسَحَهَا بِعُمْرَةٍ: لَمْ يَكُنْ ذَلِكَ إِلَّا لِلرَّكْبِ الَّذِينَ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ».

**1808 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، قَالَ: أَخْبَرَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ الْحَارِثِ بْنِ بِلَالٍ بْنِ الْحَارِثِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ فَسَخِ الْحَجَّ لَنَا خَاصَّةً أَوْ لِمَنْ بَعَدَنَا؟ قَالَ: «بَلْ لَكُمْ خَاصَّةً».

### [ت26/م25] - باب الرجل يحج عن غيره

**1809 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: «كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَتَمِ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِّ الْآخَرِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ فَرِيضَةَ اللَّهِ عَزَّ وَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكْتُ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ



and weak, and cannot sit firm on the Mount: may I perform Hajj on his behalf?" The Prophet "Allah's blessing and peace be upon him" replied: "Yes, you may." That happened during the Farewell Hajj.

**1810-** It is narrated on the authority of Abu Razin, a man from Banu Amir that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! My father is a very old man, who has no power to perform Hajj or Umrah, since he is too weak to ride a mount (and set out on journey)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Perform Hajj and Umrah on behalf of your father."

**1811-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" heard a man saying: "I assume Ihram (for Hajj) on behalf of Shubrumah!" the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Who is Shubrumah?" he said: "He is a brother of mine (or he is one of my kith and kin)." He said: "Have you ever performed Hajj earlier?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, make this (Hajj) for you, and offer another one on behalf of Shubrumah."

### [27] The Way Of Reciting Talbiyah

**1812-** It is narrated on the authority of Ibn Umar that he said: (The words of) Talbiyah of the Messenger of Allah "Allah's blessing and peace be upon him" go as follows: "I'm responding to Your call O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). Ibn Umar used to add to that: "I'm responding to Your call! I'm responding to Your call! I'm responding to Your call. All happiness be with You! All goodness be with Your Hands. I'm responding to Your call. All desires (of Your mercy) and deeds (of worship) be to You."

**1813-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" assumed Ihram with Talbiyah...and the rest is the same in which he added: And the people added: "O (Allah) Lord of the Ways of Ascent" and the like of that; and the Messenger of Allah "Allah's blessing and peace be upon him" was hearing them while saying that, but he did not comment.



يُثْبِتَ عَلَى الرَّاحِلَةِ أَفَاحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذَلِكَ فِي حَجَّةِ الْوَدَاعِ.

**1810 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ بِمَعْنَاهُ قَالَا: حَدَّثَنَا

شُعْبَةُ، عَنِ الثُّعْمَانِ بْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ قَالَ حَفْصُ فِي حَدِيثِهِ: رَجُلٌ مِنْ بَنِي عَامِرٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّلْعَنَ؟ قَالَ: «أَحْجُجْ عَنْ أَبِيكَ وَاعْتَمِرْ».

**1811 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ، وَهَنَادُ بْنُ السَّرِيِّ

الْمَعْنَى وَاحِدٌ قَالَ إِسْحَاقُ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ عَنْ شُبْرُمَةَ، قَالَ: «مَنْ شُبْرُمَةُ؟» قَالَ: أَخِي، أَوْ قَرِيبٌ لِي، قَالَ: «حَجَجْتَ عَنْ نَفْسِكَ؟» قَالَ: لَا، قَالَ: «حُجَّ عَنْ نَفْسِكَ ثُمَّ حُجَّ عَنْ شُبْرُمَةَ».

### [ت27/م26] - باب كيف التلبية؟

**1812 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ:

«أَنَّ تَلْبِيَةَ رَسُولِ اللَّهِ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ. لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيكَ لَكَ». قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَزِيدُ فِي تَلْبِيَّتِهِ: لَبَّيْكَ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ بِيَدَيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ».

**1813 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا

جَعْفَرٌ: حَدَّثَنَا أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «أَهْلَ رَسُولُ اللَّهِ ﷺ فَذَكَرَ التَّلْبِيَةَ مِثْلَ حَدِيثِ ابْنِ عُمَرَ قَالَ: وَالنَّاسُ يَزِيدُونَ «ذَا الْمَعَارِجِ» وَنَحْوَهُ مِنَ الْكَلَامِ وَالنَّبِيُّ ﷺ يَسْمَعُ فَلَا يَقُولُ لَهُمْ شَيْئًا».

**1814-** It is narrated on the authority of As-Sa'ib Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came to me, and told me to order my companions and those who are with me (performing Hajj) to raise their voices with Talbiyah."

### **[28] When Should One Stop From Reciting Talbiyah?**

**1815-** It is narrated on the authority of Al-Fadl Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" kept reciting Talbiyah until he threw the Jamrah of Aqabah.

**1816-** It is narrated on the authority of Abdullah Ibn Abdullah Ibn Umar from his father that he said: We went in the morning with the Messenger of Allah "Allah's blessing and peace be upon him" from Mina to Arafat, with some of us reciting Talbiyah and others magnifying Allah.

### **[29] When Should Such As Is Performing Umrah Stop From Reciting Talbiyah?**

**1817-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as is performing Umrah should keep reciting Talbiyah until he (starts circumambulation and) touches the corner."

Abu Dawud says: The same is narrated on the authority of Ibn Abbas through another chain of transmitters, but without tracing it up to the Prophet.

### **[30] Such As In The State Of Ihram Punishes His Slave**

**1818-** It is narrated on the authority of Asma, daughter of Abu Bakr that she said: We set out as pilgrims in the company of the Messenger of Allah "Allah's blessing and peace be upon him", until we reached (a place called) Araj, the Messenger of Allah "Allah's blessing and peace be upon him" dismounted, (and sat down), and A'ishah sat by the side of the Messenger of Allah "Allah's blessing and peace be upon him", and I sat by the side of my father. The luggage of journey of both the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr was with the slave of Abu Bakr. Abu Bakr sat waiting him to appear, and when he came, his camel was not with him. He asked him: "Where is your camel?" he said: "I've missed it yesterday." Abu Bakr said to him blaming: "Have you failed to keep only a single camel?" he went on beating him, while the Messenger of Allah "Allah's blessing and peace be upon him" was smiling and saying: "Look at this one in the state of Ihram, and what he is doing!" Abu Ruzmah

**1814 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ خَلَادِ بْنِ السَّائِبِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَانِي جَبْرِيلُ - عَلَيْهِ السَّلَامُ - فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي وَمَنْ مَعِيَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ» أَوْ قَالَ: «بِالتَّلْبِيَةِ» يُرِيدُ أَحَدَهُمَا.

### [ت28/م27] - باب متى يَقْطَعُ التَّلْبِيَةَ

**1815 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ الْفَضْلِ بْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ».

**1816 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: «غَدَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَنَى إِلَى عَرَفَاتٍ مِمَّا الْمُلَبِّي وَمِمَّا الْمُكَبِّرُ».

### [ت29/م28] - باب متى يَقْطَعُ الْمُعْتَمِرُ التَّلْبِيَةَ؟

**1817 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ النَّبِيِّ ﷺ قَالَ: «يُلَبِّي الْمُعْتَمِرُ حَتَّى يَسْتَلِمَ الْحَجَرَ». قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، وَهَمَّامٌ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ مَوْفُوفًا.

### [ت30/م29] - باب الْمُحْرِمُ يُؤَدِّبُ غَلَامَهُ

**1818 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: أَخْبَرَنَا ابْنُ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا حَتَّى إِذَا كُنَّا بِالْعَرَجِ نَزَلَ رَسُولُ اللَّهِ ﷺ وَنَزَلْنَا، فَجَلَسْتُ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ، وَجَلَسْتُ إِلَى جَنْبِ أَبِي بَكْرٍ وَكَانَتْ زِمَالَةُ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ وَزِمَالَةُ رَسُولِ اللَّهِ ﷺ وَاحِدَةً مَعَ غَلَامٍ



said: However, the Messenger of Allah "Allah's blessing and peace be upon him" did nothing more than he was smiling and saying: "Look at this one in the state of Ihram, and what he is doing!"

### [31] When One Assumes Ihram In His Garment

**1819-** It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'ranah (a place between Mecca and Ta'if). He (the man) was wearing a sewed cloak, and was perfumed (or having the traces of yellowish discharge). He said: "O Messenger of Allah! What do you order me to do in my Umrah?" then, Allah inspired Divine Revelation unto the Messenger of Allah "Allah's blessing and peace be upon him", and when that state was over, he said: "Where is the one who has asked about Umrah?" he further said: "Wash off your body the traces of scent (or of the yellowish discharge) and put off the cloak, and do in your Umrah what you have done in your Hajj."

**1820-** The same story is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father from the Messenger of Allah "Allah's blessing and peace be upon him", with a slight variation of wording.

**1821-** It is narrated on the authority of Ibn Ya'li...and the rest is the same, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take off the cloak, and take bath twice or thrice.

**1822-** It is narrated on the authority of Safwan Ibn Ya'li Ibn Umayyah from his father: A man came to The Prophet "Allah's blessing and peace be upon him" while he was at Al-Ji'ranah (a place between Mecca and Ta'if), and he had assumed Ihram for Umrah, while wearing a cloak, and dying his beard and head with yellow...and the rest is the same.

### [32] What Should Such As In The State Of Ihram Wear

**1823-** It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that he said: A man asked The Prophet "Allah's blessing and peace be upon him": "What (kinds of clothes) should such as in the state of Ihram wear?" He replied: "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with Wars or saffron (kinds of perfume), or footwears, except in case one finds no sandals, and whoever finds no sandals, let him wear footwears, provided that he should cut them short so as to make the ankles bare."

لأبي بكرٍ فَجَلَسَ أَبُو بَكْرٍ يَتَنَظَّرُ أَنْ يَظْلُعَ عَلَيْهِ فَظَلَعَ عَلَيْهِ وَلَيْسَ مَعَهُ بَعِيرُهُ. قَالَ: أَيْنَ بَعِيرُكَ؟ قَالَ: أَضَلَّاهُ الْبَارِحَةَ، قَالَ: فَقَالَ أَبُو بَكْرٍ: بَعِيرٌ وَاحِدٌ تُضِلُّهُ. قَالَ فَطَفِقَ يَضْرِبُهُ وَرَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ وَيَقُولُ: «انْظُرُوا إِلَى هَذَا الْمُحْرِمِ مَا يَصْنَعُ» وَيَتَبَسَّمُ.

### [ت30/31م] - باب الرجل يُحْرِمُ فِي ثِيَابِهِ

**1819 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ قَالَ: سَمِعْتُ عَطَاءً: أَخْبَرَنَا صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ بِالْجِعْرَانَةِ وَعَلَيْهِ أَثَرُ خُلُقٍ، أَوْ قَالَ: صُفْرَةٌ، وَعَلَيْهِ جُبَّةٌ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ تَأْمُرُنِي أَنْ أَصْنَعَ فِي عُمْرَتِي؟ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى عَلَى النَّبِيِّ ﷺ الْوَحْيَ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ الْعُمْرَةِ؟» قَالَ: «اغْسِلْ عَنْكَ أَثَرَ الْخُلُقِ»، أَوْ قَالَ «أَثَرَ الصُّفْرَةِ، وَاخْلَعْ الْجُبَّةَ عَنْكَ وَاصْنَعْ فِي عُمْرَتِكَ مَا صَنَعْتَ فِي حَجَّتِكَ».

**1820 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ، وَهَشِيمٍ، عَنْ الْحَجَّاجِ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ بِهِذِهِ الْقِصَّةِ قَالَ فِيهِ: فَقَالَ لَهُ النَّبِيُّ ﷺ: «اخْلَعْ جُبَّتَكَ»، فَخَلَعَهَا مِنْ رَأْسِهِ. وَسَاقَ الْحَدِيثَ.

**1821 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ الرَّمْلِيُّ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَطَاءٍ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ يَعْلَى بْنِ مُنِيَّةَ، عَنْ أَبِيهِ بِهِذَا الْخَبَرِ قَالَ فِيهِ: «فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَنْزِعَهَا نَزْعًا وَيَغْتَسِلَ مَرَّتَيْنِ أَوْ ثَلَاثًا» وَسَاقَ الْحَدِيثَ.

**1822 -** حَدَّثَنَا غُفْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ عَنْ أَبِيهِ: «أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ بِالْجِعْرَانَةِ وَقَدْ أَحْرَمَ بِعُمْرَةٍ وَعَلَيْهِ جُبَّةٌ وَهُوَ مُصَفَّرٌ لِحْيَتَهُ وَرَأْسَهُ» وَسَاقَ هَذَا الْحَدِيثَ.

### [ت32/31م] - باب ما يَلْبَسُ الْمُحْرِمُ

**1823 -** حَدَّثَنَا مُسَدَّدٌ وَأَحْمَدُ بْنُ حَنْبَلٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: «سَأَلَ رَجُلٌ رَسُولَ اللَّهِ ﷺ مَا يَتْرُكُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ: لَا يَلْبَسُ الْقَمِيصَ، وَلَا الْبُرْتُسَ، وَلَا السَّرَاوِيلَ، وَلَا الْعِمَامَةَ، وَلَا ثَوْبًا مَسَّهُ وَرَسٌ، وَلَا زَعْفَرَانٌ، وَلَا الْخُفَّيْنِ إِلَّا لِمَنْ لَا يَحِدُّ النَّعْلَيْنِ، فَمَنْ لَمْ يَحِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ وَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».



**1824-** The same is narrated on the authority of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him” through a similar chain of transmission.

**1825-** The same is narrated on the authority of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: “And let not the woman who is in the state of Ihram cover her face, nor wear gloves.”

Abu Dawud says: The same is narrated on the authority of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him” through different chains of transmitters, some of which end it up with Ibn Umar, and others trace it up to the Messenger of Allah “Allah’s blessing and peace be upon him”: “The woman in the state of Ihram should neither cover her face, nor should she wear gloves.”

**1826-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The woman in the state of Ihram should neither cover her face, nor should she wear gloves.”

**1827-** It is narrated on the authority of Ibn Umar that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having forbidden women in the state of Ihram to wear gloves, to cover their face, and to wear any clothes affected by Wars or saffron; and apart from that, let a woman wear whatever garments she likes to wear, be it soft (silk) or coarse (wool), or trousers, or shirt, or footwear.

Abu Dawud says: The same is narrated on the authority of Muhammad Ibn Ishaq up to the statement: “and to wear any clothes affected by Wars or saffron.”

**1828-** It is narrated on the authority of Ibn Umar that he felt cold (while being in the state of Ihram), thereupon he asked Nafi’ to cover him with a garment, and he threw a head-cloak over him. On that he said: Do you throw this over me although the Messenger of Allah “Allah’s blessing and peace be upon him” forbade that such as in the state of Ihram should wear it?

**1829-** It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Such as finds no lower garment could wear trousers, and such as finds no sandals could wear footwears (provided that he should cut them short to be below the ankles).”



**1824 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

**1825 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ وَزَادَ: «وَلَا تَتَّقِبِ الْمَرْأَةُ الْحَرَامَ، وَلَا تَلْبَسُ الْقَفَّازِينَ».

قال أبو داود: وَقَدْ رَوَى هَذَا الْحَدِيثَ حَاتِمُ بْنُ إِسْمَاعِيلَ، وَيَحْيَى بْنُ أَيُّوبَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ عَلَى مَا قَالَ اللَّيْثُ، وَرَوَاهُ مُوسَى بْنُ طَارِقٍ عَنْ مُوسَى بْنِ عُقْبَةَ مَوْفُوفًا عَلَى ابْنِ عُمَرَ. وَكَذَلِكَ رَوَاهُ عَبْدُ اللَّهِ بْنُ عُمَرَ وَمَالِكٌ وَأَيُّوبُ مَوْفُوفًا وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ: «الْمُحْرَمَةُ لَا تَتَّقِبُ وَلَا تَلْبَسُ الْقَفَّازِينَ».

قال أبو داود: إِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ لَيْسَ لَهُ كَبِيرٌ حَدِيثٌ.

**1826 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْمَدِينِيُّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُحْرَمَةُ لَا تَتَّقِبُ وَلَا تَلْبَسُ الْقَفَّازِينَ».

**1827 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ قَالَ: فَإِنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَنِي: عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ نَهَى النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقَفَّازِينَ وَالنَّقَابِ، وَمَا مَسَّ الْوَرُسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ، وَلَتَلْبَسَ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنَ الْأَوَانِ الثِّيَابِ مُعْصَفَرًا أَوْ خَزًّا أَوْ حُلِيًّا أَوْ سَرَائِلَ أَوْ قَمِيصًا أَوْ خُفًّا أَوْ ذَهَبًا».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ عَنْ ابْنِ إِسْحَاقَ، عَنْ نَافِعٍ: عَبْدُهُ، وَمُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ إِلَى قَوْلِهِ: «وَمَا مَسَّ الْوَرُسُ وَالزَّعْفَرَانُ مِنَ الثِّيَابِ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

**1828 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّهُ وَجَدَ الْفَرْ، فَقَالَ: أَلْقِ عَلَيَّ ثَوْبًا يَا نَافِعُ، فَأَلْقَيْتُ عَلَيْهِ بُرْنَسًا، فَقَالَ: تُلْقِي عَلَيَّ هَذَا وَقَدْ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَلْبَسَهُ الْمُحْرِمُ».

**1829 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَا يَحِدُّ الْإِرَارَ، وَالْخُفُّ لِمَنْ لَا يَحِدُّ النَّعْلَيْنِ».

Abu Dawud says: This narration is transmitted on the authority of Jabir Ibn Zaid, and no mention is made of cutting short the footwears.

**1830-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: We (women) used to set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to Mecca (for Umrah or Hajj), and scent our foreheads with Sukk (a kind of pleasant perfume) on assuming Ihram, and if anyone of us sweated, it would flow over her cheeks, and although the Messenger of Allah "Allah's blessing and peace be upon him" saw it, he would not forbid her (to use it).

**1831-** It is narrated on the authority of Salim Ibn Abdullah from his father Abdullah Ibn Umar that he used to do so, i.e. to order that the footwears of the woman in the state of Ihram should be cut short until Safiyyah Bint Abu Shaibah told him that A'ishah told her that the Messenger of Allah "Allah's blessing and peace be upon him" had given women concession (not to do so) in their footwears, thereupon he abandoned that (opinion).

### **[33] Such As In The State Of Ihram Carries Weapons**

**1832-** It is narrated on the authority of Al-Bara' that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" made peace treaty with the people (of Mecca in the year of) Hudaibiyah, they put the condition that they (the Muslims) should not enter it but with sheathed weapons.

### **[34] Should The Woman In The State Of Ihram Cover Her Face?**

**1833-** It is narrated on the authority of A'ishah that she said: While we (women) were in the state of Ihram with the Messenger of Allah "Allah's blessing and peace be upon him", the riders would pass by us, and if they came alongside us, anyone of us would let her garment fall from her head on her face, and once they went far, we then uncovered (our faces).

### **[35] Such As In The State Of Ihram Shades Another**

**1834-** It is narrated on the authority of Yahya Ibn Al-Husain from Umm Al-Husain that she said: We performed the Farewell Hajj with the Messenger of Allah "Allah's blessing and peace be upon him"; and I saw both Usamah and Bilal, one of them was taking hold of the nosestring of the she-camel of the Messenger of Allah "Allah's blessing and peace be upon him", and the other raising his garment so as to shade him from the heat (of the sun) until he finished from throwing the Jamrah of Aqabah.

قال أَبُو دَاوُدَ: هَذَا حَدِيثُ أَهْلِ مَكَّةَ وَمَرْجِعُهُ إِلَى الْبَصْرَةِ إِلَى جَابِرِ بْنِ زَيْدٍ، وَالَّذِي تَقَرَّدَ بِهِ مِنْهُ ذِكْرُ السَّرَاوِيلِ وَلَمْ يَذْكُرِ الْقَطْعَ فِي الْخُفِّ.

**1830 -** حَدَّثَنَا الْحُسَيْنُ بْنُ الْجُنَيْدِ الدَّامَغَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: أَخْبَرَنِي عُمَرُ بْنُ سُوَيْدٍ الثَّقَفِيُّ، قَالَ: حَدَّثَنِي عَائِشَةُ بِنْتُ طَلْحَةَ أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهَا، قَالَتْ: «كُنَّا نَخْرُجُ مَعَ النَّبِيِّ ﷺ إِلَى مَكَّةَ فَنُضَمُّدُ جِهَانَا بِالسُّكِّ الْمُطَيَّبِ عِنْدَ الْإِحْرَامِ، فَإِذَا عَرِقَتْ إِحْدَانَا سَالَ عَلَى وَجْهِهَا فَيَرَاهُ النَّبِيُّ ﷺ فَلَا يَنْهَاهَا».

**1831 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: ذَكَرْتُ لَابْنَ شِهَابٍ فَقَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: «أَنَّ عَبْدَ اللَّهِ - يَعْنِي ابْنَ عُمَرَ - كَانَ يَصْنَعُ ذَلِكَ؛ يَعْنِي يَقْطَعُ الْخُفَّيْنِ لِلْمَرْأَةِ الْمُحْرِمَةِ، ثُمَّ حَدَّثَتْهُ صَفِيَّةُ بِنْتُ أَبِي عُبَيْدٍ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ رَخَّصَ لِلنِّسَاءِ فِي الْخُفَّيْنِ فَتَرَكَ ذَلِكَ».

### [ت33/م32] - باب المُحْرَمِ يَحْمِلُ السَّلَاحَ

**1832 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: «لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْخُدَيْبِيَّةِ صَالَحَهُمْ عَلَى أَنْ لَا يَدْخُلُوهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، فَسَأَلْتُهُ: مَا جُلْبَانُ السَّلَاحِ؟ قَالَ: الْقِرَابُ بِمَا فِيهِ».

### [ت34/م33] - باب في المُحْرَمَةِ تَغْطِي وَجْهَهَا

**1833 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ الرُّكْبَانُ يَمْرُؤُونَ بِنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مُحْرِمَاتٌ، فَإِذَا حَادَوْا بِنَا سَدَلَتْ إِحْدَانَا جِلْبَابَهَا مِنْ رَأْسِهَا عَلَى وَجْهِهَا، فَإِذَا جَاوَزُونَا كَشَفْنَاهَا».

### [ت35/م34] - باب في المُحْرَمِ يَظِلُّ

**1834 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أَنْيَسَةَ، عَنْ يَحْيَى بْنِ حُصَيْنٍ، عَنْ أُمِّ الْحُصَيْنِ حَدَّثَتْهُ قَالَتْ: «حَجَجْنَا مَعَ النَّبِيِّ ﷺ حَجَّةَ الْوَدَاعِ فَرَأَيْتُ أُسَامَةَ وَبِلَالَ وَأَحَدَهُمَا أَخَذَ بِخَطَامِ نَاقَةِ النَّبِيِّ ﷺ وَالْآخَرُ رَافِعٌ ثَوْبُهُ يَسْتُرُهُ مِنَ الْحَرِّ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ».



### **[36] Such As In The State Of Ihram Gets Himself Cupped**

**1835-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while being in the state of Ihram.

**1836-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his head while being in the state of Ihram because of illness from which he was suffering.

**1837-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on the back of his foot while being in the state of Ihram because of severe pain from which he was suffering.

### **[37] Such As In The State Of Ihram Applies Kohl**

**1838-** It is narrated on the authority of Nubaih Ibn Wahb that the eyes of Umar Ibn Ubaidullah Ibn Mu'ammara became sore, thereupon he sent to Aban Ibn Uthman (the chief of season in that year according to Sufyan) asking him what he should do to his eyes. He sent to him saying: "Apply aloes to them, for I heard Uthman (Ibn Affan) relating that from the Messenger of Allah "Allah's blessing and peace be upon him"."

**1839-** The same is narrated on the authority of Nubaih Ibn Wahb through another chain of transmitters.

### **[38] Such As In The State Of Ihram Takes Bath**

**1840-** It is narrated on the authority of Abdullah Ibn Hunain that he said: Abdullah Ibn Abbas and Al-Miswar Ibn Makhramah differed at Al-Abwa. Ibn Abbas said that the one in the state of Ihram could wash his head, while Al-Miswar insisted that he should not do so. Abdullah Ibn Abbas sent me to Abu Ayyub Al-Ansari whom I found taking a bath between the two wooden posts (of the well) and was screened with a sheet of cloth. Abu Ayyub asked me who I was. I answered: "I am Abdullah Ibn Hunain and I am sent by Ibn Abbas to Tell us how The Prophet "Allah's blessing and peace be upon him" washed himself while he was in the state of Ihram." Abu Ayyub caught hold of the sheet of cloth and lowered it till his head appeared before me, and then told somebody to pour water on his head. He poured water on his head. Abu Ayyub rubbed his head with his hands by bringing them from back to front and from front to back and said: "I saw The Prophet "Allah's blessing and peace be upon him" doing like this."

**[ت36/م35] - باب المُحْرَمِ يَحْتَجِمُ**

**1835 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ وَطَاوِسٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ».

**1836 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ مِنْ دَاءٍ كَانَ بِهِ».

**1837 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَجَعٍ كَانَ بِهِ».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ قَالَ: ابْنُ أَبِي عَرُوبَةَ أَرْسَلَهُ، يَغْنِي عَنْ قَتَادَةَ.

**[ت37/م36] - باب يَتَخَجَّلُ الْمُحْرَمُ**

**1838 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهَبٍ قَالَ: «اشْتَكَى عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْمَرٍ عَيْنَيْهِ فَأَرْسَلَ إِلَى أَبَا بَنٍ عُثْمَانَ، قَالَ سُفْيَانُ: وَهُوَ أَمِيرُ الْمَوْسِمِ، مَا يَصْنَعُ بِهِمَا؟ قَالَ: أَضْمَدُهُمَا بِالصَّبْرِ فَإِنِّي سَمِعْتُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ يُحَدِّثُ ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ».

**1839 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عَلِيَّةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهَبٍ بِهَذَا الْحَدِيثِ.

**[ت38/م37] - باب المُحْرَمِ يَغْتَسِلُ**

**1840 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ: «أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ وَالْمِسُورَ بْنَ مَخْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: يَغْتَسِلُ الْمُحْرِمُ رَأْسَهُ. وَقَالَ الْمِسُورُ: لَا يَغْتَسِلُ الْمُحْرِمُ رَأْسَهُ، فَأَرْسَلَهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ فَوَجَدَهُ يَغْتَسِلُ بَيْنَ الْقَرْنَيْنِ وَهُوَ يُسْتَرُ بِثَوْبٍ. قَالَ: فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هَذَا؟ قُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ أَرْسَلَنِي إِلَيْكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْتَسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ قَالَ: فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَاطَاهُ حَتَّى بَدَأَ لِي رَأْسُهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَيْهِ: أَصْبُبْ، قَالَ: فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَكَ أَبُو أَيُّوبَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُهُ يَفْعَلُ ﷺ».

### [39] Such As In The State Of Ihram Gets Married

**1841-** It is narrated on the authority of Nubaih Ibn Wahb, the brother of Banu Abd Ad-Dar, that Umar Ibn Ubaidullah sent to Aban Ibn Uthman Ibn Affan, and he was in charge of Hajj this year, and both were in the state of Ihram, saying: "I intended to give Talhah Ibn Umar the daughter of Shaibah Ibn Jarir in marriage, and I like that you come to attend this (marriage)." But Aban denied that from him and sent to him saying: "I heard my father Uthman Ibn Affan having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as in the state of Ihram should not get married, nor should he give anyone in marriage.""

**1842-** It is narrated on the authority of Nubaih Ibn Wahb from Aban Ibn Uthman from Uthman from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same with the addition "Nor should he betroth."

**1843-** It is narrated on the authority of Maimunah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me in Sarif, after we had put off Ihram.

**1844-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got married to Maimunah while he was in the state of Ihram.

**1845-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: Ibn Abbas thought falsely that the Messenger of Allah "Allah's blessing and peace be upon him" got married to Maimunah while he was in the state of Ihram.

### [40] Which Animals Could Such As In The State Of Ihram Kill?

**1846-** It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about which animals such as in the state of Ihram could kill, thereupon he said: "There is no blame for anyone to kill any of five animals, whether he is or is not in the state of Ihram, (within or outside the Sanctuary): the scorpion, the mouse, the crow, the kite, and the rabid dog."

**1847-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are five animals, whose killing is lawful even within the Sanctuary (or while one is in the state of Ihram): the female-snake, the scorpion, the kite, the mouse, and the rabbit dog."



**[ت39/م38] - باب الْمُحْرَمُ يَتَزَوَّجُ**

**1841 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ أَخِي بَنِي عَبْدِ الدَّارِ: أَنَّ عُمَرَ بْنَ عَبْدِ اللَّهِ أَرْسَلَ إِلَى أَبَانَ بْنِ عُثْمَانَ بْنِ عَفَّانٍ يَسْأَلُهُ وَأَبَانُ يَوْمَئِذٍ أَمِيرُ الْحَاجِّ وَهُمَا مُحْرِمَانِ؛ إِنِّي أَرَدْتُ أَنْ أُنْكِحَ طَلْحَةَ بْنَ عُمَرَ ابْنَةَ شَيْبَةَ بِنَ جُبَيْرٍ فَأَرَدْتُ أَنْ تَحْضُرَ ذَلِكَ، فَأَنْكَرَ ذَلِكَ عَلَيْهِ أَبَانُ، وَقَالَ: إِنِّي سَمِعْتُ أَبِي عُثْمَانَ بْنَ عَفَّانٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الْمُحْرَمُ وَلَا يُنْكَحُ».

**1842 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا سَعِيدٌ، عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ مِثْلَهُ. زَادَ: «وَلَا يَخْطُبُ».

**1843 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ يَزِيدِ بْنِ الْأَصَمِّ ابْنِ أَخِي مَيْمُونَةَ، عَنْ مَيْمُونَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَنَحْنُ حَلَالَانِ بِسَرَفٍ».

**1844 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ».

**1845 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: «وَهُم ابْنُ عَبَّاسٍ فِي تَزْوِيجِ مَيْمُونَةَ وَهُوَ مُحْرِمٌ».

**[ت40/م39] - باب مَا يَقْتُلُ الْمُحْرَمُ مِنَ الدَّوَابِّ**

**1846 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَمَّا يَقْتُلُ الْمُحْرَمُ مِنَ الدَّوَابِّ؟ فَقَالَ: «خَمْسٌ، لَا جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الْحِلِّ وَالْحَرَمِ: الْعَقْرَبُ، وَالْفَرَابُ، وَالْفَأْرَةُ، وَالْحِدَاةُ، وَالْكَلْبُ الْعَقُورُ».

**1847 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجَلَانَ، عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَمْسٌ قَتْلُهُنَّ حَلَالٌ فِي الْحَرَمِ: الْحَيَّةُ، وَالْعَقْرَبُ، وَالْحِدَاةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ».

**1848-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about which animals a Muhrim could kill, thereupon he said: "The female-snake, the scorpion, the mouse, the rabbit dog, the kite, and the transgressing wild animal (could be killed); and the crow should be thrown, not killed."

#### **[41] What About The Lawfulness Of A Game's Meat For Such As In The State Of Ihram**

**1849-** It is narrated on the authority of Al-Harith Ibn Nawfal Ibn Al-Harith, and he was appointed by Uthman as governor of Ta'if that he prepared a cooked meal for Uthman, containing (the meat of) male and female bird (like hen in size) and the meat of antelope. He sent to Ali to come, and the messenger came to him while he was preparing fodder from the dry leaves beaten by a stick for camels belonging to him. He came to them while wiping the leaves off his hand, and when they invited him to share food with them he said: "Feed therewith people who are not in the state of Ihram, for indeed, we are in the state of Ihram." He further said: "I beseech you by Allah: who among these present from (the tribe of) Ashja'? do you know that while the Messenger of Allah "Allah's blessing and peace be upon him" was in the state of Ihram, a man presented to him an onager but he refused to eat (out of its meat)?" they answered in the affirmative.

**1850-** It is narrated on the authority of Ibn Abbas that he said to Zaid Ibn Arqam: "O Zaid Ibn Arqam! Do you know that the forearm of a game was presented to the Messenger of Allah "Allah's blessing and peace be upon him" while he was in the state of Ihram but he refused it saying: "We are in the state of Ihram"?" he answered in the affirmative.

**1851-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (meat of the) land game is lawful for you (to eat while being in the state of Ihram) as long as you do not catch it by yourselves, nor is it caught for you (by your command)."

Abu Dawud says: If there are two conflicting narrations transmitted from the Messenger of Allah "Allah's blessing and peace be upon him", let's adopt what was followed by his companions.

**1852-** It is narrated on the authority of Abu Qatadah Al-Ansari that he was in the company of The Messenger of Allah "Allah's blessing and peace be upon him". When they covered a portion of the road to Mecca, he and some of the companions lagged behind. The latter were in a state of Ihram,

1848 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ الْبَجَلِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّا يَقْتُلُ الْمُحْرِمُ؟ قَالَ: «الْحَيَّةُ، وَالْعُقْرَبُ، وَالْفَوْنِسَقَةُ، وَيَرْمِي الْغُرَابَ وَلَا يَقْتُلُهُ، وَالْكَلْبَ الْعُقُورَ، وَالْجِدَاةَ، وَالسَّبُعَ الْعَادِيَّ».

### [ت41/م40] - باب لحم الصيد للمُحْرِمِ

1849 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سَلِيمَانُ بْنُ كَثِيرٍ، عَنْ حُمَيْدِ الطَّلِيلِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ - وَكَانَ الْحَارِثُ خَلِيفَةَ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَلَى الطَّائِفِ - فَصَنَعَ لِعُثْمَانَ طَعَامًا فِيهِ مِنَ الْحَجَلِ وَالْيَعَاقِبِ وَلَحْمِ الْوَحْشِ، قَالَ: فَبَعَثَ إِلَى عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فَجَاءَهُ الرَّسُولُ وَهُوَ يَخْبِطُ لِأَبَاعِرَ لَهُ فَجَاءَ وَهُوَ يَنْفُضُ الْخَبْطَ عَنْ يَدِهِ، فَقَالُوا لَهُ: كُلْ، فَقَالَ: أَطْعِمُوهُ قَوْمًا حَلَالًا فَإِنَّا حُرْمٌ. فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَنْشُدُ اللَّهَ مَنْ كَانَ هَهُنَا مِنْ أَشْجَعٍ، أَنْتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى إِلَيْهِ رَجُلٌ حِمَارًا وَحْشٍ، وَهُوَ مُحْرِمٌ، فَأَبَى أَنْ يَأْكُلَهُ؟ قَالُوا: نَعَمْ.

1850 - حَدَّثَنَا أَبُو سَلَمَةَ مَوْسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: «يَا زَيْدُ بْنُ أَرْقَمَ هَلْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى إِلَيْهِ عَصَدُ صَيْدٍ فَلَمْ يَقْبَلْهُ، وَقَالَ: «إِنَّا حُرْمٌ»؟ قَالَ: نَعَمْ».

1851 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْإِسْكَندَرَانِيَّ الْقَارِيَّ -، عَنْ عَمْرِو، عَنْ عَبْدِ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَادَ لَكُمْ».

قال أبو داود: إِذَا تَنَازَعَ الْخَبْرَانِ عَنِ النَّبِيِّ ﷺ يُنْظَرُ بِمَا أَخَذَ بِهِ أَصْحَابُهُ.

1852 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرَمِينَ وَهُوَ غَيْرُ مُحْرِمٍ، فَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرْسِهِ. قَالَ: فَسَأَلَ



while he (Abu Qatadah) was not. Saw an onager, he rode his horse and requested his companions to give him his lash but they refused. Then he asked them to give him his spear but they refused. So he took it by himself, attacked the onager, and killed it. Some of the companions of The Prophet "Allah's blessing and peace be upon him" ate of it while some others refused to eat. When they caught up with The Messenger of Allah "Allah's blessing and peace be upon him" they asked him about that. He said: "That was a meal with which Allah fed you."

#### **[42] What About the lawfulness of a locusts meat such as in state of Ihram**

**1853-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

**1854-** It is narrated on the authority of Abu Hurairah that he said: We got a large group of locusts (while we were in the state of Ihram), and a man among us went on beating them with his lash, while he was in the state of Ihram, thereupon it was said to him: "This is impermissible." A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him" who said: "The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

Abu Dawud says: both this and the previous narrations are false.

**1855-** It is narrated on the authority of Abu Rafi' from Ka'b that he said: The locusts (should be dealt with as) the sea game (as far as lawfulness for such as in the state of Ihram to eat is concerned)."

#### **[43] What About Ransom**

**1856-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that Ka'b Ibn Ujrah said: Allah's Apostle "Allah's blessing and peace be upon him" came upon me at Al-Hudaibiyah (with the lice creeping on my face). He asked me: "Have your lice troubled you?" I replied in the affirmative. He ordered me to get my head shaved, and to offer a sacrifice or to fast three days, or to feed six poor persons with three Sa's of dates (a half for each).

**1857-** It is narrated on the authority of Ka'b Ibn Ujrah that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Offer a sacrifice if you so like, or observe three fasts if you so like, or feed six indigent persons with three Sa's of dates (a half for each) if you so like."

أَصْحَابُهُ أَنْ يُنَاقِلُوهُ سَوَطَهُ فَأَبَوْا فَسَأَلَهُمْ رُوحَهُ فَأَبَوْا، فَأَخَذَهُ، ثُمَّ شَدَّ عَلَى الْجِمَارِ فَقَتَلَهُ، فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَأَبَى بَعْضُهُمْ، فَلَمَّا أَدْرَكُوا رَسُولَ اللَّهِ ﷺ سَأَلُوهُ عَنْ ذَلِكَ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللَّهُ تَعَالَى».

### [ت42/م41] - باب في الجراد للمُحَرَّمِ

**1853 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَمَّادٌ، عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ».

**1854 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حَبِيبِ الْمُعَلَّمِ، عَنْ أَبِي الْمُهَزَّمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَصَبْنَا صِرْمًا مِنْ جَرَادٍ فَكَانَ رَجُلٌ مَنَا يَضْرِبُ بِسَوَطِهِ وَهُوَ مُحَرَّمٌ، فَقِيلَ لَهُ: إِنَّ هَذَا لَا يَصْلُحُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّمَا هُوَ مِنْ صَيْدِ الْبَحْرِ».

**1855 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مَيْمُونِ بْنِ جَابَانَ، عَنْ أَبِي رَافِعٍ، عَنْ كَعْبٍ قَالَ: «الْجَرَادُ مِنْ صَيْدِ الْبَحْرِ».

سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: أَبُو الْمُهَزَّمِ ضَعِيفٌ، وَالْحَدِيثَانِ جَمِيعًا وَهْمٌ.

### [ت43/م42] - باب في الفِدْيَةِ

**1856 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، عَنْ خَالِدِ الطَّحَّانِ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَّةِ فَقَالَ: «قَدْ آذَاكَ هَوَامُّ رَأْسِكَ؟» قَالَ: نَعَمْ، فَقَالَ النَّبِيُّ ﷺ: «اخْلُقْ ثُمَّ ادْبَحْ شاةً نُسْكَاً، أَوْ صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ ثَلَاثَةَ أَصْعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينٍ».

**1857 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ، عَنِ السَّعْبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: إِنْ شِئْتَ فَانْسُكْ نَسِيكَ، وَإِنْ شِئْتَ فَصُمْ ثَلَاثَةَ أَيَّامٍ، وَإِنْ شِئْتَ فَأَطْعِمْ ثَلَاثَةَ أَصْعٍ مِنْ تَمْرٍ لِسِتَّةِ مَسَاكِينٍ».

**1858-** It is narrated on the authority of Ka'b Ibn Ujrah that during the time of Hudaibiyah, the Messenger of Allah "Allah's blessing and peace be upon him" came upon him...and the rest is the same, in which he said to him: "Do you have an animal (like a goat) to offer?" he answered in the negative. He said to him: "Then, observe three fasts or feed six indigent persons with three Sa's of dates a half for each."

**1859-** It is narrated on the authority of Nafi' that a man from among the Ansar told him that Ka'b Ibn Ujrah was troubled by lice in his head, thereupon he got it shaved, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to offer a cow (as ransom).

**1860-** It is narrated on the authority of Ka'b Ibn Ujrah that he said: I had ailment in my head while I was with the Messenger of Allah "Allah's blessing and peace be upon him" in the year of Hudaibiyah, (and the lice were falling in great number on my face that) I feared for my eyesight. In connection with me Allah Almighty revealed: "And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering" (The Heifer 196) the Messenger of Allah "Allah's blessing and peace be upon him" invited me and said: "Get your head shaved, and (as a ransom) observe three fasts, or feed six indigent persons with three Sa's or raisins, or offer a goat." I got my head shaved, and offered a goat (as a ransom).

**1861-** The same is narrated on the authority of Ka'b Ibn Ujrah with the following addition: "And whichever of those you do suffices you for ransom."

#### **[44] One's Being Detained From Completing The Ceremonies (Of Hajj Or Umrah)**

**1862-** It is narrated on the authority of Al-Hajjaj Ibn Amr Al-Ansari that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (any part of his body) broken or becomes lame (while being in the state of Ihram and is detained from completing the ceremonies) should be considered to) have put off Ihram, and Hajj becomes binding upon him in the next year (as long as it is available to him)." Ikrimah said: I asked both Ibn Abbas and Abu Hurairah about that narration, and they said: He (Al-Hajjaj) has told the truth (about the Prophet).

**1863-** It is narrated on the authority of Al-Hajjaj Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He,



**1858 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ. (ح)، وَثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، وَهَذَا لَفْظُ ابْنِ الْمُثَنَّى، عَنْ دَاوُدَ، عَنْ عَامِرٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِهِ زَمَنَ الْحُدَيْبِيَّةِ فَذَكَرَ الْقِصَّةَ: فَقَالَ «أَمَعَكَ دَمٌ؟» قَالَ: لَا. قَالَ: «فَضُمُّ ثَلَاثَةَ أَيَّامٍ أَوْ تَصَدَّقْ بِثَلَاثَةِ أَصْعٍ مِنْ تَمْرٍ عَلَى سِتَّةِ مَسَاكِينَ بَيْنَ كُلِّ مَسْكِينَيْنِ صَاعٌ».

**1859 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ: «أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَخْبَرَهُ، عَنْ كَعْبِ بْنِ عُجْرَةَ، وَكَانَ قَدْ أَصَابَهُ فِي رَأْسِهِ أَذَى فَحَلَقَ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَهْدِيَ هَدْيًا بَقَرَةً».

**1860 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنِي أَبِي، عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ - يَعْنِي ابْنَ صَالِحٍ -، عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ الْأَنْصَارِيِّ قَالَ: «أَصَابَنِي هَوَامٌ فِي رَأْسِي وَأَنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ حَتَّى تَخَوَّفْتُ عَلَى بَصْرِي، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي: ﴿فَن كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفَدَيْهُ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ الْآيَةَ [البقرة: 196]، فَدَعَانِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «اخْلُقْ رَأْسَكَ وَضُمَّ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمِ سِتَّةَ مَسَاكِينَ فَرَقًا مِنْ زَبِيبٍ، أَوْ انْسُكْ شَاةً»، فَحَلَقْتُ رَأْسِي ثُمَّ نَسَكْتُ».

**1861 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكِ الْجَزَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ فِي هَذِهِ الْقِصَّةِ. زَادَ: «أَيُّ ذَلِكَ فَعَلْتَ أَجْرًا عَنْكَ».

### [ت44/م43] - باب الإخصار

**1862 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ حَجَّاجِ الصَّوَّافِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُ الْحَجَّاجَ بْنَ عَمْرٍو الْأَنْصَارِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كُسِرَ أَوْ عَرَجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ».

قَالَ عِكْرِمَةُ: فَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذَلِكَ فَقَالَا: صَدَقَ.

**1863 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَسَلَمَةُ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ،

who has (any part of his body) broken or becomes lame or sick..."and the rest is the same.

**1864-** It is narrated on the authority of Amr Ibn Maimun that he said: I heard Abu Hadir Al-Himyari telling Abu Maimun Ibn Mahran: I set out with the intention to perform Umrah in the year Abdullah Ibn Az-Zubair was besieged in Mecca by the soldiers of Sham; and some of my people sent sacrificial animals with me (to the Ka'bah). When we reached the (besieging) soldiers of Sham they prevented us from entering the Sanctuary, thereupon I slaughtered the sacrificial animals just where I was, and put off Ihram and then returned home. When it was the next year, I set out to perform Umrah in lieu of my missed one, and I went to Ibn Abbas and asked him about that, and he said: "Offer another sacrificial animal, for the Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to offer other sacrificial animals instead of theirs which they slaughtered in the Umrah (they were detained from performing) in the year of Hudaibiyah."

#### **[45] Entering Mecca**

**1865-** It is narrated on the authority of Nafi' that whenever Ibn Umar came to Mecca, he would spend the night in Dhu-Tuwa, and when it was morning, he would take bath and enter Mecca by day; and he mentioned that the Messenger of Allah "Allah's blessing and peace be upon him" did it.

**1866-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter Mecca from the higher part, i.e. from Kuda', where there is the Thaniyyah of Al-Batha', and come out from the lower part, i.e. the Thaniyyah of Mecca.

**1867-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to enter (Mecca) via the way of Shajarah, and come out via the way of Mu'arras.

**1868-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca in the year of Conquest from Kuda', and from Kudai when he came in to perform Umrah. Urwah used to enter from both, though mostly from Kudai, since it was nearer to his house.

**1869-** It is narrated on the authority of A'ishah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca, he would come in from its higher portion and come out from its lower portion.

عن الْحَجَّاجِ بْنِ عَمْرٍو عن النَّبِيِّ ﷺ قال: «مَنْ كُسِرَ أَوْ عَرِجَ أَوْ مَرِضَ» فَذَكَرَ مَعْنَاهُ.  
قال سَلَمَةُ بْنُ شَيْبٍ قال: أنا مَعْمَرٌ.

**1864 -** حَدَّثَنَا النُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عن مُحَمَّدِ بْنِ إِسْحَاقَ، عن عَمْرِو بْنِ مَيْمُونٍ قال: سَمِعْتُ أَبَا حَاضِرٍ الْحَمِيرِيَّ يُحَدِّثُ أَبِي مَيْمُونٍ بْنِ مِهْرَانَ قال: «خَرَجْتُ مُعْتَمِرًا عَامَ حَاصِرِ أَهْلِ الشَّامِ ابْنَ الزُّبَيْرِ بِمَكَّةَ، وَبَعَثَ مَعِيَ رِجَالًا مِنْ قَوْمِي بِهَدْيٍ، فَلَمَّا انْتَهَيْنَا إِلَى أَهْلِ الشَّامِ مَنَعُونَا أَنْ نَدْخُلَ الْحَرَمَ، فَتَحَرْتُ الْهَدْيَ مَكَانِي ثُمَّ أَخْلَلْتُ، ثُمَّ رَجَعْتُ، فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ خَرَجْتُ لِأَقْضِيَ عُمْرَتِي، فَاتَيْتُ ابْنَ عَبَّاسٍ، فَسَأَلْتُهُ فَقَالَ: أَبْدِلِ الْهَدْيَ فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَصْحَابَهُ أَنْ يُبْدِلُوا الْهَدْيَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَّةِ فِي عُمْرَةِ الْقَضَاءِ».

#### [44/45م] - باب دخول مكة

**1865 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عن أَيُّوبَ، عن نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ إِذَا قَدِمَ مَكَّةَ بَاتَ بِذِي طَوًى حَتَّى يُضْبِحَ وَيَغْتَسِلَ، ثُمَّ يَدْخُلُ مَكَّةَ نَهَارًا، وَيَذْكُرُ عن النَّبِيِّ ﷺ أَنَّهُ فَعَلَهُ».

**1866 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْبَرَمَكِيُّ: حَدَّثَنَا مَعْنٌ، عن مَالِكٍ. (ح) وَحَدَّثَنَا مُسَدَّدٌ وَابْنُ حَنْبَلٍ، عن يَحْيَى. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ جَمِيعًا، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا، قَالَا: عن يَحْيَى أَنَّ النَّبِيَّ ﷺ كَانَ يَدْخُلُ مَكَّةَ مِنْ كَدَاءَ مِنْ ثَنِيَّةِ الْبُطْحَاءِ، وَيَخْرُجُ مِنَ الثَّنِيَّةِ السُّفْلَى. زَادَ الْبَرَمَكِيُّ: يَعْنِي ثَنِيَّتِي مَكَّةَ». وَحَدِيثُ مُسَدَّدٍ أَتَمُّ.

**1867 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عن عُبَيْدِ اللَّهِ، عن نَافِعٍ، عن ابنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُعَرَّسِ».

**1868 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «دَخَلَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ مِنْ كَدَاءَ مِنْ أَعْلَى مَكَّةَ، وَدَخَلَ فِي الْعُمْرَةِ مِنْ كَدَاءَ، قَالَ: وَكَانَ عُرْوَةُ يَدْخُلُ مِنْهُمَا جَمِيعًا، وَأَكْثَرُ مَا كَانَ يَدْخُلُ مِنْ كَدَاءَ، وَكَانَ أَقْرَبَهُمَا إِلَى مَنْزِلِهِ».

**1869 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عن هِشَامِ بْنِ عُرْوَةَ، عن أَبِيهِ، عن عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا دَخَلَ مَكَّةَ دَخَلَ مِنْ أَعْلَاهَا، وَخَرَجَ مِنْ أَسْفَلِهَا».



#### **[46] Raising Both Hands On Seeing The House**

**1870-** It is narrated on the authority of Al-Muhajir Al-Makki that he said: Jabir Ibn Abdullah was asked about such as raises both his hands on seeing the House, thereupon he said: I have never seen anyone doing so except the Jews. We performed Hajj with the Messenger of Allah "Allah's blessing and peace be upon him", and he did not do it.

**1871-** It is narrated on the authority of Abu Hurairah that when the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca in the year of Conquest, he circumambulated the House and offered a two-rak'ah prayer behind the Station (of Abraham).

**1872-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" arrived in Mecca. The Messenger of Allah "Allah's blessing and peace be upon him" went direct to touch the (Black Stone) Corner and started circumambulating the House, and went to the Safa (mountain) and came up it in such a way as enabled him to see the House. He raised both hands and started celebrating Allah as much as Allah willed him to celebrate, and he invoked Him (as much as he liked), and the Ansar were below him. He invoked and praised Allah and supplicated Him with what Allah willed him to supplicate.

#### **[47] Kissing The (Black) Stone**

**1873-** It is narrated on the authority of Umar Ibn Al-Khattab that he came near The Black Stone and kissed it saying: "No doubt, I know that you are a stone and can neither benefit nor harm anyone. Had I not seen Allah's Apostle "Allah's blessing and peace be upon him" having kissed you I would not have kissed you."

#### **[48] Touching The Corners**

**1874-** It is narrated on the authority of Ibn Umar that he said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" touching from the House but the two corners towards the direction of Yemen.

**1875-** It is narrated on the authority of Ibn Umar that he was informed of the statement of A'ishah that a portion of the Hijr (Round Wall) belonged to the House, thereupon he said: "By Allah, I think that A'ishah had really heard that from the Messenger of Allah "Allah's blessing and peace be upon him", and I do not think that the Messenger of Allah "Allah's blessing and peace be upon him" abandoned touching both corners but for the fact

**[ت46/45] - باب في رفع اليدين إذا رأى البيت**

**1870 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا شُعْبَةُ، قَالَ: سَمِعْتُ أَبَا قَزَعَةَ يُحَدِّثُ عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: «سُئِلَ جَابِرُ بْنُ عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَرَى الْبَيْتَ يَرْفَعُ يَدَيْهِ؟ فَقَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُ هَذَا إِلَّا الْيَهُودَ، قَدْ حَجَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمْ يَكُنْ يَفْعَلُهُ».

**1871 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَلَامُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنِ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ مَكَّةَ طَافَ بِالْبَيْتِ وَصَلَّى رَكَعَتَيْنِ خَلْفَ الْمَقَامِ يَعْنِي يَوْمَ الْفَتْحِ».

**1872 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ وَهَاشِمٌ - يَعْنِي ابْنَ الْقَاسِمِ - قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنِ عَبْدِ اللَّهِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «أَقْبَلَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ مَكَّةَ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ إِلَى الْحَجَرِ فَاسْتَلَمَهُ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ أَتَى الصَّفَا فَعَلَاهُ حَيْثُ يَنْظُرُ إِلَى الْبَيْتِ، فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ مَا شَاءَ اللَّهُ أَنْ يَذْكُرَهُ وَيَدْعُوهُ. قَالَ: وَالْأَنْصَارُ تَحْتَهُ. قَالَ هَاشِمٌ: فَدَعَا وَحَمِدَ اللَّهَ، وَدَعَا بِمَا شَاءَ أَنْ يَدْعُو».

**[ت46/47] - باب في تقبيل الحجر**

**1873 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ، عَنْ عَائِشِ بْنِ رَبِيعَةَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ: «أَنَّهُ جَاءَ إِلَى الْحَجَرِ فَقَبَّلَهُ فَقَالَ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ لَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْ لَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ».

**[ت48/47] - باب استلام الأركان**

**1874 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا لَيْثٌ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: «لَمْ أَرِ رَسُولَ اللَّهِ ﷺ يَمْسُحُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانَيْنِ».

**1875 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: «أَنَّهُ أَخْبَرَ بِقَوْلِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ الْحَجَرَ بَعْضُهُ مِنَ الْبَيْتِ، فَقَالَ ابْنُ عُمَرَ: وَاللَّهِ إِنِّي لَأُطْنُ عَائِشَةَ إِنْ كَانَتْ سَمِعَتْ هَذَا مِنْ



that they were not based upon the fundamentals of the House, and (I do not think) that the people circumambulated from behind the Hijr (Round Wall) but for this reason.”

**1876-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” never left touching both the corner towards Yemen and the (corner of the Black) Stone on every round of circumambulation. Ibn Umar used to do so.

#### **[49] The Obligatory Circumambulation**

**1877-** It is narrated on the authority of Ibn Abbas that in the Farewell Hajj, the Messenger of Allah “Allah’s blessing and peace be upon him” circumambulated (the House) on a camel and he was pointing to the corner (of the Black Stone) with a headed-stick in his hand.

**1878-** It is narrated on the authority of Safiyyah Bint Shaibah that she said: When the Messenger of Allah “Allah’s blessing and peace be upon him” felt rest in Mecca in the year of Conquest, he circumambulated (the House) on a riding camel, pointing to the corner with a headed-stick in his hand; and I was looking at him.

**1879-** It is narrated on the authority of Abu At-Tufail that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” circumambulating (the House) on his mount, pointing to the corner (of the Black Stone) with his headed-stick, and then he kissed it. According to the narration of Muhammad Ibn Rafi’, then, he came out to Safa and Marwah, and compassed them round seven times on his mount.

**1880-** It is narrated on the authority of Jabir Ibn Abdullah that he said: In the Farewell Hajj, the Messenger of Allah “Allah’s blessing and peace be upon him” circumambulated the House and compassed Safa and Marwah round on his mount, in order to make the people see him clearly, and be able to enquire from him (about the ceremonies), for the multitude of people (round him) covered up him (from being visible).

**1881-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah “Allah’s blessing and peace be upon him” reached Mecca he was tired. So, he circumambulated (the House) on his mount, and every time he came upon the corner (of the Black Stone) he would point to it with a headed-stick. When he finished from his circumambulation, he made his mount kneel down, and offered a two-rak’ah prayer.

**1882-** It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that she



رَسُولِ اللَّهِ ﷺ، إِنِّي لَأُظُنُّ رَسُولَ اللَّهِ ﷺ لَمْ يَتْرُكْ اسْتِئْذَانَهُمَا إِلَّا أَنَّهُمَا لَيْسَا عَلَى قَوَاعِدِ الْبَيْتِ، وَلَا طَافَ النَّاسُ مِنَ الْحَجَرِ إِلَّا لِذَلِكَ».

**1876 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَا يَدْعُ أَنْ يَسْتَلِمَ الرُّكْنَ الْيَمَانِي وَالْحَجَرَ فِي كُلِّ طَوَافَةٍ قَالَ: وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يُفْعَلُهُ».

### [ت49/م48] - باب الطَّوَّافِ الْوَاجِبِ

**1877 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ عُثْمَةَ -، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمَحْجَنٍ».

**1878 -** حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرِو الْيَامِي: حَدَّثَنَا يُونُسُ - يَعْنِي ابْنَ بُكَيْرٍ -: حَدَّثَنَا ابْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: «لَمَّا أَظْمَأَنَّ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ عَامَ الْفَتْحِ طَافَ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمَحْجَنٍ فِي يَدِهِ. قَالَتْ: وَأَنَا أَنْظُرُ إِلَيْهِ».

**1879 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ رَافِعٍ، الْمَعْنَى، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ مَعْرُوفٍ - يَعْنِي ابْنَ خَرْبُوذٍ الْمَكِّيَّ -: حَدَّثَنَا أَبُو الطَّفِيلِ، قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ يَسْتَلِمُ الرُّكْنَ بِمَحْجَنِهِ ثُمَّ يَقْبَلُهُ». زَادَ مُحَمَّدُ بْنُ رَافِعٍ: «ثُمَّ خَرَجَ إِلَى الصَّفَا وَالْمَرْوَةِ فَطَافَ سَبْعًا عَلَى رَاحِلَتِهِ».

**1880 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيَشْرِفَ وَلِيَسْأَلُوهُ فَإِنَّ النَّاسَ غَشَوُهُ».

**1881 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَدِمَ مَكَّةَ وَهُوَ يَسْتَكِي فَطَافَ عَلَى رَاحِلَتِهِ كُلَّمَا أَتَى عَلَى الرُّكْنَ اسْتَلَمَ الرُّكْنَ بِمَحْجَنٍ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ أَنَاخَ فَصَلَّى رَكَعَتَيْنِ».

**1882 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ:

said: I complained to Allah's Apostle "Allah's blessing and peace be upon him" that I was sick. He told me to perform circumambulation behind the people while riding. I did so while Allah's Apostle "Allah's blessing and peace be upon him" was praying beside the Ka'bah and reciting the Surah of at-Tur, starting with "By at-Tur! And by a certain lined book!"

### **[50] Uncovering The Right Shoulder And Gathering The (Ends Of The) Upper Garment On The Left Shoulder**

**1883-** It is narrated on the authority of Ya'li that he said: The Messenger of Allah "Allah's blessing and peace be upon him" performed circumambulation while Uncovering The Right Shoulder And Gathering The (Ends Of) a green Burdah On The Left Shoulder.

**1884-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" and his companions assumed Ihram for Umrah from Ji'ranah, and (when they came to circumambulation), they walked fast with moving their shoulders, making their upper garments under their armpits (to uncover their right shoulders), placing them on their left shoulders.

### **[51] Walking Fast With Moving Shoulders (Ramal During Circumambulation)**

**1885-** It is narrated on the authority of Abu At-Tufail that he said: I said to Ibn Abbas: "Your people pretend that the Messenger of Allah "Allah's blessing and peace be upon him" walked fast with moving shoulders (during his circumambulation round) the House, and that is out of the sunnah." He said: "They have told the truth (concerning the first portion of the statement), and told a lie (concerning the other portion." I asked him: "Which truth have they told and which lie have they told?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" walked fast with moving shoulders (in three rounds of his circumambulation round) the House, but at the same time, this is not out of the sunnah. The Quraish (people) said during the time of Hudaibiyah: "Let Muhammad and his companions die in the same way as worms die. When they signed the treaty with him on the condition that he would come in the next year to Mecca and have a three-day stay (to perform Umrah), the Messenger of Allah "Allah's blessing and peace be upon him" came, while the pagans were on the (mountain of) Qu'aiqan, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Walk fast with moving your shoulders in three rounds (of your circumambulation round) the House (so as to show the pagans how strong and healthy you are)." In this way, it

شَكَوْتُ إِلَى رَسُولِ اللَّهِ ﷺ أَنِّي أَشْتَكِي، فَقَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ». قَالَتْ: فَطُفْتُ وَرَسُولُ اللَّهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بـ «الطُّورِ وَكِتَابِ مَسْطُورٍ».

### [ت50/م49] - باب الاضطباع في الطواف

1883 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ يَعْلَى، عَنْ يَعْلَى قَالَ: «طَافَ النَّبِيُّ ﷺ مُضْطَبِعًا يُرِدُّ أَخْضَرَ».

1884 - حَدَّثَنَا أَبُو سَلَمَةَ مُوسَى: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَانَ بْنِ حُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنَ الْجِعْرَانَةِ فَرَمَلُوا بِالْبَيْتِ، وَجَعَلُوا أَرْدِيَّتَهُمْ تَحْتَ أَبَاطِهِمْ قَدْ قَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى».

### [ت51/م50] - باب في الرَّمَلِ

1885 - حَدَّثَنَا أَبُو سَلَمَةَ مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو عَاصِمٍ الْغَنَوِيُّ، عَنْ أَبِي الطَّفِيلِ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ بِالْبَيْتِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَمَا كَذَبُوا؟ قَالَ: صَدَقُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، إِنَّ فُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْيَةِ: دَعَا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّعْفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَجِئُوا مِنَ الْعَامِ الْمُقْبِلِ فَيَقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّامٍ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَالْمُشْرِكُونَ مِنْ قَبْلِ قَعِيقَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا وَلَيْسَ بِسُنَّةٍ».



is not out of the sunnah.” I further said: “Your people pretend that the Messenger of Allah “Allah’s blessing and peace be upon him” compassed Safa and Marwah round on his camel, and this is out of the sunnah.” He said: “They have told the truth (concerning the first portion of the statement), and told a lie (concerning the other portion.” I asked him: “Which truth have they told and which lie have they told?” he said: “It is true that the Messenger of Allah “Allah’s blessing and peace be upon him” compassed Safa and Marwah round on his camel. But they have told a lie since this is not out of the sunnah. The occasion was that the people were too hard to be moved or turned away from the Messenger of Allah “Allah’s blessing and peace be upon him”, and this is why he (was forced to) compass them round on his camel, in order to be able to make them pay attention to his speech, see his position, and further in order that he would be kept far from their hands.”

**1886-** It is narrated on the authority of Ibn Abbas that he said: Allah's Apostle "Allah's blessing and peace be upon him" and his companions came to Mecca, and the fever of Yathrib (Medina) had weakened them. The pagans said: “A group of people are coming to you and they had been weakened by the Fever of Yathrib (Medina), from which they suffered much.” Allah Almighty revealed what they had said to His Prophet. So The Prophet "Allah's blessing and peace be upon him" ordered his companions to walk fast (with moving their shoulders) in the first three rounds of circumambulation and to walk at a normal pace between the two corners (The Black Stone and Yemenite corner), in order that the pagans should see their (Muslims’) strength. Upon this the pagans said: “Are those the people whom you pretended that the fever had weakened? They are much healthier and stronger than us.” Ibn Abbas added: Nothing prevented him (The Prophet) from ordering them to walk fast (with moving the shoulders) in all the circuits but out of pity for them.

**1887-** It is narrated on the authority of Zaid Ibn Aslam from his father that he said: I heard Umar Ibn Al-Khattab having said: “What is the reason for walking fast with moving shoulders (during circumambulation) and uncovering the (right) shoulders now, since Allah has affirmed the religion of Islam, and destroyed infidelity and its people? Nevertheless, we never leave anything we used to do during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.”

**1888-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No

قُلْتُ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرِهِ وَأَنَّ ذَلِكَ سُنَّةٌ؟ قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: مَا صَدَقُوا وَمَا كَذَبُوا؟ قَالَ: صَدَقُوا، قَدْ طَافَ رَسُولُ اللَّهِ ﷺ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرِهِ، وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُدْعَوْنَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَا يُصْرَفُونَ عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلَامَهُ وَلِيَرَوْا مَكَانَهُ وَلَا تَنَالَهُ أَيْدِيهِمْ.

**1886 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ أَنَّهُ حَدَّثَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ وَقَدْ وَهَنَتْهُمْ حُمَى يَثْرِبَ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ الْحُمَى وَلَقُوا مِنْهَا شَرًّا فَأُطْلِعَ اللَّهُ تَعَالَى نَبِيَّهُ ﷺ عَلَى مَا قَالُوهُ، فَأَمَرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، فَلَمَّا رَأَوْهُمْ رَمَلُوا قَالُوا: هَؤُلَاءِ الَّذِينَ ذَكَرْتُمْ أَنَّ الْحُمَى قَدْ وَهَنَتْهُمْ؟ هَؤُلَاءِ أَجْلَدُ مِنَّا».

قَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَأْمُرْهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا إِبْقَاءَ عَلَيْهِمْ.

**1887 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَرَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: «سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: فِيمَ الرَّمْلَانِ الْيَوْمَ وَالْكَشْفُ عَنِ الْمَنَاكِبِ، وَقَدْ أَطَا اللَّهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَأَهْلَهُ؟ مَعَ ذَلِكَ لَا نَدْعُ شَيْئًا كُنَّا نَفْعَلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

**1888 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَرَمْيُ الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ».



doubt, the circumambulation round the House, and compassing Safa and Marwah round, and throwing (the pebbles of) Jimar have been made just to establish the (ceremonies of Hajj which imply the) celebration of (the Praises of) Allah Almighty.”

**1889-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” Uncovered his Right Shoulder And Gathered The (Ends Of) his upper garment over his left shoulder, and (started circumambulation by) touching the corner, and magnifying Allah. He walked fast with moving shoulders in the first three rounds (of circumambulation). Whenever they reached the corner towards the direction of Yemen, and disappeared from the sight of Quraish, they would walk at a normal pace, and then they would appear to them while walking at a quick pace, as if they were gazelles according to the description of Quraish. Thus it came to be a part of the sunnah.

**1890-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” and his companions assumed Ihram for Umrah from Ji’ranah, and walked fast with moving shoulders in the first three rounds (of their circumambulation round) the House, and walked at a normal pace in the remaining four rounds.

**1891-** It is narrated on the authority of Nafi’ that Ibn Umar walked fast with moving shoulders from the (corner of the Black) Stone to the (Black Stone), and mentioned that the Messenger of Allah “Allah’s blessing and peace be upon him” had done the same.

### **[52] The Supplication During Circumambulation**

**1892-** It is narrated on the authority of Abdullah Ibn As-Sa’ib that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” saying between both corners: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

**1893-** It is narrated on the authority of Ibn Umar that once the Messenger of Allah “Allah’s blessing and peace be upon him” came and performed circumambulation for Hajj and Umrah, he would walk at a quick pace (and move his shoulders) in the first three (rounds) and walk at a normal pace in the remaining four (rounds). Then, he would offer a two-rak’ah prayer.

### **[53] Performing Circumambulation After Asr Prayer**

**1894-** It is narrated on the authority of Jubair Ibn Mut’im, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that he



**1889 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ اضْطَبَعَ فَأَسْتَلَمَ وَكَبَّرَ ثُمَّ رَمَلَ ثَلَاثَةَ أَطْوَافٍ، وَكَانُوا إِذَا بَلَغُوا الرُّكْنَ الْيَمَانِي وَتَعَبُوا مِنْ قَرِيشٍ مَشَوْا، ثُمَّ يَطْلُعُونَ عَلَيْهِمْ يَرْمُلُونَ، تَقُولُ قَرِيشٌ: كَأَنَّهُمُ الْغَزْلَانُ». قَالَ ابْنُ عَبَّاسٍ: فَكَانَتْ سُنَّةً.

**1890 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اغْتَمَرُوا مِنَ الْجِعْرَانَةِ، فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا وَمَشَوْا أَرْبَعًا».

**1891 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا سُلَيْمٌ بْنُ أَحْضَرَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ».

### [ت52/م51] - باب الدعاء في الطواف

**1892 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ: ﴿رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾ [البقرة: 96].

**1893 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدُمُ فَإِنَّهُ يَسْعَى ثَلَاثَةَ أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يُصَلِّي سَجْدَتَيْنِ».

### [ت53/م52] - باب الطواف بعد العصر

**1894 -** حَدَّثَنَا ابْنُ السَّرْحِ، وَالْفَضْلُ بْنُ يَعْقُوبَ وَهَذَا لَفْظُهُ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: يَا بَنِي عَبْدِ مَنَافٍ «لَا تَمْنَعُوا أَحَدًا يَطُوفُ بِهَذَا الْبَيْتِ وَيُصَلِّي أَيَّ

said: "O Banu Abd Manaf! Do not prevent anyone from circumambulating round this House and offer prayer in it at any time he likes, whether at night or by day."

#### **[54] The Circumambulation Of Such As Assumes Ihram For Both Hajj And Umrah Jointly**

**1895-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Neither the Messenger of Allah "Allah's blessing and peace be upon him" nor his companions (who assumed Ihram for both Umrah and Hajj jointly) compass Safa and Marwah round more than once, i.e. that which he did first (once he entered Mecca).

**1896-** It is narrated on the authority of A'ishah that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who (assumed Ihram for both Umrah and Hajj) with him did not compass (Safa and Marwah round) until they threw the Jamrah.

**1897-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Your circumambulation round the House, and Safa and Marwah suffices you for both your Hajj and Umrah."

This narration is transmitted on the authority of Ata' from A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said to A'ishah the same

#### **[55] The Area Between The Round Wall And The Gate**

**1898-** It is narrated on the authority of Abd Ar-Rahman Ibn Safwan that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, I said (to myself): "Let me wear my clothes (and my house was on the road), and see how the Messenger of Allah "Allah's blessing and peace be upon him" would do." I set out and found the Messenger of Allah "Allah's blessing and peace be upon him" and his companions having come out from the Ka'bah, after having touched the House from the gate to Al-Hatim, and they were placing their cheeks on the (walls of the) House, and the Messenger of Allah "Allah's blessing and peace be upon him" was among them.

**1899-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: I performed circumambulation (round the House) with Abdullah Ibn Amr, and when we finished (from the seven rounds), we came to the back of the Ka'bah. I said to him: "Should you not seek refuge (with Allah from the fire of Hell)?" he said: "I seek refuge with

سَاعَةً شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

قَالَ الْفَضْلُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا».

### [ت54/م53] - باب طواف القارن

1895 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «لَمْ يَطْفِ النَّبِيُّ ﷺ وَلَا أَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ، إِلَّا طَوَافًا وَاحِدًا، طَوَافُهُ الْأَوَّلُ».

1896 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ الَّذِينَ كَانُوا مَعَهُ لَمْ يَطُوفُوا حَتَّى رَمَوْا الْجَمْرَةَ».

1897 - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدِّنُ: أَخْبَرَنِي الشَّافِعِيُّ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «طَوَّافُكَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ يَكْفِيكَ لِحَجَّتِكَ وَعُمْرَتِكَ». قَالَ الشَّافِعِيُّ: كَانَ سُفْيَانُ رُبَّمَا قَالَ: عَنْ عَطَاءٍ، عَنْ عَائِشَةَ وَرُبَّمَا قَالَ: عَنْ عَطَاءٍ أَنَّ النَّبِيَّ ﷺ قَالَ لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.

### [ت55/م54] - باب في الملتزم

1898 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ قَالَ: «لَمَّا فَتَحَ رَسُولُ اللَّهِ ﷺ مَكَّةَ قُلْتُ: لَا لَبَسَ ثِيَابِي وَكَانَتْ دَارِي عَلَى الطَّرِيقِ فَلَأَنْظُرَنَّ كَيْفَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ فَأَنْطَلَقْتُ، فَرَأَيْتُ النَّبِيَّ ﷺ قَدْ خَرَجَ مِنَ الْكَعْبَةِ هُوَ وَأَصْحَابُهُ وَقَدْ اسْتَلَمُوا الْبَيْتَ مِنَ الْبَابِ إِلَى الْحَطِيمِ، وَقَدْ وَضَعُوا خُدُودَهُمْ عَلَى الْبَيْتِ وَرَسُولُ اللَّهِ ﷺ وَسَطُهُمْ».

1899 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ قَالَ: «طُفْتُ مَعَ عَبْدِ اللَّهِ، فَلَمَّا جِئْنَا دُبَرَ الْكَعْبَةِ قُلْتُ: أَلَا تَتَعَوَّذُ؟ قَالَ: نَعُوذُ بِاللَّهِ مِنَ النَّارِ، ثُمَّ مَضَى حَتَّى اسْتَلَمَ الْحَجَرَ وَأَقَامَ بَيْنَ الرُّكْنِ وَالْبَابِ، فَوَضَعَ صَدْرَهُ، وَوَجْهَهُ، وَذِرَاعَيْهِ، وَكَفَيْهِ هَكَذَا وَبَسَطَهُمَا بَسْطًا ثُمَّ قَالَ:



Allah from the fire (of Hell).” Then, he went and touched the corner (of the Black Stone), and then he stood up in the area between the round wall and the gate, to which he stuck his breast, hands and cheek, and then he said: “As such I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having done.”

**1900-** It is narrated on the authority of Abdullah Ibn As-Sa’ib that he used to guide Ibn Abbas (who became blind during the last portion of his life) and make him stand in the very side between the (Black) Stone and the gate, and Ibn Abbas said to him: “I was informed that the Messenger of Allah “Allah’s blessing and peace be upon him” used to offer prayer just here.” He answered in the affirmative, and stood and offered prayer.

### **[56] What About Safa And Marwah**

**1901-** It is narrated on the authority of Hisham Ibn Urwah from his father who said: While I was a youngster, I asked A’ishah: “What about the meaning of the Statement of Allah: “Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them.” (Al-Baqarah **158**) I understand (from that) that there is no harm if somebody does not compass them round.” A’ishah replied: “No, for had it been as you are saying, then the recitation would have been like this: “There is no sin not to compass them round.” This verse was revealed in connection with the Ansar who used to assume the Ihram for the idol Manat which was put beside a place called Qudaid and those people thought it not right to compass Safa and Marwah round. When they embraced Islam, they asked The Messenger of Allah “Allah’s blessing and peace be upon him” about that, and Allah revealed: “Behold! Safa and Marwah are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them.”

**1902-** It is narrated on the authority of Abdullah Ibn Abu Awfa that the Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah, in which he circumambulated the House and offered a two-rak’ah prayer behind the Station (of Abraham); and in his company there was somebody screening him from the people. Abdullah was asked: “Did the Messenger of Allah “Allah’s blessing and peace be upon him” enter the Ka’bah?” he answered in the negative.

**1903-** It is narrated on the authority of Isma’il Ibn Abu Khalid that he said: I heard the same from Abdullah Ibn Abu Awfa, with the following

هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُهُ.

**1900 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا السَّائِبُ بْنُ عُمَرَ الْمَخْزُومِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ السَّائِبِ، عَنْ أَبِيهِ: «أَنَّهُ كَانَ يَقُودُ ابْنُ عَبَّاسٍ فَيَقِيمُهُ عِنْدَ الشُّقَّةِ الثَّالِثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الْحَجَرَ مِمَّا يَلِي الْبَابَ، فَيَقُولُ لَهُ ابْنُ عَبَّاسٍ: أَنْبِئْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي هَهُنَا، فَيَقُولُ: نَعَمْ، فَيَقُومُ فَيُصَلِّي».

### [ت56/م55] - باب أَمْرِ الصِّفَا وَالْمَرَوَةِ

**1901 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، (ح) وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: «قُلْتُ لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأَنَا يَوْمَئِذٍ حَدِيثُ السَّنِّ: أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: ﴿إِنَّ الصِّفَا وَالْمَرَوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: 158] فَمَا أَرَى عَلَى أَحَدٍ شَيْئًا إِلَّا يَطُوفُ بِهِمَا. قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَلَّا لَوْ كَانَ كَمَا تَقُولُ، كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطُوفَ بِهِمَا؟ إِنَّمَا أُنْزِلَتْ هَذِهِ الْآيَةُ فِي الْأَنْصَارِ كَانُوا يُهْلُونَ لِمَنَاةَ، وَكَانَتْ مَنَاةُ حَذَوُ قُدَيْدٍ، وَكَانُوا يَتَحَرَّجُونَ أَنْ يَطُوفُوا بَيْنَ الصِّفَا وَالْمَرَوَةِ، فَلَمَّا جَاءَ الْإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿إِنَّ الصِّفَا وَالْمَرَوَةَ مِنْ شَعَائِرِ اللَّهِ﴾».

**1902 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ فَطَافَ بِالْبَيْتِ وَصَلَّى خَلْفَ الْمَقَامِ رَكَعَتَيْنِ وَمَعَهُ مَنْ يَسْتُرُهُ مِنَ النَّاسِ، فَقِيلَ لِعَبْدِ اللَّهِ: أَدْخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ؟ قَالَ: لَا».

**1903 -** حَدَّثَنَا تَمِيمُ بْنُ الْمُنتَصِرِ: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ: أَخْبَرَنَا شَرِيكٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى بِهَذَا الْحَدِيثِ زَادَ: «ثُمَّ أَتَى الصِّفَا وَالْمَرَوَةَ فَسَعَى بَيْنَهُمَا سَبْعًا ثُمَّ حَلَقَ رَأْسَهُ».



addition: Then, he came to Safa and Marwah and compassed between them seven rounds, after which he got his head shaved.

**1904-** It is narrated on the authority of Kathir Ibn Jumhan that a man asked Abdullah Ibn Umar while he was between Safa and Marwah: "O Abu Abd Ar-Rahman! Why do I see you walking at a normal pace between Safa and Marwah, and the people are walking at a quick pace?" he said: "If I walk at a normal pace, no doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" walking at a normal pace (between them); and if I walk at a quick pace, surely, I saw the Messenger of Allah "Allah's blessing and peace be upon him" walking at a quick pace (between them), and I've grown very old (and have no power to be quick in pace)."

### **[57] The Way Of Hajj Performed By The Prophet**

**1905-** It is narrated on the authority of Ja'far Ibn Muhammad from his father: We went to visit Jabir Ibn Abdullah and when we entered into him, he started inquiring about the people (who came with me) till he reached me. I said: "I am Muhammad Ibn Ali Ibn Al-Husain." He placed his hand upon my head and opened my upper button and then the lower one. Then he placed his palm between my breasts (out of compassion). I was still a young man. He said: "You are welcome, O my nephew. Ask about whatever you want." I asked him. indeed, he was blind, and the time of prayer came. He stood up wrapping himself in a mantle, which was so short that whenever he placed its ends upon his shoulders they slipped down. His garment was hanging on the clothes rack beside him. He led the prayer.

(After he had finished the prayer) I said to him: "Tell me about the Hajj of The Messenger of Allah "Allah's blessing and peace be upon him". He pointed nine with his hand, and said: The Messenger of Allah "Allah's blessing and peace be upon him" stayed in (Medina) for nine years without offering Hajj. Then he announced publicly in the tenth year that The Messenger of Allah "Allah's blessing and peace be upon him" was going to offer Hajj. A great number of people came to Medina, all of whom were eager to follow The Messenger of Allah "Allah's blessing and peace be upon him" and do the same as his doing. We set out with him till we reached Dhul-Hulaifah. Asma Bint Umais delivered Muhammad Ibn Abu Bakr. She sent to The Messenger of Allah "Allah's blessing and peace be upon him" asking him: "What should I do?" He said: "Take a bath, bandage your privates and assume Ihram (for Hajj)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer in the mosque and then rode (his she-camel known as) Al-Qaswa. When it stood upright with him at Al-Baida, I stretched my sight as far as it could reach, and I couldn't



**1904 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمَهَانَ: «أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ بَيْنَ الصَّفَا وَالْمَرْوَةِ: يَا أَبَا عَبْدِ الرَّحْمَنِ إِنِّي أَرَاكَ تَمْشِي وَالنَّاسُ يَسْعَوْنَ؟ قَالَ: إِنَّ أَمْشِي فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْشِي، وَإِنْ أَسْعَى فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْعَى وَأَنَا شَيْخٌ كَبِيرٌ».

### [ت57/م56] - باب صفة حجة النبي ﷺ

**1905 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقَلِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَشَامُ بْنُ عَمَّارٍ، وَسَلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيَّانِ، وَرُبَّمَا زَادَ بَعْضُهُمْ عَلَى بَعْضٍ الْكَلِمَةَ وَالشَّيْءَ، قَالُوا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: «دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَلَمَّا انْتَهَيْنَا إِلَيْهِ سَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ، فَقُلْتُ: أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ، فَأَهْوَى بِيَدِهِ إِلَى رَأْسِي، فَنَزَعَ زِرِّي الْأَعْلَى ثُمَّ نَزَعَ زِرِّي الْأَسْفَلَ، ثُمَّ وَضَعَ كَفَّهُ بَيْنَ ثَدْيَيْ، وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ. فَقَالَ: مَرْحَبًا بِكَ وَأَهْلًا يَا ابْنَ أَخِي سَلْ عَمَّا شِئْتَ، فَسَأَلْتُهُ وَهُوَ أَعْمَى، وَجَاءَ وَقْتُ الصَّلَاةِ فَقَامَ فِي نِسَاجَةٍ مُلْتَحِفًا بِهَا - يَعْنِي ثَوْبًا مُلَفَّقًا - كُلَّمَا وَضَعَهَا عَلَى مَنْكَبَيْهِ رَجَعَ طَرَفَاهَا إِلَيْهِ مِنْ صِغَرِهَا، فَصَلَّى بَنَّا وَرِدَاؤُهُ إِلَى جَنْبِهِ عَلَى الْمَشْجَبِ.

فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ ﷺ، فَقَالَ بِيَدِهِ فَعَقَدَ تَسْعًا، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ تِسْعَ سِنِينَ لَمْ يَحْجَّ ثُمَّ أُذِّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ ﷺ حَاجٌّ، فَقَدِمَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَ بِرَسُولِ اللَّهِ ﷺ وَيَعْمَلَ بِمِثْلِ عَمَلِهِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ وَخَرَجْنَا مَعَهُ حَتَّى أَتَيْنَا ذُو الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي وَاسْتَذْفِرِي بِثَوْبٍ وَآخِرِمِي»، فَصَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ، ثُمَّ رَكِبَ الْقُضُوَاءَ حَتَّى إِذَا اسْتَوَتْ بِهِ نَافَتُهُ عَلَى الْبَيْدَاءِ. قَالَ جَابِرٌ: نَظَرْتُ إِلَى مَدِّ بَصَرِي مِنْ بَيْنِ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ،

see in front of me but riders and pedestrians. (I saw also) on my right like this, on my left like this, and behind me like this. The Messenger of Allah "Allah's blessing and peace be upon him" was among us, on whom The Holy Qur'an was being sent down; and he knew well its (truly right) interpretation. Whatever he did, we also did. He uttered the (statement affirming the) Oneness of Allah: "I'm responding to Your call, O Allah, I'm responding to Your call, You have no partner with You, I'm responding to Your call. All the praises and blessings be to You, All the dominion be for You. You have no partner with You." (LabbaikAllahumma labbaik. Labbaika la sharika laka labbaik. Innalhamda wan-ni'mata laka walmulk. La sharika lak). The people also pronounced their Talbiyah, which they used to pronounce, from which The Messenger of Allah "Allah's blessing and peace be upon him" did not reject anything. But The Messenger of Allah "Allah's blessing and peace be upon him" stuck to his own Talbiyah.

Jabir said: We did neither have any intention but that of Hajj only, nor did we know (that we would assume Ihram for) the Umrah. When we came with him to the House, he touched the corner and circumambulated (the Ka'bah seven times), three of which at a quick pace and four at a normal pace. Then he went to the Station of Abraham, and recited: "And take the Station of Abraham as a place of prayer." He made the Station between him and the Qiblah.

(The narrator said): My father said (and I do not know except that he had mentioned it from The Messenger of Allah "Allah's blessing and peace be upon him") that he recited in the two Rak'ahs (he offered): "Say: He is Allah, The One and Only" and "say: O you who reject faith!" He then returned to the House and touched the corner (of the Black Stone). He went out of the gate to Safa. When he came near it he recited: "Safa and Marwah are from amongst the signs appointed by Allah." (He said): "I start with what Allah (ordered me to) start." He first ascended Safa till he saw the House. Then, he magnified Allah, declared His Oneness, and praised Him, and said: "There is no god but Allah, The One and Only, with Whom there is no partner. To Him be the Dominion, and to Him be the praise, and He has Power over everything. There is no god but Allah The One and Only, Who accomplished His promise, enabled His servant to emerge victorious, and (He) Alone defeated the confederates." He invoked (Allah) in that way, reciting such statements thrice. He then descended and walked towards Marwah. When his feet came down in the bottom of the valley, he walked fast. When he started to ascend he walked normally till he reached Marwah, where he did as he had done at Safa.

وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ، وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْلَمُ تَأْوِيلَهُ، فَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا بِهِ، فَأَهْلَ رَسُولُ اللَّهِ ﷺ بِالتَّوْحِيدِ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ، وَالْمُلْكَ لَا شَرِيكَ لَكَ». وَأَهْلَ النَّاسُ بِهَذَا الَّذِي يُهْلُونَ بِهِ، فَلَمْ يَرُدَّ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ ﷺ تَلْبِيَّتَهُ.

قال جابر: لَسْنَا نَنْوِي إِلَّا الْحَجَّ، لَسْنَا نَعْرِفُ الْعُمْرَةَ، حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ، فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: 125] فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ، قَالَ: فَكَانَ أَبِي يَقُولُ: قَالَ ابْنُ نُفَيْلٍ وَعُثْمَانُ: وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ ﷺ. قَالَ سُلَيْمَانُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الرُّكْعَتَيْنِ بِـ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ [الإخلاص: 1] وَبـ ﴿قُلْ يَتَّخِذُهَا الْكَافِرُونَ﴾ [الكافرون: 1]. ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَاسْتَلَمَ الرُّكْنَ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصِّفَا، فَلَمَّا دَنَا مِنَ الصِّفَا قَرَأَ: ﴿إِنَّ الصِّفَا وَالْمَرَّةَ مِنْ شَعَائِرِ اللَّهِ﴾ [البقرة: 158]. «نَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ»، فَبَدَأَ بِالصِّفَا، فَرَقِيَ عَلَيْهِ، حَتَّى رَأَى الْبَيْتَ فَكَبَّرَ اللَّهَ وَوَحَّدَهُ، وَقَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَنْجَزَ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَرَمَ الْأَحْزَابَ وَحْدَهُ». ثُمَّ دَعَا بَيْنَ ذَلِكَ، وَقَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ، ثُمَّ نَزَلَ إِلَى الْمَرَّةِ حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ رَمَلَ فِي بَطْنِ الْوَادِي، حَتَّى إِذَا صَعِدَ مَشَى، حَتَّى أَتَى الْمَرَّةَ، فَصَنَعَ عَلَى الْمَرَّةِ مِثْلَ مَا صَنَعَ عَلَى الصِّفَا، حَتَّى إِذَا كَانَ آخِرَ الطَّوَافِ عَلَى الْمَرَّةِ قَالَ: «إِنِّي لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ



When it was his last round at Marwah he said: "Had I known earlier what I have come to know later, I would not have driven the sacrificial animals and would have made it Umrah. So, whoever among you does not have the sacrificial animal with him should put off Ihram and make it Umrah." In this way, all the people put off their Ihram and cut short their hair except The Messenger of Allah "Allah's blessing and peace be upon him" and such as had their sacrificial animals with them. Suraqah Ibn Malik Ibn Ju'shum got up and said: "O Messenger of Allah! Does it apply only to this year or perpetually?" The Messenger of Allah "Allah's blessing and peace be upon him" intertwined the fingers (of one hand) into the other and said twice: "The (ceremonies of) Umrah became included in the (ceremonies of) Hajj" (adding) twice: "No, but perpetually and everlastingly. No, but perpetually and everlastingly."

Ali came with the sacrificial animals of The Prophet "Allah's blessing and peace be upon him" and found (his wife) Fatimah among those who had put off Ihram. She put on dyed clothes and put kohl (in her eyes). He denied that from her and asked her: "Who has ordered you to do so?" She said: "It is my father who has ordered me to do so." He (the narrator) said that Ali used to say in Iraq: I went to The Messenger of Allah "Allah's blessing and peace be upon him" showing my disturbance from Fatimah for what she had done, in order to ask about the religious verdict of The Messenger of Allah "Allah's blessing and peace be upon him" concerning what she had told about him, which I rejected from her. He said: "She has told the truth; she has told the truth. Anyway, what did you say when you intended to perform Hajj?" I (Ali) said: "O Allah! I assume Ihram with the same intention as that of Your Messenger." He said: "I have the sacrificial animals with me, so do not put off Ihram."

He (Jabir) said: The number of those sacrificial animals brought by Ali from Yemen and of those brought by The Prophet "Allah's blessing and peace be upon him" was one hundred. Then all the people put off Ihram, and cut short their hair, except The Prophet "Allah's blessing and peace be upon him" and those who had the sacrificial animals with them. When it was the day of Tarwiyah (eighth of Dhul-Hijjah) they went to Mina and assumed Ihram for Hajj. The Messenger of Allah "Allah's blessing and peace be upon him" rode and led the Zhuhr, Asr, Maghrib, Isha and Fajr prayers. He waited a little until the sun rose, and ordered that a tent of hair should be pitched for him at (the area of) Namirah. The Messenger of Allah "Allah's blessing and peace be upon him" proceeded on, and (the people of) Quraish had no doubt that he would halt at the sacred site "Al-Mash'ar Al-Haram" as they used to do in the pre-Islamic period of ignorance. The

أَسْنِيَ الْهَدْيَ وَلَجَعَلْتُهَا عُمْرَةً، فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً» فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا إِلَّا النَّبِيَّ ﷺ، وَمَنْ كَانَ مَعَهُ هَدْيٌ، فَقَامَ سُرَاقَةُ بْنُ جُعْشُمٍ فَقَالَ: يَا رَسُولَ اللَّهِ أَلْعَامِنَا هَذَا أَمْ لِلْأَبَدِ؟ فَشَبَّكَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ فِي الْأُخْرَى ثُمَّ قَالَ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ هَكَذَا مَرَّتَيْنِ، لَا بَلْ لِلْأَبَدِ أَبَدٍ، لَا بَلْ لِلْأَبَدِ أَبَدٍ». قَالَ: وَقَدِمَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ مِنَ الْيَمَنِ بُبْدَنُ النَّبِيِّ ﷺ فَوَجَدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ مِمَّنْ حَلَّ وَلَبِسَتْ ثِيَابًا صَبِيغًا وَاکْتَحَلَتْ، فَأَنْكَرَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ ذَلِكَ عَلَيْهَا وَقَالَ: مَنْ أَمَرَكَ بِهَذَا؟ قَالَتْ: أَبِي. قَالَ: وَكَانَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ بِالْعِرَاقِ: ذَهَبْتُ لِرَسُولِ اللَّهِ ﷺ مُحَرِّشًا عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فِي الْأَمْرِ الَّذِي صَنَعْتُهُ مُسْتَفْتِيًا لِرَسُولِ اللَّهِ ﷺ فِي الَّذِي ذَكَرْتُ عَنْهُ، فَأَخْبَرْتُهُ أَنِّي أَنْكَرْتُ ذَلِكَ عَلَيْهَا، فَقَالَتْ: إِنَّ أَبِي أَمَرَنِي بِهَذَا، فَقَالَ: «صَدَقْتَ صَدَقْتَ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ؟». قَالَ: قُلْتُ: اللَّهُمَّ إِنِّي أَهْلٌ بِمَا أَهَلَ بِهِ رَسُولُ اللَّهِ ﷺ. قَالَ: «إِنَّ مَعِيَ الْهَدْيَ فَلَا تَحْلِلْ».

قَالَ: وَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ مِائَةً. فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصَرُوا إِلَّا النَّبِيَّ ﷺ وَمَنْ كَانَ مَعَهُ هَدْيٌ. قَالَ: فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ وَوَجَّهُوا إِلَى مَنَى أَهَلُّوا بِالْحَجِّ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ فَصَلَّى بِمَنَى الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ وَالصُّبْحِ، ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقَبَّةٍ لَهُ مِنْ شَعْرِ فُضِرَتْ بِنَمْرَةٍ، فَسَارَ رَسُولُ اللَّهِ ﷺ وَلَا تَشْكُ قُرَيْشٌ أَنَّ النَّبِيَّ ﷺ وَقِفَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزْدَلِفَةِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ، فَأَجَازَ رَسُولُ اللَّهِ ﷺ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقَبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمْرَةٍ فَزَلَّ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقُضْوَاءِ فَرُحِلَتْ لَهُ، فَرَكِبَ حَتَّى أَتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ، فَقَالَ: «إِنَّ



Messenger of Allah "Allah's blessing and peace be upon him" proceeded on till he came to Arafat where he found that the tent had been pitched for him at Namirah. He halted till the sun had declined. He ordered that (his she-camel) Al-Qaswa should be brought and saddled for him. Then he came to the bottom of the valley, and addressed the people saying:

"Verily your blood and property have the same sanctity of this day of yours, in this month of yours, in this town of yours. Behold! Everything belonging to the Days of pre-Islamic period of Ignorance is to be under my feet, fully abolished. The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Rabie'ah Ibn Al-Harith, who was nursed in the tribe of Sa'd and then killed by (the tribe of) Hudhail. The usury of the pre-Islamic period of ignorance is also to be abolished. The first usury of ours I abolish is that of Abbas Ibn Abd Al-Muttalib, for it is entirely abolished. Fear Allah concerning women! Verily you have taken them under the protection of Allah, and sexual intercourse with them has been made lawful for you by words of Allah. You also have right over them, i.e. they should not allow anyone whom you do not like to sit on your bed. But if they do that, you can chastise them but not severely. Their rights upon you are that you should fairly provide them with food and clothing. I have left among you the Book of Allah, and if you hold fast to it, you would never go astray. You would be asked about me (on the Day of Judgement): Then, what would you say?" They (the people) said: "We will testify that you reported (Allah's message), fulfilled (the duties of Prophethood) and presented good (sincere) advice." He (The Prophet) lifted his index finger towards the sky and pointed it at the people, (saying): "O Allah! be witness! O Allah! be witness!" he said it thrice. Then, he (The Prophet) ordered Bilal to pronounce Adhan, and he pronounced Adhan and then pronounced the prayer establishment. He (The Prophet) led the Zhuhr prayer. He (Bilal) then pronounced the prayer establishment once again and he (The Prophet) led the Asr prayer. He offered no other prayer in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then rode his she-camel and came to the place of stay, making his she-camel Al-Qaswa turn towards the direction of the rocks, having the path of walkers in front of him, and he was facing the Qiblah. He kept staying there till the sun set, the yellow light had gone a little, and the disc of the sun had disappeared. He made Usamah ride behind him. Then, The Messenger of Allah "Allah's blessing and peace be upon him" pulled the noseband of Al-Qaswa so forcefully that its head touched the saddle (in order to have



دِمَاءُكُمْ وَأَمْوَالُكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا إِنَّ كُلَّ شَيْءٍ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمَيَّ مَوْضُوعٌ، وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ، وَأَوَّلُ دَمٍ أَضَعُهُ دِمَاءُنَا: دَمٌ - قَالَ عُثْمَانُ: «دَمُ ابْنِ رَبِيعَةَ». وَقَالَ سُلَيْمَانُ: «دَمُ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ». وَقَالَ بَعْضُ هَؤُلَاءِ: كَانَ مُسْتَرْضَعًا فِي بَنِي سَعْدِ فَقَتَلَتْهُ هَذِيلٌ - «وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ رَبَا أَضَعُهُ رَبَانَا: رَبَا عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ. فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ، وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ، وَإِنَّ لَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطئنَ فُرُشَكُمْ أَحَدًا تَكْرَهُونَهُ، فَإِنْ فَعَلْنَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ، وَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا لَنْ تَضِلُّوا بَعْدَهُ إِنْ اعْتَصَمْتُمْ بِهِ: كِتَابَ اللَّهِ وَأَنْتُمْ مَسْئُولُونَ عَنِّي، فَمَا أَنْتُمْ قَائِلُونَ؟» قَالُوا: نَشْهَدُ أَنَّكَ قَدْ بَلَغْتَ وَأَدَّيْتَ وَنَصَحْتَ، ثُمَّ قَالَ بِإِصْبَعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيَنْكِتُهَا إِلَى النَّاسِ: «اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ».

ثُمَّ أَذَّنَ بِلَالٌ، ثُمَّ أَقَامَ فَصَلَّى الظُّهَرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصَرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. ثُمَّ رَكِبَ الْقُصُوءَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقُصُوءَ إِلَى الصَّخْرَاتِ، وَجَعَلَ حَبْلَ الْمُشَاةِ بَيْنَ يَدَيْهِ فَاسْتَقْبَلَ الْقِبْلَةَ، فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ، وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ، وَأَرْدَفَ أُسَامَةَ خَلْفَهُ، فَدَفَعَ رَسُولُ اللَّهِ ﷺ، وَقَدْ شَنَقَ لِلْقُصُوءِ الزَّمَامَ حَتَّى أَنَّ رَأْسَهَا لَيَصِيبُ مَوْرِكَ رَحْلِهِ، وَهُوَ يَقُولُ بِيَدِهِ الْيُمْنَى: «السَّكِينَةَ أَيُّهَا النَّاسُ، السَّكِينَةَ أَيُّهَا النَّاسُ»، كُلَّمَا أَتَى حَبْلًا مِنَ الْجِبَالِ

complete control over it). He pointed out to the people with his right hand to be calm (and moderate in speed). Whenever he happened to pass over an elevated tract of sand, he slightly loosened it (the noseband of his she-camel) till it climbed up. He kept doing so until he reached Al-Muzdalifah, where he led the Maghrib and Isha prayers with one Adhan and two calls for prayer establishment. He did not offer (supererogatory) prayers in between them.

The Messenger of Allah "Allah's blessing and peace be upon him" then lay down till the dawn appeared. He offered the Fajr prayer with an Adhan and Iqamah when the light of the morning was clear. He rode Al-Qaswa (and proceeded on). When he came to the Sacred Site (Al-Mash'ar Al-Haram), he ascended it, praised Allah, magnified Him, and pronounced His Uniqueness and Oneness (i.e. There is no god but Allah). He kept standing till the daylight was very clear. He then proceeded on quickly before the sun rose, and made Al-Fadl Ibn Al-Abbas ride behind him, who was a man of beautiful hair, fair complexion and handsome face. While The Messenger of Allah "Allah's blessing and peace be upon him" was advancing, there was a group of women (walking side by side with them). Al-Fadl started looking at them. The Messenger of Allah "Allah's blessing and peace be upon him" put his hand on the face of Al-Fadl who turned his face to the other side, and started looking, but The Messenger of Allah "Allah's blessing and peace be upon him" turned his hand to the other side and put it on the face of Al-Fadl. He turned his face to the other side till he came to the bottom of Muhassir. He (The Prophet) urged it (al-Qaswa) a little. Taking his way through the middle road, which comes out at the greatest Jamrah, he came to the Jamrah near the tree, which he threw with seven small pebbles, magnifying Allah on (throwing) every pebble of them (and they were too small to be thrown) with fingers and he did so in the bottom of the valley. He then went to the place of sacrifice, and sacrificed sixty-three (camels) with his own hand, and confided to Ali to slaughter the rest, whom he made share sacrifice with him. He then ordered that a piece of flesh from each sacrificial animal should be put in a pot. Then, it was cooked, from which both of them (The Prophet and Ali) ate some meat and drank its soup. The Messenger of Allah "Allah's blessing and peace be upon him" rode and came to the House, and offered the Zhuhr prayer at Mecca. He came to the sons of Abd Al-Muttalib, who were supplying water (to the people) at Zamzam. He said (to them): "Draw water O sons of Abd Al-Muttalib! Had it not been for fear that the people would overpower you in your right of supplying water, I would have drawn it with you." They gave him a bucket (full of water) from which he drank.

أَرْخَى لَهَا قَلِيلًا حَتَّى تَضَعَدَ أَتَى الْمُزْدَلِفَةَ فَجَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ. قَالَ عُثْمَانُ: وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا، ثُمَّ اتَّفَقُوا.

ثُمَّ اضْطَجَعَ رَسُولُ اللَّهِ ﷺ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ. قَالَ سُلَيْمَانُ: بِنْدَاءٍ وَإِقَامَةٍ - ثُمَّ اتَّفَقُوا - ثُمَّ رَكِبَ الْقُصُوءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَرَقِيَ عَلَيْهِ. قَالَ عُثْمَانُ وَسُلَيْمَانُ: فَاسْتَقْبَلَ الْقِبْلَةَ فَحَمِدَ اللَّهَ وَكَبَّرَ وَهَلَّلَهُ. زَادَ عُثْمَانُ: وَوَحَّدَهُ. فَلَمْ يَزَلْ وَاقِفًا حَتَّى أَسْفَرَ جِدًّا. ثُمَّ دَفَعَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلُ بْنُ عَبَّاسٍ، وَكَانَ رَجُلًا حَسَنَ الشَّعْرِ أَبْيَضَ وَسِيمًا، فَلَمَّا دَفَعَ رَسُولُ اللَّهِ ﷺ مَرَّ الظُّعْنُ يَجْرِيَنَ فَطَفِقَ الْفَضْلُ يَنْظُرُ إِلَيْهِنَّ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ عَلَى وَجْهِ الْفَضْلِ، وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخِرِ، وَحَوَّلَ رَسُولُ اللَّهِ ﷺ يَدَهُ إِلَى الشَّقِّ الْآخِرِ، وَصَرَفَ الْفَضْلُ وَجْهَهُ إِلَى الشَّقِّ الْآخِرِ يَنْظُرُ، حَتَّى أَتَى مُحَسَّرًا فَحَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّذِي يُخْرِجُكَ إِلَى الْجَمْرَةِ الْكُبْرَى حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا بِمِثْلِ حَصَى الْخَذْفِ، فَرَمَى مِنْ بَطْنِ الْوَادِي، ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَنْحَرِ، فَنَحَرَ بِيَدِهِ ثَلَاثًا وَسَتَيْنَ وَأَمَرَ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ فَنَحَرَ مَا غَبَرَ - يَقُولُ: مَا بَقِيَ - وَأَشْرَكَهُ فِي هَدِيهِ. ثُمَّ أَمَرَ مِنْ كُلِّ بَدَنَةٍ بِبِضْعَةٍ فَجُعِلَتْ فِي قَدْرِ قُطْبِيحَتْ فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرَقِهَا.

قَالَ سُلَيْمَانُ: ثُمَّ رَكِبَ ثُمَّ أَقَاضَ رَسُولُ اللَّهِ ﷺ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهْرَ ثُمَّ أَتَى بَنِي عَبْدِ الْمُطَّلِبِ وَهُمْ يَسْقُونَ عَلَى زَمْزَمَ فَقَالَ: «انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ، فَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى سِقَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ» فَنَاولُوهُ دَلْوًا فَشَرِبَ مِنْهُ.



**1906-** It is narrated on the authority of Muhammad Ibn Ja'far from his father that the Messenger of Allah "Allah's blessing and peace be upon him" offered both Zhuhr and Asr prayer in Arafat with a single call for prayer (Adhan) and two pronouncements of prayer establishment (Iqamah) with no rak'ahs of sunnah between them, and offered both Maghrib and Isha prayers in Muzdalifah with a single call for prayer and two pronouncements of prayer establishment, and no rak'ahs of sunnah were offered between them.

Abu Dawud says: This narration is transmitted by Hatim Ibn Isma'il on the authority of Jabir as a part of his long narration, with a slight variation of wording.

**1907-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Here I've slaughtered (my sacrifice), and the whole (area of) Mina is fitting for a place of slaughtering sacrifice"; and when he stayed at Arafah he said: "Here I've stayed, and the whole (area of) Arafah is fitting for a place of stay"; and when he stayed at Muzdalifah he said: "Here I've halted, and the whole (area of) Muzdalifah is fitting for a place of stay."

**1908-** The same is narrated on the authority of Ja'far, through a similar chain of transmitters, with the addition that he said: "Slaughter your sacrifice near your dwelling places."

**1909-** The same is narrated on the authority of Jabir, in which he inserted after his (the Prophet's) reciting: "'And take the Station of Abraham as a place of prayer': then he offered a two-rak'ah prayer in which he recited both Surahs of "Say: He is Allah, the One and Only" and: "Say: O those who reject faith!" he mentioned here also the story of Fatimah, and the rest is the same.

### **[58] The Stay At Arafah**

**1910-** It is narrated on the authority of A'ishah that she said: (During the pre-Islamic period of ignorance) the Quraish (people) and their followers used to stay at Muzdalifah, and they were called Hums, and the rest of Arabs used to stay at Arafah. When Islam came, the Messenger of Allah "Allah's blessing and peace be upon him" was commanded by Allah Almighty to come and stay at Arafah, and to pour down therefrom; and this is the significance of Allah's statement: "Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-Forgiving, Most Merciful." (Al-Baqarah 199)

**1906 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ بِلَالٍ - (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، الْمَعْنَى وَاحِدٌ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ بِعَرَفَةَ وَلَمْ يُسَبِّحْ بَيْنَهُمَا، وَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا».

قال أبو داود: هَذَا الْحَدِيثُ أَسَنُّهُ حَاتِمُ بْنُ إِسْمَاعِيلَ فِي الْحَدِيثِ الطَّوِيلِ، وَوَأَفَقَ حَاتِمُ بْنُ إِسْمَاعِيلَ عَلَى إِسْنَادِهِ مُحَمَّدُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ إِلَّا أَنَّهُ قَالَ: «فَصَلَّى الْمَغْرِبَ وَالْعَمَةَ بِأَذَانٍ وَإِقَامَةٍ».

**1907 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرٌ: حَدَّثَنَا أَبِي، عَنْ جَابِرٍ قَالَ: «ثُمَّ قَالَ النَّبِيُّ ﷺ: «قَدْ نَحَرْتُ هَهُنَا وَمِنَى كُلُّهَا مَنَحَرًا»، وَوَقَفَ بِعَرَفَةَ فَقَالَ: «قَدْ وَقَفْتُ هَهُنَا وَعَرَفَةَ كُلُّهَا مَوْقِفًا»، وَوَقَفَ بِالْمُزْدَلِفَةِ وَقَالَ: «قَدْ وَقَفْتُ هَهُنَا وَمُزْدَلِفَةَ كُلُّهَا مَوْقِفًا».

**1908 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ بِإِسْنَادِهِ زَادَ: «فَانْحَرُوا فِي رِحَالِكُم».

**1909 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ جَعْفَرٍ، حَدَّثَنِي أَبِي، عَنْ جَابِرٍ فَذَكَرَ هَذَا الْحَدِيثَ، وَأَدْرَجَ فِي الْحَدِيثِ عِنْدَ قَوْلِهِ: «وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى» [البقرة: 125] قَالَ: فَقَرَأَ فِيهِمَا بِالتَّوْحِيدِ وَ﴿قُلْ يَتَّخِذُهَا الْكَافِرُونَ﴾. وقال فيه: قال عليُّ رضي الله عنه بالكوفة - قال أبي: هَذَا الْحَرْفُ لَمْ يَذْكُرْهُ جَابِرٌ -: فَذَهَبْتُ مُحَرَّشًا، وَذَكَرْتُ قِصَّةَ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

### [ت58/م57] - باب الوقوف بعرفة

**1910 -** حَدَّثَنَا هَنَادٌ، عَنْ أَبِي مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ وَمَنْ دَانَ دِينَهَا يَقِفُونَ بِالْمُزْدَلِفَةِ، وَكَانُوا يُسَمُّونَ الْحُمْسَ، وَكَانَ سَائِرُ الْعَرَبِ يَقِفُونَ بِعَرَفَةَ. قَالَتْ: فَلَمَّا جَاءَ الْإِسْلَامُ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهَ ﷺ أَنْ يَأْتِيَ عَرَفَاتٍ فَيَقِفَ بِهَا، ثُمَّ يُفِيضَ مِنْهَا، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفْكَصَ النَّاسُ﴾ [البقرة: 199].



### [59] Setting Out To Mina

**1911-** It is narrated on the authority of Ibn Abbas that he said: On the day of Tarwiyah (eighth of Dhul-Hijjah) the Messenger of Allah “Allah’s blessing and peace be upon him” offered Zhuhr prayer at Mina, and on the day of Arafah (ninth of Dhul-Hijjah) he prayed Fajr at Mina.

**1912-** It is narrated on the authority of Abd Al-Aziz Ibn Rafi’ that he said: I asked Anas Ibn Malik: Tell me of a thing you’ve remembered from the Messenger of Allah “Allah’s blessing and peace be upon him”: When did the Messenger of Allah “Allah’s blessing and peace be upon him” offer Zhuhr prayer on the day of Tarwiyah? He said: At Mina. I asked: Then, where did he offer Asr prayer on the day of Departure? He said: At Al-Abtah. He further said: Do as your chiefs do.

### [60] Setting Out To Arafah

**1913-** It is narrated on the authority of Ibn Umar that he said: Early in the morning of the day of Arafah, the Messenger of Allah “Allah’s blessing and peace be upon him” left Mina after he had offered the Morning prayer (and kept marching) until he reached Arafah, and descended at Namirah, the halting place of the imam at Arafah; and when it was the (time of) Zhuhr prayer, the Messenger of Allah “Allah’s blessing and peace be upon him” proceeded on at midday and offered both Zhuhr and Asr prayers together, and addressed the people with his sermon. Then, he went and stood at the staying place of Arafah.

### [61] Going To Arafah

**1914-** It is narrated on the authority of Ibn Umar that when Al-Hajjaj killed Ibn Az-Zubair, he sent to Ibn Umar, enquiring about which hour in the morning the Messenger of Allah “Allah’s blessing and peace be upon him” used to set out on that day; thereupon he replied: “When it is time, we will set out.” (Al-Hajjaj sent a man to see which hour Ibn Umar would set out). When Ibn Umar intended to set out, he said: “Has the sun declined?” they answered: “It has not declined yet.” Then, he sat down. he said: “Has the sun declined?” they answered: “It has not declined yet.” Then, he sat down. he said: “Has the sun declined?” they answered: “It has not declined yet.” Then, he sat down. he said: “Has the sun declined?” they answered: “yes.” When they told him that it had declined, he set out.

### [62] Delivering The Sermon On The Pulpit In Arafah

**1915-** It is narrated on the authority of Zaid Ibn Aslam from a man belonging to Banu Damrah from his father or paternal uncle that he said: I



**[ت59/م58] - باب الخروج إلى منى**

**1911 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْأَخْوَصُ بْنُ جَوَّابِ الصَّبِيِّ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ سَلِيمَانَ الْأَعْمَشِ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ وَالْفَجْرَ يَوْمَ عَرَفَةَ بِمِنَى».

**1912 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرُقِيُّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: «سَأَلْتُ أَنَسَ بْنَ مَالِكٍ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتُهُ عَنْ رَسُولِ اللَّهِ ﷺ أَتَى صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ فَقَالَ: بِمِنَى، قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفَرِ؟ قَالَ: بِالْأَبْطَحِ، ثُمَّ قَالَ: أَفَعَلَ كَمَا يَفْعَلُ أَمْرَاؤُكَ».

**[ت60/م59] - باب الخروج إلى عرفة**

**1913 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: «عَدَا رَسُولُ اللَّهِ ﷺ مِنْ مِنَى حِينَ صَلَّى الصُّبْحَ صَبِيحَةَ يَوْمِ عَرَفَةَ حَتَّى أَتَى عَرَفَةَ فَتَزَلَّ بِنَمْرَةٍ، وَهِيَ مَنْزِلُ الْإِمَامِ الَّذِي يَنْزِلُ بِهِ بِعَرَفَةَ، حَتَّى إِذَا كَانَ عِنْدَ صَلَاةِ الظُّهْرِ رَاحَ رَسُولُ اللَّهِ ﷺ مُهَجِّرًا فَجَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، ثُمَّ خَطَبَ النَّاسَ، ثُمَّ رَاحَ فَوَقَفَ عَلَى الْمَوْقِفِ مِنْ عَرَفَةَ».

**[ت61/م60] - باب الرِّوَا ح إلى عرفة**

**1914 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ حَسَّانَ، عَنْ ابْنِ عُمَرَ قَالَ: «لَمَّا أُنْ قَتَلَ الْحَجَّاجُ ابْنَ الزُّبَيْرِ أُرْسِلَ إِلَى ابْنِ عُمَرَ: آيَةُ سَاعَةٍ كَانَ رَسُولُ اللَّهِ ﷺ يَرُوحُ فِي هَذَا الْيَوْمِ؟ قَالَ: إِذَا كَانَ ذَلِكَ رُحْنَا، فَلَمَّا أَرَادَ ابْنُ عُمَرَ أَنْ يَرُوحَ قَالَ: قَالُوا: لَمْ تَزِغْ الشَّمْسُ. قَالَ: أَزَاغَتْ. قَالُوا: لَمْ تَزِغْ أَوْ زَاغَتْ. قَالَ: فَلَمَّا قَالُوا: قَدْ زَاغَتْ ارْتَحَلْ».

**[ت62/م61] - باب الخطبة على المنبر بعرفة**

**1915 -** حَدَّثَنَا هَنَادٌ، عَنْ ابْنِ أَبِي زَائِدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ بَنِي ضَمْرَةَ، عَنْ أَبِيهِ أَوْ عَمِّهِ قَالَ: «رَأَيْتُ رَسُولَ

saw the Messenger of Allah “Allah’s blessing and peace be upon him” while being on the pulpit in Arafah.

**1916-** It is narrated on the authority of Nubait that he saw the Messenger of Allah “Allah’s blessing and peace be upon him” in Arafah, delivering his sermon while being on a red camel.

**1917-** It is narrated on the authority of Khalid Ibn Al-Ada’ Ibn Hawdhah that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” delivering his sermon to the people on the day of Arafah, while being on a camel, standing among the riders.

Abu Dawud says: The same is narrated on the authority of Waki’.

**1918-** The same is narrated on the authority of Al-Ada’ Ibn Khalid, through a similar chain of transmission.

### **[63] The Position Of Stay In Arafah**

**1919-** It is narrated on the authority of Yazid Ibn Shaiban that he said: We were standing at a place, far from the place of stay (of the imam), thereupon Ibn Mirba’ Al-Ansari came to us and said: “I’m the messenger of Allah’s Apostle “Peace be upon him” to you, and he tells you to keep on your places, for now (by your standing at this place which is a part of Arafat) you stand on a portion of the heritage of Abraham, (who laid the foundation of stay at Arafat).”

### **[64] Departure from Arafat**

**1920-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” poured down from Arafat with tranquility, and Usamah was riding behind him, and he said to the people: “O people! Stick to tranquility, for it is not out of righteousness (in Hajj) to make expedition with either cavalry or camelry.” I did not see them raising their hands and running until he reached Muzdalifah. Then, he made Al-Fadl Ibn Al-Abbas ride behind him and said to the people: “O people! It is not out of righteousness (in Hajj) to make expedition with either cavalry or camelry. So, stick to tranquility.” I did not see them raising their hands and running until he reached Mina.

**1921-** It is narrated on the authority of Kuraib, the freed slave of Ibn Abbas, that he asked Usamah Ibn Zaid: “How did you do in the evening of (the day of) Arafat, when you rode behind The Messenger of Allah “Allah’s blessing and peace be upon him”?” he said: “We came to the mountain pass, wherein the people always make (their mounts) kneel in the evening. The Messenger of Allah “Allah’s blessing and peace be upon him” made his she-camel kneel, and urinated. (Usamah did not use a word other than

اللَّهُ ﷺ وَهُوَ عَلَى الْمِنْبَرِ بِعَرَفَةَ.

**1916 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ سَلَمَةَ بْنِ نُبَيْطٍ، عَنْ رَجُلٍ مِنَ الْحَيِّ، عَنْ أَبِيهِ نُبَيْطٍ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ عَلَى بَعِيرٍ أَحْمَرَ يَخْطُبُ».

**1917 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْمَجِيدِ، قَالَ: حَدَّثَنِي الْعَدَاءُ بْنُ خَالِدِ بْنِ هُوْدَةَ. (ح)، قَالَ هَنَادٌ: عَنْ عَبْدِ الْمَجِيدِ أَبِي عَمْرٍو، قَالَ: حَدَّثَنِي خَالِدُ بْنُ الْعَدَاءِ بْنِ هُوْدَةَ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمٍ فِي الرِّكَابَيْنِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ الْعَلَاءِ، عَنْ وَكِيعٍ كَمَا قَالَ هَنَادٌ.

**1918 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الْمَجِيدِ أَبُو عَمْرٍو، عَنْ الْعَدَاءِ بْنِ خَالِدٍ بِمَعْنَاهُ.

### [63/62م] - باب مَوْضِعِ الْوُقُوفِ بِعَرَفَةَ

**1919 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ نَفِيلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو - يَعْنِي ابْنَ دِينَارٍ -، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، عَنْ يَزِيدَ بْنِ شَيْبَانَ قَالَ: أَتَانَا ابْنُ مَرْبَعٍ الْأَنْصَارِيُّ وَنَحْنُ بِعَرَفَةَ فِي مَكَانٍ يُبَاعِدُهُ عَمْرٍو عَنِ الْإِمَامِ، فَقَالَ: أَمَا إِنِّي رَسُولُ رَسُولِ اللَّهِ ﷺ إِلَيْكُمْ، يَقُولُ لَكُمْ: «قِفُوا عَلَى مَشَاعِرِكُمْ، فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ».

### [64/63م] - باب الدَّفْعَةِ مِنْ عَرَفَةَ

**1920 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ. (ح)، وَحَدَّثَنَا وَهْبُ بْنُ بَيَانَ: حَدَّثَنَا عُبَيْدُهُ، حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، الْمَعْنَى، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَعَلَيْهِ السَّكِينَةُ وَرَدِيْفُهُ أُسَامَةُ فَقَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالسَّكِينَةِ، فَإِنَّ الْبِرَّ لَيْسَ بِلِجَافِ الْخَيْلِ وَالْإِبِلِ».

قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا عَادِيَةً حَتَّى أَتَى جَمْعًا. زَادَ وَهْبٌ: ثُمَّ أَرْدَفَ الْفُضْلَ بْنَ الْعَبَّاسِ وَقَالَ: «أَيُّهَا النَّاسُ إِنَّ الْبِرَّ لَيْسَ بِلِجَافِ الْخَيْلِ وَالْإِبِلِ فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَيْهَا حَتَّى أَتَى مِنًى».

**1921 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، وَهَذَا لَفْظُ حَدِيثِ زُهَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْبَةَ، أَخْبَرَنِي كُرَيْبٌ: «أَنَّهُ سَأَلَ أُسَامَةَ بْنَ زَيْدٍ قُلْتُ: أَخْبِرْنِي كَيْفَ فَعَلْتُمْ أَوْ صَنَعْتُمْ عَشِيَّةَ رَدَفْتِ



“urinated”). Then, he (The Prophet) ordered that (water should be brought for) ablution. He performed ablution, but not perfectly. I said to him: “(Would you not offer) the prayer, O Messenger of Allah?” he said: “The (place of prayer) is ahead of you.” Then, he rode (and proceeded on) until we came to Muzdalifah, where the Maghrib (prayer) was established. The people made their camels kneel at their places, and they did not unpack (their luggage) until the Isha prayer was established. Then, he led the prayer, and after that they (the people) unpacked (their luggage).” I said to him: “Then, what did you do in the (next) morning?” he said: “Al-Fadl Ibn Abbas rode behind him, and I went on foot along with some people from Quraish who preceded (to Mina).”

**1922-** It is narrated on the authority of Ali that he said: Then, the Messenger of Allah “Allah’s blessing and peace be upon him” made Usamah ride behind him, and walked at a moderate pace, while the people were rushing with their camels rightwards and leftwards, but he did not turn to them and did nothing more than he said to them: “Stick to tranquility! Stick to tranquility O people!” he departed just when the sun disappeared.

**1923-** It is narrated on the authority of Hisham Ibn Urwah from his father that he said: Usamah was asked and I was sitting with him: “How did the Messenger of Allah “Allah’s blessing and peace be upon him” walk when he departed (from Arafat) during the Farewell Hajj?” he said: “He used to walk at a moderate pace, and when he found enough space he would walk at a quick pace.”

**1924-** It is narrated on the authority of Ibn Abbas that Usamah Ibn Zaid said: I was riding behind the Messenger of Allah “Allah’s blessing and peace be upon him”, and when the sun fell, the Messenger of Allah “Allah’s blessing and peace be upon him” departed (from Arafat).

**1925-** It is narrated on the authority of Ibn Abbas that Usamah Ibn Zaid said: Allah's Apostle "Allah's blessing and peace be upon him" proceeded from Arafat till he reached the mountain pass. Then, he dismounted, urinated and then performed ablution but not perfectly. I said to him: "(Would you not offer) the prayer, O Allah's Apostle?" He said: "The (place of) prayer is ahead of you." He rode till he reached Al-Muzdalifah, where he dismounted and performed ablution perfectly. The (call for) establishing the prayer was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the prayer establishment was pronounced for the Isha which The Prophet "Allah's blessing and peace be upon him" led. No (supererogatory) prayer was offered in between the two prayers.

رَسُولُ اللَّهِ ﷺ؟ قَالَ: جِئْنَا الشُّعْبَ الَّذِي يُنِيخُ فِيهِ النَّاسُ لِلْمُعَرَّسِ فَأَنَاحَ رَسُولُ اللَّهِ ﷺ نَاقَتَهُ، ثُمَّ بَالَ - وَمَا قَالَ زَهِيرٌ: أَهْرَاقَ الْمَاءَ - ثُمَّ دَعَا بِالْوُضُوءِ فَتَوَضَّأَ وَضُوءًا لَيْسَ بِالْبَالِغِ جِدًّا. قُلْتُ: يَا رَسُولَ اللَّهِ الصَّلَاةُ. قَالَ: «الصَّلَاةُ أَمَامُكَ». قَالَ: فَرَكِبَ حَتَّى قَدِمْنَا الْمُزْدَلِفَةَ فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَنَاخَ النَّاسُ فِي مَنَازِلِهِمْ وَلَمْ يَحُلُّوا حَتَّى أَقَامَ الْعِشَاءَ وَصَلَّى، ثُمَّ حَلَّ النَّاسُ».

زَادَ مُحَمَّدٌ فِي حَدِيثِهِ قَالَ: «قُلْتُ: كَيْفَ فَعَلْتُمْ حِينَ أَصَبَحْتُمْ؟ قَالَ: رَدَفَهُ الْفَضْلُ وَانْطَلَقْتُ أَنَا فِي سُبَاقِ قُرَيْشٍ عَلَى رَجُلَيْ».

**1922 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: «ثُمَّ أَرَدَفَ أُسَامَةَ، فَجَعَلَ يُعْنِقُ عَلَى نَاقَتِهِ، وَالنَّاسُ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالًا، لَا يَلْتَفِتُ إِلَيْهِمْ، وَيَقُولُ: السَّكِينَةُ أَيُّهَا النَّاسُ، وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ».

**1923 -** حَدَّثَنَا الْفَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: «سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوُدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يَسِيرُ الْعَنَقَ، فَإِذَا وَجَدَ فَجْوةً نَصَّ». قَالَ هِشَامٌ: النَّصُّ فَوْقَ الْعَنَقِ.

**1924 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُسَامَةَ قَالَ: «كُنْتُ رَدَفَ النَّبِيِّ ﷺ، فَلَمَّا وَقَعَتِ الشَّمْسُ دَفَعَ رَسُولُ اللَّهِ ﷺ».

**1925 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ سَمِعَهُ يَقُولُ: «دَفَعَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، حَتَّى إِذَا كَانَ بِالشُّعْبِ نَزَلَ فَبَالَ فَتَوَضَّأَ وَلَمْ يُسَبِّحِ الْوُضُوءَ. قُلْتُ لَهُ: الصَّلَاةُ! فَقَالَ: «الصَّلَاةُ أَمَامُكَ». فَرَكِبَ، فَلَمَّا جَاءَ الْمُزْدَلِفَةَ نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَنَاخَ كُلُّ إِنْسَانٍ بَعِيرَهُ فِي مَنْزِلِهِ، ثُمَّ أَقِيمَتِ الْعِشَاءُ فَصَلَّاهَا، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا».



### [65] Offering Prayer At Muzdalifah

**1926-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” offered both Maghrib and Isha together at Muzdalifah.

**1927-** The same is narrated on the authority of Az-Zuhri through a similar chain of transmission, in which he told that he offered every prayer with an independent call for prayer establishment (Iqamah).

**1928-** The same is narrated on the authority of Az-Zuhri from Hammad through the same chain of transmitters, in which he said that he offered each prayer with an independent Iqamah, and there was no call for the first (or the last) prayer alone, and no voluntary prayer was offered after any of both.

**1929-** It is narrated on the authority of Abdullah Ibn Malik that he said: I offered with Ibn Umar (at Muzdalifah) three rak’ahs for Maghrib prayer and two for Isha prayer. Malik Ibn Al-Harith said to him: “What is that prayer?” Ibn Umar said: “As such I prayed them with the Messenger of Allah “Allah’s blessing and peace be upon him” at that very place, with a single call for prayer establishment (Iqamah).”

**1930-** It is narrated on the authority of both Sa’id Ibn Jubair and Abdullah Ibn Malik that they said: We offered both Maghrib and Isha prayers at Muzdalifah with Ibn Umar with a single Iqamah for both...and the rest is the same.

**1931-** It is narrated on the authority of Sa’id Ibn Jubair that he said: We poured down (from Arafat) with Ibn Umar until when we reached Muzdalifah he led both Maghrib and Isha prayers with a single Iqamah, three (rak’ahs for Maghrib) and two (for Isha). When we (finished from the prayer and) turned away, Ibn Umar said to us: “As such the Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer at that very place.”

**1932-** It is narrated on the authority of Salamah Ibn Kuhail that he said: I saw Sa’id Ibn Jubair when he stayed at Muzdalifah: he offered three rak’ahs for Maghrib and two for Isha. Then he said: I witnessed Ibn Umar having done the same in that very place, and he confirmed that he witnessed the Messenger of Allah “Allah’s blessing and peace be upon him” at that very place having done the same.

**1933-** It is narrated on the authority of Ash’ath Ibn Sulaim from his father that he said: I came with Ibn Umar from Arafat to Muzdalifah, and he did not stop from magnifying Allah and affirming His Oneness until we



## [ت65/64] - باب الصلاة بجَمْعٍ

**1926 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا».

**1927 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ الزُّهْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ وَقَالَ: «بِإِقَامَةِ إِقَامَةٍ جَمَعَ بَيْنَهُمَا».

قال أحمد: قال وكيع: صَلَّى كُلَّ صَلَاةٍ بِإِقَامَةٍ.

**1928 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ. (ح) وَحَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الْمَعْنَى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ الزُّهْرِيِّ بِإِسْنَادِ ابْنِ حَنْبَلٍ، عَنْ حَمَّادٍ وَمَعْنَاهُ قَالَ: «بِإِقَامَةٍ وَاحِدَةٍ لِكُلِّ صَلَاةٍ، وَلَمْ يُنَادِ فِي الْأُولَى، وَلَمْ يُسَبِّحْ عَلَى إِثْرِ وَاحِدَةٍ مِنْهُمَا».

قال محمد: لَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا.

**1929 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَ: «صَلَّيْتُ مَعَ ابْنِ عُمَرَ الْمَغْرِبَ ثَلَاثًا وَالْعِشَاءَ رَكْعَتَيْنِ، فَقَالَ لَهُ مَالِكُ بْنُ الْحَارِثِ: مَا هَذِهِ الصَّلَاةُ؟ قَالَ: صَلَّيْتُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ بِإِقَامَةٍ وَاحِدَةٍ».

**1930 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُونُسَ -، عَنْ شَرِيكَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعَبْدِ اللَّهِ بْنِ مَالِكٍ قَالَا: «صَلَّيْنَا مَعَ ابْنِ عُمَرَ بِالْمُزْدَلِفَةِ الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ»، فَذَكَرَ مَعْنَى حَدِيثِ ابْنِ كَثِيرٍ.

**1931 -** حَدَّثَنَا ابْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: «أَفْضَنَّا مَعَ ابْنِ عُمَرَ فَلَمَّا بَلَّغْنَا جَمْعًا صَلَّى بِنَا الْمَغْرِبَ وَالْعِشَاءَ بِإِقَامَةٍ وَاحِدَةٍ، ثَلَاثًا وَاثْنَتَيْنِ، فَلَمَّا انْصَرَفَ قَالَ لَنَا ابْنُ عُمَرَ: هَكَذَا صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي هَذَا الْمَكَانِ».

**1932 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: «رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ أَقَامَ بِجَمْعٍ فَصَلَّى الْمَغْرِبَ ثَلَاثًا، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: شَهِدْتُ ابْنَ عُمَرَ صَنَعَ فِي هَذَا الْمَكَانِ مِثْلَ هَذَا، وَقَالَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ صَنَعَ مِثْلَ هَذَا فِي هَذَا الْمَكَانِ».

**1933 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَشْعَثُ بْنُ سُلَيْمٍ، عَنْ أَبِيهِ قَالَ: «أَقْبَلْتُ مَعَ ابْنِ عُمَرَ مِنْ عَرَفَاتٍ إِلَى الْمُزْدَلِفَةِ، فَلَمْ يَكُنْ يَفْتَرُ مِنَ التَّكْبِيرِ وَالتَّهْلِيلِ

reached Muzdalifah, where he pronounced both Adhan and Iqamah, or ordered somebody to pronounce both Adhan and Iqamah. He led a three-rak'ah prayer for Maghrib, and then he turned towards us and said: "(Come to) prayer!" then he led a two-rak'ah prayer for Isha. Then he asked for his supper. When Ibn Umar was asked about that he said: "As such I offered prayer (at that very place) with the Messenger of Allah "Allah's blessing and peace be upon him"."

**1934-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: I never saw the Messenger of Allah "Allah's blessing and peace be upon him" having offered (an obligatory) prayer but just at its due time except when he was at Muzdalifah, where he combined both Maghrib and Isha prayers together, and in the morning (of the coming day) he offered the Morning prayer before its time became due.

**1935-** It is narrated on the authority of Ali that he said: When it was morning, the Messenger of Allah "Allah's blessing and peace be upon him" stood on Quzah, the staying place of Muzdalifah for the imam, and said: "This is Quzah, and it is a staying place, even though the whole (area of) Muzdalifah is fitting for a staying place; (and when he slaughtered his sacrifice at Mina he said) and I've slaughtered my sacrifice here, even though the whole (area of) Mina is fitting for a slaughtering place. So, you could slaughter your sacrifices near your tents."

**1936-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said (when he stayed at Arafah): "Here I've stayed, and the whole (area of) Arafah is fitting for a place of stay; (and when he stayed at Muzdalifah he said and here I've stayed at Muzdalifah, and the whole (area of) Muzdalifah is fitting for a place of stay; (and when he slaughtered his sacrifice he said): and here I've slaughtered (my sacrifice), and the whole (area of) Mina is fitting for a place of slaughtering sacrifice: so, you could slaughter your sacrifice near your tents."

**1937-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The whole (area of) Arafah is fitting for a staying place; and the whole (area of) Mina is fitting for a slaughtering place; and the whole (area of) Muzdalifah is fitting for a staying place; and all the roads of Mecca are fitting for ways (of entering Mecca) and slaughtering places."

**1938-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The people of the pre-Islamic period of ignorance used not to depart (from

حَتَّى أَتَيْنَا الْمُزْدَلِفَةَ، فَأَذَّنَ وَأَقَامَ، أَوْ أَمَرَ إِنْسَانًا فَأَذَّنَ وَأَقَامَ، فَصَلَّى بِنَا  
الْمَغْرِبِ ثَلَاثَ رَكَعَاتٍ، ثُمَّ التَفَتَ إِلَيْنَا فَقَالَ: الصَّلَاةُ، فَصَلَّى بِنَا الْعِشَاءَ  
رَكْعَتَيْنِ، ثُمَّ دَعَا بِعَشَائِهِ». قَالَ: وَأَخْبَرَنِي عَلَاجُ بْنُ عَمْرٍو بِمِثْلِ حَدِيثِ أَبِي،  
عَنِ ابْنِ عُمَرَ، قَالَ: «فَقِيلَ لَابْنِ عُمَرَ فِي ذَلِكَ، فَقَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ  
ﷺ هَكَذَا».

**1934 -** حَدَّثَنَا مُسَدَّدٌ، أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ وَأَبَا عَوَانَةَ، وَأَبَا مُعَاوِيَةَ  
حَدَّثُوهُمْ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ ابْنِ  
مَسْعُودٍ قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى صَلَاةً إِلَّا لَوْفَتَهَا، إِلَّا بِجَمْعٍ، فَإِنَّهُ  
جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ، وَصَلَّى صَلَاةَ الصُّبْحِ مِنَ الْعَدِ قَبْلَ وَقْفَتِهَا».

**1935 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ، عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ عِيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ،  
عَنِ عَلِيٍّ قَالَ: فَلَمَّا أَصْبَحَ - يَعْنِي النَّبِيُّ ﷺ - وَوَقَفَ عَلَى قُزَحٍ فَقَالَ: «هَذَا  
قُزَحٌ وَهُوَ الْمَوْقِفُ، وَجَمَعَ كُلُّهَا مَوْقِفٌ، وَنَحَرْتُ هَهُنَا، وَمِنَى كُلُّهَا مَنَحَرٌ،  
فَانْحَرُوا فِي رِحَالِكُمْ».

**1936 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ،  
عَنْ أَبِيهِ، عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ قَالَ: «وَقَفْتُ هَهُنَا بِعَرَفَةَ، وَعَرَفَةُ كُلُّهَا  
مَوْقِفٌ، وَوَقَفْتُ هَهُنَا بِجَمْعٍ، وَجَمَعَ كُلُّهَا مَوْقِفٌ، وَنَحَرْتُ هَهُنَا وَمِنَى كُلُّهَا  
مَنَحَرٌ، فَانْحَرُوا فِي رِحَالِكُمْ».

**1937 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ،  
عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ عَرَفَةَ  
مَوْقِفٌ، وَكُلُّ مِنَى مَنَحَرٌ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ، وَكُلُّ فِجَاجٍ مَكَّةَ طَرِيقٌ وَمَنَحَرٌ».

**1938 -** حَدَّثَنَا ابْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ  
مَيْمُونٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: «كَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ حَتَّى يَرَوْا



Muzdalifah) until they saw the sun over the mountain of Thabir (the highest mountain in Mecca). But the Messenger of Allah "Allah's blessing and peace be upon him" behaved in opposition to them when he departed before the rising of the sun.

### [66] Hastening To Depart From Muzdalifah

**1939-** It is narrated on the authority of Ibn Abbas that he said: I was of those whom the Messenger of Allah "Allah's blessing and peace be upon him" sent forward on the night of Muzdalifah among the weak members of his family (before the crowds of people).

**1940-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us forward on the night of Muzdalifah, i.e. the young boys of Abd Al-Muttalib on many donkeys, and he went on beating our thighs gently and saying to us: "O my sons! Do not hasten to throw the (pebbles of) Jamrah before the sun rises."

**1941-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent forward the weak among the members of his family during darkness (on the night of Muzdalifah) and ordered them, i.e. not to throw the (pebbles of) Jamrah until the sun would rise.

**1942-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Umm Salamah on the night of Nahr to throw the (pebbles of) Jamrah before the rising of the dawn, after which she went and departed; and this was the day on which the Messenger of Allah "Allah's blessing and peace be upon him" was with her (as her night-and-day turn).

**1943-** It is narrated on the authority of Asma' that she threw the (pebbles of) Jamrah (at night among some women). I (the sub-narrator) asked her: "How should the (pebbles of) Jamrah be thrown at night?" she said: "We (women) used to do so during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"."

**1944-** It is narrated on the authority of Jabir that he said: (In the Farewell Hajj) The Messenger of Allah "Allah's blessing and peace be upon him" passed on (from Muzdalifah) with tranquility, and he ordered them (his companions) to adhere to tranquility. He further ordered them to throw (the Jamrahs) with pebbles (as little as to be carried by) fingers; and he made camels walk at a quick pace in the valley of Muhassir.

الشَّمْسُ عَلَى ثَبِيرٍ فَخَالَفَهُمُ النَّبِيُّ ﷺ فَدَفَعَ قَبْلَ طُلُوعِ الشَّمْسِ».

### [ت66/م65] - باب التعجيل من جمع

**1939 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: «أَنَا مِمَّنْ قَدَّمَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعْفَةِ أَهْلِهِ».

**1940 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ أُغْيِلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمَرَاتٍ، فَجَعَلَ يَلْطُخُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيِّنِي لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ».

قال أَبُو دَاوُدَ: اللَّطُخُ الضَّرْبُ اللَّيِّنُ.

**1941 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ عُقْبَةَ: حَدَّثَنَا حَمْرَةُ الزَّيَّاتِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُقَدِّمُ ضَعْفَاءَ أَهْلِهِ بِعَلَسٍ، وَيَأْمُرُهُمْ - يَعْنِي: لَا يَرْمُونَ الْجَمْرَةَ - حَتَّى تَطْلُعَ الشَّمْسُ».

**1942 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنِ الضَّحَّاكِ - يَعْنِي ابْنَ عُثْمَانَ -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: «أَرْسَلَ النَّبِيُّ ﷺ بِأَمِّ سَلَمَةَ لَيْلَةَ النَّحْرِ فَرَمَتِ الْجَمْرَةَ قَبْلَ الْفَجْرِ، ثُمَّ مَضَتْ فَأَفَاضَتْ، وَكَانَ ذَلِكَ الْيَوْمَ الَّذِي يَكُونُ رَسُولُ اللَّهِ ﷺ - تَعْنِي عِنْدَهَا -».

**1943 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ: أَخْبَرَنِي مُخَبَّرٌ، عَنْ أَسْمَاءَ: «أَنَّهَا رَمَتِ الْجَمْرَةَ. قُلْتُ: إِنَّا رَمَيْنَا الْجَمْرَةَ بِلَيْلٍ. قَالَتْ: إِنَّا كُنَّا نَصْنَعُ هَذَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

**1944 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «أَفَاضَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ السَّكِينَةُ، وَأَمَرَهُمْ أَنْ يَرْمُوا بِمِثْلِ حَصَى الْخَذْفِ، فَأَوْضَعَ فِي وَادِي مُحَسِّرٍ».



### [67] The Day Of Greater Pilgrimage

**1945-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" stood on the day of Nahr between the Jamrahs, in the (Farewell) Hajj he performed, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which day is this?" they said: "It is the day of Nahr." On that he said: "This is the day of the greater pilgrimage."

**1946-** It is narrated on the authority of Abu Hurairah that he said: Abu Bakr sent me among those who were required to pronounce on the day of Nahr that after that year, no pagan should (be permissible to) perform Hajj (to the House), and no naked person should (be allowed to) circumambulate the House; and the day of greater pilgrimage is the day of Nahr (slaughtering sacrifice, i.e. the tenth of Dhul-Hijjah), and the greater pilgrimage is the Hajj.

### [68] The Sacred Months

**1947-** It is narrated on the authority of Abu Bakrah that he said: The Prophet "Allah's blessing and peace be upon him" delivered a sermon in his (Farewell) Hajj, in which he said: "The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession, Dhul-Qa'dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada the Last and Sha'ban." (The month of Rajab is ascribed here to the tribe of Mudar because the tribe of Rabie'ah used to make sacred the month of Ramadan, and give it the name of Rajab, while the tribe of Mudar used to make sacred the month of Rajab itself, and this is why the ascription is made, i.e. in order to confirm that it is the right month that is intended).

**1948-** The same is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from Abu Bakrah from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

### [69] When One Fails To Catch Up (The Stay In) Arafah

**1949-** It is narrated on the authority of Abd Ar-Rahman Ibn Ya'mur Ad-Daili: I went to the Messenger of Allah "Allah's blessing and peace be upon him" while he was standing at Arafah, and some people from Najd came to him and asked: "O Messenger of Allah! How should Hajj (be achieved)?" the Messenger of Allah "Allah's blessing and peace be upon him" ordered somebody to announce: "The (most fundamental portion of) Hajj is (to stand at) Arafah. Whoever could manage to reach Arafah before



## [ت67/م66] - باب يوم الحج الأكبر

1945 - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ الْعَازِ - : حَدَّثَنَا نَافِعٌ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَفَ يَوْمَ النَّحْرِ بَيْنَ الْجَمْرَاتِ فِي الْحَجَّةِ الَّتِي حَجَّ فِيهَا، فَقَالَ: «أَيُّ يَوْمٍ هَذَا؟» قَالُوا: يَوْمُ النَّحْرِ. قَالَ: «هَذَا يَوْمُ الْحَجِّ الْأَكْبَرِ».

1946 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: «بَعَثَنِي أَبُو بَكْرٍ فِيمَنْ يُؤَدُّنُ يَوْمَ النَّحْرِ بِمَنَى: أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ غُرْبَانًا، وَيَوْمُ الْحَجِّ الْأَكْبَرِ يَوْمُ النَّحْرِ، وَالْحَجُّ الْأَكْبَرُ الْحَجُّ».

## [ت67/م68] - باب الأشهر الحرم

1947 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَبِي بَكْرَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ فِي حَجَّتِهِ، فَقَالَ: «إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ، السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ: ثَلَاثُ مُتَوَالِيَاتٍ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمُحَرَّمُ وَرَجَبُ الْمُضَرِّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ».

1948 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قِيَاضٍ: حَدَّثَنَا عَبْدُ الْوَهَّابُ: حَدَّثَنَا أَيُّوبُ السَّخْتِيَّانِيُّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ ابْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أبو داود: وَسَمَّاهُ ابْنُ عَوْنٍ فَقَالَ: عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِي بَكْرَةَ، فِي هَذَا الْحَدِيثِ.

## [ت69/م68] - باب مَنْ لَمْ يَدْرِكْ عَرَفَةَ

1949 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي بُكَيْرُ بْنُ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ الدَّيْلِيِّ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ بِعَرَفَةَ، فَجَاءَ نَاسٌ أَوْ نَفَرٌ مِنْ أَهْلِ نَجْدٍ، فَأَمَرُوا رَجُلًا فَنَادَى رَسُولَ اللَّهِ ﷺ كَيْفَ الْحَجُّ؟ فَأَمَرَ رَسُولُ اللَّهِ ﷺ رَجُلًا فَنَادَى: «الْحَجُّ الْحَجُّ يَوْمَ عَرَفَةَ، مَنْ جَاءَ قَبْلَ صَلَاةِ الصُّبْحِ

the rise of the dawn, no doubt, he has caught (Hajj). Moreover, the days of Mina are three, But if any one hastens to leave in two days, there is no blame on him, and whoever stays more, there is no harm to him.” Then, he made somebody stand behind him and announce that publicly.

Abu Dawud says: The same is narrated on the authority of Sufyan through many transmitters, with a slight variation of wording between them.

**1950-** It is narrated on the authority of Urwah Ibn Mudarris At-Ta’i that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” in Muzdalifah (just when he came out for prayer). I said to him: “O Messenger of Allah! I’ve come from the mountains of Tai, (so much quickly that) I troubled my mount and tired myself. By Allah! I’ve left no elevated tract of sand but I stood upon it. So, should my Hajj be considered as valid?” upon this the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who attends this prayer of ours, keeps standing with us until we move, and he has stood at Arafah by day or at night earlier, then, he has completed his Hajj, and fulfilled his holy ceremonies.”

#### **[70] Descending At Mina**

**1951-** It is narrated on the authority of Abd Ar-Rahman Ibn Mu’adh from a man belonging to the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” addressed the people at Mina, and made them take their positions, saying: “Let the Emigrants (Muhajirs) take their positions here” and he made them descend to the right of the Qiblah and resumed: “And let the Ansar take their positions here” and he made them descend to the left of the Qiblah and resumed: “And let the people descend round them.”

#### **[71] On Which Day Should The Sermon Be Delivered At Mina**

**1952-** It is narrated on the authority of Abu Najih from two belonging to Banu Bakr that they said: We saw the Messenger of Allah “Allah’s blessing and peace be upon him” having delivered his sermon on the middle day of the days of Tashriq, while we were near his mount; and this is the sermon which the Messenger of Allah “Allah’s blessing and peace be upon him” delivered at Mina.

**1953-** It is narrated on the authority of Rabie’ah Ibn Abd Ar-Rahman Ibn Husain that he said: My grandmother Sarah Bint Nabhan, and she was the lord of a house (of idols) in the pre-Islamic of ignorance, said to me: The Messenger of Allah “Allah’s blessing and peace be upon him” addressed us

مِنْ لَيْلَةٍ جَمَعَ فَتَمَّ حَجَّهُ، أَيَّامٌ مِنِّي: ثَلَاثَةٌ، ﴿فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ﴾ [البقرة: 203]. قال: ثُمَّ أَرَدَفَ رَجُلًا خَلْفَهُ فَجَعَلَ يُنَادِي بِذَلِكَ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ مِهْرَانُ عَنْ سُفْيَانَ قَالَ: «الْحَجُّ الْحَجُّ» مَرَّتَيْنِ. وَرَوَاهُ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ سُفْيَانَ قَالَ: «الْحَجُّ» مَرَّةً.

**1950 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَامِرٌ، قَالَ: أَخْبَرَنِي عُروَةُ بْنُ مُضَرَّسٍ الطَّائِيُّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِالْمَوْقِفِ - يَعْنِي بِجَمْعٍ - قُلْتُ: جِئْتُ يَا رَسُولَ اللَّهِ مِنْ جَبَلٍ طَيٍّ أَكْهَلْتُ مَطِيَّتِي وَأَتَعَبْتُ نَفْسِي وَاللَّهِ مَا تَرَكْتُ مِنْ جَبَلٍ إِلَّا وَقَفْتُ عَلَيْهِ، فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ مَعَنَا هَذِهِ الصَّلَاةَ، وَأَتَى عَرَفَاتٍ قَبْلَ ذَلِكَ لَيْلًا أَوْ نَهَارًا، فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثُهُ».

### [ت70/م69] - باب في النزول بِمَنَى

**1951 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنْ حَمِيدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: خَطَبَ النَّبِيُّ ﷺ النَّاسَ بِمَنَى، وَنَزَلَهُمْ مَنَازِلَهُمْ، فَقَالَ: «لِيَنْزِلَ الْمُهَاجِرُونَ هَهُنَا»، وَأَشَارَ إِلَى مَيْمَنَةِ الْقِبْلَةِ، «وَالْأَنْصَارُ هَهُنَا»، وَأَشَارَ إِلَى مِيسَرَةِ الْقِبْلَةِ، «ثُمَّ لِيَنْزِلَ النَّاسُ حَوْلَهُمْ».

### [ت71/م70] - باب أي يوم يخطب بمنى؟

**1952 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ نَافِعٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنْ رَجُلَيْنِ مِنْ بَنِي بَكْرِ قَالَا: «رَأَيْنَا رَسُولَ اللَّهِ ﷺ يَخْطُبُ بَيْنَ أَوْسَطِ أَيَّامِ التَّشْرِيقِ، وَنَحْنُ عِنْدَ رَاحِلَتِهِ، وَهِيَ خُطْبَةُ رَسُولِ اللَّهِ ﷺ الَّتِي خَطَبَ بِمَنَى».

**1953 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا رَبِيعَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنٍ: حَدَّثَنِي جَدَّتِي سَرَاءُ بِنْتُ نَبْهَانَ - وَكَانَتْ رَبَّةً بَيْتٍ فِي الْجَاهِلِيَّةِ - قَالَتْ: خَطَبَنَا النَّبِيُّ ﷺ يَوْمَ الرُّؤُوسِ فَقَالَ «أَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ



with his sermon on the day of heads, i.e. the second day of Tashriq, saying: "Which day is this?" we said: "Allah and His Messenger know better." He said: "Is it not the second day of Tashriq?"

### **[72] The Opinion That He Delivered His Speech On The Day Of Nahr (Slaughtering Sacrifice)**

**1954-** It is narrated on the authority of Al-Hirmas Ibn Ziyad Al-Bahili that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" addressing the people with his sermon while being on his she-camel (known as) Al-Adba' at Mina on the day of Sacrifice.

**1955-** It is narrated on the authority of Abu Umamah that he said: I heard the sermon of the Messenger of Allah "Allah's blessing and peace be upon him" at Mina on the day of Nahr (slaughtering sacrifice).

### **[73] At Which Time Should The Sermon Be Delivered On The Day Of Nahr**

**1956-** It is narrated on the authority of Rafi' Ibn Amr Al-Muzani that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having addressed the people with his sermon at Mina when it was bright forenoon, and he was on a white mule, and Ali was (standing beside him and repeating his statements) on his behalf (in a loud voice, to make the people hear clearly), and some of the people were standing and some sitting.

### **[74] What Should The Imam Mention In His Sermon At Mina?**

**1957-** It is narrated on the authority of Abd Ar-Rahman Ibn Mu'adh At-Taimi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us with his sermon at Mina, and our hearings opened so much that we were able to hear what he was saying while we were in our dwelling places. He went on instructing them in the ceremonies (of Hajj) and when he came up to the point of Jimar he placed both his index fingers and said: "With pebbles (as small and light as to be carried by) fingers." He commanded that the Muhajirs should descend in the front of the mosque, and the Ansar from behind it, and the people then descended afterwards (round them).

### **[75] What About Spending The Night At Mecca During The Nights Of Mina?**

**1958-** It is narrated on the authority of Ibn Farrukh that he asked Ibn Umar: We (are traders who) practice transactions with the property of others (on their behalf during the season) and for this reason we come to

وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَلَيْسَ أَوْسَطَ أَيَّامِ الشَّهِيرِ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ عُمُ أَبِي حُرَّةَ الرَّقَاشِيِّ: «أَنَّهُ خَطَبَ أَوْسَطَ أَيَّامِ الشَّهِيرِ».

### [ت72/م71] - باب من قال: خَطَبَ يَوْمَ النُّحْرِ

1954 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عِكْرَمَةُ: حَدَّثَنِي الْهَرْمَاسُ بْنُ زِيَادِ الْبَاهِلِيِّ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَخُطُبُ النَّاسَ عَلَى نَاقَتِهِ الْعُضْبَاءِ يَوْمَ الْأَضْحَى بِمَنَى».

1955 - حَدَّثَنَا مُؤَمَّلٌ - يَعْنِي ابْنَ الْفَضْلِ الْحَرَّانِيَّ -: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنَا سُلَيْمُ بْنُ عَامِرٍ الْكَلَاعِيُّ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: «سَمِعْتُ خُطْبَةَ رَسُولِ اللَّهِ ﷺ بِمَنَى يَوْمَ النَّحْرِ».

### [ت73/م72] - باب أي وقت يَخُطُبُ يَوْمَ النُّحْرِ

1956 - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الدَّمَشَقِيُّ: حَدَّثَنَا مَرْوَانُ، عَنْ هِلَالِ بْنِ عَامِرٍ الْمُزَنِيِّ: حَدَّثَنِي رَافِعُ بْنُ عَمْرٍو الْمُزَنِيُّ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَخُطُبُ النَّاسَ بِمَنَى حِينَ ارْتَفَعَ الضُّحَى عَلَى بَغْلَةٍ شَهْبَاءَ، وَعَلَيَّ رَضِيَ اللَّهُ عَنْهُ، يُعْبَرُ عَنْهُ، وَالنَّاسُ بَيْنَ قَائِمٍ وَقَاعِدٍ».

### [ت74/م73] - باب ما يذكر الإمام

#### في خُطْبَتِهِ بِمَنَى

1957 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاذِ التَّيْمِيِّ، قَالَ: «خَطَبَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ بِمَنَى فَفَتَحَتْ أَسْمَاعُنَا، حَتَّى كُنَّا نَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا! فَطَفِقَ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجَمَارَ، فَوَضَعَ إِصْبَعَيْهِ السَّبَّابَتَيْنِ، ثُمَّ قَالَ بِحَصَى الْخَذْفِ، ثُمَّ أَمَرَ الْمُهَاجِرِينَ فَتَزَلُّوا فِي مُقَدِّمِ الْمَسْجِدِ، وَأَمَرَ الْأَنْصَارَ فَتَزَلُّوا مِنْ وَرَاءِ الْمَسْجِدِ، ثُمَّ نَزَلَ النَّاسُ بَعْدَ ذَلِكَ».

### [ت75/م74] - باب يبيت بمكة ليالي منى

1958 - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ خَلَّادِ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي حَرِيزٌ، أَوْ أَبُو حَرِيزٍ - الشُّكُّ مِنْ يَحْيَى - أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ قُرُوحٍ

Mecca (during the days of Mina) to spend the night and keep guard on the property (is it permissible?)” Ibn Umar said: “As to the Messenger of Allah “Allah’s blessing and peace be upon him”, he kept spending the night at Mina (during the days and nights of Mina).”

**1959-** It is narrated on the authority of Ibn Umar that he said: Al-Abbas asked the permission of the Messenger of Allah “Allah’s blessing and peace be upon him” to spend the night in Mecca during the nights of Mina for the sake of his providing the pilgrims with water; and he gave him permission.

### **[76] Offering Prayer At Mina**

**1960-** It is narrated on the authority of Abd Ar-Rahman Ibn Yazid that he said: Uthman prayed with us at Mina four rak’ahs (instead of two). On that Abdullah Ibn Mas’ud said: "I prayed two rak’ahs with Allah's Apostle "Allah's blessing and peace be upon him" at Mina and similarly with Abu Bakr and Umar and then Uthman during the early portion of his caliphate before he completed them to four. Then, you fell into difference. May I be lucky enough to have two of the four rak’ahs accepted (by Allah)." Later on, he was reported to have offered four rak’ahs (instead of two at Mina). It was said to him: “Although you have criticized Uthman (when he offered four rak’ahs instead of two at Mina) you yourself have offered four.” On that he said: “No doubt, the difference (among the Muslims) is evil.”

**1961-** It is narrated on the authority of Az-Zuhri that Uthman offered four rak’ahs at Mina (instead of two) for he intended to stay (in Ta’if) after performing Hajj (and in this way he was considered to be in residence and not on journey).

**1962-** It is narrated on the authority of Ibrahim that he said: Indeed, Uthman offered four rak’ahs (instead of two at Mina) for he took it (Ta’if) as homeland (in which he would stay and not a place of journey from which he would depart).

**1963-** It is narrated on the authority of Az-Zuhri that he said: When Uthman had property in Ta’if and intended to stay there, he inclined to pray four rak’ahs (instead of two), and the rulers afterwards followed him in that respect.

**1964-** It is narrated on the authority of Az-Zuhri that Uthman Ibn Affan offered the prayer in full at Mina (as if he was not on journey) for the Bedouins at that time came in large numbers, and for this reason he prayed four rak’ahs with the people in order to assure to them that the prayer (for such as in residence) should be offered as four (i.e. in full and not as shortened to two).



يَسْأَلُ ابْنَ عُمَرَ قَالَ: «إِنَّا نَتَّبَعُ بِأَمْوَالِ النَّاسِ، فَيَأْتِي أَحَدُنَا مَكَّةَ، فَيَبِيتُ عَلَى الْمَالِ، فَقَالَ: أَمَّا رَسُولُ اللَّهِ ﷺ فَبَاتَ بِمَنَى وَظَلَّ».

**1959 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «اسْتَأْذَنَ الْعَبَّاسُ رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لَيْلِي مَنَى مِنْ أَجْلِ سِقَايَتِهِ، فَأُذِنَ لَهُ».

### [ت76/م75] - باب الصلاة بمنى

**1960 -** حَدَّثَنَا مُسَدَّدٌ: أَنَّ أَبَا مُعَاوِيَةَ وَحَفْصَ بْنَ غِيَاثٍ حَدَّثَاهُ - وَحَدِيثُ أَبِي مُعَاوِيَةَ أَتَمُّ - عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: «صَلَّى عُثْمَانُ بِمَنَى أَرْبَعًا، فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ رَكَعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكَعَتَيْنِ، وَمَعَ عُمَرَ رَكَعَتَيْنِ» زَادَ عَنْ حَفْصٍ: «وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ ثُمَّ أَتَمَّهَا». زَادَ مِنْ هَهُنَا عَنْ أَبِي مُعَاوِيَةَ: «ثُمَّ تَفَرَّقَتْ بِكُمْ الطَّرِيقُ، فَلَوَدِدْتُ أَنَّ لِي مِنْ أَرْبَعِ رَكَعَاتٍ رَكَعَتَيْنِ مُتَقَبَّلَتَيْنِ».

قال الأعْمَشُ: فَحَدَّثَنِي مُعَاوِيَةُ بْنُ قُرَّةَ عَنْ أَشْيَاخِهِ: «أَنَّ عَبْدَ اللَّهِ صَلَّى أَرْبَعًا. قَالَ: فَقِيلَ لَهُ: عِبْتَ عَلَى عُثْمَانَ ثُمَّ صَلَّيْتَ أَرْبَعًا؟ قَالَ: الْخِلَافُ شَرٌّ».

**1961 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ: «أَنَّ عُثْمَانَ إِنَّمَا صَلَّى بِمَنَى أَرْبَعًا لِأَنَّهُ أَجْمَعَ عَلَى الْإِقَامَةِ بَعْدَ الْحَجِّ».

**1962 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي الْأَخْوَصِ، عَنْ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ قَالَ: «إِنَّ عُثْمَانَ صَلَّى أَرْبَعًا لِأَنَّهُ اتَّخَذَهَا وَطَنًا».

**1963 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ قَالَ: «لَمَّا اتَّخَذَ عُثْمَانُ الْأَمْوَالَ بِالطَّائِفِ وَأَرَادَ أَنْ يُقِيمَ بِهَا صَلَّى أَرْبَعًا». قَالَ: «ثُمَّ أَخَذَ بِهِ الْأَيْمَةُ بَعْدَهُ».

**1964 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ الزُّهْرِيِّ: «أَنَّ عُثْمَانَ بْنَ عَفَّانَ أَتَمَّ الصَّلَاةَ بِمَنَى مِنْ أَجْلِ الْأَعْرَابِ، لِأَنَّهُمْ كَثُرُوا عَامِئذٍ، فَصَلَّى بِالنَّاسِ أَرْبَعًا لِيُعْلَمَهُمْ أَنَّ الصَّلَاةَ أَرْبَعٌ».

### [77] Shortening The Prayer For The Residents Of Mecca

**1965-** It is narrated on the authority of Harithah Ibn Wahb Al-Khuza'i whose mother was the wife of Umar, from whom she gave birth to his son Ubaidullah, that he said: I offered prayer at Mina with the Messenger of Allah "Allah's blessing and peace be upon him", when the number of the people was the largest at that time. He prayed with us two rak'ahs during the Farewell Hajj.

Abu Dawud says: Harithah belonged to the tribe of Khuza'ah, and his home was at Mecca.

### [78] Throwing The (Pebbles Of) Jimar

**1966-** It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing the (pebbles of) Jamrah while he was riding from the middle of the valley, magnifying Allah on throwing every pebble. There was a man standing behind him, in order to screen him. When I asked about that man I was informed that he was Al-Fadl Ibn Al-Abbas. Then, the people came in crowds, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O people! Let not you kill one another (by your crowding to throw the Jamrah), and when you throw the (pebbles of) Jamrah, let it be with pebbles (as light and small as to be carried by) fingers."

**1967-** It is narrated on the authority of Sulaiman Ibn Amr Ibn Al-Ahwas from his mother that she said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" riding near the Jamrah of Aqabah, carrying a (small) stones in his hand, therewith he threw (the Jamrah) and so did the people after him.

**1968-** The same is narrated on the authority of Yazid Ibn Abu Ziyad through the same chain of transmitters, with the addition that he did not stood near it.

**1969-** It is narrated on the authority of Ibn Umar that he used to come to (the place of) Jimar during the three days after the day of Nahr on foot on his going and returning, and he told that the Messenger of Allah "Allah's blessing and peace be upon him" did the same.

**1970-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing (the pebbles of Jimar) while being on his mount on the day of

## [ت77/م76] - باب القصر لأهل مكة

1965 - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنِي حَارِثُ بْنُ وَهْبٍ الْخُزَاعِيُّ، وَكَانَتْ أُمُّهُ تَحْتَ عُمَرَ فَوَلَدَتْ لَهُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: «صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِمَنَى وَالنَّاسُ أَكْثَرُ مَا كَانُوا، فَصَلَّى بِنَا رَكَعَتَيْنِ فِي حَجَّةِ الْوَدَاعِ».

قال أبو داود: حارثه من خُزاعة ودارهم بمكة.

## [ت78/م77] - باب في رمي الجمار

1966 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، أَخْبَرَنَا سُلَيْمَانُ بْنُ عَمْرٍو بْنِ الْأَخْوَصِ، عَنْ أُمِّهِ قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي الْجَمْرَةَ مِنْ بَطْنِ الْوَادِي وَهُوَ رَاكِبٌ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَرَجُلٌ مِنْ خَلْفِهِ يَسْتُرُهُ، فَسَأَلْتُ عَنْ الرَّجُلِ فَقَالُوا: الْفَضْلُ بْنُ الْعَبَّاسِ، وَازْدَحَمَ النَّاسُ، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ لَا يَقْتُلْ بَعْضُكُمْ بَعْضًا، وَإِذَا رَمَيْتُمُ الْجَمْرَةَ فَارْمُوا بِمِثْلِ حَصَى الْخَذْفِ».

1967 - حَدَّثَنَا أَبُو ثَوْرٍ إِبْرَاهِيمُ بْنُ خَالِدٍ وَوَهْبُ بْنُ بَيَانَ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ الْأَخْوَصِ، عَنْ أُمِّهِ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ عِنْدَ جَمْرَةِ الْعَقَبَةِ رَاكِبًا، وَرَأَيْتُ بَيْنَ أَصَابِعِهِ حَجْرًا، فَرَمَى وَرَمَى النَّاسُ».

1968 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ بِإِسْنَادِهِ فِي مِثْلِ هَذَا الْحَدِيثِ. زَادَ «وَلَمْ يَقُمْ عِنْدَهَا».

1969 - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ عُمَرَ -، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّهُ كَانَ يَأْتِي الْجِمَارَ فِي الْأَيَّامِ الثَّلَاثَةِ بَعْدَ يَوْمِ النَّحْرِ مَاشِيًا ذَاهِبًا وَرَاجِعًا، وَيُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

1970 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي



Nahr, saying: "Let you learn your ceremonies from me, for I do not know, perchance I would not perform Hajj after this of mine."

**1971-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" throwing (the pebbles of Jimar) while being on his mount on the day of Nahr at forenoon, and (on the coming days) following it, he did after the sun had declined.

**1972-** It is narrated on the authority of Wabarah that he said: I asked Ibn Umar: "When should I throw (the pebbles of) Jimar?" he said: "When your chief throws, throw them." I repeated the question to him, thereupon he said: "We used to expect for the decline of the sun, and once it declined, we would throw them."

**1973-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" offered the Ifadah (circumambulation) at the last portion of his day after he had offered Zhuhr prayer, and then he returned to Mina, where he spent the nights of Tashriq, during which he threw the (pebbles of) Jamrahs once the sun declined (everyday), each with seven pebbles, magnifying Allah on each pebble, and standing at the first and the second, prolonging his standing and supplication, but when he threw the third one, he did not stand at it.

**1974-** It is narrated on the authority of Ibn Mas'ud that when he reached the (place of throwing the) greater Jamrah, he made the House on his left and Mina on his right and threw the Jamrah with seven pebbles and said: "As such the one upon whom the Surah of Al-Baqarah was revealed threw it (i.e. the Messenger of Allah "Allah's blessing and peace be upon him")."

**1975-** It is narrated on the authority of Abu Al-Baddah Ibn Asim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds of camels among the people who spend the night (at Mina) to throw (the pebbles of Jamrahs) on the day of Sacrifice, and then combine the throwing of the remaining two days after the day of Sacrifice, which they would throw on the day of Departure.

**1976-** It is narrated on the authority of Abu Al-Baddah Ibn Adi from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to the shepherds to throw (the pebbles of Jamrah) one day and leave (the throwing of the other) day (provided that they would combine it to the throwing of the third one).

**1977-** It is narrated on the authority of Abu Mijlaz that he said: I asked Ibn Abbas about something pertaining to Jimar, thereupon he said: "I do not

عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ يَقُولُ: «لَتَأْخُذُوا مَنَاسِكُكُمْ». قَالَ: «فَإِنِّي لَا أَذْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ».

**1971 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ ضُحَى، فَأَمَّا بَعْدَ ذَلِكَ فَبَعْدَ زَوَالِ الشَّمْسِ».

**1972 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ وَبَرَةَ قَالَ: «سَأَلْتُ ابْنَ عُمرَ: مَتَى أَرْمِي الْجَمَارَ؟ قَالَ: إِذَا رَمَى إِمَامُكَ فَأَرْمِ. فَأَعَدْتُ عَلَيْهِ الْمَسْأَلَةَ فَقَالَ: كُنَّا نَتَحَيَّنُ زَوَالَ الشَّمْسِ، فَإِذَا زَالَتِ الشَّمْسُ رَمَيْنَا».

**1973 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ آخِرِ يَوْمِهِ حِينَ صَلَّى الظُّهْرَ ثُمَّ رَجَعَ إِلَى مَنْى، فَمَكَثَ بِهَا لَيَالِي أَيَّامِ التَّشْرِيقِ، يَرْمِي الْجَمْرَةَ حَتَّى إِذَا زَالَتِ الشَّمْسُ، كُلُّ جَمْرَةٍ بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ، وَيَقِفُ عِنْدَ الْأُولَى وَالثَّانِيَةِ فَيُطِيلُ الْقِيَامَ وَيَتَضَرَّعُ، وَيَرْمِي الثَّالِثَةَ وَلَا يَقِفُ عِنْدَهَا».

**1974 -** حَدَّثَنَا حَفْصُ بْنُ عُمرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: «لَمَّا انْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمَنْى عَنْ يَمِينِهِ، وَرَمَى الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ وَقَالَ: هَكَذَا رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ».

**1975 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح): وَحَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ لِرِعَاءِ الْإِبِلِ فِي الْبَيْتُوتَةِ يَرْمُونَ يَوْمَ النَّحْرِ، ثُمَّ يَرْمُونَ الْغَدَ وَمِنْ بَعْدِ الْغَدِ بِيَوْمَيْنِ، وَيَرْمُونَ يَوْمَ النَّفَرِ».

**1976 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ وَمُحَمَّدِ ابْنَيْ أَبِي بَكْرٍ، عَنْ أَبِيهِمَا، عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيِّ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرِّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدْعُوا يَوْمًا».

**1977 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يَقُولُ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ شَيْءٍ مِنْ أَمْرِ



know whether the Messenger of Allah “Allah’s blessing and peace be upon him” threw them with six or seven.”

**1978-** It is narrated on the authority of A’ishah that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you throws the Jamrah of Aqabah, everything (that was unlawful for him during Ihram) becomes lawful for him except (the approach of) women.”

Abu Dawud says: This narration is weak.

### **[79] Getting The Head Shaved And Cutting Short The Hair**

**1979-** It is narrated on the authority of Ibn Umar: Allah's Apostle "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "O Allah! Be merciful to those who have their head shaved." The people said: "O Allah's Apostle! And those who get their hair cut short." The Prophet "Allah's blessing and peace be upon him" said: "And to those who get their hair cut short."

**1980-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” got his head shaved in the Farewell Hajj.

**1981-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” threw the Jamrah of Aqabah on the day of Nahr and returned to his dwelling place at Mina, and asked for his sacrificed to be slaughtered and it was slaughtered. Then, he asked for a shaver who took hold of the right side of his head and shaved it, and started distributing the hair by one and two among those standing next to him. Then, he took hold of the left side of his head and shaved it, and he (the Prophet) said: “Where is Abu Talhah?” he gave it (the hair of the left side of his head) to him.

**1982-** The same is narrated on the authority of Hisham Ibn Hassan through the same chain of transmission, in which he said that the Messenger of Allah “Allah’s blessing and peace be upon him” said to the shaver: “Start with the right side of my head and shave it first.”

**1983-** It is narrated on the authority of Ibn Abbas that on the day of Mina, the Messenger of Allah “Allah’s blessing and peace be upon him” was asked (by many about doing some ceremonies before or after others) and his reply was always: “There is no harm.” One asked him: “I’ve got my



الجَمَارِ، فقال: «ما أَدْرِي أَرَمَاهَا رَسُولُ اللَّهِ ﷺ بِسِتٍّ أَوْ بِسَبْعٍ».

**1978 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَجَّاجُ، عَنْ الزُّهْرِيِّ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَمَى أَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ».

قال أَبُو دَاوُدَ: هَذَا حَدِيثٌ ضَعِيفٌ، الْحَجَّاجُ لَمْ يَرِ الزُّهْرِيُّ وَلَمْ يَسْمَعْ مِنْهُ.

### [ت79/م78] - باب الخلق والتقصير

**1979 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ». قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ. قَالَ: «اللَّهُمَّ ارْحَمْ الْمُحَلِّقِينَ». قَالُوا يَا رَسُولَ اللَّهِ وَالْمُقَصِّرِينَ. قَالَ: «وَالْمُقَصِّرِينَ».

**1980 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْإِسْكَنْدَرَانِيَّ -، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ».

**1981 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ، ثُمَّ رَجَعَ إِلَى مَنْزِلِهِ بِمَنَى فَدَعَا بِذَبْحٍ فَذَبَحَ، ثُمَّ دَعَا بِالْحَلِاقِ فَأَخَذَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ فَحَلَقَهُ فَجَعَلَ يَقْسِمُ بَيْنَ مَنْ يَلِيهِ الشَّعْرَةَ وَالشَّعْرَتَيْنِ، ثُمَّ أَخَذَ بِشِقِّ رَأْسِهِ الْأَيْسَرِ فَحَلَقَهُ ثُمَّ قَالَ: «هَهُنَا أَبُو طَلْحَةَ»، فَدَفَعَهُ إِلَى أَبِي طَلْحَةَ.

**1982 -** حَدَّثَنَا عُبَيْدُ بْنُ هِشَامٍ أَبُو نُعَيْمٍ الْحَلَبِيُّ وَعَمْرُو بْنُ عُثْمَانَ، الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ حَسَّانَ، بِإِسْنَادِهِ بِهِذَا قَالَ فِيهِ: قَالَ لِلْحَالِقِ: «ابْدَأْ بِشِقِّي الْأَيْمَنِ فَاحْلِقْهُ».

**1983 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: أَخْبَرَنَا خَالِدٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُسْأَلُ يَوْمَ مَنَى فَيَقُولُ: «لَا حَرَجَ»، فَسَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: «اذْبَحْ وَلَا حَرَجَ». قَالَ: إِنِّي

head shaved before I slaughter my sacrifice (Is it permissible?)” he said: “Slaughter (your sacrifice) and there is no harm.” He said: “The evening has entered upon me before I throw (the pebbles of Jamrah).” He said to him: “Throw and there is no harm.”

**1984-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Getting the head shaved is not binding upon women (pilgrims), but cutting short the hair is binding upon them.”

**1985-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Getting the head shaved is not binding upon women (pilgrims), but it is incumbent upon women to cut short their hair.”

### **[80] The Umrah**

**1986-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” had performed Umrah before he performed Hajj.

**1987-** It is narrated on the authority of Ibn Abbas that he said: By Allah, the Messenger of Allah “Allah’s blessing and peace be upon him” did not make A’ishah perform Umrah in (the month of) Dhul-Hijjah (in lieu of that which she missed because of her menses) but to abrogate the false thought of the pagans of Quraish and their followers. This group of Quraish used to adopt the statement: “(It is not before) the hair of mounts grow more, the returning ones recover (from the trouble of journey), and (the month of) Safar enters, that performing Umrah becomes lawful for such as intends to perform it.” In this way, they used to forbid Umrah until Dhul-Hijjah and Muharram would pass.

**1988-** It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman that he said: The messenger whom Marwan sent to Umm Ma’qal told me that she said: Abu Ma’qal performed Hajj in the company of the Messenger of Allah “Allah’s blessing and peace be upon him”, and when he came back I said to him: “I’ve learnt that performing Hajj is binding upon me.” They went on foot until they entered into the Messenger of Allah “Allah’s blessing and peace be upon him” and she said to him: “O Messenger of Allah! Performing Hajj is binding upon me, and Abu Ma’qal has a camel, (upon which I might perform Hajj).” Abu Ma’qal said: “She has told the truth. I’ve made it in the Way of Allah.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give it to her, so that she would perform Hajj on it, and thus it is also in the Way of Allah.” He gave

أُمْسِيتُ وَلَمْ أُرِمِ قَالَ: «ارْمِ وَلَا حَرَجَ».

**1984 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْعَتَكِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: بَلَغَنِي عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ بْنِ عُثْمَانَ قَالَتْ: أَخْبَرْتَنِي أَنَّ أُمَّ عُثْمَانَ بِنْتَ أَبِي سُفْيَانَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى النِّسَاءِ الْحَلْقُ إِنَّمَا عَلَى النِّسَاءِ التَّقْصِيرُ».

**1985 -** حَدَّثَنَا أَبُو يَعْقُوبَ الْبَغْدَادِيُّ ثِقَةً: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: أَخْبَرْتَنِي أَنَّ أُمَّ عُثْمَانَ بِنْتَ أَبِي سُفْيَانَ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ... مِثْلُهُ.

### [ت80/م79] - باب الغُفْرة

**1986 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ، وَيَحْيَى بْنُ زَكَرِيَّا، عَنْ ابْنِ جُرَيْجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمرَ قَالَ: «اعْتَمَرَ رَسُولُ اللَّهِ ﷺ قَبْلَ أَنْ يَحُجَّ».

**1987 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ ابْنِ أَبِي زَائِدَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، وَمُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «وَاللَّهِ مَا أَعْمَرَ رَسُولُ اللَّهِ ﷺ عَائِشَةَ فِي ذِي الْحِجَّةِ إِلَّا لِيَقْطَعَ بِذَلِكَ أَمْرَ أَهْلِ الشُّرْكِ، فَإِنَّ هَذَا الْحَيَّ مِنْ قُرَيْشٍ وَمَنْ دَانَ دِينَهُمْ كَانُوا يَقُولُونَ إِذَا عَفَا الْوَبْرُ، وَبَرَأَ الدَّبْرُ، وَدَخَلَ صَفْرٌ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ، فَكَانُوا يُحَرِّمُونَ الْعُمْرَةَ حَتَّى يَنْسَلِخَ ذُو الْحِجَّةِ وَالْمُحَرَّمُ».

**1988 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، أَخْبَرَنِي رَسُولُ مَرْوَانَ الَّذِي أُرْسِلَ إِلَى أُمِّ مَعْقِلٍ قَالَتْ: كَانَ أَبُو مَعْقِلٍ حَاجًّا مَعَ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَدِمَ قَالَتْ أُمُّ مَعْقِلٍ: قَدْ عَلِمْتُ أَنَّ عَلَيَّ حَجَّةً فَاَنْطَلَقَا يَمْشِيَانِ حَتَّى دَخَلَا عَلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ عَلَيَّ حَجَّةً، وَإِنَّ لَأَبِي مَعْقِلٍ بَكْرًا، قَالَ أَبُو مَعْقِلٍ: صَدَقْتَ جَعَلْتُهُ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطَاهَا فَلْتَحُجَّ عَلَيْهِ فَإِنَّهُ فِي سَبِيلِ اللَّهِ»، فَأَعْطَاهَا الْبَكْرَ،



the camel to her, and she said: "O Messenger of Allah! I've grown very old and weak: is there any deed to suffice me (for the reward of Hajj)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "To perform Umrah in Ramadan suffices you for (the reward of) Hajj."

**1989-** It is narrated on the authority of Umm Ma'qal that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" performed the Farewell Hajj and we had a camel, which Abu Ma'qal made in the Way of Allah, we felt sick and Abu Ma'qal died (after he had returned from Hajj with the Prophet). The Messenger of Allah "Allah's blessing and peace be upon him" set out. When he finished from his Hajj (and returned home) I came to him and he said to me: "O Umm Ma'qal! What prevented you from setting out (for Hajj) with us?" I said: "When we got ready for Hajj Abu Ma'qal died, and we had a camel upon which we would perform Hajj, but Abu Ma'qal bequeathed that it should be made in the Way of Allah." He said: "Should you not set out on it? No doubt, (when one is) performing Hajj (he) is also in the Way of Allah. But since you missed this Hajj with us, then, perform Umrah in Ramadan, for it is like Hajj (in reward)." Henceforth, she used to say: "Hajj is Hajj and Umrah is Umrah (in the sense that by no means could they have the same position and reward); but this is what the Messenger of Allah "Allah's blessing and peace be upon him" said to me, and I do not know whether this is or is not for me in particular."

**1990-** It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" intended to perform Hajj, a woman said to her husband: "Let me perform Hajj with the Messenger of Allah "Allah's blessing and peace be upon him" on your camel." He said: "I have no means of conveyance upon which I might let you perform Hajj." She said: "Then, let me perform Hajj on the camel of so and so." He said: "It is used in the Way of Allah Almighty." He came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife salutes you with peace, and Allah's Mercy, and she asked me to let her perform Hajj with you, saying: "Let me perform Hajj with the Messenger of Allah "Allah's blessing and peace be upon him" on your camel." I said: "I have no means of conveyance upon which I might let you perform Hajj." She said: "Then, let me perform Hajj on the camel of so and so." I said: "It is used in the Way of Allah Almighty." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you let her perform Hajj on it, it would have been also utilized in the Way of Allah." The man resumed: "She asks you about what is equal to

فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ قَدْ كَبِرْتُ وَسَقِمْتُ فَهَلْ مِنْ عَمَلٍ يُجْزِي عَنِّي مِنْ حَجَّتِي؟ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تُجْزِي حَجَّةً».

**1989 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ الْوُهَيْبِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عِيسَى بْنِ مَعْقِلٍ بْنِ أُمِّ مَعْقِلٍ الْأَسَدِيِّ أَسَدٍ خُزَيْمَةَ: حَدَّثَنِي يُونُسُ بْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ جَدَّتِهِ أُمِّ مَعْقِلٍ قَالَتْ: «لَمَّا حَجَّ رَسُولُ اللَّهِ ﷺ حَجَّةَ الْوَدَاعِ وَكَانَ لَنَا جَمَلٌ فَجَعَلَهُ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ وَأَصَابَنَا مَرَضٌ وَهَلَكَ أَبُو مَعْقِلٍ وَخَرَجَ النَّبِيُّ ﷺ، فَلَمَّا فَرَغَ مِنْ حَجِّهِ جِئْتُهُ فَقَالَ: «يَا أُمَّ مَعْقِلٍ مَا مَنَعَكَ أَنْ تَخْرُجِي مَعَنَا؟» قَالَتْ: لَقَدْ تَهَيَّأْنَا فَهَلَكَ أَبُو مَعْقِلٍ، وَكَانَ لَنَا جَمَلٌ هُوَ الَّذِي نَحُجُّ عَلَيْهِ، فَأَوْصَى بِهِ أَبُو مَعْقِلٍ فِي سَبِيلِ اللَّهِ قَالَ: «فَهَلَّا خَرَجْتَ عَلَيْهِ فَإِنَّ الْحَجَّ فِي سَبِيلِ اللَّهِ، فَأَمَّا إِذَا فَاتَتْكَ هَذِهِ الْحَجَّةُ مَعَنَا، فَاغْتَمِرِي فِي رَمَضَانَ فَإِنَّهَا كَحَجَّةٍ»، فَكَانَتْ تَقُولُ: الْحَجَّ حَجَّةً وَالْعُمْرَةَ عُمْرَةً، وَقَدْ قَالَ هَذَا لِي رَسُولُ اللَّهِ ﷺ، مَا أَذْرِي أَلِي خَاصَّةً».

**1990 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَرَادَ رَسُولُ اللَّهِ ﷺ الْحَجَّ فَقَالَتْ امْرَأَةٌ لِرِجُلٍ: أَحْجِنِي مَعَ رَسُولِ اللَّهِ ﷺ عَلَى جَمَلِكَ فَقَالَ: مَا عِنْدِي مَا أُحْجِجُكَ عَلَيْهِ، قَالَتْ: أَحْجِنِي عَلَى جَمَلِكَ فَلَانَ، قَالَ: ذَاكَ حَبِيسٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنَّ امْرَأَتِي تَقْرَأُ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، وَإِنَّهَا سَأَلْتَنِي الْحَجَّ مَعَكَ، قَالَتْ: أَحْجِنِي مَعَ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا عِنْدِي مَا أُحْجِجُكَ عَلَيْهِ فَقَالَتْ: أَحْجِنِي عَلَى جَمَلِكَ فَلَانَ، فَقُلْتُ: ذَاكَ حَبِيسٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ: «أَمَّا إِنَّكَ لَوْ أَحْجَجْتَهَا عَلَيْهِ كَانَ فِي



performing Hajj with you (in reward).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Salute her with peace, Allah’s Mercy and Blessing and tell her that performing Umrah in Ramadan is equal to performing Hajj with me (in reward).”

**1991-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah twice: one in Dhul-Qa’dah, and the other in Shawwal.

**1992-** It is narrated on the authority of Mujahid that Ibn Umar was asked: “How many times did the Messenger of Allah “Allah’s blessing and peace be upon him” perform Umrah?” he said: “Twice.” On that A’ishah said: “No doubt, Ibn Umar knows that the Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah thrice, other than that which he performed jointly with the Farewell Hajj.”

**1993-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah four times: the (first) Umrah was that of Al-Hudaibiyah, the second was that which he performed on the agreement (with the infidels) to perform in the coming year, the third was that which he performed from Al-Ji’ranah, and the fourth was that which he performed jointly with his Hajj.

**1994-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” performed Umrah four times, all of which were in Dhul-Qa’dah, except for that which he performed jointly with his Hajj: The (first) Umrah in the year of Hudaibiyah, the (second) Umrah which he performed in lieu of that (he was detained from completing) in Dhul-Qa’dah, the (third) Umrah from Al-Ji’ranah where he distributed the spoils of Hunain, and the (fourth) Umrah which he performed jointly with his Hajj.

### **[81] When The Woman Who Assumes Ihram For Umrah Gets Menses And Then The Time Of Hajj Comes Upon Her**

**1995-** It is narrated on the authority of Hafsa Bint Abd Ar-Rahman Ibn Abu Bakr from her father that the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “O Abd Ar-Rahman! Make your sister (A’ishah) ride behind you and go with her to At-Tan’im, and when you descend with her from the huge tree, let her assume Ihram (for Umrah) for it will be an Umrah accepted (by Allah Almighty).”

**1996-** It is narrated on the authority of Muharrish Al-Ka’bi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” arrived in Al-Ji’ranah, and entered the mosque where he prayed as much as Allah



سَبِيلِ اللَّهِ، قال: وَإِنَّهَا أَمَرْتَنِي أَنْ أَسْأَلَكَ مَا يَغْدِلُ حَجَّةَ مَعَكَ؟ فقال رسول الله ﷺ: «أَقْرَبُهَا السَّلَامَ وَرَحْمَةَ اللَّهِ وَأَخْبَرُهَا أَنَّهَا تَعْدِلُ حَجَّةَ مَعِيَ» - يَعْنِي عُمْرَةً فِي رَمَضَانَ.

**1991 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ عُمَرَتَيْنِ عُمْرَةً فِي ذِي الْقَعْدَةِ، وَعُمْرَةً فِي شَوَّالٍ».

**1992 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُجَاهِدٍ قَالَ: «سُئِلَ ابْنُ عُمَرَ: كَمْ اعْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: مَرَّتَيْنِ، فَقَالَتْ عَائِشَةُ: لَقَدْ عَلِمَ ابْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ اعْتَمَرَ ثَلَاثًا سِوَى الَّتِي قَرَنَهَا بِحَجَّةِ الْوَدَاعِ».

**1993 -** حَدَّثَنَا الثَّقَلِيُّ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمَرٍ: عُمْرَةَ الْحُدَيْبِيَّةِ، وَالثَّانِيَةَ حِينَ تَوَاطَّأُوا عَلَى عُمْرَةٍ مِنْ قَابِلٍ، وَالثَّالِثَةَ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي قَرَنَ مَعَ حَجَّتِهِ».

**1994 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ، وَهَذْبَةُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي مَعَ حَجَّتِهِ».

قال أبو داود: أَتَقْنَتُ مِنْ هَهُنَا مِنْ هَذْبَةَ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ وَلَمْ أَضْبِطْهُ.

هكذا في نسخة عن ابن داسة وفي هذا الكلام تخليط وأصلحه علينا أبو عمر الغمري فقال: «عُمْرَةُ زَمَنِ الْحُدَيْبِيَّةِ أَوْ مِنَ الْحُدَيْبِيَّةِ وَعُمْرَةُ الْقَضَاءِ فِي ذِي الْقَعْدَةِ وَعُمْرَةُ مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ عَنَّا نَحْنُ فِي ذِي الْقَعْدَةِ، وَعُمْرَةُ مَعَ حَجَّتِهِ».

### [ت/81م/80] - باب المَهْلَةِ بِالْعُمْرَةِ تَحْيِضُ فَيَدْرِكُهَا الْحَجُّ

فتنقض عمرتها أو تُهْلُ بالحج، هل تقضي عمرتها؟

**1995 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حُثَيْمٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَبْدِ الرَّحْمَنِ: «يَا عَبْدَ الرَّحْمَنِ أَرَدْتَ أَنْ تُحْتَكَ عَائِشَةُ فَأَعْمِرَهَا مِنَ التَّعْصِيمِ فَإِذَا هَبَطَتْ بِهَا مِنَ الْأَكْمَةِ فَلْتَحْرِمِ فَإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ».

**1996 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مُزَاحِمٍ عَنْ أَبِي مُزَاحِمٍ، قَالَ: حَدَّثَنِي أَبِي مُزَاحِمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَيْدٍ، عَنْ مُحَرَّشِ الْكَعْبِيِّ قَالَ: «دَخَلَ النَّبِيُّ ﷺ الْجِعْرَانَةَ فَجَاءَ إِلَى الْمَسْجِدِ فَكَرَعَ مَا شَاءَ اللَّهُ، ثُمَّ أَحْرَمَ، ثُمَّ اسْتَوَى

Almighty willed him to pray. Then he assumed Ihram (for Umrah) and sat right on his mount, and walked towards the bottom of Sarif until he was in the road of Marwah, and he arrived in Mecca as early in the morning as if he had spent the night there.

### **[82] The Stay During Umrah**

1997- It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” had a three-day stay in the Umrah he offered in lieu (of that from which he was detained from completing in the year of Hudaibiyah).

### **[83] The Ifadah Circumambulation In Hajj**

1998- It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” offered the Ifadah (circumambulation round the House) on the day of Nahr, and he offered Zhuhr prayer at Mina, i.e. on his return.

1999- It is narrated on the authority of Ubaidah Ibn Abdullah Ibn Zam’ah from his father and mother Zainab Bint Umm Salamah from Umm Salamah that she said: My night-turn on which the Messenger of Allah “Allah’s blessing and peace be upon him” would come to visit me was to start from the evening of the day of Nahr. He came to visit me, and at the same time, Wahb Ibn Zam’ah and a man belonging to the people of my grandmother came to visit me, and both were having shirts. The Messenger of Allah “Allah’s blessing and peace be upon him” asked Wahb: “Have you offered the Ifadah (circumambulation) O Abu Abdullah?” he said: “No, by Allah, O Messenger of Allah.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Take off the shirt.” He took it off from his head, and so did his companion. They asked: “What is the reason O Messenger of Allah?” he said: “This is a day, on which you have concession, once you throw (the pebbles of) Jamrah, to make lawful all things that have been unlawful for you during the state of Ihram except for the approach of women; and if evening comes upon you before you circumambulate the House, you then will have become in such a state of Ihram as you have been in before you throw (the pebbles of) Jamrah until you circumambulate it.”

2000- It is narrated on the authority of both A’ishah and Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” delayed the circumambulation on the day of Nahr to the night.

عَلَى رَاحِلَتِهِ، فَاسْتَقْبَلَ بَطْنَ سَرِفَ حَتَّى لَقِيَ طَرِيقَ الْمَدِينَةِ، فَأَصْبَحَ بِمَكَّةَ كَبَائِتَ».

### [ت82/م81] - باب المَقَام في العُمْرة

**1997 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، وَعَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ فِي عُمْرَةِ الْقَضَاءِ ثَلَاثًا».

### [ت83/م82] - باب الإفَاضة في الحج

**1998 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ أَفَاضَ يَوْمَ النَّحْرِ ثُمَّ صَلَّى الظُّهْرَ بِمِنَى، يَعْنِي رَاجِعًا».

**1999 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى بْنُ مَعِينٍ - الْمَعْنَى وَاحِدٌ - قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَمْعَةَ، عَنْ أَبِيهِ، وَعَنْ أُمِّهِ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، يَحَدِّثَانِهِ جَمِيعًا ذَاكَ عَنْهَا قَالَتْ: كَانَتْ لَيْلَتِي الَّتِي يَصِيرُ إِلَيَّ فِيهَا رَسُولُ اللَّهِ ﷺ مَسَاءَ يَوْمِ النَّحْرِ فَصَارَ إِلَيَّ فَدَخَلَ عَلَيَّ وَهَبُ بْنُ زَمْعَةَ وَمَعَهُ رَجُلٌ مِنْ آلِ أَبِي أُمَيَّةَ مُتَقَمِّصِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَوْهَبٍ: «هَلْ أَفَضْتَ أَبَا عَبْدِ اللَّهِ؟» قَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، قَالَ ﷺ: «انْزِعْ عَنْكَ الْقَمِيصَ». قَالَ: فَانْزَعَهُ مِنْ رَأْسِهِ وَنَزَعَ صَاحِبُهُ قَمِيصَهُ مِنْ رَأْسِهِ، ثُمَّ قَالَ: وَلِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ هَذَا يَوْمٌ رُخِّصَ لَكُمْ إِذَا أَنْتُمْ رَمَيْتُمُ الْجَمْرَةَ أَنْ تَحِلُّوا» - يَعْنِي مِنْ كُلِّ مَا حُرِّمْتُمْ مِنْهُ - «إِلَّا النِّسَاءَ، فَإِذَا أَمْسَيْتُمْ قَبْلَ أَنْ تَطُوفُوا هَذَا الْبَيْتَ صِرْتُمْ حُرْمًا كَهَيْئَتِكُمْ قَبْلَ أَنْ تَرْمُوا الْجَمْرَةَ حَتَّى تَطُوفُوا بِهِ».

**2000 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إِلَى اللَّيْلِ».



**2001-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” did not perform Ramal in anyone of the seven rounds of his Ifadah circumambulation.

#### **[84] Performing The Farewell (Circumambulation)**

**2002-** It is narrated on the authority of Ibn Abbas that he said: It was the habit of the people to turn away towards every direction (after finishing from the ceremonies of Hajj), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of you turn away until the circumambulation round the House is the last thing he does.”

#### **[85] The Menstruating Woman Comes Out After Performing Ifadah (Circumambulation)**

**2003-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” made a mention of Safiyyah Bint Huyai (as he desired from her what a man desires from his wife), but it was said to him: “O Messenger of Allah! She has got menses.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Perchance she would detain us then!” they said: “O Messenger of Allah! She has performed the Ifadah (circumambulation earlier).” On that he said: “It is not then (that she is going to detain us).”

**2004-** It is narrated on the authority of Al-Harith Ibn Abdullah Ibn Aws that he said: I came to Umar Ibn Al-Khattab and said to him: “What about the woman who circumambulates the House on the day of Nahr and then gets menses?” he said: “Let (the circumambulation round) the House be the last thing she should do (before going away).” Al-Harith said: “This is the same verdict given to me by the Messenger of Allah “Allah’s blessing and peace be upon him”.” On that Umar said to him: “Let your body be bereaved of your hand! Have you asked me about something about which you had asked the Messenger of Allah “Allah’s blessing and peace be upon him” (and had verdict from him pertaining to it) in order to oppose it?”

#### **[86] The Farewell Circumambulation**

**2005-** It is narrated on the authority of A’ishah that she said: I assumed Ihram for Umrah from At-Tan’im, and then I entered (into Mecca) and fulfilled my Umrah, and the Messenger of Allah “Allah’s blessing and peace be upon him” waited me in Al-Abtah until I finished, and commanded the people to depart. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” went to the House and circumambulated round it, and then he came out.

**2001 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي ابْنُ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَرْمُلْ فِي السَّبْعِ الَّذِي أَفَاضَ فِيهِ».

### [ت84/م83] - باب في الوداع

**2002 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ، فَقَالَ النَّبِيُّ ﷺ: «لَا يَنْفِرَنَّ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ الطَّوَافَ بِالْبَيْتِ».

### [ت85/م84] - باب الحائض تخرج بعد الإفاضة

**2003 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ صَفِيَّةَ بِنْتُ حَيٍّ، فَقِيلَ: إِنَّهَا قَدْ حَاضَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّهَا حَابِسْتُنَا»، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ أَفَاضَتْ، فَقَالَ: «فَلَا إِذَا».

**2004 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ أَوْسٍ قَالَ: «أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَسَأَلْتُهُ عَنِ الْمَرْأَةِ تَطُوفُ بِالْبَيْتِ يَوْمَ النُّحْرِ ثُمَّ تَحِيضُ. قَالَ: لِيَكُنْ آخِرُ عَهْدِهَا بِالْبَيْتِ. قَالَ: فَقَالَ الْحَارِثُ: كَذَلِكَ أَفْتَانِي رَسُولُ اللَّهِ ﷺ. قَالَ: فَقَالَ عُمَرُ: أَرَبْتَ عَنِ يَدِكَ، سَأَلْتَنِي عَنْ شَيْءٍ سَأَلْتُ عَنْهُ رَسُولَ اللَّهِ ﷺ لِكَيْمَا أَخَالِفَ».

### [ت86/م85] - باب طواف الوداع

**2005 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ أَفْلَحَ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «أَحْرَمْتُ مِنَ التَّنْعِيمِ بِعُمْرَةٍ، فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللَّهِ ﷺ بِالْأَبْطَحِ حَتَّى فَرَعْتُ، وَأَمَرَ النَّاسَ بِالرَّحِيلِ. قَالَتْ: وَاتَى رَسُولُ اللَّهِ ﷺ الْبَيْتَ فَطَافَ بِهِ ثُمَّ خَرَجَ».



**2006-** It is narrated on the authority of A'ishah that she said: I set out with the Messenger of Allah "Allah's blessing and peace be upon him" among the last group, and he descended at Al-Muhassab...and then (after I had finished from my Umrah) I returned to him at the last portion of the night, and he announced to his companions that they should depart. He left and when he came upon the House before the Morning prayer he circumambulated the House when he came out and then left for Medina.

**2007-** It is narrated on the authority of Abd Ar-Rahman Ibn Tariq from his mother that it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to face the House and invoke Allah whenever he came upon (a certain location of) the dwelling place of Ya'li. (Perchance he knew that the invocation should receive answer in that very location).

### **[87] Descending At Al-Muhassab**

**2008-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" descended at Al-Muhassab just to make easy his departure and it was not out of the sunnah. Thus, whoever likes, let him descend at it, and whoever likes, let not him do so.

**2009-** It is narrated on the authority of Sulaiman Ibn Yasar that Abu Rafi' said: However, the Messenger of Allah "Allah's blessing and peace be upon him" did not command me to descend at it (Al-Abtah). But what happened was that I pitched up his tent here, and thus he descended at it. According to Musaddad, he was in charge of the luggage of the Messenger of Allah "Allah's blessing and peace be upon him". Uthman said: He refers to Al-Abtah.

**2010-** It is narrated on the authority of Usamah Ibn Zaid that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "Where will you descend tomorrow?" and this was in his Hajj. He said: "Has Aqil (Ibn Abu Talib) left any dwelling place for us (in Mecca)?" then he said: "Tomorrow we are going to halt at the valley of Banu Kinanah where the pagans had taken an oath on unbelief (heathenism)." He means Al-Muhassab. He refers here to the time when the Quraish tribe and Banu Kinanah concluded a contract against Banu Hashim and Banu Al-Muttalib that they would not intermarry, or deal with them in business until they handed over The Prophet "Allah's blessing and peace be upon him" to them.

**2011-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said when he intended



**2006 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي الْحَنْفِيُّ -: حَدَّثَنَا أَفْلَحُ،  
عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: «خَرَجْتُ مَعَهُ - تَعْنِي مَعَ النَّبِيِّ ﷺ - فِي النَّفَرِ الْآخِرِ  
فَنَزَلَ الْمُحَصَّبَ».

قال أبو داود: وَلَمْ يَذْكُرِ ابْنُ بَشَّارٍ قِصَّةَ بَعْثِهَا إِلَى التَّنْعِيمِ فِي هَذَا الْحَدِيثِ،  
قَالَتْ: «ثُمَّ جِئْتُهُ بِسَحَرٍ فَأَذَّنَ فِي أَصْحَابِهِ بِالرَّحِيلِ فَارْتَحَلَ فَمَرَّ بِالْبَيْتِ قَبْلَ صَلَاةِ  
الصُّبْحِ، فَطَافَ بِهِ حِينَ خَرَجَ، ثُمَّ انْصَرَفَ مُتَوَجِّهًا إِلَى الْمَدِينَةِ».

**2007 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ ابْنِ جُرَيْجٍ، قَالَ:  
أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ طَارِقٍ أَخْبَرَهُ عَنْ أُمِّهِ: «أَنَّ  
رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَارَ مَكَانًا مِنْ دَارِ يَعْلَى نَسِيَهُ عُبَيْدُ اللَّهِ اسْتَقْبَلَ الْبَيْتَ فَدَعَا».

قال أبو داود: تصحيح حديث يحيى بن معين، وهذا أصح من حديث  
عبد الرزاق.

### [ت87/م86] - باب التَّخْصِيبِ

**2008 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ  
عَائِشَةَ قَالَتْ: «إِنَّمَا نَزَلَ رَسُولُ اللَّهِ ﷺ الْمُحَصَّبَ لِيَكُونَ أَسْمَحَ لَخُرُوجِهِ وَلَيْسَ بِسُنَّةٍ،  
فَمَنْ شَاءَ نَزَلَهُ وَمَنْ شَاءَ لَمْ يَنْزِلْهُ».

**2009 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى. (ح) وَحَدَّثَنَا مُسَدَّدٌ  
قَالُوا: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: قَالَ أَبُو  
رَافِعٍ: «لَمْ يَأْمُرْنِي رَسُولُ اللَّهِ ﷺ أَنْ أَنْزِلْهُ وَلَكِنْ ضَرَبَتْ قُبَّتُهُ فَنَزَلَهُ».

قال مُسَدَّدٌ: وَكَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ. وَقَالَ عُثْمَانُ: يَعْنِي فِي الْأَبْطَحِ.

**2010 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ،  
عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ  
أَيْنَ تَنْزِلُ عَدَا؟ - فِي حَجَّجِهِ - قَالَ: «هَلْ تَرَكَ لَنَا عَقِيلٌ مَنْزِلًا؟»، ثُمَّ قَالَ: «نَحْنُ نَأْزِلُونَ  
بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ قَاسَمَتْ قُرَيْشٌ عَلَى الْكُفْرِ» - يَعْنِي الْمُحَصَّبَ - وَذَلِكَ أَنَّ بَنِي  
كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُؤْوُوهُمْ وَلَا يُبَايَعُوهُمْ.

قال الزُّهْرِيُّ: الْخَيْفُ الْوَادِي.

**2011 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ الدَّمَشْقِيِّ: حَدَّثَنَا  
أَبُو عَمْرٍو - يَعْنِي الْأَوْزَاعِيَّ -، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ

to depart from Mina: "Tomorrow we are going to descend..." and the rest is the same with some abridgement.

**2012-** It is narrated on the authority of Nafi' that Ibn Umar used to have a nap at the first portion of the night at Al-Batha' and enter Mecca afterwards, and he pretended that the Messenger of Allah "Allah's blessing and peace be upon him" used to do the same.

**2013-** It is narrated on the authority of Nafi' that Ibn Umar reported that the Messenger of Allah "Allah's blessing and peace be upon him" offered Zhuhr, Asr, Maghrib and Isha prayers at Al-Batha', and then he had a nap there, and then he entered Mecca; and Ibn Umar used to do the same.

### **[88] When One Brings Forward An Item Of Ceremonies Before Another During His Hajj**

**2014-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle "Allah's blessing and peace be upon him" stopped (for a while near the Jimar) at Mina during his Farewell Hajj. People asked him questions. A man came and said: "I forgot and shaved my head before slaughtering the sacrificing animal." The Prophet "Allah's blessing and peace be upon him" said: "There is no harm, go and do the slaughtering now." Then another person came and said: "I forgot and slaughtered before throwing the pebbles." The Prophet "Allah's blessing and peace be upon him" said: "Do throw now and there is no harm." So on that day, whenever The Prophet "Allah's blessing and peace be upon him" was asked about anything regarding the ceremonies of Hajj performed before or after its due time, his reply was: "Do it (now) and there is no harm."

**2015-** It is narrated on the authority of Usamah Ibn Sharik that he said: I set out as pilgrim with the Messenger of Allah "Allah's blessing and peace be upon him", and the people came to ask him questions (about the ceremonies). A man said: "O Messenger of Allah! I compassed (Safa and Marwah round) before I circumambulate (the House)", or "I brought forward or backward an item of ceremonies", and his reply was always: "There is no harm! There is no harm Except on such as backbites wrongfully a Muslim person in his absence: it is that who should be given to difficulty and destruction."

### **[89] What About Mecca**

**2016-** It is narrated on the authority of Kathir Ibn Kathir Ibn Al-Muttalib Ibn Wada'ah from one of his family from his grandfather that he saw the Messenger of Allah "Allah's blessing and peace be upon him" offering prayer in the area next to the gate (of the Ka'bah) facing (the direction of)

رَسُولَ اللَّهِ ﷺ قَالَ حِينَ أَرَادَ أَنْ يَنْفِرَ مِنْ مَنَى: «نَحْنُ نَارِزُونَ عَدَا»، فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ أَوَّلَهُ وَلَا ذَكَرَ الْخَيْفَ الْوَادِيَّ.

**2012 -** حَدَّثَنَا مُوسَى أَبُو سَلَمَةَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ وَأَيُّوبَ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يَهْجَعُ هَجْعَةً بِالْبَطْحَاءِ ثُمَّ يَدْخُلُ مَكَّةَ، وَيَزْعُمُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْعَلُ ذَلِكَ».

**2013 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، أَخْبَرَنَا حُمَيْدٌ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ وَأَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ بِالْبَطْحَاءِ، ثُمَّ هَجَعَ بِهَا هَجْعَةً، ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ».

### [ت88/م87] - باب فيمن قَدَّمَ شيئاً قبل شيء في حَجِّهِ

**2014 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عِيسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ: وَقَفَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِمَنَى يَسْأَلُونَهُ، فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ إِنِّي لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَذْبَحْ وَلَا حَرَجَ»، وَجَاءَ رَجُلٌ آخَرُ فَقَالَ: يَا رَسُولَ اللَّهِ لَمْ أَشْعُرْ فَتَحَرْتُ قَبْلَ أَنْ أَرْمِيَ، قَالَ: «ارْمِ وَلَا حَرَجَ»، قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ قُدِّمَ أَوْ آخَرَ إِلَّا قَالَ: «أَضْنَعُ وَلَا حَرَجَ».

**2015 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الشَّيْبَانِيِّ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: «خَرَجْتُ مَعَ النَّبِيِّ ﷺ حَاجًّا فَكَانَ النَّاسُ يَأْتُونَهُ، فَمَنْ قَالَ: يَا رَسُولَ اللَّهِ سَعَيْتُ قَبْلَ أَنْ أَطُوفَ، أَوْ قَدَّمْتُ شَيْئًا، أَوْ أَخَّرْتُ شَيْئًا، فَكَانَ يَقُولُ: لَا حَرَجَ، لَا حَرَجَ إِلَّا عَلَى رَجُلٍ افْتَرَضَ عِرْضَ رَجُلٍ مُسْلِمٍ وَهُوَ ظَالِمٌ، فَذَلِكَ الَّذِي حَرَجَ وَهَلَكَ».

### [ت88/م89] - باب في مكة

**2016 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي كَثِيرُ بْنُ كَثِيرٍ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ عَنْ بَعْضِ أَهْلِهِ، عَنْ جَدِّهِ: «أَنَّهُ رَأَى النَّبِيَّ ﷺ



Banu Sahm, and the people were passing by in front of him, with nothing to screen him.

Sufyan says: There was nothing to act as screen between him and the Ka'bah, and not between him and the people. Furthermore, Ibn Juraij told us that Kathir told from his father that when he was asked about that he said: It is not from my father that I heard this narration, but I heard it from one belonging to my family from my grandfather.

### [90] Making Mecca A Sanctuary

**2017-** It is narrated on the authority of Abu Hurairah that he said: When Allah Almighty enabled His Messenger to conquer Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood among them, praised Allah and lauded Him, and then addressed the people saying: "Allah held back the elephant from Mecca. Nevertheless, He let His Apostle and the believers overpower the infidels of Mecca. Beware! It (war) in it was made legal for me for few hours or so on that day. But Mecca is a sanctuary as of this moment to the Day of Judgement. It is not permitted to uproot its trees nor to hunt its game, nor to pick up its fallen lost thing except by a person who will look for its owner (by announcing it publicly)." Al-Abbas said: "Except Al-Idhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet "Allah's blessing and peace be upon him" said: "Except Al-Idhkhir (which is allowed to be plucked)."

Abu Dawud says: In the narration of Al-Walid, there is the following addition: In the meantime, a man from Yemen called Abu Shah stood and said: "O Allah's Apostle! Get that written for me." The Prophet "Allah's blessing and peace be upon him" ordered his companions to write that for Abu Shah. I asked Al-Awza'i: "What was written for him?" He said: "It was that speech which he heard from The Messenger of Allah "Allah's blessing and peace be upon him"."

**2018-** The same story is narrated on the authority of Ibn Abbas, with the following addition: "And its grass should not be cut off."

**2019-** It is narrated on the authority of A'ishah that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Should we not build a house for you at Mina to protect you from the heat of the sun?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, it (the area of Mina) is a kneeling place for such as comes first to it."

يُصَلِّي مِمَّا يَلِي بَابَ بَنِي سَهْمٍ وَالنَّاسُ يَمْرُونَ بَيْنَ يَدَيْهِ وَلَيْسَ بَيْنَهُمَا سُرَّةٌ». قال سُفْيَانُ: لَيْسَ بَيْنَهُ وَبَيْنَ الْكَعْبَةِ سُرَّةٌ. وقال سُفْيَانُ: كَانَ ابْنُ جُرَيْجٍ، أَخْبَرَنَا عَنْهُ قَالَ: أَخْبَرَنَا كَثِيرٌ عَنْ أَبِيهِ، قَالَ: فَسَأَلْتُهُ فَقَالَ: لَيْسَ مِنْ أَبِي سَمِعْتُهُ وَلَكِنْ مِنْ بَعْضِ أَهْلِي عَنْ جَدِّي.

### [ت90/م89] - باب تحريم حرم مكة

**2017 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي يَحْيَى - يَعْنِي ابْنَ أَبِي كَثِيرٍ -، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا فَتَحَ اللَّهُ تَعَالَى عَلَى رَسُولِ اللَّهِ ﷺ مَكَّةَ قَامَ رَسُولُ اللَّهِ ﷺ فِيهِمْ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ اللَّهَ تَعَالَى حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَّطَ عَلَيْهَا رَسُولَهُ وَالْمُؤْمِنِينَ، وَإِنَّمَا أُجِلَّتْ لِي سَاعَةٌ مِنَ النَّهَارِ، ثُمَّ هِيَ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَجَرُهَا، وَلَا يُنْفَرُ صَيْدُهَا، وَلَا تَحُلُّ لُقْطَتُهَا إِلَّا لِمُنْشِدٍ». فَقَامَ عَبَّاسٌ، أَوْ قَالَ: قَالَ عَبَّاسٌ: يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخِرَ فَإِنَّهُ لِقُبُورِنَا وَبُيُوتِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا الْإِذْخِرَ».

قال أَبُو دَاوُدَ: وَزَادَ فِيهِ ابْنُ الْمُصَفَّى عَنِ الْوَلِيدِ: «فَقَامَ أَبُو شَاهٍ - رَجُلٌ مِنْ أَهْلِ الْيَمَنِ - فَقَالَ: يَا رَسُولَ اللَّهِ اكْتُبُوا لِي فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَكْتُبُوا لِأَبِي شَاهٍ». قُلْتُ لِلْأَوْزَاعِيِّ: مَا قَوْلُهُ: «اَكْتُبُوا لِأَبِي شَاهٍ»؟ قَالَ: هَذِهِ الْخُطْبَةُ الَّتِي سَمِعَهَا مِنْ رَسُولِ اللَّهِ ﷺ».

**2018 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَلَا يُحْتَلَى خِلَافَهَا».

**2019 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلَا تَبْنِي لَكَ بَيْتًا أَوْ بِنَاءً يُظْلُكُ مِنَ الشَّمْسِ؟ فَقَالَ: «لَا إِنَّمَا هُوَ مُنَاحٌ مَنْ سَبَقَ إِلَيْهِ».



**2020-** It is narrated on the authority of Ya'li Ibn Umayyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To monopolize food within the (boundaries of the) Sanctuary is to show profanity and wickedness in it."

### **[91] What About Nabidh (Served To The Pilgrims)?**

**2021-** It is narrated on the authority of Bakr Ibn Abdullah that a man asked Ibn Abbas: "What is the reason that the Family of the House (of the Prophet) provide Nabidh (a kind of soaked dates to their visitors) and their paternal cousins provide milk and honey? Is it out of niggardliness or lack in them?" Ibn Abbas said: "No, it is not out of niggardliness, nor because of lack in us. However, the Messenger of Allah "Allah's blessing and peace be upon him" entered while riding his mount, and Usamah Ibn Zaid was riding behind him, the Messenger of Allah "Allah's blessing and peace be upon him" asked for something to drink and Nabidh was brought to him, from which he drank and gave the remaining to Usamah Ibn Zaid, who drank from it. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "You've done well and proved generous. As such you should do." Thus, we do not want to make any change in what the Messenger of Allah "Allah's blessing and peace be upon him" had said."

### **[92] The Stay In Mecca**

**2022-** It is narrated on the authority of Umar Ibn Abd Al-Aziz that he asked As-Sa'ib Ibn Yazid: "Did you hear anything pertaining to the stay in Mecca?" he said: Ibn Al-Hadrami told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Muhajirs have (the right to) stay three days near Ka'bah after finishing (from the ceremonies after which they should leave)."

### **[93] Offering Prayer In The Ka'bah**

**2023-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" entered the Ka'bah in the company of Usamah Ibn Zaid, Uthman Ibn Talhah Al-Hajari and Bilal, and he closed it behind them. He stayed there for some time. When he came out I asked Bilal about what the Messenger of Allah "Allah's blessing and peace be upon him" had done, thereupon he said: "He made a pillar on his left, two on his right, and three behind him, and the House at that time was based on six pillars, and then he offered prayer.

**2024-** The same is narrated on the authority of Malik but no mention is made of the pillars and here he said: Then, he offered prayer, with three cubits between him and the Qiblah.



**2020 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ جَعْفَرِ بْنِ يَحْيَى بْنِ ثَوْبَانَ، أَخْبَرَنِي عُمَارَةُ بْنُ ثَوْبَانَ، حَدَّثَنِي مُوسَى بْنُ بَاذَانَ قَالَ: أَتَيْتُ يَعْلَى بْنَ أُمَيَّةَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اِحْتِكَارُ الطَّعَامِ فِي الْحَرَمِ إِلْحَادٌ فِيهِ».

### [ت91/م90] - باب في نبيذ السقاية

**2021 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: «قَالَ رَجُلٌ لَابِنِ عَبَّاسٍ: مَا بَالُ أَهْلِ هَذَا الْبَيْتِ يَسْقُونَ النَّبِيذَ وَبَنُو عَمِّهِمْ يَسْقُونَ اللَّبَنَ وَالْعَسَلَ وَالسَّوِيقَ، أُبْخَلُّ بِهِمْ أَمْ حَاجَةٌ؟ فَقَالَ ابْنُ عَبَّاسٍ: مَا بِنَا مِنْ بُخْلِ وَلَا بِنَا مِنْ حَاجَةٍ، وَلَكِنْ دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَخَلَفَهُ أَسَامَةُ بْنُ زَيْدٍ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِشَرَابٍ فَأَتَيْتُ بِنَبِيذٍ فَشَرِبَ مِنْهُ وَدَفَعَ فَضْلَهُ إِلَى أَسَامَةَ بْنِ زَيْدٍ، فَشَرِبَ مِنْهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ «أَحْسَنْتُمْ وَأَجْمَلْتُمْ، كَذَلِكَ فَافْعَلُوا» فَتَحْنُ هَكَذَا، لَا نُرِيدُ أَنْ نُغَيِّرَ مَا قَالَ رَسُولُ اللَّهِ ﷺ».

### [ت92/م91] - باب في الإقامة بمكة

**2022 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ بْنَ يَزِيدَ: هَلْ سَمِعْتَ فِي الْإِقَامَةِ بِمَكَّةَ شَيْئًا؟ قَالَ: أَخْبَرَنِي ابْنُ الْحَضَرَمِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لِلْمُهَاجِرِينَ إِقَامَةٌ بَعْدَ الصَّدْرِ ثَلَاثًا فِي الْكَعْبَةِ».

### [ت93/م92] - باب الصلاة في الكعبة

**2023 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأَسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالٌ، فَأَعْلَقَهَا عَلَيْهِ، فَمَكَثَ فِيهَا. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: «فَسَأَلْتُ بِلَالَ حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ ثُمَّ صَلَّى».

**2024 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ الْأَذْرَمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ بِهَذَا الْحَدِيثِ لَمْ يَذْكُرِ السَّوَارِيَّ قَالَ: «ثُمَّ صَلَّى وَبَيْنَهُ وَبَيْنَ الْقِبْلَةِ ثَلَاثَةُ أَذْرُعٍ».

**2025-** The same is narrated on the authority of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: And I forgot to ask him how many rak’ahs he had prayed.

**2026-** It is narrated on the authority of Abd Ar-Rahman Ibn Safwan that he said: I asked Umar Ibn Al-Khattab: “What did the Messenger of Allah “Allah’s blessing and peace be upon him” do when he entered the Ka’bah?” he said: “He offered a two-rak’ah prayer.”

**2027-** It is narrated on the authority of Ibn Abbas that he said: When Allah's Apostle "Allah's blessing and peace be upon him" came to Mecca, he refused to enter the Ka'bah with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding the division arrows in their hands. Allah's Apostle "Allah's blessing and peace be upon him" said: "May Allah curse these (pagans of the Quraish). By Allah, both Abraham and Ishmael never used them in division." Then he entered the Ka'bah and magnified Allah (“Allah is greater”) at its sides and corners but he did not offer prayer in it.

#### **[94] Offering Prayer In (The Area Of) Al-Hijr**

**2928-** It is narrated on the authority of A’ishah that she said: I liked to enter the House (Ka’bah) and offer prayer there. The Messenger of Allah “Allah’s blessing and peace be upon him” took hold of my hand and made me enter into (the area of) Al-Hijr and said: “You might offer prayer in (the area of) Al-Hijr if you want to enter the Ka’bah (and offer prayer in it), for indeed, it is a portion of the House, but when your people built the Ka’bah, they ran short of money and thus, they did not include it in the House.”

#### **[95] What About Entering The Ka’bah**

**2029-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” came out from her chamber while being in a state of happiness and returned while being in a state of sadness and said: “I’ve entered the Ka’bah; and had I known earlier what I’ve come to know later, I would not have entered it. I fear I might have put (the people of) my nation to difficulty.”

**2030-** It is narrated on the authority of Safiyyah Bint Shaibah that she said: I heard Al-Aslamiyyah having said: I asked Uthman (Ibn Talhah): “What has the Messenger of Allah “Allah’s blessing and peace be upon him” said to you when he invited you?” he said: He said to me: “I forgot to tell you to cover the two horns (of the ram which Allah Almighty sacrificed

**2025 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الْقَعْنَبِيِّ قَالَ: «وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى».

**2026 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ صَفْوَانَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: «كَيْفَ صَنَعَ رَسُولُ اللَّهِ ﷺ حِينَ دَخَلَ الْكَعْبَةَ؟» قَالَ: صَلَّى رَكَعَتَيْنِ.

**2027 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبِي أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ، قَالَ: فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَفِي أَيْدِيهِمَا الْأَزْلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَاتْلَهُمُ اللَّهَ، وَاللَّهُ لَقَدْ عَلِمُوا مَا اسْتَفْسَمَ بِهَا قَطُّ». قَالَ: «ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِيهِ وَفِي زَوَايَاهُ، ثُمَّ خَرَجَ وَلَمْ يُصَلِّ فِيهِ».

### [94م/93] - باب الصلاة في الحجر

**2028 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ عَلْقَمَةَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ وَأُصَلِّيَ فِيهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَأَدْخَلَنِي فِي الْحَجْرِ، فَقَالَ: «صَلِّي فِي الْحَجْرِ إِذَا أَرَدْتَ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ، فَإِنَّ قَوْمَكَ اقْتَصَرُوا حِينَ بَنَوْا الْكَعْبَةَ فَأَخْرَجُوهُ مِنَ الْبَيْتِ».

### [95م/93] - باب في دخول الكعبة

**2029 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنْ عِنْدِهَا وَهُوَ مَسْرُورٌ ثُمَّ رَجَعَ إِلَيَّ وَهُوَ كَتِيبٌ فَقَالَ «إِنِّي دَخَلْتُ الْكَعْبَةَ وَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا دَخَلْتُهَا، إِنِّي أَخَافُ أَنْ أَكُونَ قَدْ شَقَقْتُ عَلَى أُمَّتِي».

**2030 -** حَدَّثَنَا ابْنُ السَّرْحِ وَسَعِيدُ بْنُ مَنْصُورٍ وَمُسَدَّدٌ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورِ الْحَجَبِيِّ: حَدَّثَنِي خَالِي، عَنْ أُمِّي صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: سَمِعْتُ الْأَسْلَمِيَّةَ تَقُولُ: قُلْتُ لِعُثْمَانَ: مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ حِينَ دَعَاكَ؟ قَالَ: «إِنِّي نَسِيتُ أَنْ أَمْرَكَ أَنْ تُحْمَرَ الْقَرْنَيْنِ فَإِنَّهُ لَيْسَ يَنْبَغِي أَنْ يَكُونَ فِي الْبَيْتِ



for Ishmael “Peace be upon him”), for it is not befitting for the House to have in it what occupies the praying one.”

### **[96] The Wealth Of The Ka’bah**

**2031-** It is narrated on the authority of Shaibah Ibn Uthman that Umar Ibn Al-Khattab sat in this place of you, and said: “I should not come out (of the house) before I distribute the wealth of the Ka’bah among the poor Muslims.” I said to him: “You should not do so.” He said: “No, I am going to do so.” I said once again: “You are not going to do so.” He further asked about the reason, thereupon I said: “That’s because the Messenger of Allah “Allah’s blessing and peace be upon him” and Abu Bakr had seen the same (wealth), and they had been in need of it more than you of money, even though they did not move it. On that he stood up as he was (i.e. he abandoned the idea) and came out.

### **[97]**

**2032-** It is narrated on the authority of Urwah Ibn Az-Zubair from his father Az-Zubair that he said: When we came in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” from Liyyah (a mountain near Ta’if), and we reached near the lot-tree, the Messenger of Allah “Allah’s blessing and peace be upon him” stood near the end of the hill of Qarn, and Nakhb (a place there) was alongside it, he faced Nakhb with his sight and waited until all the people (with him) gathered thereupon he said: “No doubt, the game and thorny shrubs (of this valley) are inviolable and forbidden (to be attacked) for the Sake of Allah.” This was before he came to Ta’if and besieged Thaqif.

### **[98] What About Coming To Medina**

**2033-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No journey should be made (to any mosque in particular) but to three mosques: the Sacred Mosque (in Mecca), this Mosque of mine (in Medina), and the Farthest mosque (in Jerusalem).”

### **[99] Making Medina A Sanctuary**

**2034-** It is narrated on the authority of Ibrahim At-Taimi from his father: Ali addressed us saying: “We have got nothing from the Messenger of Allah “Allah’s blessing and peace be upon him” other than the Qur'an and what is in this document. In it (this document), The Prophet “Allah’s blessing and peace be upon him” said: “Medina is a sanctuary from Air (mountain) to Thawr (mountain). So whoever innovates in it a heresy

شَيْءٌ يَشْغَلُ الْمُصَلِّيَّ».

قال ابن السَّرح: خَالِي مُسَافِعُ بْنُ شَيْبَةَ.

### [ت96/م93، 94] - باب في مال الكعبة

**2031 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ، عَنِ الشَّيْبَانِيِّ، عَنِ وَاصِلِ الْأَحْذَبِ، عَنِ شَقِيقٍ، عَنِ شَيْبَةَ - يَعْنِي ابْنَ عُثْمَانَ - قَالَ: «قَعَدَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فِي مَقْعَدِكَ الَّذِي أَنْتَ فِيهِ فَقَالَ: لَا أَخْرُجُ حَتَّى أَقْسِمَ مَالَ الْكَعْبَةِ، قَالَ: قُلْتُ: مَا أَنْتَ بِفَاعِلٍ، قَالَ: بَلَى لِأَفْعَلَنَّ، قَالَ: قُلْتُ: مَا أَنْتَ بِفَاعِلٍ، قَالَ: لِمَ؟ قُلْتُ: لِأَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَأَى مَكَانَهُ وَأَبُو بَكْرٍ وَهُمَا أَحْوَجُ مِنْكَ إِلَى الْمَالِ فَلَمْ يُخْرِجَاهُ فَقَامَ فَخَرَجَ».

### [ت97/م93، 94] - باب

**2032 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ إِنْسَانَ الطَّائِفِيِّ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ، قَالَ: لَمَّا أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لَيْلَةٍ حَتَّى إِذَا كُنَّا عِنْدَ السُّدْرَةِ وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرَفِ الْفَرَنِ الْأَسْوَدِ حَذَوَهَا فَاسْتَقْبَلَ نَحْبًا بِبَصَرِهِ - وَقَالَ مَرَّةً: وَادِيَهُ - وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ، ثُمَّ قَالَ: «إِنَّ صَيْدَ وَجٍّ وَعِضَاهُ حَرَامٌ مُحَرَّمٌ لِلَّهِ». وَذَلِكَ قَبْلَ نَزُولِهِ الطَّائِفَ وَحِصَارِهِ لِثَقِيفٍ.

### [ت98/م94، 95] - باب في إتيان المدينة

**2033 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُشَدُّوا الرِّحَالَ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هَذَا، وَالْمَسْجِدِ الْأَقْصَى».

### [ت99/م95، 96] - باب في تحريم المدينة

**2034 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ [رَضِيَ اللَّهُ عَنْهُ] قَالَ: مَا كَتَبْنَا عَنْ رَسُولِ اللَّهِ ﷺ إِلَّا الْقُرْآنَ وَمَا فِي هَذِهِ الصَّحِيفَةِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى نُورٍ، فَمَنْ أَحْدَثَ حَدَّثًا أَوْ آوَى مُحَدِّثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةُ وَالنَّاسُ



(concerning religion), or gives shelter to such an innovator, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement). The asylum granted by any Muslim is to be respected by all the Muslims, even if it is granted by one of the lowest social status among them, and whoever betrays a Muslim (in this respect), will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement). Whoever claimed to (be a son of) anyone other than his (real) father, or (if a slave fled and) belonged to other people than his (real) masters, will incur the curse of Allah, the angels, and all the people, and none of his obligatory or supererogatory deeds will be accepted from him (by Allah on The Day of Judgement)."

**2035-** The same story is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And its grass should not be cut off, its game should not be hunted, and its fallen things should not be picked up except by such as announces it publicly. Furthermore, it is not fitting for anyone to carry weapons for fighting in it, nor is it fitting for anyone to cut off a tree except if one wants to give fodder to his camel."

**2036-** It is narrated on the authority of Abd Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made inviolable all sides (and corners) of Medina, portion by portion, whose trees should not be beaten (so as to let the leaves fall down), nor should they be cut off, except to provide fodder for camels.

**2037-** It is narrated on the authority of Sulaiman Ibn Abu Abdullah that he said: I saw Sa'd Ibn Abu Waqqas having caught hold of a man who was hunting a game within the boundaries which the Messenger of Allah "Allah's blessing and peace be upon him" had made sanctuary in Medina, and deprived him of his clothes. When his masters came and talked to him about that, he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" made this area a sanctuary, and said: "He, who finds anyone hunting a game within the boundaries of this sanctuary, he should deprive him of his garment (and take it)." However, I'm not to give you a thing bestowed upon me by (the judgement of) the Messenger of Allah "Allah's blessing and peace be upon him". But I could give you its (the garment's) price if you so like."



أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ، وَمَنْ وَالَى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ».

**2035 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ فِي هَذِهِ الْقِصَّةِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُخْتَلَى خَلَاهَا وَلَا يُنْفَرُ صَيْدُهَا وَلَا يُلْتَقَطُ لُقْطَتُهَا إِلَّا لِمَنْ أَشَادَ بِهَا وَلَا يَصْلُحُ لِرَجُلٍ أَنْ يَحْمِلَ فِيهَا السَّلَاحَ لِقِتَالٍ وَلَا يَصْلُحُ أَنْ يُقَطَعَ مِنْهَا شَجَرَةٌ إِلَّا أَنْ يَغْلِفَ رَجُلٌ بَعِيرَهُ».

**2036 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ زَيْدَ بْنَ الْحُبَابِ حَدَّثَهُمْ: حَدَّثَنَا سُلَيْمَانُ بْنُ كِنَانَةَ مَوْلَى عُثْمَانَ بْنِ عَفَّانٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي سُفْيَانَ، عَنْ عَدِيِّ بْنِ زَيْدٍ قَالَ: «حَمَى رَسُولُ اللَّهِ ﷺ كُلَّ نَاحِيَةٍ مِنَ الْمَدِينَةِ بَرِيدًا لَا يُخْبِطُ شَجَرَةٌ وَلَا يُعْضَدُ إِلَّا مَا يُسَاقُ بِهِ الْجَمَلُ».

**2037 -** حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ - قَالَ: حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: «رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ ﷺ فَسَلَبَهُ ثِيَابَهُ، فَجَاءَ مَوَالِيَهُ فَكَلَّمُوهُ فِيهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ هَذَا الْحَرَمَ وَقَالَ: «مَنْ وَجَدَ أَحَدًا يَصِيدُ فِيهِ فَلْيَسْلِبْهُ ثِيَابَهُ». وَلَا أَرُدُّ عَلَيْكُمْ طُعْمَةً أَطْعَمَنِهَا رَسُولُ اللَّهِ ﷺ وَلَكِنْ إِنْ شِئْتُمْ دَفَعْتُ إِلَيْكُمْ ثَمَنَهُ».

**2038-** It is narrated on the authority of Salih, the freed slave of At-Taw'amah from a freed slave belonging to Sa'd that Sa'd found some of the slaves of Medina cutting from the trees of Medina, thereupon he took hold of their luggage and said to their masters: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden that any of the trees of Medina should be cut off, and said in this respect: "He, who cuts anything of these (trees), such as catches hold of him has (the right to take) his belongings."

**2039-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Let not the (trees of the) protected zone made by the Messenger of Allah "Allah's blessing and peace be upon him" be stricken (so as to cause the leaves to fall down), nor let them be cut off: but (if it is necessary to get fodder for animals) let them be beaten lightly and gently.

**2040-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to go to (the mosque of) Quba as riding (sometimes) and on foot (sometimes) and offer a two-rak'ah prayer.

### [100] Visiting The Graves

**2041-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no one who salutes me with peace but that Allah restores my soul to me until I return the salutation to him."

**2042-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make not your houses as graves (by abandoning the religious service and the celebration of Allah in them, and thus leaving them as dark as the graves; or by burying your dead in them), and make not my grave (an occasion of) festival (to which you go regularly); and invoke for (Allah's) Prayer (and Blessing) upon me, for your invocation of prayer upon me reaches me wherever you are."

**2043-** It is narrated on the authority of Rabie'ah Ibn Abd Ar-Rahman from Rabie'ah Ibn Al-Hudair that he said: I've never heard Abu Talhah relating from the Messenger of Allah "Allah's blessing and peace be upon him" but a single narration. I asked: "What is it?" he said: It goes as follows: We set out with the Messenger of Allah "Allah's blessing and peace be upon him" with the intention to see the graves of martyrs until we came near the rocky ground of (the fort of) Waqim. When we came out of

**2038 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ صَالِحِ مَوْلَى التَّوَّامَةِ، عَنْ مَوْلَى لِسْعِدٍ: أَنَّ سَعْدًا وَجَدَ عَبِيدًا مِنْ عَبِيدِ الْمَدِينَةِ يَقْطَعُونَ مِنْ شَجَرِ الْمَدِينَةِ، فَأَخَذَ مَتَاعَهُمْ وَقَالَ - يَعْنِي لِمَوَالِيهِمْ -: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُقْطَعَ مِنْ شَجَرِ الْمَدِينَةِ شَيْءٌ وَقَالَ: «مَنْ قَطَعَ مِنْهُ شَيْئًا فَلِمَنْ أَخَذَهُ سَلْبُهُ».

**2039 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَفْصٍ أَبُو عَبْدِ الرَّحْمَنِ الْقَطَّانُ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، أَخْبَرَنِي خَارِجَةُ بْنُ الْحَارِثِ الْجُهَنِيُّ: أَخْبَرَنِي أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُخْبِطُ وَلَا يُعْضَدُ حِمَى رَسُولِ اللَّهِ ﷺ وَلَكِنْ يَهْشُ هَشًا رَفِيقًا».

**2040 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى (ح)، وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ ابْنِ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْتِي فُبَاءَ مَاشِيًا وَرَاكِبًا» زَادَ ابْنُ نُمَيْرٍ: «وَيُصَلِّي رَكَعَتَيْنِ».

### [ت100/ 96 ، 97] - بَابُ زِيَارَةِ الْقُبُورِ

**2041 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا الْمُقْرِئُ: حَدَّثَنَا حَيْوَةُ، عَنْ أَبِي صَخْرِ حُمَيْدِ بْنِ زِيَادٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قَسِيطٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ».

**2042 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا، وَلَا تَجْعَلُوا قُبُورَ عِبْدَاءٍ، وَصَلُّوا عَلَيَّ فَإِنْ صَلَاتَكُمْ تَبْلُغْنِي حَيْثُ كُنْتُمْ».

**2043 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدِينِيُّ، أَخْبَرَنِي دَاوُدُ بْنُ خَالِدٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ رَبِيعَةَ - يَعْنِي ابْنَ الْهَدِيرِ - قَالَ: مَا سَمِعْتُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ، قَالَ: قُلْتُ: وَمَا هُوَ؟ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ يُرِيدُ قُبُورَ



it, behold! There were some graves in the curvature of the valley, thereupon we asked: "O Messenger of Allah! Are those the graves of our (Muslim) brothers?" he said: "Those are the graves of our companions." When we reached the graveyard of the martyrs he said: "Those are the graves of our (Muslim) brothers."

**2044-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" made his mount kneel down in Al-Batha' of Dhul-Hulaifah, and prayed there. It is reported that Ibn Umar used to do the same.

**2045-** It is narrated on the authority of Malik that he said: It is not fitting for anyone returning to Medina to leave Al-Mu'arras (where they used to spend the night for rest, six miles from Medina) unless he prays in it as much as it seems to him to do, for I was informed that the Messenger of Allah "Allah's blessing and peace be upon him" halted there and spent the night.

الشُّهَدَاءِ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةٍ وَاقِمِ، فَلَمَّا تَدَلَّيْنَا مِنْهَا وَإِذَا قُبُورٌ بِمَحْنِيَّةٍ، قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَقُبُورُ إِخْوَانِنَا هَذِهِ؟ قَالَ: «قُبُورُ أَصْحَابِنَا»، فَلَمَّا جِئْنَا قُبُورَ الشُّهَدَاءِ قَالَ: «هَذِهِ قُبُورُ إِخْوَانِنَا».

**2044 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَنَاخَ بِالْبُطْحَاءِ الَّتِي بِذِي الْحُلَيْفَةِ فَصَلَّى بِهَا، فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَفْعَلُ ذَلِكَ».

**2045 -** حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ: قَالَ مَالِكٌ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يُجَاوِزَ الْمُعَرَّسَ إِذَا قَفَلَ رَاجِعًا إِلَى الْمَدِينَةِ حَتَّى يُصَلِّيَ فِيهَا مَا بَدَأَ لَهُ، لِأَنَّهُ بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ عَرَّسَ بِهِ».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ الْمَدِينِيَّ قَالَ: الْمُعَرَّسُ عَلَى سِتَّةِ أَمْيَالٍ مِنَ الْمَدِينَةِ.

## **(6) THE BOOK OF MARRIAGE**

### **[1] Exhortation To Get Married**

**2046-** It is narrated on the authority of Alqamah Ibn Qais that he said: I was in the company of Abdullah Ibn Mas'ud at Mina when Uthman asked to sit alone with him, and I sat close to him. When Abdullah saw that he (Uthman) had no need (from sitting with him alone), he said to me: "Come near O Alqamah. I came near to them. Uthman said to him: "Do you like, O Abu Abd Ar-Rahman, that I would make you marry a virgin so that she would remind you of some of your (youth and power that) have elapsed?" then, he said (to Uthman): "Since you said so, (you should know then) that I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O community of young men! Whoever of you could have the therewithal, let him get married: verily, it is much more ready to make one lower his sight (from looking at such of women as unlawful for him), and safeguard his private parts (from committing fornication); and whoever could not, let him fast, for it (fasting) diminishes his sexual power.'"

### **[2] The Command To Marry The One Of Religion**

**2047-** It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "A woman is married for four things: her wealth, her family status, her beauty and her religion. You should marry the religious woman (lest) your hand be covered with dust (i.e. you will be a loser)."

### **[3] It Is Better To Marry A Virgin**

**2048-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got married?" I answered in the affirmative. He further asked: "A virgin or a matron (to whom have you got married)?" I said: "A matron." He said: "Is not it better for you to marry a virgin, so that you could play with her, and she with you?"

### **[4] It Is Forbidden To Marry Such As Never Gives Birth**

**2049-** It is narrated on the authority of Ibn Abbas that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife never prevents herself from anyone having desire from her." He said: "Then, keep her aloof from you (i.e. divorce her)." He said: "But I'm afraid that my heart would remain attached to her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, (keep her and) enjoy of her."



## [12/6] - كتاب النِّكَاح

## [1م/1] - باب التحريض على النِّكَاح

**2046 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِنِّي لَأَمْشِي مَعَ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِمَنْى إِذْ لَقِيَهُ عُثْمَانُ فَاسْتَحْلَاهُ، فَلَمَّا رَأَى عَبْدُ اللَّهِ أَنْ لَيْسَتْ لَهُ حَاجَةٌ قَالَ لِي: تَعَالَ يَا عَلْقَمَةُ، فَجِئْتُ، فَقَالَ لَهُ عُثْمَانُ: أَلَا نَزَوَّجُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ بِجَارِيَةٍ بِكَرًا لَعَلَّهُ يَرْجِعُ إِلَيْكَ مِنْ نَفْسِكَ مَا كُنْتَ تَعْهَدُ؟ فَقَالَ عَبْدُ اللَّهِ: لَئِنْ قُلْتُ ذَاكَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَأَخْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمُ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ».

## [2م/2] - باب ما يؤمر به من تزويج ذات الدين

**2047 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ النِّسَاءُ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ».

## [3م/3] - باب في تزويج الأبكار

**2048 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا الْأَعْمَشُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَزَوَّجَتْ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكُرٍّ أَمْ نَيْبًا؟» فَقُلْتُ: نَيْبًا قَالَ: «أَفَلَا بِكُرٍّ تَلَاعِبُهَا وَتَلَاعِبُكَ!».

## [4م/4] - باب النهي عن تزويج من لم يلد من النساء

**2049 -** قَالَ أَبُو دَاوُدَ: كَتَبَ إِلَيَّ حُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي لَا تَمْنَعُ يَدَ لَأَمْسٍ، قَالَ: «عَرَّبَهَا». قَالَ: أَخَافُ أَنْ تَتَّبِعَهَا نَفْسِي. قَالَ: «فَاسْتَمْعِ بِهَا».

### **[...] Getting Married To Such Of Women As Give Birth**

**2050-** It is narrated on the authority of Ma'qal Ibn Yasar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've got a woman of high family status and beauty, but she never gives birth: should I marry her?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No." he came to him and ask the same question, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him the same forbiddance. When he came to him (and raised to him the same) for the third time, he said to him: "You (O community of Muslims) should marry such of women as kind loving (to their husbands), who give birth! "You (O community of Muslims) should marry such of women as kind loving (to their husbands), who give birth! I'm going to vie in glory with the other nations because of your number."

### **[5] The Holy Statement: "The Adulterer Never Marries But An Adulteress"**

**2051-** It is narrated on the authority of Marthad Ibn Abu Marthad Al-Ghanawi, and he used to carry the captives in Mecca, and there was in Mecca a prostitute called Anaq, that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Should I marry Anaq?" he kept silent and gave no reply to me. Then, it was revealed: "Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden." (An-Nur 3) then he said to me: "Do not marry her."

**2052-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the adulterer (or adulteress) who is lashed (because of committing fornication) get married but to the like of him (or her)."

Abu Mu'ammarr says: The same is narrated on the authority of Amr Ibn Shu'aib through a different chain of transmitters.

### **[6] When A Man Manumits His Slave-Girl And Then Marries Her**

**2053-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who manumits his slave-girl and then marries her will receive a double reward."

## ... - باب من تزوج الولود

**2050 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُسْتَلِمُ بْنُ سَعِيدِ بْنِ أُخْتِ مَنْصُورِ بْنِ زَادَانَ، عَنْ مَنْصُورٍ - يَعْنِي ابْنَ زَادَانَ -، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَجَمَالٍ وَأَنَّهَا لَا تَلِدُ أَفَاتَزَوَّجُهَا؟ قَالَ: «لَا»، ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَا، ثُمَّ أَتَاهُ الثَّلَاثَةَ فَقَالَ: «تَزَوَّجُوا الْوُدُودَ الْوُلُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ الْأُمَمَ».

## [ت5/4] - باب في قوله تعالى: ﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً﴾ [النور: 3]

**2051 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ: أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدٍ الْغَنَوِيَّ كَانَ يَحْمِلُ الْأَسَارَى بِمَكَّةَ، وَكَانَ بِمَكَّةَ بَغِيٌّ يُقَالُ لَهَا: عَنَاقُ، وَكَانَتْ صَدِيقَتُهُ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنْكِحْ عَنَاقًا؟ قَالَ: فَسَكَتَ عَنِّي، فَنَزَلَتْ: ﴿وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [النور: 3] فَدَعَانِي فَقَرَأَهَا عَلَيَّ وَقَالَ: لِي: «لَا تَنْكِحَهَا».

**2052 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو مَعْمَرٍ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حَبِيبٍ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْكِحُ الزَّانِي الْمَجْلُودَ إِلَّا مِثْلَهُ».

وقال أبو معمر قال: حدثنا حبيب المعلم، عن عمرو بن شعيب.

## [ت6/5] - باب في الرجل يعتق أمة ثم يتزوجها

**2053 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبَثَرٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ جَارِيَتَهُ وَتَزَوَّجَهَا كَانَ لَهُ أَجْرَانِ».



**2054-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” manumitted Safiyyah (and married her) and her manumission was her dower.

### **[7] The Foster Relation Forbids What Blood Relation Forbids**

**2055-** It is narrated on the authority of A’ishah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “the foster relation forbids what birth relation forbids.”

**2056-** It is narrated on the authority of Umm Habibah Bint Abu Sufyan that she said: I said: "O Allah's Apostle! What do you see in my sister?" the Messenger of Allah “Allah’s blessing and peace be upon him” said: “See what?” I said: “Marry her.” The Prophet "Allah's blessing and peace be upon him" said: “Do you really mean your sister?” I said: “Yes.” He said: "Do you like that?" I replied: "Yes, for even now I am not your only wife and I like most that my sister should share the good with me." The Prophet "Allah's blessing and peace be upon him" said: "But that is not lawful for me." I said: “We have heard that you want to marry Durrah, daughter of Abu Salamah.” He said: "(You mean) the daughter of Um Salamah?" I said: "Yes." He said: "Even if she was not my step-daughter, she would be unlawful for me to marry since she is my foster niece. Abu Salamah and I were suckled by Thuwaibah. So you should not offer to me your daughters or your sisters (in marriage)."

### **[8] The Foster Male**

**2057-** It is narrated on the authority of A’ishah that she said: Aflah Ibn Abu Al-Qu’ais came to visit me, and I screened myself from him. He said: “Do you screen yourself from me even though I’m your (foster) paternal uncle?” I said: “How is that?” he said: “My brother’s wife has suckled you.” I said: “Indeed, it is the woman and not the man who has given me suck.” When the Messenger of Allah “Allah’s blessing and peace be upon him” came to visit me I told the story to him, thereupon he said: “He is your (foster) paternal uncle. So, let him visit you.”

### **[9] What About Suckling The Young Man**

**2058-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” entered into her, and there was a man in the house, thereupon he felt it, and the (colour of the) face of the Messenger of Allah “Allah’s blessing and peace be upon him” changed (out of anger). She said to him: “O Messenger of Allah! He is my foster brother.” On that the Messenger of Allah “Allah’s blessing and peace be

**2054 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ. وَعَبْدُ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَ عِتْقَهَا صَدَاقَهَا».

### [ت/7م6] - باب يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ

**2055 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَحْرُمُ مِنَ الرِّضَاعَةِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

**2056 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ: يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي أُخْتِي؟ قَالَ: «فَأَفْعَلُ مَاذَا». قَالَتْ: فَتَنْكِحُهَا قَالَ: «أُحْتَكِ؟» قَالَتْ: نَعَمْ. قَالَ: «أَوْ تُجَبِّنَ ذَلِكَ؟» قَالَتْ: لَسْتُ بِمُخْلِيةٍ بِكَ وَأَحَبُّ مَنْ شَرِكَنِي فِي خَيْرِ أُخْتِي. قَالَ: «فَإِنَّهَا لَا تَحِلُّ لِي». قَالَتْ: فَوَاللَّهِ لَقَدْ أُخْبِرْتُ أَنَّكَ تَخْطُبُ ذُرَّةَ أَوْ ذُرَّةَ - شَكَّ زُهَيْرٌ - بِنْتِ أَبِي سَلَمَةَ. قَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» قَالَتْ: نَعَمْ. قَالَ: «أَمَّا وَاللَّهِ لَوْ لَمْ تَكُنْ رَبِيبَتِي فِي جِجْرِي مَا حَلَّتْ لِي، إِنَّهَا ابْنَةُ أَخِي مِنَ الرِّضَاعَةِ، أَرْضَعْتَنِي وَأَبَاهَا ثَوْبِيَّةُ، فَلَا تَعْرِضْنِ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

### [ت/8م7] - باب في لبن الفحل

**2057 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: دَخَلَ عَلَيَّ أَفْلَحُ بْنُ أَبِي الْقُعَيْسِ فَاسْتَتَرْتُ مِنْهُ، قَالَ: تَسْتَتِرِينَ مِنِّي وَأَنَا عَمَلُكَ؟ قَالَتْ: قُلْتُ: مِنْ أَيْنَ؟ قَالَ: أَرْضَعْتُكِ امْرَأَةً أَخِي. قَالَتْ: إِنَّمَا أَرْضَعْتَنِي الْمَرْأَةَ وَلَمْ يُرْضِعْنِي الرَّجُلُ. فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَحَدَّثْتُهُ فَقَالَ: «إِنَّهُ عَمَلُكَ فَلْيَلِجْ عَلَيْكَ».

### [ت/9م8] - باب في رِضَاعَةِ الْكَبِيرِ

**2058 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانٌ، عَنْ أَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، الْمَعْنَى، وَاحِدٌ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا رَجُلٌ - قَالَ حَفْصُ: فَشَقَّ ذَلِكَ عَلَيْهِ



upon him” said: “Consider who your foster brothers are! Indeed, the suckling (which prohibits what the blood relation prohibits) is that which is given to (a no more than two-year-old babe to) satisfy his hunger.”

**2059-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: “There is no suckling (to be considered as valid, i.e. to forbid what the blood relation forbids) but that which helps strengthen the bone and make one put on flesh.” On that Abu Musa said: “Ask us not afterwards, as long as this learnt man is living among you.” (this means that in order to regard suckling as valid so as to forbid what the blood relation forbids, it should be effective in the body-building, and this is not applicable but to the babe of no more than two years; and after that, suckling is useless).

**2060-** The same is narrated on the authority of Abdullah Ibn Mas’ud from the Messenger of Allah “Allah’s blessing and peace be upon him”, with a slight variation of wording.

### **[10] What About The Forbiddance Because Of It**

**2061-** It is narrated on the authority of both A’ishah and Umm Salamah, the wives of the Messenger of Allah “Allah’s blessing and peace be upon him”, that Abu Hudhaifah Ibn Utbah Ibn Rabie’ah Ibn Abd Shams adopted Salim, a freed slave of a woman belonging to the Ansar, and gave him in marriage his niece Hind Bint Al-Walid Ibn Utbah Ibn Rabie’ah, in the same way as the Messenger of Allah “Allah’s blessing and peace be upon him” adopted Zaid. It was the habit during the pre-Islamic period of ignorance that whenever a man was adopted, he would have the right to be claimed to him, inherit his property. This tradition remained in practice until Allah Almighty revealed: “Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Maulas.” (Al-Ahzab 5) in this way those adopted persons were claimed to their real fathers, and those whose fathers were not known came to be their Mawlas and brothers in the religion (of Allah). Sahlah, daughter of Suhail Ibn Amr Al-Qurashi and then Al-Amiri, the wife of Abu Hudhaifah, came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! We regarded Salim as our son, and thus he used to spend the night with both me and Abu Hudhaifah in the same house, and (nothing prevented him from) seeing me (sometimes) in the home clothes. But Allah Almighty revealed in connection with those (adopted sons) what you know: what do you see then?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give him suck (so that he would become forbidden to you).”



وَتَغَيَّرَ وَجْهُهُ، ثُمَّ اتَّفَقَا - قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُ أَخِي مِنَ الرِّضَاعَةِ،  
فَقَالَ: «انْظُرْ مَنْ إِخْوَانُكَ، فَإِنَّمَا الرِّضَاعَةُ مِنَ الْمَجَاعَةِ».

**2059 -** حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ  
حَدَّثَهُمْ عَنْ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنْ ابْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ  
ابْنِ مَسْعُودٍ قَالَ: «لَا رِضَاعَ إِلَّا مَا شَدَّ الْعَظْمَ وَأَنْبَتَ اللَّحْمَ»، فَقَالَ  
أَبُو مُوسَى: «لَا تَسْأَلُونَا وَهَذَا الْحَبْرُ فِيكُمْ».

**2060 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ،  
عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ أَبِي مَوْسَى الْهَلَالِيِّ، عَنْ أَبِيهِ، عَنْ  
ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ وَقَالَ: «أَنْشَزَ الْعَظْمَ».

### [ت/10م/9] - بَابُ مَنْ حَرَّمَ بِهِ

**2061 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنِي  
يُونُسُ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ زَوْجِ  
النَّبِيِّ ﷺ وَأُمِّ سَلَمَةَ: «أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنَ رِبِيعَةَ بْنَ عَبْدِ شَمْسٍ  
كَانَ تَبَنَّى سَالِمًا، وَأَنْكَحَهُ ابْنَتَهُ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ  
رِبِيعَةَ، وَهُوَ مَوْلَى لَامْرَأَةٍ مِنَ الْأَنْصَارِ، كَمَا تَبَنَّى رَسُولُ اللَّهِ ﷺ  
زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ إِلَيْهِ وَوُرِّثَ  
مِيرَاثُهُ، حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ ﴿ادْعُوهُمْ لِأَبَائِهِمْ﴾ - إِلَى  
قَوْلِهِ - ﴿فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾ [الأحزاب: 5] فَرُدُّوا إِلَى

She suckled him five times, after which he came to be her foster son. A'ishah used to command the daughters of her sisters and brothers to do the same, i.e. to suckle five times such of persons as she liked to visit her, even though they were not babes (in order that she would become their foster aunt). But Umm Salamah and all the wives of the Messenger of Allah "Allah's blessing and peace be upon him" (barring A'ishah) refused to let anyone visit them by virtue of this suckling (as A'ishah did), and they said to A'ishah: "By Allah, we do not know whether it was a concession given by the Messenger of Allah "Allah's blessing and peace be upon him" only to Salim apart from all the people."

(The public of religious scholars and learnt men, their former and latter, in the earlier and the later times, unanimously agree on the fact that this is a uniquely special commandment, particular only to this case in issue, for the suckling which forbids what is forbidden by the blood relation should be given to a babe of no more than two years; and if the child becomes over two years, suckling is of no effect in that respect. It is well-known that adoption was practiced by the Arabs, as well as by others; and it remained as such among the Arabs for a long time until it was abrogated by Allah in the Qur'an. The Messenger of Allah "Allah's blessing and peace be upon him" himself adopted Zaid Ibn Harithah before his Prophetic Mission, and called him Zaid Ibn Muhammad. Salim also was adopted by Abu Hudhaifah. But when it was revealed: "nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way: Call them by (the names of) their fathers: that is juster in the sight of Allah. But if you know not their father's (names, call them) your Brothers in Faith, or your Mawlas" (Al-Ahzab 4:5) this habit was abrogated. Before abrogating the adoption, Salim lived in the same dwelling place of Abu Hudhaifah, and thus he used to come in and out of the house whenever he liked. According to adoption, it was lawful for him to enter upon Sahlah, as a son enters upon his mother. But when this was abrogated, it became unlawful for him to see her except in the way a strange one would see her. Abu Hudhaifah was disturbed by that, and he was not to accept that a strange one should see his wife; and this was why the traces of disgust were visible on his face. And, since it was much more difficult for Salim to get an independent residence, the Messenger of Allah "Allah's blessing and peace be upon him" commanded her to give suck to him in order to become unlawful for him to marry, even though lawful for him to see, as it is lawful for a foster-son to see his mother. But, how could she give suck to him and he is a young

آبَائِهِمْ، فَمَنْ لَمْ يَعْلَمْ لَهُ أَبٌ كَانَ مَوْلَى وَأَخًا فِي  
 الدِّينِ. فَجَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلِ بْنِ عَمْرِو الْقُرَشِيِّ  
 ثُمَّ الْعَامِرِيِّ وَهِيَ امْرَأَةٌ أَبِي حُذَيْفَةَ، فَقَالَتْ: يَا  
 رَسُولَ اللَّهِ، إِنَّا كُنَّا نَرَى سَالِمًا وَلَدًا، فَكَانَ يَأْوِي  
 مَعِيَ وَمَعَ أَبِي حُذَيْفَةَ فِي بَيْتٍ وَاحِدٍ، وَيَرَانِي  
 فَضْلًا، وَقَدْ أَنْزَلَ اللَّهُ فِيهِمْ مَا قَدْ عَلِمْتَ، فَكَيْفَ  
 تَرَى فِيهِ؟ فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَرْضِعِيهِ»،  
 فَأَرْضَعَتْهُ خَمْسَ رَضَعَاتٍ، فَكَانَ بِمَنْزِلَةِ وَلَدِهَا مِنَ  
 الرِّضَاعَةِ. فَبِذَلِكَ كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا تَأْمُرُ  
 بَنَاتِ أَخَوَاتِهَا وَبَنَاتِ إِخْوَانِهَا أَنْ يُرْضِعْنَ مَنْ  
 أَحَبَّتْ عَائِشَةُ أَنْ يَرَاهَا وَيَدْخُلَ عَلَيْهَا، وَإِنْ كَانَ  
 كَبِيرًا، خَمْسَ رَضَعَاتٍ، ثُمَّ يَدْخُلُ عَلَيْهَا. وَأَبَتْ  
 أُمُّ سَلَمَةَ وَسَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخِلْنَ عَلَيْهِنَّ  
 بِتِلْكَ الرِّضَاعَةِ أَحَدًا مِنَ النَّاسِ حَتَّى يُرْضَعَ فِي  
 الْمَهْدِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ مَا نَذْرِي لَعَلَّهَا كَانَتْ  
 رُخْصَةً مِنَ النَّبِيِّ ﷺ لِسَالِمٍ دُونَ النَّاسِ.



man? How could she show her breast to him, and he became strange to her, and it was unlawful for him to see anything from her? The solution is very simple: let her get milk from her breast into a cup, and give it to him. But, as well as the adoption has been abrogated, this commandment should, by no means, be put to practice under any circumstances )

### **[11] Should Suckling Less Than Five Times Forbid (What Is Forbidden By The Blood Relation)?**

**2062-** It is narrated on the authority of A'ishah that she said: It was first revealed in the Qur'an that suckling ten times forbids (what is forbidden by blood relation). But this (ten) was abrogated by certain five, which should forbid (what is forbidden by blood relation); and this is of those (holy statements) whose recitation is abrogated, even though the implied commandment remains effective. The Messenger of Allah "Allah's blessing and peace be upon him" died while it was still being recited among the (Holy Statements of the) Qur'an.

**2063-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Giving a suck or two never forbids (what is forbidden by the blood relation)."

### **[12] Rewarding The Suckling Woman At The Time Of Weaning**

**2064-** It is narrated on the authority of Hajjaj Ibn Hajjaj Al-Aslami from his father that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What should (be sufficient for me to give to) fulfill the (right of) suckling (upon me)?" he said: "(To emancipate) a slave or a slave-girl."

### **[13] What About Such Of Women As It Is Undesirable To Be Combined In One Wedlock**

**2065-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman should be combined in wedlock to her paternal aunt, nor should a woman be combined in wedlock to her brother's daughter; and further no woman should be combined in wedlock to her maternal aunt, nor should a woman be combined in wedlock to her sister's daughter; and the eldest should not be combined in wedlock to the youngest, nor should the youngest be combined in wedlock to the eldest."

**2066-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a woman should be combined in wedlock to her maternal or paternal aunt.

**[ت11/م10] - باب هل يُحرّم ما دون خمس رَضَعَات**

**2062 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «كَانَ فِيْمَا أَنْزَلَ اللَّهُ مِنَ الْقُرْآنِ عَشْرَ رَضَعَاتٍ يُحَرِّمْنَ ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ يُحَرِّمْنَ، فَتُوفِّيَ النَّبِيُّ ﷺ وَهُنَّ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ».

**2063 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُحَرِّمُ الْمَصَّةُ وَلَا الْمَصَّتَانِ».

**[ت12/م11] - باب في الرَضِخ عند الفِصَال**

**2064 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ. (ح): وَحَدَّثَنَا ابْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَجَّاجِ بْنِ حَجَّاجٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا يُذْهَبُ عَنِّي مَذْمَةُ الرِّضَاعَةِ؟ قَالَ: «الْعُرَّةُ الْعَبْدُ أَوْ الْأُمَةُ».

قال النفيلي: حَجَّاجُ بْنُ الْحَجَّاجِ الْأَسْلَمِيُّ، وَهَذَا لَفْظُهُ.

**[ت13/م12] - باب ما يكره أَنْ يُجْمَعَ بَيْنَهُنَّ مِنَ النِّسَاءِ**

**2065 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زَيْهَرٌ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا الْأُمُّ عَلَى بِنْتِ أَخِيهَا، وَلَا الْمَرْأَةُ عَلَى خَالَتِهَا، وَلَا الْخَالَةُ عَلَى بِنْتِ أُخْتِهَا، وَلَا تُنْكَحُ الْكُبْرَى عَلَى الصُّغْرَى، وَلَا الصُّغْرَى عَلَى الْكُبْرَى».

**2066 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَبَسَةُ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي قَبِيصَةُ بِنْتُ دُوَيْبٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا وَبَيْنَ الْمَرْأَةِ وَعَمَّتِهَا».



**2067-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” disliked to have both the paternal and the maternal aunts or both maternal aunts or both paternal aunts combined together in wedlock.

**2068-** It is narrated on the authority of Urwah Ibn Az-Zubair that he asked A’ishah about this verse: "If you fear that you shall not be able to deal justly with the orphans". She answered: "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and beauty, would intend to marry her without giving her a just dowry, The same as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest dowry their nobles might get. They were ordered (by Allah) to marry women of their choice other than those orphan girls." A’ishah added: "The people asked Allah's Apostle "Allah's blessing and peace be upon him" his instructions after the revelation of this Divine Verse whereupon Allah revealed: "They ask your instruction concerning the women say: Allah does instruct you about them: and (remember) what hath been rehearsed unto you in the book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you stand firm for justice to orphans there is not a good deed which you do, but Allah is well acquainted therewith." (Women 127) A’ishah added: "And the Statement of Allah: "And yet whom you desire to marry" (Women 127) describes anyone of you who refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." A’ishah added: "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty." Yunus told that Rabie’ah said concerning the significance of Allah’s saying: "If you fear that you shall not be able to deal justly with the orphans": He Almighty says: Leave (marrying) them if you have such a fear, since I made lawful for you (to marry up to) four.

**2069-** It is narrated on the authority of Ibn Shihab that Ali Ibn Al-Husain told him that when they returned to Medina coming from Yazid Ibn Mu’awiyah, after killing Al-Husain Ibn Ali, Al-Miswar Ibn Makhramah met him and said: “Do you have a need from me so that I would fulfill for you?” he answered in the negative. He said: “Would you not give me the sword of the Messenger of Allah “Allah’s blessing and peace be upon



**2067 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا حَطَّابُ بْنُ الْقَاسِمِ، عَنْ خُصَيْفٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَرِهَ أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ وَبَيْنَ الْخَالَتَيْنِ وَالْعَمَّتَيْنِ».

**2068 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ الْمِصْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: «أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: 3] قَالَتْ: يَا ابْنَ أَخِي هِيَ الْيَتِيمَةُ تَكُونُ فِي حِجْرِ وَلِيِّهَا تُشَارِكُهُ فِي مَالِهِ، فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا، فَيُرِيدُ وَلِيَّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَتُهْوَى أَنْ يَنْكِحُوهَنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ، وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، وَأَمَرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ».

قال عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللَّهِ ﷺ بَعْدَ هَذِهِ الْآيَةِ فِيهِنَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَى النِّسَاءِ الَّتِي لَا تُوْثِقُهُنَّ مَا كُتِبَ لَهُنَّ وَزَعَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: 127] قَالَتْ: وَالَّذِي ذَكَرَ اللَّهُ أَنَّهُ يُتْلَى عَلَيْهِمْ فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي قَالَ اللَّهُ تَعَالَى فِيهَا: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ﴾ [النساء: 3] قَالَتْ عَائِشَةُ: وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي الْآيَةِ الْآخِرَةِ: ﴿وَزَعَبُونَ أَنْ تَنْكِحُوهُنَّ﴾ [النساء: 127] هِيَ رَغْبَةُ أَحَدِكُمْ عَنْ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حِجْرِهِ حِينَ تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالَ، فَتُهْوَى أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا وَجَمَالِهَا مِنْ يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

قال يُونُسُ وَقَالَ: رَبِيعَةُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى﴾ قَالَ: يَقُولُ: أَتَرْكُوهُنَّ إِنْ خِفْتُمْ فَقَدْ أَحْلَلْتُ لَكُمْ أَرْبَعًا.

**2069 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنِ حَلْحَلَةَ الدُّوْلِيِّ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا حَدَّثَهُ: أَنََّّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلِ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا لَقِيَهِ الْمِسُورُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ: فَقُلْتُ لَهُ: لَا، قَالَ: هَلْ

him”? Indeed, I’m afraid that you might be overpowered and deprived of it by those people. By Allah, if you give it to me, it would never be taken before my soul would be. Ali Ibn Abu Talib betrothed the daughter of Abu Jahl while Fatimah was his wife, thereupon I heard the Messenger of Allah “Allah’s blessing and peace be upon him” addressing the people from over this pulpit of mine, and I had attained the age of puberty, saying: “No doubt, Fatimah is a portion of me, and I have no fear that she would be put to trial in her religion.” He then made a mention of a son-in-law of him belonging to Banu Abd Shams (i.e. Abu Al-As Ibn Ar-Rabie, the wife of Zainab), whom he praised as a son-in-law, and spoke good saying: “He talked to me, and told me the truth, and made a promise to me, and fulfilled his promise. I’m not to make unlawful what is lawful, nor am I to make lawful what is unlawful. But by Allah, the daughter of the Messenger of Allah “Allah’s blessing and peace be upon him” and the daughter of the enemy of Allah should never be combined in wedlock.”

**2070-** The same story is narrated on the authority of Ibn Abu Mulaikah with the addition that Ali cancelled out that marriage (from the daughter of Abu Jahl).

**2071-** It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said while being on the pulpit: “The sons of Hisham Ibn Al-Mughirah asked for my permission to give their daughter to Ali (Ibn Abu Talib) in marriage; and I’m not to give them permission! I’m not to give them permission! I’m not to give them permission, unless Ali Ibn Abu Talib likes to divorce my daughter (Fatimah first) and then marry their daughter: she (Fatimah) is a part of me: that which troubles her troubles me, and that which harms her also harms me.”

#### **[14] The (Temporary) Marriage Of Enjoyment**

**2072-** It is narrated on the authority of Az-Zuhri that he said: We were sitting with Umar Ibn Abd Al-Aziz when we were engaged in discussing the (temporary marriage for) enjoyment of women, thereupon a man called Rabie Ibn Sabrah said: I bear witness that my father told that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade it during the Farewell Hajj.

**2073-** It is narrated on the authority of Rabie Ibn Sabrah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade the (temporary marriage for) enjoyment of women.

أَنْتَ مُعْطِي سَيْفِ رَسُولِ اللَّهِ ﷺ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ وَأَيْمُ اللَّهِ لَئِنْ أَعْطَيْتَنِيهِ لَا يُخْلَصُ إِلَيْهِ أَبَدًا حَتَّى يُبْلَغَ إِلَى نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا فَسَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مَنْبَرِهِ، هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا» قَالَ: ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَّقَنِي وَوَعَدَنِي فَوَفَى لِي وَإِنِّي لَسْتُ أُحَرِّمُ حَلَالًا وَلَا أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا».

**2070 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، وَعَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ بِهَذَا الْخَبَرِ قَالَ: «فَسَكَتَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ عَنْ ذَلِكَ النِّكَاحِ».

**2071 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَفُتَيْبَةُ بْنُ سَعِيدٍ، الْمَعْنَى، قَالَ أَحْمَدُ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمَنْبَرِ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكَحُوا ابْنَتَهُمْ مِنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، فَلَا آذَنُ، ثُمَّ لَا آذَنُ، ثُمَّ لَا آذَنُ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطْلَقَ ابْنَتِي وَيُنْكَحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يَرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا». قَالَ أَبُو دَاوُدَ: وَالْإِخْبَارُ فِي حَدِيثِ أَحْمَدَ.

### [ت14/م13] - باب في نكاح المتعة

**2072 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنِ الزُّهْرِيِّ قَالَ: «كُنَّا عِنْدَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَذَكَرْنَا مُتْعَةَ النِّسَاءِ، فَقَالَ لَهُ رَجُلٌ يُقَالُ لَهُ رَبِيعُ بْنُ سَبْرَةَ: أَشْهَدُ عَلَى أَبِي أَنَّهُ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا فِي حَجَّةِ الْوَدَاعِ».

**2073 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ رَبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ مُتْعَةَ النِّسَاءِ».



**[15] What About Shighar**

(The Mutual Marriage With No Dower)

**2074-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade Shighar. Nafi’ was asked: What is Shighar? He said: It is that a man says to another: “Give me your daughter or sister in marriage, on the condition that I would give you in marriage my daughter or sister” with no dower to be paid by any of them.

**2075-** It is narrated on the authority of Abd Ar-Rahman Ibn Hurmuz Al-A’raj that Al-Abbas Ibn Abdullah Ibn Al-Abbas gave his daughter to Abd Ar-Rahman Ibn Al-Hakam in marriage, and Abd Ar-Rahman gave him his daughter in marriage, and both made (giving their daughters to each other in marriage as the) dower. But Mu’awiyah sent a letter to Marwan, giving him the command to part them, saying in his letter: “This is just the Shighar which the Messenger of Allah “Allah’s blessing and peace be upon him” forbade.”

**[16] Making (One’s Irrevocably Divorced Woman) Lawful (For Him To Remarry)**

**2076-** It is narrated on the authority of Ali, tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”, that he said: Allah’s Apostle “Allah’s blessing and peace be upon him” cursed the Muhallil and the Muhallal (such as marries a woman who is irrevocably divorced by another to make her lawful for him to remarry; and such as divorces his wife irrevocably and accepts to remarry her according to this operation).

**2077-** The same is narrated on the authority of Ali from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**[17] The Marriage Of A Slave Without The Leave Of His Masters**

**2078-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such a slave (or slave-girl) as marries without the permission of his (or her) master is a prostitute.”

**2079-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a slave marries without the permission of his masters, his marriage should be invalid.”

Abu Dawud says: This narration is weak, and the statement is ascribed to Ibn Umar himself.

## [ت14/15] - باب في الشغار

**2074 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ كِلَاهُمَا، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّغَارِ». زَادَ مُسَدَّدٌ فِي حَدِيثِهِ: «قُلْتُ لِنَافِعٍ: مَا الشَّغَارُ؟ قَالَ: يَنْكِحُ ابْنَةُ الرَّجُلِ وَيُنْكِحُ ابْنَتَهُ بِغَيْرِ صَدَاقٍ، وَيَنْكِحُ أُخْتَ الرَّجُلِ فَيُنْكِحُهَا أُخْتَهُ بِغَيْرِ صَدَاقٍ».

**2075 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمُزٍ الْأَعْرَجُ: «أَنَّ الْعَبَّاسَ بْنَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ أَنْكَحَ عَبْدَ الرَّحْمَنِ بْنَ الْحَكَمِ ابْنَتَهُ وَأَنْكَحَهُ عَبْدُ الرَّحْمَنِ ابْنَتَهُ وَكَانَا جَعَلَا صَدَاقًا. فَكَتَبَ مُعَاوِيَةُ إِلَى مَرْوَانَ يَأْمُرُهُ بِالتَّقْرِيقِ بَيْنَهُمَا وَقَالَ فِي كِتَابِهِ لَهَذَا الشَّغَارُ الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ».

## [ت16/14، 15] - باب في التحليل

**2076 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ إِسْمَاعِيلُ: وَأَرَاهُ قَدْ رَفَعَهُ إِلَى النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لُعِنَ الْمُحِلُّ وَالْمُحَلَّلُ لَهُ».

**2077 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنِ الْحَارِثِ الْأَعْوَرِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: «فَرَأَيْنَا أَنَّهُ عَلِيٌّ عَلَيْهِ السَّلَامُ»، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

## [ت17/15، 16] - باب في نكاح العبد بغير إذن مَوَالِيهِ

**2078 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَذَا لَفْظُ إِسْنَادِهِ وَكِلَاهُمَا عَنْ وَكِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ تَزَوَّجَ بِغَيْرِ إِذْنِ مَوَالِيهِ فَهُوَ عَاهِرٌ».

**2079 -** حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا نَكَحَ الْعَبْدُ بِغَيْرِ إِذْنِ مَوْلَاهُ فَنِكَاحُهُ بَاطِلٌ».

قال أبو داود: هَذَا الْحَدِيثُ ضَعِيفٌ وَهُوَ مَوْقُوفٌ وَهُوَ قَوْلُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا.

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**[18] It Is Undesirable That A Man Should Propose To Marry Such As Has Been Engaged To His (Muslim) Brother**

**2080-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let no man betroth such as has been engaged to his (Muslim) brother.”

**2081-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let no man betroth such as has been engaged to his (Muslim) brother, nor should he enter into transaction in opposition to him (his Muslim brother) unless it is with his leave.”

**[19] The Man Looks At The Woman Whom He Intends To Marry**

**2082-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you betroths a woman: if he could be able to see from her what prompts him to marry her, let him do.” He (Jabir) added: I betrothed a girl, and I kept hidden in expectation for seeing her until I saw from her what motivated me to marry her, thereupon I married her.

**[20] What About The Guardian**

**2083-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If a woman marries but it is not her guardian who gives her in marriage, her marriage is invalid; her marriage is invalid; her marriage is invalid; and if he (her husband) consummates marriage with her, she will have her dower for whatever he has got from her; and if they fall in dispute, then, the ruler becomes the guardian of such as has no guardian.”

**2084-** The same is narrated on the authority of Urwah from A’ishah from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**2085-** It is narrated on the authority of Abu Musa that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no marriage (to be considered as valid) unless it is with a guardian (to give the woman in marriage).”

**2086-** It is narrated on the authority of Urwah Ibn Az-Zubair that Umm Habibah was the wife of Ibn Jahsh who died and left her, and he was among those who emigrated to Abyssinia. Then, the Negus, in whose land she was living, gave her in marriage to the Messenger of Allah “Allah’s blessing and peace be upon him”.



**[ت18/م16، 17] - باب في كراهية أن يخطب الرجل على خطبة أخيه**

**2080 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ».

**2081 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَخْطُبُ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ إِلَّا بِإِذْنِهِ».

**[ت19/م17، 18] - باب في الرجل ينظر إلى المرأة وهو يريد تزويجها**

**2082 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ وَاقِدِ بْنِ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ سَعْدِ بْنِ مُعَاذٍ -، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ». قَالَ: فَخَطَبْتُ جَارِيَةً فَكُنْتُ أَتَحَبَّبُ لَهَا حَتَّى رَأَيْتُ مِنْهَا مَا دَعَانِي إِلَى نِكَاحِهَا وَتَزَوُّجِهَا فَتَزَوَّجْتُهَا.

**[ت20/م18، 19] - باب في الولي**

**2083 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ نَكَحْتَ بِغَيْرِ إِذْنِ مَوْلِيهَا فَنِكَاحُهَا بَاطِلٌ» ثَلَاثَ مَرَّاتٍ، «فَإِنْ دَخَلَ بِهَا فَالْمَهْرُ لَهَا بِمَا أَصَابَ مِنْهَا، فَإِنْ تَشَاجَرُوا فَالسُّلْطَانُ وَلِيُّ مَنْ لَا وَلِيَّ لَهُ».

**2084 -** حَدَّثَنَا الْفَعْنَسِيُّ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ جَعْفَرٍ - يَعْنِي ابْنَ رَبِيعَةَ -، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: جَعْفَرٌ لَمْ يَسْمَعْ مِنَ الزُّهْرِيِّ، كَتَبَ إِلَيْهِ.

**2085 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَغَيْنَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحَدَّادُ، عَنْ يُونُسَ. وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نِكَاحَ إِلَّا بِوَلِيِّ».

قَالَ أَبُو دَاوُدَ: وَهُوَ يُونُسُ عَنْ أَبِي بُرْدَةَ، وَإِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ.

قَالَ أَبُو دَاوُدَ: يُونُسُ لَقِيَ أَبَا بُرْدَةَ.

**2086 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُمِّ حَبِيبَةَ: «أَنَّهَا كَانَتْ عِنْدَ ابْنِ جَحْشٍ فَهَلَكَ عَنْهَا، وَكَانَ فِيمَنْ هَاجَرَ إِلَى أَرْضِ الْحَبَشَةِ، فَزَوَّجَهَا النَّجَاشِيُّ رَسُولُ اللَّهِ ﷺ وَهِيَ عَنْدهُمْ».

### **[21] What About Preventing Divorced Women To Return To Their Former Husbands?**

**2087-** It is narrated on the authority of Ma'qal Ibn Yasar that he said: I had a sister, whom many proposed to marry, and when a paternal cousin of mine came and engaged her, I gave her in marriage to him, but later he divorced her retrievably, and left her until her term of Iddat elapsed. When I was talked by many to engage her he came and betrothed her from me, thereupon I said to him: "No, by Allah, I will never give her in marriage to you." In connection with me the following Verse was revealed: "When you divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms." (Al-Baqarah 232) I made expiation for my oath, and gave her in marriage to him.

### **[22] When Two Guardians (Of A Woman) Give Her In Marriage**

**2088-** It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a woman is given in marriage by two guardians, it (the valid marriage) should be for the first of them (who has done it); and if a man buys a thing from two persons (successively), it should be for the first of them (its real owner)."

### **[23] Allah's Statement: "Ye Are Forbidden To Inherit Women Against Their Will, Nor Should Ye Treat Them With Harshness"**

**2089-** It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: "you are forbidden to inherit women against their will. Nor should you treat them with harshness": It was the habit that whenever a man died, his guardians would have more claim over his wife than her own guardian: they could give her in marriage to such as they pleased if they so liked, and they could prevent from giving her in marriage if they so liked. In connection with that, this Holy Statement was revealed.

**2090-** It is narrated on the authority of Ibn Abbas that he said concerning Allah's saying: "you are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dower you have given them": It was the habit that a man should inherit the wife of his deceased relative: he would prevent her from getting married until she would die, otherwise, she should give him back her dower. (With that Holy Verse) Allah forbade that decisively.

**2091-** The same is narrated on the authority of Ad-Dahhak, with the addition that Allah Almighty gave admonition pertaining to that.

## [ت21/م19، 20] - باب في العضل

**2087 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرِو هُو الْعَقْدِي: حَدَّثَنَا عَبَّادُ بْنُ رَاشِدٍ، عَنْ الْحَسَنِ، قَالَ: حَدَّثَنِي مَعْقِلُ بْنُ يَسَارٍ، قَالَ: «كَانَتْ لِي أُخْتُ تُحْطَبُ إِلَيَّ فَأَتَانِي ابْنُ عَمِّ لِي فَأُنْكَحْتُهَا إِيَّاهُ، ثُمَّ طَلَّقَهَا طَلَاقًا لَهُ رَجْعَةٌ، ثُمَّ تَرَكَهَا حَتَّى انْقَضَتْ عِدَّتُهَا، فَلَمَّا حُطِبَتْ إِلَيَّ أَتَانِي يَحْطُبُهَا، فَقُلْتُ: لَا وَاللَّهِ لَا أَنْكَحُهَا أَبَدًا. قَالَ: فَفِي نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَنْ أَجْلِهِنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ﴾ [البقرة: 232] الْآيَةُ. قَالَ: فَكَفَرْتُ عَنْ يَمِينِي فَأُنْكَحْتُهَا إِيَّاهُ».

## [ت22/م20، 21] - باب إذا أَنْكَحَ الْوَلِيَّانِ

**2088 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ. (ح) وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، الْمَعْنَى، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سُمْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلأَوَّلِ مِنْهُمَا، وَأَيُّمَا رَجُلٍ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلأَوَّلِ مِنْهُمَا».

## [ت23/م21، 23] - باب قوله تعالى:

﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ﴾ [النساء: 19]

**2089 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَصْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الشَّيْبَانِيُّ: عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ الشَّيْبَانِيُّ: وَذَكَرَهُ عَطَاءُ أَبُو الْحَسَنِ السَّوَّائِي وَلَا أَطْنُهُ إِلَّا عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ: ﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ﴾ قَالَ: «كَانَ الرَّجُلُ إِذَا مَاتَ كَانَ أَوْلِيَاؤُهُ أَحَقُّ بِامْرَأَتِهِ مِنْ وَلِيِّ نَفْسِهَا إِنْ شَاءَ بَعْضُهُمْ زَوَّجَهَا أَوْ زَوَّجُوهَا وَإِنْ شَاؤُوا لَمْ يُزَوَّجُوهَا، فَتَزَلَّتْ هَذِهِ الْآيَةُ فِي ذَلِكَ».

**2090 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «﴿لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ﴾ لِتَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ﴾ وَذَلِكَ أَنَّ الرَّجُلَ كَانَ يَرِثُ امْرَأَةً ذِي قَرَابَتِهِ فَيَعْضُلُهَا حَتَّى تَمُوتَ أَوْ تَرُدَّ إِلَيْهِ صَدَاقَهَا، فَأَحْكَمَ اللَّهُ عَنْ ذَلِكَ وَنَهَى عَنْ ذَلِكَ».

**2091 -** حَدَّثَنَا أَحْمَدُ بْنُ شُبُويَةَ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ، عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ مَوْلَى عُمَرَ، عَنْ الضَّحَّاكِ بِمَعْنَاهُ قَالَ: فَوَعَّظَ اللَّهُ فِي ذَلِكَ.



### **[24] Consulting The Woman In Her Marriage**

**2092-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after taking her permission.” The people asked: “O Allah’s Apostle! How can we know her permission?” He said: “Her silence (indicates her permission).”

**2093-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The orphan girl should be consulted if she is (intended to be) given in marriage: if she keeps silent, this is her consent, and if she refuses, such marriage should not be binding upon her.”

Abu Dawud says: The same is transmitted on the authority of Muhammad Ibn Amr through another chain of transmitters.

**2094-** The same is narrated on the authority of Muhammad Ibn Amr through the same chain of transmission, with the addition: “If she sheds tears or keeps silent...”

Abu Dawud says: This narration is false.

Abu Dawud says: The same is narrated on the authority of A’ishah that she said: “O Messenger of Allah! The virgin feels shy of expressing her consent in words.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Her silence refers to her consent.”

**2095-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Consult the women concerning (the marriage of) their daughters.”

### **[25] When A Virgin Is Given In Marriage By Her Father Without Seeking Her Consent**

**2096-** It is narrated on the authority of Ibn Abbas that a virgin came to the Messenger of Allah “Allah’s blessing and peace be upon him” and told him that her father gave her in marriage against her will. On that the Messenger of Allah “Allah’s blessing and peace be upon him” gave her the freedom to choose (whether to affirm or cancel the marriage).

**2097-** The same is narrated on the authority of Ikrimah from the Messenger of Allah “Allah’s blessing and peace be upon him”.

## [ت24/م22 ، 23] - باب في الاستئمار

**2092 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُنْكَحُ النَّثَبُ حَتَّى تُسْتَأْمَرَ وَلَا الْبِكْرُ إِلَّا بِإِذْنِهَا». قَالُوا: يَا رَسُولَ اللَّهِ وَمَا إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

**2093 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - (ح)، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ الْمَعْنَى: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا، وَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا».

قال أبو داود: والإخبار في حديث يزيد.

قال أبو داود: وَكَذَلِكَ رَوَاهُ أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ، وَمُعَاذُ بْنُ مُعَاذٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو.

**2094 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ فِيهِ قَالَ: «فَإِنْ بَكَتْ أَوْ سَكَتَتْ» زَادَ: «بَكَتْ».

قال أبو داود: وَلَيْسَ «بَكَتْ» بِمَحْفُوظٍ، وَهُوَ وَهْمٌ فِي الْحَدِيثِ. الْوَهْمُ مِنْ ابْنِ إِدْرِيسَ، أَوْ مِنْ مُحَمَّدِ بْنِ الْعَلَاءِ.

قال أبو داود: وَرَوَاهُ أَبُو عَمْرٍو ذِكْوَانُ، عَنْ عَائِشَةَ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ الْبِكْرَ تَسْتَحِي أَنْ تَتَكَلَّمَ، قَالَ: «سَكَاتُهَا إِفْرَارُهَا».

**2095 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ: حَدَّثَنِي الثَّقَفَةُ عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَرُوا النِّسَاءَ فِي بَنَاتِهِنَّ».

## [ت25/م23، 24] - باب في البكر يزوجهها أبوها ولا يستأمرها

**2096 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ جَارِيَةَ بَكَرًا أَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ فَخَيَّرَهَا النَّبِيُّ ﷺ».

**2097 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

قال أبو داود: لَمْ يَذْكُرْ ابْنُ عَبَّاسٍ وَهَكَذَا رَوَاهُ النَّاسُ مُرْسَلًا مَعْرُوفًا.

**[26] What About The Matron (Previously Married Woman)?**

**2098-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The matron (previously married woman) has claim over herself than her guardian; and the consent of the virgin should be sought concerning her marriage, and her consent is expressed by her silence.”

**2099-** The same is narrated on the authority of Abdullah Ibn Al-Fadl through the same chain of transmitters, in which he said: “The matron (previously married woman) has claim over herself than her guardian; and the consent of the virgin should be sought by her father (or guardian) concerning her marriage.”

**2100-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The guardian has nothing to do with the matron (concerning her marriage); and the orphan girl should be consulted (in her marriage), and her silence refers to her consent.”

**2101-** It is narrated on the authority of Khansa’ Bint Khidham Al-Ansariyyah that her father gave her in marriage against her will, and she was previously married. She went to the Messenger of Allah “Allah’s blessing and peace be upon him” and made a mention of that to him, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” cancelled out her marriage.

**[27] The Equality (In Religion Between Both Parties Of Marriage)**

**2102-** It is narrated on the authority of Abu Hurairah that Abu Hind cupped the Messenger of Allah “Allah’s blessing and peace be upon him” in the skull, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Banu Bayadah! (There is nothing to forbid you to) have Abu Hind get married to your (daughters) or to give (your daughters) in marriage to him.” He further said: “If there is good in anything therewith you treat yourselves, it is in cupping.”

**[28] Marrying Such As Has Not Been Born Yet**

**2103-** It is narrated on the authority of Sarah Bint Miqsam that she heard Maimunah Bint Kardam having said: I set out in the company of my father during the (Farewell) Hajj of the Messenger of Allah “Allah’s blessing and peace be upon him”, and I saw the Messenger of Allah “Allah’s blessing and peace be upon him” when my father came near to him and he was riding a she-camel, thereupon he stood for him, and paid attention to what



## [ت26/م24 ، 25] - باب في الثيب

**2098 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيْمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا» وَهَذَا لَفْظُ الْقَعْنَبِيِّ.

**2099 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سَفْيَانُ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بِإِسْنَادِهِ قَالَ: «الثَّيْبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يُسْتَأْمَرُهَا أَبُوهَا».

قال أبو داود: أبوها ليس بمحفوظ.

**2100 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لِلْوَلِيِّ مَعَ الثَّيْبِ أَمْرٌ، وَالْيَتِيمَةُ تُسْتَأْمَرُ، وَصُمْتُهَا إِقْرَارُهَا».

**2101 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ وَمُجَمِّعِ ابْنِي يَزِيدَ الْأَنْصَارِيِّينَ، عَنْ خُنْسَاءَ بِنْتِ خُذَامِ الْأَنْصَارِيَّةِ: «أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكْرِهَتْ ذَلِكَ فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ فَرَدَّ نِكَاحَهَا».

## [ت27/م25، 26] - باب في الأكفاء

**2102 -** حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هِنْدٍ حَجَّمَ النَّبِيَّ ﷺ فِي الْيَافُوخِ، فَقَالَ النَّبِيُّ ﷺ: «يَا بَنِي بَيَاضَةَ، أَنْكِحُوا أَبَا هِنْدٍ وَأَنْكِحُوا إِلَيْهِ». وَقَالَ: «وَأِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوُونَ بِهِ خَيْرٌ فَالْحِجَامَةُ».

## [ت28/م26 ، 27] - باب في تزويج من لم يُولد

**2103 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، الْمَعْنَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مِقْسِمِ الثَّقَفِيِّ مِنْ أَهْلِ الطَّائِفِ، قَالَ: حَدَّثَنِي سَارَةُ بِنْتُ مِقْسِمٍ أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كُرْدَمٍ قَالَتْ: «خَرَجْتُ مَعَ أَبِي فِي حَجَّةِ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ قَدْ دَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ فَوَقَفَ لَهُ وَاسْتَمَعَ مِنْهُ، وَمَعَهُ دِرَّةٌ كَدِرَةٌ الْكِتَابِ فَسَمِعْتُ الْأَعْرَابَ وَالنَّاسَ وَهُمْ يَقُولُونَ:

he was saying, and he was having a stick like that used by the teachers. Then, he heard the Bedouins and the people saying: "At-Tabtabiyah! At-Tabtabiyah! At-Tabtabiyah!" my father then came much closer to him, took hold of his foot, submitted to him, and stopped near him, and heard from him. He said: I was enrolled in the army of Uthran and Tariq Ibn Al-Muraqqa' said: "Who does give me a spear and have a reward for it?" I asked: "What is its reward?" he said: "I should give the first daughter I will have to him in marriage." I gave him a spear, and remained far from him until when I learnt he had a girl and she attained the age of puberty I came to him and said: "Prepare my wife for me to take." He took an oath not to do until I should give him a new dower, other than that upon which we had agreed; and I took an oath not to give him but that which I had given him (i.e. the spear)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "How old is she now among women?" I said: "She has seen the (commencements of) hoary-headedness." He said: "I see it'd better for you to leave her." I was astonished at that, and I looked at the Messenger of Allah "Allah's blessing and peace be upon him"; and when he observed that (state of amazement) on me, he said: "You are not sinful, as well as your companion is not sinful."

**2104-** It is narrated on the authority of Ibrahim Ibn Maisarah from his maternal aunt that a woman told, and she was a woman of truth: While my father was in a battle during the pre-Islamic period of ignorance, and they were walking over scorching hot sand, a man said: "Who does give me his sandals and I will give him (in marriage) the first daughter I will have?" my father took off his sandals and threw them to him. Later on, a girl was born for him and when she attained the age of puberty...and the rest is the same; and no mention is made of the hoary-headedness.

### **[29] What About The Dower?**

**2105-** It is narrated on the authority of Abu Salamah that he said: I asked A'ishah about the dower paid by the Messenger of Allah "Allah's blessing and peace be upon him" (to each of his wives), thereupon she said: "Twelve ounces (of gold) and a half."

**2106-** It is narrated on the authority of Abu Al-Ajfa' As-Sulami that he said: Umar Ibn Al-Khattab addressed us saying: "Do not exceed the due limit of the dower given to women: Had it been a good deed in the world, and a (cause of) piety in the Sight of Allah, then, Muhammad "Allah's blessing and peace be upon him" would have been the most fitting and right from amongst you all to do so: he never gave a dower to anyone of his

الطَّبْطِيبَةَ الطَّبْطِيبَةَ، فَدَنَا إِلَيْهِ أَبِي، فَأَخَذَ بِقَدَمِهِ فَأَقَرَّ لَهُ وَوَقَفَ عَلَيْهِ وَاسْتَمَعَ مِنْهُ، فَقَالَ: إِنِّي حَضَرْتُ جَيْشَ عَثْرَانَ، قَالَ ابْنُ الْمُثَنَّى: جَيْشُ عَثْرَانَ، فَقَالَ طَارِقُ بْنُ الْمُرْقَعِ: مَنْ يُعْطِينِي رُمْحًا بِثَوَابِهِ؟ قُلْتُ: وَمَا ثَوَابُهُ؟ قَالَ: أَرْوِجُهُ أَوَّلَ بِنْتٍ تَكُونُ لِي فَأَعْطِيْتُهُ رُمْحِي ثُمَّ غَبْتُ عَنْهُ حَتَّى عَلِمْتُ أَنَّهُ قَدْ وُلِدَ لَهُ جَارِيَةٌ وَبَلَغَتْ ثُمَّ جِئْتُهُ، فَقُلْتُ لَهُ: أَهْلِي جَهَّزْهُمْ إِلَيَّ، فَحَلَفَ أَنْ لَا يَفْعَلَ حَتَّى أَصْدِقَهُ صَدَاقًا جَدِيدًا غَيْرَ الَّذِي كَانَ بَيْنِي وَبَيْنَهُ وَحَلَفْتُ أَنْ لَا أَصْدِقَ غَيْرَ الَّذِي أَعْطَيْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَيَقْرَنُ أَيُّ النِّسَاءِ هِيَ الْيَوْمَ؟» قَالَ: قَدْ رَأَيْتِ الْقَتِيرَ. قَالَ: «أَرَى أَنْ تَتْرُكَهَا؟» قَالَ: فَارَاعَنِي ذَلِكَ وَنَظَرْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَى ذَلِكَ مِنِّي قَالَ: «لَا تَأْتُمْ وَلَا صَاحِبُكَ يَأْتُمْ».

قال أبو داود: وَالْقَتِيرُ: الشَّيْبُ.

**2104 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مَيْسَرَةَ أَنَّ خَالَتَهُ أَخْبَرَتْهُ، عَنْ امْرَأَةٍ قَالَتْ: هِيَ مُصَدَّقَةٌ - امْرَأَةٌ صَدَّقَ - قَالَتْ: «بَيْنَا أَبِي فِي عَزَاةٍ فِي الْجَاهِلِيَّةِ إِذْ رَمِضُوا فَقَالَ رَجُلٌ: مَنْ يُعْطِينِي نَعْلَيْهِ، وَأَنْكِحْهُ أَوَّلَ بِنْتٍ تُولَدُ لِي؟ فَخَلَعَ أَبِي نَعْلَيْهِ، فَأَلْقَاهُمَا إِلَيْهِ، فَوُلِدَتْ لَهُ جَارِيَةٌ، فَبَلَغَتْ»، وَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ قِصَّةَ الْقَتِيرِ.

### [ت29/م27، 28] - باب الصَّدَاقِ

**2105 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: «سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ صَدَاقِ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: ثِنْتَا عَشْرَةَ أُوقِيَّةً وَنَشْرٌ، فَقُلْتُ: وَمَا نَشْرٌ؟ قَالَتْ: نِصْفُ أُوقِيَّةٍ».

**2106 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ هُوَ ابْنُ سِيرِينَ، عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: خَطَبَنَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: «أَلَا لَا تُعَالُوا بِصَدَقِ النِّسَاءِ فَإِنَّهَا لَوْ كَانَتْ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوَى عِنْدَ اللَّهِ كَانَ أَوْلَاكُمْ بِهَا النَّبِيُّ ﷺ مَا أَصْدَقَ رَسُولُ اللَّهِ ﷺ امْرَأَةً مِنْ نِسَائِهِ وَلَا



wives (more than twelve ounces), nor was anyone of his daughters given a dower more than twelve ounces.”

**2107-** It is narrated on the authority of Urwah that Umm Habibah was the wife of Ubaidullah Ibn Jahsh who died in Abyssinia, thereupon the Negus gave her in marriage to the Messenger of Allah “Allah’s blessing and peace be upon him”, and paid her a dower of four thousand Dirhams on behalf of him, and then sent her to the Messenger of Allah “Allah’s blessing and peace be upon him” with Shurahbil Ibn Hasanah.

Abu Dawud says: Ubaidullah Ibn Jahsh was converted into Christianity and died as Christian, and made a bequest to the Messenger of Allah “Allah’s blessing and peace be upon him”.

**2108-** It is narrated on the authority of Az-Zuhri that the Negus gave Umm Habibah Bint Abu Sufyan in marriage to the Messenger of Allah “Allah’s blessing and peace be upon him” for a dower of four thousand Dirhams, which he paid on his behalf, and he sent a message to the Messenger of Allah “Allah’s blessing and peace be upon him” telling him about that, and the Messenger of Allah “Allah’s blessing and peace be upon him” accepted.

### **[30] The Little Dower**

**2109-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” saw Abd Ar-Rahman Ibn Awf having the traces of saffron (on his garment), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked him about the reason, and he said: “O Messenger of Allah! I’ve got married.” He asked him: “How much have you given her for dower?” he said: “The weight of a date-stone of gold.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, make a banquet even with a sheep.”

Abu Dawud says: The date-stone stands for five Dirhams, half an ounce for twenty, and the ounce for forty.

**2110-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who gives for dower even Sawiq or dates(as little as) to fill both hands, has made lawful (what was unlawful for him from such as has become his wife).”

Abu Dawud says: This narration is transmitted on the authority of Jabir without being traced up to the Messenger of Allah “Allah’s blessing and peace be upon him”. It is further narrated on his authority that he said:

أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنْ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً.

**2107 -** حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ الثَّقَفِيُّ: حَدَّثَنَا مُعَلَّى بْنُ مُنْصُورٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُمِّ حَبِيبَةَ: «أَنَّهَا كَانَتْ تَحْتَ عَبْدِ اللَّهِ بْنِ جَحْشٍ فَمَاتَ بِأَرْضِ الْحَبَشَةِ، فَزَوَّجَهَا النَّجَاشِيُّ النَّبِيُّ ﷺ وَأَمَّهَرَهَا عَنْهُ أَرْبَعَةَ آلَافٍ دِرْهَمٍ وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ مَعَ شُرَحْبِيلَ ابْنِ حَسَنَةَ». قَالَ أَبُو دَاوُدَ: حَسَنَةُ هِيَ أُمُّهُ.

قَالَ أَبُو دَاوُدَ: عَبْدُ اللَّهِ بْنُ جَحْشٍ تَنْصَرَّ وَمَاتَ نَصْرَانِيًّا، وَأَوْصَى إِلَى النَّبِيِّ ﷺ بَعْدَمَا مَاتَ نَصْرَانِيًّا.

**2108 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ، أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: «أَنَّ النَّجَاشِيَّ زَوَّجَ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ مِنْ رَسُولِ اللَّهِ ﷺ عَلَى صَدَاقٍ أَرْبَعَةَ آلَافٍ دِرْهَمٍ، وَكَتَبَ بِذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَبِلَ».

### [ت30/م28، 29] - بَابُ قِلَّةِ الْمَهْرِ

**2109 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ وَحُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ وَعَلَيْهِ رَدْعُ زَعْفَرَانَ، فَقَالَ النَّبِيُّ ﷺ: «مَهِيمٌ؟»، قَالَ: يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً، قَالَ: «مَا أَصْدَقْتَهَا؟» قَالَ: وَزَنَ نَوَاقٍ مِنْ ذَهَبٍ، قَالَ: «أَوَلَمْ وَلَوْ بِشَاةٍ». قَالَ أَبُو دَاوُدَ: النِّوَاةُ: خَمْسَةُ دَرَاهِمٍ، وَالنَّشُ: عِشْرُونَ، وَالْأَوْقِيَّةُ: أَرْبَعُونَ.

**2110 -** حَدَّثَنَا إِسْحَاقُ بْنُ جَبْرَائِيلَ الْبَغْدَادِيُّ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا مُوسَى بْنُ مُسْلِمٍ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْطَى فِي صَدَاقِ امْرَأَةٍ مِائَةً كَفَيْهِ سَوِيْقًا أَوْ تَمْرًا فَقَدْ اسْتَحَلَّ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ مَوْقُوفًا، وَرَوَاهُ أَبُو عَاصِمٍ، عَنْ صَالِحِ بْنِ رُومَانَ، عَنْ أَبِي الزُّبَيْرِ،



During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to (contract temporary marriage for the purpose to) enjoy of women even with (a dower as little as no more than) a handful of food.

Abu Dawud says: This narration is narrated on the authority of Ibn Juraij from Abu Az-Zubair from Jabir through another chain of transmission.

### **[31] Giving In Marriage In Return For Deed (Acting For Dower)**

**2111-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: A woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and presented herself to him (to marry). (Seeing he made no decision concerning her) she sat for a long time, after which A man said: "O Messenger of Allah! Marry her to me if you have no need for her." The Prophet "Allah's blessing and peace be upon him" said: "What dower do you have to give her?" he said: "I have but my waist garment." The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you give her your waist garment, you will have no waist garment (to cover you). look for something." He said: "I could find nothing." He said to him once again: "Look for something, even if it were an iron ring." He searched and found nothing." The Prophet "Allah's blessing and peace be upon him" asked (him): "How much of the Qur'an do you keep (by heart)?" The man replied: "I know such and such a Surah, and such and such a Surah", naming the Surahs. The Prophet "Allah's blessing and peace be upon him" said: "I have given her in marriage to you for what you know of the Qur'an (as her dower)."

**2112-** The same story is narrated on the authority of Abu Hurairah, without mentioning the waist garment or the iron ring, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which (Surahs) of the Qur'an do you keep?" he said: "The Surah of Al-Baqarah or that next to it." He said: "Stand and teach her twenty Holy Verses, and she is your wife (with what you have and teach her of the Qur'an)."

**2113-** The same is narrated on the authority of Makhul from Sahl, through another chain of transmission; and Makhul used to say here: Giving this Concession is not fitting For anyone after the Messenger of Allah "Allah's blessing and peace be upon him".

### **[32] Whove been married and named the dower before he died**

**2114-** It is narrated on the authority of Masruq that Abdullah Ibn Mas'ud said pertaining to a man who marries a woman and does not consummate marriage with her until he dies, without fixing a dower for her: "She should have the dower in full, the term of Iddat is binding upon her, and (her



عن جابر قال: كُنَّا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ نَسْتَمْتِعُ بِالْقُبْضَةِ مِنَ الطَّعَامِ عَلَى مَعْنَى الْمُتْعَةِ.

قال أبو داود: رَوَاهُ ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَلَى مَعْنَى أَبِي عَاصِمٍ.

### [ت/31م/29 ، 30] - باب في التزويج على العمل يُغفل

2111 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ، فَقَامَتْ قِيَامًا طَوِيلًا، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ زَوِّجْنِيهَا إِنْ لَمْ تَكُنْ لَكَ بِهَا حَاجَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ تُصَدِّقُهَا بِإِيَّاهُ؟» فَقَالَ: مَا عِنْدِي إِلَّا إِزَارِي هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ إِنْ أَعْطَيْتَهَا إِزَارَكَ جَلَسَتْ لَا إِزَارَ لَكَ فَالْتَمَسْ شَيْئًا»، قَالَ: لَا أَجِدُ شَيْئًا، قَالَ: «فَالْتَمَسْ وَلَوْ خَاتَمًا مِنْ حديدٍ»، فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ سُورَةٌ كَذَا وَسُورَةٌ كَذَا لِسُورِ سَمَاهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ زَوَّجْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

2112 - حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي: حَفْصُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ الْحَجَّاجِ بْنِ الْحَجَّاجِ الْبَاهِلِيِّ، عَنْ عَسَلٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ نَحْوَ هَذِهِ الْقِصَّةِ. لَمْ يَذْكُرِ الْإِزَارَ وَالْخَاتَمَ فَقَالَ: «مَا تَحْفَظُ مِنَ الْقُرْآنِ؟» قَالَ: سُورَةُ الْبَقَرَةِ أَوْ الَّتِي تَلِيهَا، قَالَ: «فَقُمْ فَعَلِّمَهَا عَشْرِينَ آيَةً وَهِيَ امْرَأَتُكَ».

2113 - حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ مَكْحُولٍ نَحْوَ خَبَرِ سَهْلِ، قَالَ: وَكَانَ مَكْحُولٌ يَقُولُ: لَيْسَ ذَلِكَ لِأَحَدٍ بَعْدَ رَسُولِ اللَّهِ ﷺ.

### [ت/32م/30 ، 31] - باب فيمن تزوج ولم يُسَمِّ صداقًا حتى مات

2114 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ عَنْهَا وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا الصَّدَاقَ، فَقَالَ: «لَهَا الصَّدَاقُ كَامِلًا

portion of) the heritage should be given to her.” On that Ma’qal Ibn Sinan said: “The same judgement was passed by the Messenger of Allah “Allah’s blessing and peace be upon him” in connection with Baru’ Bint Washiq.”

**2115-** A Hadith like that is narrated on the authority of Alqamah from Abdullah through a different chain of transmitters.

**2116-** It is narrated on the authority of Abdullah Ibn Utbah Ibn Mas’ud that a similar case was filed before Abdullah Ibn Mas’ud, and they kept meeting him for a month, or so many times (to discuss the matter), And he said: “I judge that she should have the dower in full as her fellow-women might have, with no reduction, and (her portion of) heritage should be given to her, and the term of Iddat is binding upon her: if this (judgement) is right, it is by virtue of Allah, and if it is wrong, it is from me and Satan; and Allah and His Messenger are free from it.” Some people from (the tribe of) Ashja’ including Al-Jarrah and Abu Sinan stood and said: “O Ibn Mas’ud! We bear witness that the Messenger of Allah “Allah’s blessing and peace be upon him” passed a similar judgement in connection with Baru’ Bint Washiq and her husband Hilal Ibn Murrah Al-Ashja’i.” Abdullah Ibn Mas’ud became very happy by it when his judgement agreed with that of the Messenger of Allah “Allah’s blessing and peace be upon him”.

**2117-** It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah “Allah’s blessing and peace be upon him” asked a man: “Do you accept that I give you such and such a woman in marriage?” he answered in the affirmative. He asked the woman: “Do you accept that I give you in marriage to such and such a man?” she answered in the affirmative. He married both, and the man consummated marriage with her without fixing a dower for her or giving her anything. He was of those who attended (the holy battle of) Hudaibiyah, and everyone of those who attended (the holy battle of) Hudaibiyah had a share in (the land of) Khaibar. When death approached him he said: “The Messenger of Allah “Allah’s blessing and peace be upon him” married such and such a woman to me, and I did not fix a dower to her, nor did I give her anything; and I make you witnesses that I’ve given her for her dower my share in (the land of) Khaibar.” She took it and sold it for one thousand (Dirhams).

Abu Dawud says: Umar Ibn Al-Khattab added, and his narration is more complete, in the first portion: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best marriage is the easiest (for one to do).” Then, the Messenger of Allah “Allah’s blessing and peace be upon him” said to a man...and the rest is the same.

وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ». قَالَ مَعْقِلُ بْنُ سِنَانٍ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَضَى بِهِ فِي بَرَوَعَ بِنْتِ وَاشِقٍ».

**2115** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ فَسَاقَ عُثْمَانُ مِثْلَهُ.

**2116** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ وَأَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: «أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ أُتِيَ فِي رَجُلٍ بِهَذَا الْخَبَرِ قَالَ: فَاخْتَلَفُوا إِلَيْهِ شَهْرًا، أَوْ قَالَ: مَرَاتٍ، قَالَ: فَإِنِّي أَقُولُ فِيهَا إِنَّ لَهَا صَدَاقًا كَصَدَاقِ نِسَائِهَا لَا وَكَسَ وَلَا شَطَطَ. قَالَ: وَإِنَّ لَهَا الْمِيرَاثَ وَعَلَيْهَا الْعِدَّةُ، فَإِنْ يَكُ صَوَابًا فَمِنَ اللَّهِ، وَإِنْ يَكُ خَطَأً فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ وَرَسُولُهُ بَرِيئَانِ، فَقَامَ نَاسٌ مِنْ أَشْجَعٍ فِيهِمُ الْجَرَّاحُ وَأَبُو سِنَانٍ فَقَالُوا: يَا ابْنَ مَسْعُودٍ نَحْنُ نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَاهَا فِينَا فِي بَرَوَعَ بِنْتِ وَاشِقٍ وَإِنَّ زَوْجَهَا هَلَالُ بْنُ مُرَّةَ الْأَشْجَعِيِّ كَمَا قَضَيْتَ. قَالَ: فَفَرِحَ بِهَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَرَحًا شَدِيدًا حِينَ وَافَقَ قَضَاؤُهُ قَضَاءَ رَسُولِ اللَّهِ ﷺ».

**2117** - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ الذَّهَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُمَرُ بْنُ الْخَطَّابِ، قَالَ مُحَمَّدٌ: حَدَّثَنِي أَبُو الْأَصْبَغِ الْجَزَرِيُّ عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ أَبِي عَبْدِ الرَّحِيمِ خَالِدِ بْنِ أَبِي يَزِيدَ، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «أَتَرْضَى أَنْ أَرْوِّجَكَ فُلَانَةً؟» قَالَ: نَعَمْ، وَقَالَ لِلْمَرْأَةِ: «أَتَرْضَيْنَ أَنْ أَرْوِّجَكَ فُلَانًا؟» قَالَتْ: نَعَمْ فَزَوَّجَ أَحَدَهُمَا صَاحِبَهُ، فَدَخَلَ بِهَا الرَّجُلُ، وَلَمْ يَفْرُضْ لَهَا صَدَاقًا، وَلَمْ يُعْطَهَا شَيْئًا، وَكَانَ مِمَّنْ شَهِدَ الْحُدُوبَةَ، وَكَانَ مَنْ شَهِدَ الْحُدُوبَةَ لَهُ سَهْمٌ بِحَبِيرٍ، فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ زَوَّجَنِي فُلَانَةً وَلَمْ أَفْرِضْ لَهَا صَدَاقًا وَلَمْ أُعْطَهَا شَيْئًا، وَإِنِّي أَشْهَدُكُمْ أَنِّي أُعْطِيتُهَا مِنْ صَدَاقِهَا سَهْمِي بِحَبِيرٍ، فَأَخَذْتُ سَهْمًا فَبَاعْتُهُ بِمِائَةِ أَلْفٍ.



Abu Dawud says: I'm afraid that this narration might be fabricated, for the matter of marriage (as far as the dower is concerned) is different.

### [33] The Sermon Of Marriage

**2118-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" taught us the sermon of need, which goes as follows: "Praise be to Allah: we praise Him, seek His Aid, and ask for His Forgiveness. We seek refuge with Allah from the evil of our souls, and from the bad deeds of ours: whomever Allah guides aright, none could lead him astray, and whomever Allah leaves to go astray, none could guide him aright. I bear testimony to the fact that there is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner; and that Muhammad is His servant and Messenger." (Then, you should join your sermon with three Holy Verses of Allah's Book): "fear Allah, through Whom you demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you." (An-Nisa 1) "O you who believe! fear Allah as He should be feared, and die not except in a state of Islam." (Al Imran 102) "O you who believe! fear Allah, and (always) say a word directed to the Right: That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Messenger, has already attained the highest Achievement." (Al-Ahzab 70:71)

**2119-** It is narrated on the authority of Abdullah Ibn Mas'ud that whenever the Messenger of Allah "Allah's blessing and peace be upon him" uttered (the sermon of) testimony (of marriage), he would say the same...and the rest is the same, in which he added after his saying: "and His Messenger, whom He has sent with the truth as a giver of glad tidings (for the faithful believers) and a warner (for the infidels), (a short time) ahead of the Hour: he, who obeys Allah and His Messenger has been guided aright, and he, who disobeys them will harm none but himself, and he will harm naught Allah."

**2120-** It is narrated on the authority of a man belonging to Banu Sulaim that he said: I betrothed Umamah Bint Abd Al-Muttalib from the Messenger of Allah "Allah's blessing and peace be upon him" and he gave her to me in marriage without uttering (the sermon of) testimony (of marriage).

### [34] Marrying The Young (Females)

**2121-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" married me

قال أَبُو دَاوُدَ: وَرَأَدَ عُمَرُ بْنُ الْخَطَّابِ وَحَدِيثُهُ أَتَمُّ فِي أَوَّلِ الْحَدِيثِ قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النِّكَاحِ أَيْسَرُهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ لِلرَّجُلِ ثُمَّ سَأَقَ مَعْنَاهُ. قال أَبُو دَاوُدَ: يُخَافُ أَنْ يَكُونَ هَذَا الْحَدِيثُ مُلْزَقًا لِأَنَّ الْأَمْرَ عَلَى غَيْرِ هَذَا.

### [ت33/م31، 32] - باب في خطبة النكاح

**2118** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فِي خُطْبَةِ الْحَاجَةِ فِي النِّكَاحِ وَغَيْرِهِ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ الْمَعْنَى، حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ وَأَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَّمَنَا رَسُولُ اللَّهِ ﷺ خُطْبَةَ الْحَاجَةِ: «إِنَّ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا» [النساء: 1] «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» [آل عمران: 102] «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا» (٧٦) يُصْلِحْ لَكُمْ أَعْمَلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا» (٧٦) [الأحزاب: 70 - 71] قال أبو داود: لَمْ يَقُلْ مُحَمَّدُ بْنُ سُلَيْمَانَ: «إِنَّ».

**2119** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَّاضٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا تَشَهَّدَ ذَكَرَ نَحْوَهُ قَالَ. بَعْدَ قَوْلِهِ: «وَرَسُولُهُ»: «أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ وَلَا يَضُرُّ اللَّهَ شَيْئًا».

**2120** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ وَكُنْيَتُهُ أَبُو الْمَنِيرِ: حَدَّثَنَا شُعْبَةُ، عَنْ الْعَلَاءِ بْنِ أَخِي شُعَيْبِ الرَّازِيِّ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، عَنْ رَجُلٍ مِنْ بَنِي سُلَيْمٍ قَالَ: «خَطَبْتُ إِلَى النَّبِيِّ ﷺ أُمَامَةً بِنْتُ عَبْدِ الْمُطَّلِبِ فَأَنكَحَنِي مِنْ غَيْرِ أَنْ يَتَشَهَّدَ».

### [ت34/م32، 33] - باب في تزويج الصغار

**2121** - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَأَبُو كَامِلٍ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «تَزَوَّجَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا بِنْتُ



when I was seven or six years old, and he consummated marriage with me when I was nine years old.

### **[35] The Duration Of Stay With The Virgin**

**2122-** It is narrated on the authority of Umm Salamah that when the Messenger of Allah “Allah’s blessing and peace be upon him” married Umm Salamah he stayed with her three days, after which he said to her: “(To stay with you only three days) does not mean You are insignificant in the sight of your family. If you so like, I would stay with you seven days, and if I stay with you seven days, I should do the same with all of my wives.”

**2123-** It is narrated on the authority of Anas Ibn Malik that when the Messenger of Allah “Allah’s blessing and peace be upon him” got married to Safiyyah he stayed with her three days, and she was a matron (previously married and not virgin).

**2124-** It is narrated on the authority of Anas Ibn Malik that he said: “When a man marries a virgin besides (his former wife who has been) a matron (previously married woman) let him stay seven days with her (the latter); and when he marries a matron, let him stay with her three days.” If I said that he traced up to the Messenger of Allah “Allah’s blessing and peace be upon him”, I will have told the truth; but he said: “This is out of the sunnah.”

### **[36] When A Man Consummates Marriage With His Wife Before Giving Her Anything (Of Her Dower)**

**2125-** It is narrated on the authority of Ibn Abbas that he said: When Ali got married to Fatimah, the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Give her anything (of her dower before consummating marriage).” He said: “I have nothing to give her.” He asked him: “Then, where is your Hitami (destructive) armour?”

**2126-** It is narrated on the authority of Muhammad Ibn Abd Ar-Rahman Ibn Thawban from a man belonging to the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” that when Ali married Fatimah, the daughter of the Messenger of Allah “Allah’s blessing and peace be upon him”, and intended to consummate marriage with her, her father (the Prophet) prevented him until he should give her anything (of her dower). He said to him: “O Messenger of Allah! I have nothing (to give her).” The Messenger of Allah “Allah’s blessing and peace be upon him” commanded him to give her his armour, and he did accordingly, and then he consummated marriage with her.



سَبْعَ سِنِينَ قَالَ سُلَيْمَانُ: أَوْ سِتٍّ، وَدَخَلَ بِي وَأَنَا بِنْتُ تِسْعٍ».

### [ت35/م33 ، 34] - باب في المُقَام عند البكر

**2122 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا تَزَوَّجَ أُمَّ سَلَمَةَ أَقَامَ عِنْدَهَا ثَلَاثًا ثُمَّ قَالَ: «لَيْسَ بِكَ عَلَى أَهْلِكَ هَوَانٌ، إِنْ شِئْتَ سَبَعْتُ لَكَ، وَإِنْ سَبَعْتُ لَكَ سَبَعْتُ لِنِسَائِي».

**2123 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ هُشَيْمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «لَمَّا أَخَذَ رَسُولُ اللَّهِ ﷺ صَفِيَّةَ أَقَامَ عِنْدَهَا ثَلَاثًا». زَادَ عُثْمَانُ: «وَكَاثَتْ نَيْبًا». وَقَالَ: حَدَّثَنِي هُشَيْمٌ، أَخْبَرَنَا حُمَيْدٌ: حَدَّثَنَا أَنَسٌ.

**2124 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هُشَيْمٌ وَإِسْمَاعِيلُ بْنُ عَلِيَّةَ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «إِذَا تَزَوَّجَ الْبَكْرَ عَلَى الثَّيِّبِ أَقَامَ عِنْدَهَا سَبْعًا، وَإِذَا تَزَوَّجَ الثَّيِّبَ أَقَامَ عِنْدَهَا ثَلَاثًا». وَلَوْ قُلْتُ: إِنَّهُ رَفَعَهُ لَصَدَقْتُ وَلَكِنَّهُ قَالَ: «السُّنَّةُ كَذَلِكَ».

### [ت36/م34 ، 35] - باب في الرَّجُلِ يَدْخُلُ بِأَمْرَاتِهِ قَبْلَ أَنْ يَنْقِذَهَا شَيْئًا

**2125 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حَدَّثَنَا عَبْدُهُ: حَدَّثَنَا سَعِيدٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ فَاطِمَةَ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَعْطَهَا شَيْئًا»، قَالَ: مَا عِنْدِي شَيْءٌ. قَالَ: «أَيْنَ دِرْعُكَ الْحُطْمِيَّةُ؟».

**2126 -** حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ الْحِمَصِيُّ: حَدَّثَنَا أَبُو حَيَّوَةَ، عَنْ شُعَيْبٍ - يَعْنِي ابْنَ أَبِي حَمْزَةَ -: حَدَّثَنِي غَيْلَانُ بْنُ أَنَسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ لَمَّا تَزَوَّجَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهَا أَرَادَ أَنْ يَدْخُلَ بِهَا فَمَنْعَهُ رَسُولُ اللَّهِ ﷺ حَتَّى يُعْطِيَهَا شَيْئًا، فَقَالَ: يَا رَسُولَ اللَّهِ لَيْسَ لِي شَيْءٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَعْطَهَا دِرْعَكَ» فَأَعْطَاهَا دِرْعَهُ ثُمَّ دَخَلَ بِهَا.

**2127-** A Hadith like this is narrated on the authority of Ibn Abbas, through a different chain of transmitters.

**2128-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to send a woman to her husband to consummate marriage with her before he gave her anything (of her dower).

**2129-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever dower, present or gift are offered before the wedlock should be given to her (the wife), and whatever is offered after the wedlock should be given to him (i.e. the guardian) to whom he (the husband) offers it; and it is most fitting for a man to be honoured because of his sister or daughter."

### **[37] What Is Said To The Would-Be Married**

**2130-** It is narrated on the authority of Abu Hurairah that whenever a man got married, Allah's Apostle "Allah's blessing and peace be upon him" would congratulate him, and invoke good upon him, saying: "Might Allah bless you, and send His Blessing upon you, and assemble you both in goodness."

### **[38] When A Man Marries A Woman And Finds Her Pregnant**

**2131-** It is narrated on the authority of Sa'id Ibn Al-Musayyab from a man belonging to the Ansar called Basrah that he said: I got married to a virgin who was still off-screen, and when I consummated marriage with her, I found her pregnant. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "She should get the dower with what you've made lawful of her privates, and her child should become a slave of you; and when she gives birth lash her (or execute the legal punishment of committing fornication upon her)."

Abu Dawud says: The same is narrated on the authority of Sa'id Ibn Al-Musayyab through different chains of transmitters; and all narrations agree upon the command given by the Prophet to make the child his (Basrah's) slave.

**2132-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that a man called Basrah Ibn Aktham married a woman...and the rest is the same, with the addition that he parted them; and the narration of Ibn Juraij is much more perfect.

**2127 -** حَدَّثَنَا كَثِيرٌ - يَعْنِي ابْنَ عُبَيْدٍ - : حَدَّثَنَا أَبُو حَيَّوَةَ، عَنْ شُعَيْبٍ، عَنْ غِيْلَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

**2128 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا شَرِيكٌ، عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ، عَنْ خَيْثَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُدْخِلَ امْرَأَةً عَلَى زَوْجِهَا قَبْلَ أَنْ يُعْطِيَهَا شَيْئًا».

قال أبو داود: وَخَيْثَمَةُ لَمْ يَسْمَعْ مِنْ عَائِشَةَ.

**2129 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ نِكَحْتَ عَلَى صَدَاقٍ أَوْ جِبَاءٍ، أَوْ عِدَّةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا، وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أُعْطِيَ، وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ الرَّجُلُ ابْنَتَهُ أَوْ أُخْتَهُ».

### [ت37/م35، 36] - باب ما يُقال للمتزوج

**2130 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ: «بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ».

### [ت38/م36، 37] - باب في الرجل يتزوج المرأة فيجدها حبلى

**2131 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ، الْمَعْنَى، قَالُوا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ - قَالَ ابْنُ أَبِي السَّرِيِّ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَلَمْ يَقُلْ مِنَ الْأَنْصَارِ، ثُمَّ اتَّفَقُوا - يُقَالُ لَهُ: بَصْرَةٌ قَالَ: تَزَوَّجْتُ امْرَأَةً بَكْرًا فِي سِتْرِهَا، فَدَخَلْتُ عَلَيْهَا، فَإِذَا هِيَ حُبْلَى، فَقَالَ النَّبِيُّ ﷺ: «لَهَا الصَّدَاقُ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا وَالْوَلَدُ عَبْدٌ لَكَ، فَإِذَا وَلَدَتْ»، قَالَ الْحَسَنُ: «فَاجْلِدْهَا». وَقَالَ ابْنُ أَبِي السَّرِيِّ: «فَاجْلِدُوهَا» أَوْ قَالَ: «فَحْدُوْهَا».

قال أبو داود: رَوَى هَذَا الْحَدِيثُ قَتَادَةُ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ ابْنِ الْمُسَيَّبِ، وَرَوَاهُ يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ يَزِيدَ بْنِ نَعِيمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَطَاءِ الْخُرَّاسَانِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَرْسَلُوهُ كُلُّهُمْ عَنِ النَّبِيِّ ﷺ. وَفِي حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ بَصْرَةَ بَنَ أَكْثَمَ نَكَحَ امْرَأَةً، وَكُلُّهُمْ قَالَ فِي حَدِيثِهِ: جَعَلَ الْوَلَدَ عَبْدًا لَهُ.

**2132 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عَمَرَ: حَدَّثَنَا عَلِيُّ - يَعْنِي ابْنَ الْمُبَارَكِ -، عَنْ يَحْيَى، عَنْ يَزِيدَ بْنِ نَعِيمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَجُلًا يُقَالُ لَهُ بَصْرَةٌ بَنَ أَكْثَمَ نَكَحَ امْرَأَةً، فَذَكَرَ مَعْنَاهُ، زَادَ: وَفَرَّقَ بَيْنَهُمَا وَحَدِيثُ ابْنِ جُرَيْجٍ أَتَمُّ.



### [39] Fixing Day-And-Night Turns For The Fellow-Wives

**2133-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has two wives, and he inclines to anyone of them (on the exclusion of the other), will come on the Day of Judgement, with one of his sides inclined (on the exclusion of the other)."

**2134-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fix day-and-night turns to his wives with justice, and then say: "O Allah! This is my (way of justice in) distributing day-and-night turns among them, to the utmost of my power, so, do not blame me for what is within Your Power, even though it is beyond my power." He refers to the feeling.

**2135-** It is narrated on the authority of Urwah that A'ishah said to him: "O my nephew! Never did the Messenger of Allah "Allah's blessing and peace be upon him" use to give preference to anyone of his wives over others in regard to his stay with her. Hardly did pass a day on which the Messenger of Allah "Allah's blessing and peace be upon him" did not go round and approach all of us, but without having sexual intercourse, until he reached the one whose night-and-day turn was on that day, with whom he would spend the night. When Sawdah grew old, and was afraid that the Messenger of Allah "Allah's blessing and peace be upon him" might divorce her, she said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Let this day of mine be to A'ishah (on the condition that I remain with you as your wife)." The Messenger of Allah "Allah's blessing and peace be upon him" accepted that. On that occasion, Allah Almighty revealed: "If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves." (An-Nisa 128)

**2136-** It is narrated on the authority of Mu'adhah that A'ishah said: "Allah's Apostle "Allah's blessing and peace be upon him" used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: "You may defer (the turn of) any of them that you pleasest, and you may receive any you pleasest: and there is no blame on you if you invite one whose (turn) you had set aside." Mu'adhah asked A'ishah: "Then what did you use to say to the Messenger of Allah "Allah's blessing and peace be upon him"?" she said: "I used to say to him: "If I deny you the permission (to go to your other wives) I then would not allow your favour to be bestowed on any other person.""

## [ت39/م37 ، 38] - باب في القسم بين النساء

**2133 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيِكَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقُّهُ مَائِلٌ».

**2134 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخِطَمِيِّ، وَعَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْسِمُ فَيَعْدِلُ وَيَقُولُ: «اللَّهُمَّ هَذَا قَسَمِي فِيمَا أَمْلِكُ فَلَا تُلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ».

قال أبو داود: يَعْنِي الْقَلْبَ.

**2135 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ أَبِي الزِّنَادِ -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: يَا ابْنَ أُخْتِي كَانَ رَسُولُ اللَّهِ ﷺ لَا يُفْضَلُ بَعْضُنَا عَلَى بَعْضٍ فِي الْقَسَمِ مِنْ مُكْنَاهِ عِنْدَنَا. وَكَانَ قَلَّ يَوْمٌ إِلَّا وَهُوَ يَطُوفُ عَلَيْنَا جَمِيعًا فَيَذْنُو مِنْ كُلِّ امْرَأَةٍ مِنْ غَيْرِ مَسِيسٍ حَتَّى يَبْلُغَ إِلَى التِّي هُوَ يَوْمُهَا فَيَبِيتُ عِنْدَهَا، وَلَقَدْ قَالَتْ سَوْدَةُ بِنْتُ زَمْعَةَ حِينَ أَسَنَّتْ وَفَرَّقَتْ أَنْ يُفَارِقَهَا رَسُولُ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ يَوْمِي لِعَائِشَةَ، فَقَبِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ مِنْهَا. قَالَتْ: نَقُولُ فِي ذَلِكَ: أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَفِي أَشْبَاهِهَا أَرَاهُ قَالَ: ﴿وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا﴾ [النساء: 128].

**2136 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ وَمُحَمَّدُ بْنُ عِيسَى، الْمَعْنَى، قَالََا: حَدَّثَنَا عَبْدُ بْنُ عَبَّادٍ، عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَسْتَأْذِنُنَا إِذَا كَانَ فِي يَوْمِ الْمَرْأَةِ مِنَّا بَعْدَ مَا نَزَلَتْ ﴿تَرْجِي مَنْ نَشَاءُ مِنْهُمْ وَتَوَيَّ إِلَيْكَ مَنْ نَشَاءُ﴾ [الأحزاب: 51] قَالَتْ مُعَاذَةُ: فَقُلْتُ لَهَا: مَا كُنْتَ تَقُولِينَ لِرَسُولِ اللَّهِ ﷺ؟ قَالَتْ: كُنْتُ أَقُولُ إِنْ كَانَ ذَاكَ إِلَيَّ لَمْ أُؤْثِرْ أَحَدًا عَلَى نَفْسِي».



**2137-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" sent to his wives (to come to him) during his fatal illness, and when they gathered he said to them: "I could not go round you all (since I'm seriously ill). If you see it'd better to give me permission to remain in the house of A'ishah, do it." They did accordingly.

**2138-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to set out on journey, he would draw lots among his wives, and he would take with him whomever of them the lot fell upon. Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" used to fix a night-and-a-day turn to each of his wives, but Sawdah Bint Zam'ah granted her day-and-night turn to A'ishah.

#### **[40] A Man Stipulates A Condition Upon Himself To Save A Home For His Would-Be Wife**

**2139-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Among the conditions which have the most right to be fulfilled is those therewith you've made lawful the private parts of your wives."

#### **[41] The Right Of A Husband Upon His Wife**

**2140-** It is narrated on the authority of Qais Ibn Sa'd that he said: I went to Hirah, and found the people there on the habit of falling in prostration to a chief of theirs. I said (to myself): "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has the most right to have the people fall in prostration to him." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I went to Hirah, and found the people there on the habit of falling in prostration to a chief of theirs; and you O Messenger of Allah have more right to get us fall in prostration to you." He asked me: "Tell me: if you come upon a grave: will you fall in prostration to it?" I answered in the negative, thereupon he said: "Then, do not do. Indeed, had I to order anyone (of the people) to fall in prostration to another, surely, I would have commanded the women to fall in prostration to their husbands, on account of the right given by Allah to the latter upon the former."

**2141-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man invites his wife to his bed (to have sexual relation with her) and she



**2137 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ، حَدَّثَنِي أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ يَزِيدَ بْنِ بَابْنُوسَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى النِّسَاءِ - تَعْنِي فِي مَرْصِهِ - فَاجْتَمَعْنَ فَقَالَ: «إِنِّي لَا أَسْتَطِيعُ أَنْ أَدُورَ بَيْنَكُنَّ، فَإِنْ رَأَيْتُنَّ أَنْ تَأْذَنَ لِي فَأَكُونَ عِنْدَ عَائِشَةَ فَعَلْتُنَّ»، فَأَذِنَ لَهُ».

قال أبو داود: كان يزيد شيعيًا، كذا روي.

**2138 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ نِسَائِهِ، فَأَيُّتُهُنَّ خَرَجَ سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَقْسِمُ لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا، غَيْرَ أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا لِعَائِشَةَ رَضِيَ اللَّهُ عَنْهَا».

### [ت40/م38، 39] - باب في الرجل يشترط لها دارها

**2139 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنِي اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ تُوفُوا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ».

### [ت41/م39، 40] - باب في حق الزوج على المرأة

**2140 -** حَدَّثَنَا عَمْرٍو بْنُ عَوْنٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ يُونُسَ الْأَزْرَقِ، عَنْ شَرِيكِ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانَ لَهُمْ، فَقُلْتُ: رَسُولُ اللَّهِ ﷺ أَحَقُّ أَنْ يُسْجَدَ لَهُ. قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنِّي أَتَيْتُ الْحِيرَةَ فَرَأَيْتُهُمْ يَسْجُدُونَ لِمَرْزُبَانَ لَهُمْ فَأَنْتَ يَا رَسُولَ اللَّهِ أَحَقُّ أَنْ نَسْجُدَ لَكَ، قَالَ: «أَرَأَيْتَ لَوْ مَرَرْتُ بِقَبْرِى أَكُنْتُ تَسْجُدُ لَهُ؟» قَالَ: قُلْتُ: لَا. قَالَ: «فَلَا تَفْعَلُوا، لَوْ كُنْتُ أَمِيرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ النِّسَاءَ أَنْ يَسْجُدْنَ لِأَزْوَاجِهِنَّ لِمَا جَعَلَ اللَّهُ لَهُمْ عَلَيْهِنَّ مِنَ الْحَقِّ».

**2141 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ

rejects to answer him, with the result that he spends the night while being angry with her, the angels keep cursing her until morning comes upon her.”

### **[42] The Right Of A Woman Upon Her Husband**

**2142-** It is narrated on the authority of Hakim Ibn Mu’awiyah Al-Qushairi from his father that a man asked the Messenger of Allah “Allah’s blessing and peace be upon him”: “What is the right of a woman upon her husband?” he said: “It is that he should feed her once he eats, bring her clothes once he gets clothes, and he should not slap her face, nor should he attribute to ugliness her words and deeds, nor should he abandon her except inside the house.”

**2143-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! Which thing from our wives should we come and which should we leave?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Approach your tilt in the manner you like, feed her once you eat, dress her once you are dressed; and you should not describe her face as ugly, nor should you slap her (on it).”

Abu Dawud says: The same is narrated on the authority of Shu’bah, with a slight variation of wording.

**2144-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather Mu’awiyah Al-Qushairi that he said: I went to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! What do you say (to advise us) concerning our wives?” he said: “Feed them from your food, and dress them from (the same class and quality of) your clothes, and do not slap them, nor ascribe them to ugliness.”

### **[43] What About Beating Women**

**2145-** It is narrated on the authority of Abu Hurrah Ar-Raqashi that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next), refuse to share their beds” refers (according to Hammad) to the sexual relation with them.

**2146-** It is narrated on the authority of Iyas Ibn Abdullah Ibn Abu Dhubab that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not strike the slave-girls of Allah!” Umar came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said:

فَابْتُ فَلَمْ تَأْتِهِ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعَنَتَهَا الْمَلَائِكَةُ حَتَّى تَضْبَحَ».

[ت42/م40 ، 41] - باب في حق المرأة على زوجها

2142 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَبُو قَزَعَةَ الْبَاهِلِيُّ، عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةِ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ أَوْ اكْتَسَبْتَ وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ».

قال أَبُو دَاوُدَ: «وَلَا تُقَبِّحَ» أَنْ تَقُولَ: قَبِّحَ اللَّهُ.

2143 - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بِهِزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ نِسَاؤُنَا مَا نَأْتِي مِنْهُمْ وَمَا نَذَرُ؟ قَالَ: «إِنَّ حَزَنَكَ أُنَى شَيْتٍ، وَأَطْعِمَهَا إِذَا طَعِمْتَ، وَاكْسُهَا إِذَا اكْتَسَيْتَ، وَلَا تُقَبِّحِ الْوَجْهَ وَلَا تَضْرِبَ».

قال أَبُو دَاوُدَ: رَوَى شُعْبَةُ: «تُطْعِمُهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ».

2144 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ الْمُهَلَّبِيُّ النَّيْسَابُورِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ رَزِينٍ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنْ دَاوُدَ الْوَرَّاقِ، عَنْ سَعِيدٍ، عَنْ بِهِزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، قَالَ: فَقُلْتُ: مَا تَقُولُ فِي نِسَائِنَا؟ قَالَ: «أَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ، وَاكْسُوهُنَّ مِمَّا تَكْسُونَ، وَلَا تَضْرِبُوهُنَّ وَلَا تُقَبِّحُوهُنَّ».

[ت43/م41، 42] - باب في ضرب النساء

2145 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي حَرَّةَ الرَّقَاشِيِّ، عَنْ عَمِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «فَإِنْ خِفْتُمْ نُشُوزَهُنَّ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ».

قال حَمَّادٌ: يَعْنِي النِّكَاحَ.

2146 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي خَلْفٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، قَالَ ابْنُ السَّرْحِ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَضْرِبُوا إِمَاءَ اللَّهِ»، فَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ذَرُونِ النِّسَاءَ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ



“O Messenger of Allah! The women dared (to speak impolitely) to their husbands: (would that you order that they be beaten).” He commanded that they should be beaten (by their husbands). (On that night) many from amongst the women visited the wives of Muhammad (the Messenger of Allah “Allah’s blessing and peace be upon him”); and when it was morning, he said: “Many women visited tonight the wives of Muhammad, each of whom complained of her husband. Do not think that those (men who have struck violently their wives) are the best among you.”

**2147-** It is narrated on the authority of Al-Ash’ath Ibn Qais from Umar Ibn Al-Khattab that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “None has claim to ask a man why he has beaten his wife.”

**[44] It Is Commanded To Lower One’s Gaze**

**2148-** It is narrated on the authority of Jarir that he said: I asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the abrupt glimpse (one might have of what is unlawful for him), thereupon he said: “Turn away your sight soon.”

**2149-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said to Ali: “O Ali! Do not let the first glimpse be followed by another, for indeed, there is no blame on you in the first glimpse, but it is not so in the second one.”

**2150-** It is narrated on the authority of Abdullah Ibn Mas’ud that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let not a woman look at (the body of) another woman with the intention to describe her to her husband, as if he is seeing her body.”

**2151-** It is narrated on the authority of Jabir that once the Messenger of Allah “Allah’s blessing and peace be upon him” saw a woman, thereupon he entered upon Zainab Bint Jahsh and fulfilled his (sexual) desire from her. Then, he came out to his companions and said: “No doubt, a woman might come in a form of Satan. So, if anyone of you finds anything of that, let him have sexual relation with his wife, for this would weaken and overpower him (Satan).”

**2152-** It is narrated on the authority of Ibn Abbas that he said: I have not seen a thing more similar to the minor sins than what Abu Hurairah narrated from The Prophet "Allah's blessing and peace be upon him" who said: "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (gazing at a

في ضربهنَّ، فأطاف بآل رسول الله ﷺ نساءً كثيرٌ يشكون أزواجهنَّ، فقال النبي ﷺ: «لَقَدْ طَافَ بِآلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أُولَئِكَ بِخِيَارِكُمْ».

**2147 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ الْأَوْدِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيِّ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُسْأَلُ الرَّجُلُ فِيمَا ضَرَبَ امْرَأَتَهُ».

### [ت44/م42، 43] - باب فيما يُؤمَرُ به من غَضِّ البَصَرِ

**2148 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عُمَرَوِ بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ، عَنْ جَرِيرٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرَةِ الْفُجَاءِ فَقَالَ: «اصْرِفْ بَصْرَكَ».

**2149 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: أَنْبَأَنَا شَرِيكٌ، عَنْ أَبِي رَبِيعَةَ الْإِيَادِيِّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «يَا عَلِيُّ لَا تُتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ».

**2150 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَاثِلٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ لِتَنْتَعَهَا لِزَوْجِهَا كَأَنَّمَا يَنْظُرُ إِلَيْهَا».

**2151 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ رَأَى امْرَأَةً فَدَخَلَ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ فَقَضَى حَاجَتَهُ مِنْهَا ثُمَّ خَرَجَ إِلَى أَصْحَابِهِ فَقَالَ لَهُمْ: «إِنَّ الْمَرْأَةَ تُقْبَلُ فِي صُورَةِ شَيْطَانٍ، فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَاتِ أَهْلَهُ، فَإِنَّهُ يَضْمُرُ مَا فِي نَفْسِهِ».

**2152 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا أَبُو ثَوْرٍ، عَنْ مَعْمَرٍ: أَخْبَرَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَا رَأَيْتُ شَيْئًا أَشْبَهَ بِاللَّمَمِ مِمَّا قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ اللَّهَ كَتَبَ عَلَى ابْنِ آدَمَ حَظَّهُ مِنَ الرِّئَا، أَذْرَكَ ذَلِكَ لَا



forbidden thing). The adultery of the tongue is the (evil) talk. The inner self wishes and desires; and the private parts testify or deny all this."

**2153-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily Allah has fixed the portion of adultery in which everyone of mankind will indulge, and from which there is no flee... the adultery of the hand is the desirous grip, the adultery of the feet is walking (to the place) where the adultery is intended to be committed. however, the heart desires and has longing for (that) which one's (privates) may or may not put into effect."

**2154-** The same story is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he added: "And the adultery of the ears is their hearing (what is wicked)."

#### **[45] What About Having Sexual Relation With Female Captives?**

**2155-** It is narrated on the authority of Abu Sa'id Al-Khudri that on the day of (the holy battle of) Hunain, the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to Awtas, and they faced their enemies (from among the infidels) and fought them and emerged victorious over them, and got female captives from them. It seemed that some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" felt it difficulty upon themselves to have sexual relation with them on account of their husbands from the infidels. On that occasion Allah Almighty revealed: "Also (prohibited are) women already married, except those whom your right hands possess." (An-Nisa 24) this means they would be lawful for them once the term of their Iddat elapsed.

**2156-** It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" was in a holy battle when he saw a woman (from amongst the female captives) who was pregnant (and even though she was sexually approached). On that he said: "Perhaps her owner had sexual relation with her (while she is pregnant)." They answered in the affirmative, thereupon he said: "I have intended to send a curse upon him that would attach him in his grave: how should he inherit him since (he might not be his real son and thus) it is unlawful for him? How should he utilize him (as his slave, the son of his captive woman) since (he might be his real son resulting from his sexual relation with her, and) it is unlawful for him?"

**2157-** It is narrated on the authority of Abu Sa'id Al-Khudri, who traced it up to the Prophet, that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the female captives of Awtas: "Let



مَحَالَّةً، فَرَزْنَا الْعَيْنَيْنِ النَّظْرُ، وَرَزَا اللِّسَانِ الْمَنْطِقُ، وَالنَّفْسُ تَمَنَّى وَتَشْتَهِي، وَالْفَرْجُ يُصَدِّقُ ذَلِكَ وَيُكَذِّبُهُ».

**2153** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لِكُلِّ ابْنِ آدَمَ حُطُّهُ مِنَ الرِّثَا» بِهَذِهِ الْقِصَّةِ، قَالَ: «وَالْيَدَانِ تَزْنِيَانِ فَرِزَانُهُمَا الْبَطْشُ، وَالرَّجْلَانِ تَزْنِيَانِ فَرِزَانُهُمَا الْمَشْيُ، وَالْفَمُ يَزْنِي فَرِزَانُهُ الْقُبْلُ».

**2154** - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجْلَانَ، عَنْ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: «وَالْأُذُنَانِ زَنَاهُمَا الْاسْتِمَاعُ».

#### [ت45/م43 ، 44] - باب في وطء السبايا

**2155** - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلَقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ يَوْمَ حُنَيْنٍ بَعْثًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوَّهُمْ فَقَاتَلُوهُمْ، فَظَهَرُوا عَلَيْهِمْ وَأَصَابُوا لَهُمْ سَبَايَا، فَكَانَ أَنَا سَا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ تَحَرَّجُوا مِنْ غَشْيَانِهِنَّ مِنْ أَجْلِ أَرْوَاجِهِنَّ مِنَ الْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ تَعَالَى فِي ذَلِكَ: ﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ﴾ [النساء: 24] أَيِ فَهِنَّ لَهُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ».

**2156** - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مِسْكِينٌ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الدَّرْدَاءِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي غَزْوَةٍ فَرَأَى امْرَأَةً مُجِحًّا فَقَالَ: «لَعَلَّ صَاحِبَهَا أَلَمَ بِهَا؟»، قَالُوا: نَعَمْ، قَالَ: «لَقَدْ هَمَمْتُ أَنْ أَلْعَنَهُ لَعْنَةً تَدْخُلُ مَعَهُ فِي قَبْرِهِ كَيْفَ يُورَثُهُ وَهُوَ لَا يَحِلُّ لَهُ؟ وَكَيْفَ يَسْتَحْدِمُهُ وَهُوَ لَا يَحِلُّ لَهُ؟».

**2157** - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَرَفَعَهُ أَنَّهُ قَالَ فِي سَبَايَا أَوْطَاسٍ: «لَا تُوْطَأُ

no pregnant be sexually approached until she delivers her burden, and let such as is not pregnant be sexually approached until she gets (at least) one menses.”

**2158-** It is narrated on the authority of Ruwaifi’ Ibn Thabit Al-Ansari that he stood and addressed us saying: I do not relate to you but what I heard from the Messenger of Allah “Allah’s blessing and peace be upon him”. He said to you on the day of (the holy battle of) Hunain: “It is unlawful for anyone who has faith in Allah and the Last day to have his water (semen) irrigate the tilth of another (i.e. to have sexual relation with a pregnant woman); and it is unlawful for one who has faith in Allah and the Last Day to have sexual relation with any of the female captives (who is not pregnant) until she gets purified (by having at least one menses); and it is unlawful for one who has faith in Allah and the Last day to sell anything of the war spoils until they are distributed.”

**2159-** The same narration is transmitted on the authority of Ibn Ishaq, with the following addition: “It is unlawful for one who has faith in Allah and the Last day to ride a mount of those gained by Muslims with no fight until when he weakens it, he brings it back; and it is unlawful for one who has faith in Allah and the Last day to wear a garment from these gained by Muslims with no fight until when he tears it, he brings it back.”

#### **[46] The Supplication Of Marriage**

**2160-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you marries a woman or buys a slave-girl, let him say: “O Allah! I ask You (to make me benefit from) her goodness, and the best (conduct) on which You have created her; and I seek refuge with You from her evil, and from the worst (conduct) on which You have created her”; and let him further invoke for (Allah’s) Blessing; and when anyone of you buys a camel, let him catch hold of the upper portion of its hump, and invoke for (Allah’s) Blessing, and say the same.”

Abu Dawud says: Abu Sa’id made the following addition: “Let him catch hold of her (the woman or the slave-girl’s) forelock, and invoke for (Allah’s) blessing upon both.”

**2161-** It is narrated on the authority of Ibn Abbas that he said: The Prophet “Allah’s blessing and peace be upon him” said: “If anyone of you, on having sexual relation with his wife, says (and he must say it before starting): “In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan”.

حَامِلٌ حَتَّى تَضَعَ، وَلَا غَيْرُ ذَاتِ حَمْلٍ حَتَّى تَحِيضَ حَيْضَةً.

**2158 -** حَدَّثَنَا النُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ:

حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ، عَنْ حَنْسِ الصَّنَعَانِيِّ، عَنْ رُوَيْفِعِ بْنِ ثَابِتِ الْأَنْصَارِيِّ قَالَ: قَامَ فِينَا خَطِيبًا قَالَ: أَمَا إِنِّي لَا أَقُولُ لَكُمْ إِلَّا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ لَكُمْ يَوْمَ حُنَيْنٍ، قَالَ: «لَا يَحِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْقِيَ مَاءَهُ زَرْعَ غَيْرِهِ» يَعْنِي إِتْيَانَ الْحَبَالَى «وَلَا يَحِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَقَعَ عَلَى امْرَأَةٍ مِنَ السَّبْيِ حَتَّى يَسْتَبْرِئَهَا، وَلَا يَحِلُّ لِمَرِيءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَبِيعَ مَغْنَمًا حَتَّى يُقَسَمَ».

**2159 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ ابْنِ إِسْحَاقَ بِهَذَا

الْحَدِيثِ قَالَ: «حَتَّى يَسْتَبْرِئَهَا بِحَيْضَةٍ». زَادَ فِيهِ «بِحَيْضَةٍ»، وَهُوَ وَهُمْ مِنْ أَبِي مُعَاوِيَةَ، وَهُوَ صَحِيحٌ فِي حَدِيثِ أَبِي سَعِيدٍ، زَادَ: «وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْكَبُ دَابَّةً مِنْ فِئَةِ الْمُسْلِمِينَ حَتَّى إِذَا أَغْجَفَهَا رَدَّهَا فِيهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسُ ثَوْبًا مِنْ فِئَةِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ».

قَالَ أَبُو دَاوُدَ: الْحَيْضَةُ لَيْسَتْ بِمَحْفُوظَةٍ، وَهُوَ وَهُمْ مِنْ أَبِي مُعَاوِيَةَ.

### [ت46/م44 ، 45] - بَابُ فِي جَامِعِ النِّكَاحِ

**2160 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو خَالِدٍ

- يَعْنِي سُلَيْمَانَ بْنَ حَيَّانَ -، عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ اشْتَرَى خَادِمًا فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ، وَإِذَا اشْتَرَى بَعِيرًا فَلْيَأْخُذْ بِذُرْوَةِ سَنَامِهِ وَلْيَقُلْ مِثْلَ ذَلِكَ».

قَالَ أَبُو دَاوُدَ: زَادَ أَبُو سَعِيدٍ: «ثُمَّ لِيَأْخُذْ بِنَاصِيَتِهَا وَلْيَدْعُ بِالْبَرَكَاتِ فِي الْمَرْأَةِ

وَالْخَادِمِ».

**2161 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ

أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَوْ أَنَّ أَحَدَكُمْ إِذَا



and if it is destined that they should have a child then, Satan will never be able to harm him."

**2162-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cursed be he, who has sexual relation with his wife from her anus."

**2163-** It is narrated on the authority of Jabir that he said: The Jews said that if one had sexual relation with his wife in her vagina from the back, they would deliver a squint-eyed child, thereupon Allah Almighty revealed: "Your wives are a tilth unto you; so go to your tilth when or how you will." (Al-Baqarah 223)

**2164-** It is narrated on the authority of Ibn Abbas: Ibn Umar, Allah might forgive Him, was mistaking. The inhabitants of this town (of Medina) from amongst the Ansar who were idolaters (before Islam) lived side by side with the inhabitants of this city (of Medina) from amongst the Jews, who were people of Scriptures. The Ansar thought those (Jews) had superiority to them in regard to their knowledge, and thus, they used to follow their steps in so many acts. It was the habit among the people of Scriptures that they would not approach women but from the front, (while she was lying on her back) and this is the best state a woman might be in that respect. The inhabitants of this city from amongst the Ansar took this habit from them. On the other hand the people of Quraish used to (approach women from every side as if they were to) slice them very badly, and they enjoyed of them from the front, from the back, and as lying. When the Emigrants came to Medina, one of them got married to a woman from amongst the Ansar, and went on doing as such with her, but she rejected this act from him and said: "We used to be approached from the front while lying on our backs. So, you should do so, otherwise you might leave me." Their matter spread, and became in circulation among the people until it reached the Messenger of Allah "Allah's blessing and peace be upon him", and then Allah Almighty revealed: "Your wives are as a tilth unto you; so approach your tilth when or how you will" i.e. from the front, from the back, and as lying, but through the same (opening of the vagina, which leads to uterus), the place of the child.

#### [47] What About Approaching The Menstruating Woman

**2165-** It is narrated on the authority of Anas: It was the habit of the Jews, that when a woman menstruated, they would drive her away from the house: they would have no food nor drink with her, nor would they live with her in their houses. So the Companions of The Messenger of Allah

أَرَادَ أَنْ يَأْتِيَ أَهْلُهُ قَالَ: بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، ثُمَّ قَدَّرَ أَنْ يَكُونَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

**2162 -** حَدَّثَنَا هَنَّادٌ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ الْحَارِثِ بْنِ مَخْلَدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَلْعُونٌ مَنْ أَتَى امْرَأَتَهُ فِي دُبْرِهَا».

**2163 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: «إِنَّ الْيَهُودَ يَقُولُونَ: إِذَا جَامَعَ الرَّجُلُ أَهْلَهُ فِي فَرْجِهَا مِنْ وَرَائِهَا كَانَ وَلَدُهُ أَحْوَلْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿سَاءَ لَكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ [البقرة: 223].

**2164 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ ابْنَ عُمَرَ - وَاللَّهُ يَغْفِرُ لَهُ - أَوْهَمَ إِنَّمَا كَانَ هَذَا الْحَيُّ مِنَ الْأَنْصَارِ. وَهُمْ أَهْلٌ وَثَنٍ - مَعَ هَذَا الْحَيِّ مِنْ يَهُودَ. وَهُمْ أَهْلُ كِتَابٍ - وَكَانُوا يَرَوْنَ لَهُمْ فَضْلًا عَلَيْهِمْ فِي الْعِلْمِ، فَكَانُوا يَفْتَدُونَ بِكَثِيرٍ مِنْ فِعْلِهِمْ، وَكَانَ مِنْ أَمْرِ أَهْلِ الْكِتَابِ أَنْ لَا يَأْتُوا النِّسَاءَ إِلَّا عَلَى حَرْفٍ، وَذَلِكَ أَسْتَرَّ مَا تَكُونُ الْمَرْأَةُ، فَكَانَ هَذَا الْحَيُّ مِنَ الْأَنْصَارِ قَدْ أَخَذُوا بِذَلِكَ مِنْ فِعْلِهِمْ، وَكَانَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ يَشْرَحُونَ النِّسَاءَ شَرْحًا مُنْكَرًا، وَيَتَلَذَّذُونَ مِنْهُنَّ مُقْبِلَاتٍ وَمُذْبِرَاتٍ وَمُسْتَلْقِيَاتٍ، فَلَمَّا قَدِمَ الْمُهَاجِرُونَ الْمَدِينَةَ تَزَوَّجَ رَجُلٌ مِنْهُمْ امْرَأَةً مِنَ الْأَنْصَارِ، فَذَهَبَ يَصْنَعُ بِهَا ذَلِكَ فَأَنْكَرَتْهُ عَلَيْهِ وَقَالَتْ: إِنَّمَا كُنَّا نُؤْتَى عَلَى حَرْفٍ فَاصْنَعْ ذَلِكَ، وَإِلَّا فَاجْتَنِبْنِي. حَتَّى شَرِيَ أَمْرُهُمَا، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿سَاءَ لَكُمْ حَرْثٌ لَكُمْ فَأَتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ﴾ أَيُّ مُقْبِلَاتٍ وَمُذْبِرَاتٍ وَمُسْتَلْقِيَاتٍ يَعْنِي بِذَلِكَ مَوْضِعَ الْوَلَدِ».

#### [ت47/م45 ، 46] - باب في إتيان الحائض ومباشرتها

**2165 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَائِي، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ الْيَهُودَ كَانَتْ إِذَا حَاضَتْ مِنْهُمْ امْرَأَةً أَخْرَجُوهَا مِنَ الْبَيْتِ وَلَمْ يَأْكُلُوهَا وَلَمْ يُشَارِبُوهَا، وَلَمْ يُجَامِعُوهَا فِي الْبَيْتِ، فَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ



“Allah’s blessing and peace be upon him” asked him about that, and Allah, the Exalted revealed: “They ask you concerning women’s courses. Say: they are a hurt and pollution, so keep away from women in their courses, and do not approach them until they are clean...” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do everything except sexual intercourse.” Learnt that, The Jews said: “This man wants to leave nothing we do but that he would oppose us in it.” Usaid Ibn Hudair and Abbad Ibn Bishr came and said: “O Messenger of Allah! The Jews say such-and-such a thing, and such-and-such a thing. Shouldn’t we have sexual intercourse with them (in contradiction to what the Jews do)?” The face of The Messenger of Allah “Allah’s blessing and peace be upon him” changed so much that we thought he became angry with them. But when they went out, they received a gift of milk sent to The Messenger of Allah “Allah’s blessing and peace be upon him”. He (The Prophet) invited and had them drink. In this way, we knew that he was not angry with them.

**2166-** It is narrated on the authority of A’ishah that she said: I and the Messenger of Allah “Allah’s blessing and peace be upon him” happened to sleep together under one blanket while I was menstruating: if something from (the blood of) the menses affected him, he would wash just the affected spot and no more; and if something from (the blood of) the menses affected it (his garment) he would wash just the affected spot and no more, and then he would offer prayer in it.

**2167-** It is narrated on the authority of Maimunah Bint Al-Harith that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” liked to approach anyone of his wives while she was menstruating, he would command her to wear her lower garment, and he would approach her (from over it).

#### **[48] The Expiation Due Upon Such As Has Sexual Relation With A Menstruating Woman**

**2168-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said about such as has sexual relation with his wife while she is menstruating: “Let him give a Dinar in charity or (if he could not find, let it be) half a Dinar.”

**2169-** It is narrated on the authority of Ibn Abbas that he said: If one has sexual relation with her (menstruating) wife while the blood is flowing, let him give a Dinar (in charity); and if he has sexual relation with her during the (interval of the) pause of the blood, let it be half a Dinar.



ذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَسْئَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَى فَأَعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ﴾ [البقرة: 222] إِلَى آخِرِ الْآيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «جَامِعُوهُنَّ فِي الْبُيُوتِ، وَاصْنَعُوا كُلَّ شَيْءٍ غَيْرِ النِّكَاحِ»، فَقَالَتِ الْيَهُودُ: مَا يُرِيدُ هَذَا الرَّجُلُ أَنْ يَدْعَ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا فِيهِ، فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَادُ بْنُ بِشْرِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَا: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ تَقُولُ كَذَا وَكَذَا، أَفَلَا نَنْكِحُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ حَتَّى ظَنَّنَا أَنْ قَدْ وَجَدَ عَلَيْهِمَا، فَخَرَجَا فَاسْتَقْبَلْتُهُمَا هَدِيَّةً مِنْ لَبَنٍ إِلَى رَسُولِ اللَّهِ ﷺ، فَبَعَثَ فِي آثَارِهِمَا فَظَنَّنَا أَنَّهُ لَمْ يَجِدْ عَلَيْهِمَا.

**2166 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسًا الْهَجَرِيَّ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كُنْتُ أَنَا وَرَسُولُ اللَّهِ ﷺ نَبِيْتُ فِي الشَّعَارِ الْوَاحِدِ، وَأَنَا حَائِضٌ طَامِثٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ، وَإِنْ أَصَابَ - تَعْنِي ثَوْبَهُ - مِنْهُ شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعُدَّهُ وَصَلَّى فِيهِ».

**2167 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَفْصٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ خَالَتِهِ مَيْمُونَةَ بِنْتِ الْحَارِثِ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ وَهِيَ حَائِضٌ أَمَرَهَا أَنْ تَتَزَرَّ ثُمَّ يُبَاشِرُهَا».

### [ت48/م46، 47] - باب في كفارة من أتى حائضاً

**2168 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

**2169 -** حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ - يَعْنِي ابْنَ سُلَيْمَانَ -، عَنْ عَلِيِّ بْنِ الْحَكَمِ الْبُنَانِيِّ، عَنْ أَبِي الْحَسَنِ الْجَزَرِيِّ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِذَا أَصَابَهَا فِي الدِّمِ فِدِينَارٌ، وَإِذَا أَصَابَهَا فِي انْقِطَاعِ الدِّمِ فَنِصْفُ دِينَارٍ».

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### [49] What About Coitus Interruptus

**2170-** It is narrated on the authority of Abu Sa'id Al-Khudri that it i.e. the coitus interruptus was mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" thereupon he said: "Why does anyone of you do so? Indeed, there is no soul, decreed by Allah to be (created) but that it should be (created)."

**2171-** It is narrated on the authority of Abu Sa'id Al-Khudri that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a slave-girl with whom (I have sexual relations and I) practice coitus interruptus, for fear she would become pregnant which I dislike, but I like (to have sexual relations with such as lawful for me) as men like; and the Jews say that coitus interruptus is a simple kind of burying what is alive." On that he said: "The Jews have told lie. If Allah intends to create it (a child) you would not be able to prevent it."

**2172-** It is narrated on the authority of Ibn Muhairiz that he said: I entered the Mosque and saw Abu Sa'id Al-Khudri and sat beside him and asked him about coitus interruptus. Abu Sa'id said: We went out with The Messenger of Allah "Allah's blessing and peace be upon him" for the holy battle of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus for the love of ransom. So when we intended to do coitus interruptus, we said: "How can we do coitus interruptus before asking The Messenger of Allah "Allah's blessing and peace be upon him" who is present among us?" We asked (him) about it and he said: "It is better for you not to do so, for if any soul is predestined to exist, it will exist till the Day of Resurrection."

**2173-** It is narrated on the authority of Jabir that he said: A man came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a slave-girl, and I always go to her (in order to have sexual intercourse with her), but I dislike to have her pregnant (Is it permissible to do coitus interruptus)?" he (The Prophet) said: "Do coitus interruptus if you wish, for she surely would receive what has been ordained for her." Later on, the man came back (to The Prophet) and said: "The slave-girl has become pregnant." Upon this he (The Prophet) said: "I told you that she surely would receive what has been ordained for her."

## [ت49/م47 ، 48] - باب ما جاء في العزل

**2170 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّلَقَانِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ: ذُكِرَ ذَلِكَ عِنْدَ النَّبِيِّ ﷺ - يَعْنِي الْعَزْلَ - قَالَ: «فَلِمَ يَفْعَلُ أَحَدُكُمْ؟!» وَلَمْ يَقُلْ: فَلَا يَفْعَلُ أَحَدُكُمْ «فَإِنَّهُ لَيْسَتْ مِنْ نَفْسٍ مَخْلُوقَةٍ إِلَّا اللَّهُ خَالِقُهَا».

قال أبو داود: قَزَعَةُ مَوْلَى زِيَادٍ.

**2171 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ حَدَّثَهُ أَنَّ رِفَاعَةَ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً وَأَنَا أَغْزِلُ عَنْهَا، وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ، وَأَنَا أُرِيدُ مَا يُرِيدُ الرَّجُلُ، وَإِنَّ الْيَهُودَ تَحَدَّثُ أَنَّ الْعَزْلَ مَوْءُودَةُ الصُّغْرَى. قَالَ: «كَذَبَتْ يَهُودٌ لَوْ أَرَادَ اللَّهُ أَنْ يَخْلُقَهُ مَا اسْتَطَعَتْ أَنْ تَصْرِفَهُ».

**2172 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ، عَنْ ابْنِ مُحَيْرِيزٍ قَالَ: دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ، فَسَأَلْتُهُ عَنِ الْعَزْلِ، فَقَالَ أَبُو سَعِيدٍ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُضْطَلِقِ، فَأَصَبْنَا سَبَايَا مِنْ سَبْيِ الْعَرَبِ، فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْفِدَاءَ فَأَرَدْنَا أَنْ نَعْزِلَ، ثُمَّ قُلْنَا: نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ عَنْ ذَلِكَ! فَسَأَلْنَاهُ عَنْ ذَلِكَ فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ».

**2173 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارِيَةً أَطُوفُ عَلَيْهَا وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ فَقَالَ: «اغْزِلْ عَنْهَا إِنْ شِئْتَ سَيِّئَتِهَا مَا قُدِّرَ لَهَا» قَالَ: فَلَبِثَ الرَّجُلُ، ثُمَّ أَتَاهُ، فَقَالَ: إِنَّ الْجَارِيَةَ قَدْ حَمَلَتْ، قَالَ: «قَدْ أَخْبَرْتُكَ أَنَّهُ سَيِّئَتِهَا مَا قُدِّرَ لَهَا».



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**[50] It Is Undesirable For A Man To Talk (With Others) About His Sexual Relation With His Wife**

**2174-** It is narrated on the authority of Abu Nadrah that he said: An old man belonging to Tufawah related to me: I came as a guest to Abu Hurairah in Medina, and indeed, I've never seen anyone of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" more active and ready to take care of a guest than him. I was in his house one day, and he was on a bed of him, having a case full of pebbles or date-stones, with the help of which he was glorifying (Allah Almighty), and below him there was a black slave-girl: every time the case was empty, he would throw it to her, so that she would collect (the pebbles) and restore them to the case once again and give it back to him. He said: Should I not relate to you something from me and the Messenger of Allah "Allah's blessing and peace be upon him"? I said: Yes. He said: While I was suffering from belly-ache (because of severe hunger) in the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" came and entered the mosque and asked thrice: "Who did see the young man of Daws (the tribe of Abu Hurairah)?" a man said: "O Messenger of Allah! He is there, suffering from belly-ache in one side of the mosque." He came walking until he reached me, and placed his hand upon my body, and said good words to me until I got up and he walked until he reached his praying place. He faced the people, and there were with him two rows of men and one of women, or two of women and one of men. He said: "If Satan makes me forget anything in my prayer, let men glorify (Allah) and women clap their hands (to draw my attention)." The Messenger of Allah "Allah's blessing and peace be upon him" offered prayer and forgot nothing of his prayer. Then he said: "Stick to your sitting places!" he praised Allah and lauded Him, and said: "To go further: (He faced men and said) Is there any man of you, who closes the gate of his chamber, throws a curtain over him, and gets screened with the Screen of Allah Almighty when he has sexual relation with his wife?" they answered in the affirmative. He said: "Then, after that, should he sit (with others) and say: I've done so and so; I've done so and so?" they kept silent. He then faced women and said: "Is there anyone of you who talks about that (with her fellows)?" they kept silent. A young lady reclined upon one of her knees and rose up so that the Messenger of Allah "Allah's blessing and peace be upon him" would see her and hear her speech, and said: "O Messenger of Allah! Those (men) often talk about that and these (women) do the same." He said: "Do you know what the example

## [ت50/م48 ، 49] - باب ما يكره من ذكر الرجل ما يكون من إصابته أهله

**2174 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا الْجُرَيْرِيُّ. (ح)، وَحَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْمَاعِيلُ. (ح)، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، كُلُّهُمَّ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ: حَدَّثَنِي شَيْخُ طُفَاوَةَ قَالَ: تَثَوَيْتُ أَبَا هُرَيْرَةَ بِالْمَدِينَةِ فَلَمْ أَرِ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَشَدَّ تَشْمِيرًا وَلَا أَقْوَمَ عَلَى ضَيْفٍ مِنْهُ، فَبَيْنَمَا أَنَا عِنْدَهُ يَوْمًا وَهُوَ عَلَى سَرِيرٍ لَهُ وَمَعَهُ كَيْسٌ فِيهِ حَصَى أَوْ نَوَى، وَأَسْفَلَ مِنْهُ جَارِيَةٌ لَهُ سَوْدَاءٌ، وَهُوَ يُسَبِّحُ بِهَا حَتَّى إِذَا نَفَدَ مَا فِي الْكَيْسِ أَلْقَاهُ إِلَيْهَا، فَجَمَعَتْهُ فَأَعَادَتْهُ فِي الْكَيْسِ فَدَفَعَتْهُ إِلَيْهِ، فَقَالَ: أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قُلْتُ: بَلَى، قَالَ: بَيْنَا أَنَا أُوْعَكُ فِي الْمَسْجِدِ إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ الْمَسْجِدَ فَقَالَ: «مَنْ أَحَسَّ الْفَتَى الدَّوْسِيَّ؟» ثَلَاثَ مَرَّاتٍ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ هُوَ ذَا يُوْعَكُ فِي جَانِبِ الْمَسْجِدِ، فَأَقْبَلَ يَمْشِي حَتَّى انْتَهَى إِلَيَّ فَوَضَعَ يَدَهُ عَلَيَّ فَقَالَ لِي مَعْرُوفًا، فَتَهَضُّتُ، فَانْطَلَقَ يَمْشِي حَتَّى أَتَى مَقَامَهُ الَّذِي يُصَلِّي فِيهِ، فَأَقْبَلَ عَلَيْهِمْ وَمَعَهُ صَفَّانِ مِنْ رِجَالٍ وَصَفٌّ مِنْ نِسَاءٍ، أَوْ صَفَّانِ مِنْ نِسَاءٍ وَصَفٌّ مِنْ رِجَالٍ، فَقَالَ: «إِنْ نَسَانِي الشَّيْطَانُ شَيْئًا مِنْ صَلَاتِي فَلْيُسَبِّحِ الْقَوْمَ وَلْيُصَفِّقِ النِّسَاءَ». قَالَ: فَصَلَّى رَسُولُ اللَّهِ ﷺ وَلَمْ يَنْسَ مِنْ صَلَاتِهِ شَيْئًا، فَقَالَ: «مَجَالِسُكُمْ مَجَالِسُكُمْ». زَادَ مُوسَى مِنْ «هَهُنَا»: ثُمَّ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «أَمَّا بَعْدُ» - ثُمَّ اتَّفَقُوا - ثُمَّ أَقْبَلَ عَلَى الرِّجَالِ فَقَالَ: «هَلْ مِنْكُمُ الرَّجُلُ إِذَا أَتَى أَهْلَهُ فَأَغْلَقَ عَلَيْهِ بَابَهُ وَأَلْقَى عَلَيْهِ سِتْرَهُ وَاسْتَتَرَ بِسِتْرِ اللَّهِ؟» قَالُوا: نَعَمْ، قَالَ: «ثُمَّ يَجْلِسُ بَعْدَ ذَلِكَ فَيَقُولُ فَعَلْتُ كَذَا فَعَلْتُ كَذَا؟». قَالَ: فَسَكَتُوا. قَالَ: فَأَقْبَلَ عَلَى النِّسَاءِ فَقَالَ: «هَلْ مِنْكُنَّ مَنْ تُحَدِّثُ؟» فَسَكَتْنَ، فَجَثَّتْ فَتَاةٌ، قَالَ مُؤَمَّلٌ: فِي حَدِيثِهِ: فَتَاةٌ كَعَابٌ، عَلَى إِحْدَى رُكْبَتَيْهَا وَتَطَاوَلَتْ لِرَسُولِ اللَّهِ ﷺ لِيَرَاهَا وَيَسْمَعَ كَلَامَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُمْ لَيَتَحَدَّثُونَ وَإِنَّهُنَّ لَيَتَحَدَّثُنَّ، فَقَالَ: «هَلْ تَذَرُونَ مَا

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of that is like? The example of that is like the example of a female-Satan who meets a male-Satan in the street, and he fulfills his desire from her while the people are looking at him. Behold! The best perfume fitting for men is that whose scent appears, even though its colour does not appear! Behold! The best perfume fitting for women is that whose colour appears, even though its scent does not appear.”

Abu Dawud says: I learnt it from Mu’ammil and Musa: “Behold! Let no man divulge (his private relation with his wife) to another man, and let no woman divulge (her private relation with her husband) to another woman, except (from one of the parents) to his (or her) offspring or (from a son or daughter) to anyone of his (or her) parents.” He made a mention of a third one, which I’ve forgotten.



مَثَلُ ذَلِكَ؟» فقال: «إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ شَيْطَانَةٍ لَقِيَتْ شَيْطَانًا فِي السَّكَّةِ فَقَضَى مِنْهَا حَاجَتَهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ، أَلَا وَإِنْ طِيبَ الرَّجَالِ مَا ظَهَرَ رِيحُهُ وَلَمْ يَظْهَرَ لَوْنُهُ، أَلَا إِنَّ طِيبَ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَلَمْ يَظْهَرَ رِيحُهُ».

قال أبو داود: وَمِنْ هَهُنَا حَفِظْتُهُ عَنْ مُؤَمَّلٍ وَمُوسَى: «أَلَا لَا يُفْضِيَنَّ رَجُلٌ إِلَى رَجُلٍ وَلَا امْرَأَةٌ إِلَى امْرَأَةٍ، إِلَّا إِلَى وَلَدٍ أَوْ وَالِدٍ»، وَذَكَرَ ثَالِثَةٌ فَأَنْسَيْتُهَا وَهُوَ فِي حَدِيثِ مُسَدِّدٍ وَلَكِنِّي لَمْ أَتَقِنُهُ كَمَا أُحِبُّ. وَقَالَ مُوسَى: حَدَّثَنَا حَمَّادٌ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطَّافَاوِيِّ.

## **(7/13) THE BOOK OF DIVORCE**

### **[1] What About Such As Provokes A Woman Against Her Husband**

**2175-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He is not from us (Muslims) who provokes a woman against her husband, or a slave against his master."

### **[2] When A Woman Asks His Husband To Divorce One Of Her Fellow-Wives**

**2176-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "It is not lawful for a woman (at the time of wedding) to ask for the divorce of her (fellow-wife) sister (as a condition to have her husband) in order to have everything for herself. She will take only what has been written for her."

### **[3] The Undesirability Of The Divorce**

**2177-** It is narrated on the authority of Muharib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has never made lawful a thing, more hateful in His Sight than the divorce."

**2178-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The lawful thing, which Allah Almighty dislikes most, is the divorce."

### **[4] The Divorce In Accordance With The Sunnah**

**2179-** It is narrated on the authority of Ibn Umar that he had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar Ibn Al-Khattab asked Allah's Apostle "Allah's blessing and peace be upon him" about that. Allah's Apostle "Allah's blessing and peace be upon him" said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and becomes clean again. If he wishes to keep her, he can do so. If he wishes to divorce her he can divorce her before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced."

**2180-** It is narrated on the authority of Nafi' that Ibn Umar divorced his wife once while she was menstruating...and the rest is the same.

**2181-** It is narrated on the authority of Salim that Ibn Umar divorced his wife while she was menstruating, and when Umar made a mention of that

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### [13/7] - كتاب الطلاق

#### [1م/1] - باب فيمن خَبَبَ امرأة على زوجها

**2175 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عِكْرَمَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ خَبَبَ امْرَأَةً عَلَى زَوْجِهَا أَوْ عَبْدًا عَلَى سَيِّدِهِ».

#### [2م/2] - باب في المرأة تُسأل زوجها طلاق امرأة له

**2176 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتُسْتَفْرَغَ صَحْفَتُهَا، وَلِتُنْتَكِحَ، فَإِنَّمَا لَهَا مَا قُدِّرَ لَهَا».

#### [3م/3] - باب في كراهية الطلاق

**2177 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مُعَرِّفٌ، عَنْ مُحَارِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحَلَّ اللَّهُ شَيْئًا أَبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ».

**2178 -** حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، عَنْ مُعَرِّفِ بْنِ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِنَارٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ الطَّلَاقُ».

#### [4م/4] - باب في طلاق السنة

**2179 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرُهُ فَلْيُرَاجِعْهَا، ثُمَّ لِيُمْسِكْهَا حَتَّى تَظْهَرَ ثُمَّ تَحِيضَ ثُمَّ تَظْهَرَ ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدَ ذَلِكَ وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَبِتِلْكَ الْعِدَّةِ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

**2180 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً بِمَعْنَى حَدِيثِ مَالِكٍ.

**2181 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ



to the Messenger of Allah "Allah's blessing and peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Tell her to bring her back and then divorce her (if he so likes) once she gets clean or while she is pregnant."

**2182-** It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that he had divorced his wife while she was menstruating. Umar Ibn Al-Khattab made a mention of that to Allah's Apostle "Allah's blessing and peace be upon him", thereupon Allah's Apostle "Allah's blessing and peace be upon him" grew angry and said: "Order him (your son) to take her back and keep her till she is clean and then to wait till she gets her next period and then becomes clean again. If he wishes to divorce her he can divorce her while she is clean, before approaching her; and that is the prescribed period fixed by Allah for the women meant to be divorced."

**2183-** It is narrated on the authority of Yunus Ibn Jubair that he asked Ibn Umar: "How many times have you divorced your wife?" he said: "Only once."

**2184-** it is narrated on the authority of Yunus Ibn Jubair: Abu Ghallab, that he said: I asked Ibn Umar about a man who divorced his wife while she was menstruating, and he said: Do you know Abdullah Ibn Umar?" I answered in the affirmative. He resumed: "He divorced his wife once, while she was menstruating. Then, Umar went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked for his verdict, thereupon he said: "Tell him to take her back (and keep her until she is clean) and then divorce her (if he so likes) at her prescribed period." I (Abu Ghallab) asked: "Was it counted (as valid one divorce)?" he (Ibn Umar) said: "Would it not be counted? What would you think if someone became helpless (to take her back) and foolish?"

**2185-** It is narrated on the authority of Abu Az-Zubair that Abd Ar-Rahman Ibn Aiman, the freed slave of Urwah, asked Ibn Umar, while Abu Az-Zubair was listening: "What do you think of a man who divorced his wife while she was menstruating?" he said: Ibn Umar had divorced his wife while she was menstruating during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him". Umar asked Allah's Apostle "Allah's blessing and peace be upon him" about that saying: "Abdullah Ibn Umar divorced his wife, while she was menstruating (what is your religious verdict as regards this matter)?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Let him (your son) take her back." He (Ibn

فَذَكَرَ ذَلِكَ عُمَرُ لِلنَّبِيِّ ﷺ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرُهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطْلَقْهَا إِذَا طَهَّرَتْ أَوْ وَهِيَ حَامِلٌ».

**2182 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذَلِكَ عُمَرُ لِرَسُولِ اللَّهِ ﷺ فَتَعَيَّظَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «مُرُهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُمْسِكْهَا حَتَّى تَطْهَرَ، ثُمَّ تَحِيضَ فَتَطْهَرَ ثُمَّ إِنْ شَاءَ طَلَّقَهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّ، فَذَلِكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَمَرَ اللَّهُ تَعَالَى ذِكْرُهُ».

**2183 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ: أَخْبَرَنِي يُونُسُ بْنُ جُبَيْرٍ: «أَنَّهُ سَأَلَ ابْنَ عُمَرَ فَقَالَ: كَمْ طَلَّقْتَ امْرَأَتَكَ؟ فَقَالَ: وَاحِدَةً».

**2184 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: حَدَّثَنِي يُونُسُ بْنُ جُبَيْرٍ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: قُلْتُ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ: أَتَعْرِفُ عَبْدَ اللَّهِ بْنَ عُمَرَ؟ قُلْتُ: نَعَمْ. قَالَ: فَإِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَتَى عُمَرَ النَّبِيَّ ﷺ فَسَأَلَهُ، فَقَالَ: «مُرُهُ فَلْيُرَاجِعْهَا ثُمَّ لِيُطْلَقْهَا فِي قُبُلِ عِدَّتِهَا». قَالَ: قُلْتُ: فَيَعْتَدُ بِهَا؟ قَالَ: «فَمَهْ أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحَمَقَ؟!».

**2185 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَيْمَنَ مَوْلَى عُروَةَ يَسْأَلُ ابْنَ عُمَرَ وَأَبُو الزُّبَيْرِ يَسْمَعُ قَالَ: كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ قَالَ: طَلَّقَ عَبْدَ اللَّهِ بْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَسَأَلَ عُمَرَ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ قَالَ عَبْدُ اللَّهِ: فَرَدَّهَا عَلَيَّ وَلَمْ يَرَهَا شَيْئًا، وَقَالَ «إِذَا طَهَّرْتَ فَلْيُطْلَقْ أَوْ لِيُمْسِكْ». قَالَ ابْنُ عُمَرَ: وَقَرَأَ النَّبِيُّ ﷺ: ﴿يَتَأْتِيَ النَّبِيَّ إِذَا طَلَّقْتُمُ النِّسَاءَ

Umar) took her back. He (The Prophet) did not consider it of significance, and said: "When she becomes clean, let him divorce (her if he so wishes), or keep (her if he so wishes)." Ibn Umar said: Then, The Prophet "Allah's blessing and peace be upon him" recited: "O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord."

Abu Dawud says: This narration is narrated by Yunus Ibn Jubair, Sa'id Ibn Jubair, Anas Ibn Sirin, Zaid Ibn Aslam, Mansur from Ibn Umar, and in all the narrations, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to bring her back and wait until she would become clean: then, he could divorce her if he so liked, or keep her if he so liked.

Abu Dawud says: It is also transmitted on the authority of both Nafi' and Salim from Ibn Umar, that the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to bring her back and keep her until she would become clean, then get menses, and then become clean, and then: he could divorce her if he so liked, or keep her if he so liked.

Abu Dawud says: The same is narrated on the authority of Ata' Al-Khurasani from Al-Hasan from Ibn Umar, and all those narrations differ to some extent from that of Abu Az-Zubair.

### **[5] When One Brings Back His (Divorced Wife) And Takes No Witnesses**

**2186-** It is narrated on the authority of Mutarrif Ibn Abdullah that Imran Ibn Al-Husain was asked about a man who divorced his wife, and then had sexual relation with her, and he took no witnesses to divorcing her nor did he do to bringing her back, thereupon Imran said: "You've divorced (your wife) without following the sunnah, and brought her back also without following the sunnah: take witnesses to your divorcing her, as well as to your bringing her back."

### **[6] The Right Way Of The Slave's Divorce**

**2187-** It is narrated on the authority of Abu Hasan, the freed slave of Banu Nawfal that he sought the religious verdict of Ibn Abbas concerning a slave whose wife was a slave-girl, whom he divorced twice and then he was emancipated: Is it permissible for him to engage her (and marry her without getting married to another man before him)? He said: "Yes. The same judgement was given by the Messenger of Allah "Allah's blessing and peace be upon him"."



فَطَلَّقُوهُنَّ ﴿[الطلاق: 1] فِي قُبُلٍ عَدَّتِهِنَّ.

قال أبو داود: رَوَى هَذَا الْحَدِيثَ عَنْ ابْنِ عُمَرَ يُونُسُ بْنُ جُبَيْرٍ وَأَنَسُ بْنُ سِيرِينَ وَسَعِيدُ بْنُ جُبَيْرٍ وَزَيْدُ بْنُ أَسْلَمَ وَأَبُو الزُّبَيْرِ وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ مَعْنَاهُمْ كُلُّهُمْ: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَظْهَرَ ثُمَّ إِنْ شَاءَ طَلَّقَ وَإِنْ شَاءَ أَمْسَكَ».

قال أبو داود: وَكَذَلِكَ رَوَاهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ وَأَمَّا رِوَايَةُ الزُّهْرِيِّ، عَنْ سَالِمٍ وَنَافِعٍ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَظْهَرَ، ثُمَّ تَحِيضَ، ثُمَّ تَظْهَرَ ثُمَّ إِنْ شَاءَ طَلَّقَ وَإِنْ شَاءَ أَمْسَكَ».

قال أبو داود: وَرَوَى عَنْ عَطَاءِ الْخِرَسَانِيِّ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ نَحْوَ رِوَايَةِ نَافِعٍ وَالزُّهْرِيِّ وَالْأَحَادِيثُ كُلُّهَا عَلَى خِلَافٍ مَا قَالَ أَبُو الزُّبَيْرِ.

### [ت5/م5] - باب الرَّجُلُ يُرَاجِعُ وَلَا يُشْهَدُ

2186 - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ، أَنَّ جَعْفَرَ بْنَ سُلَيْمَانَ حَدَّثَهُمْ، عَنْ يَزِيدِ الرَّشَكِيِّ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ: «أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ سَأَلَ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ ثُمَّ يَقَعُ بِهَا وَلَمْ يُشْهَدْ عَلَى طَلَاقِهَا وَلَا عَلَى رَجْعِهَا؟ فَقَالَ: طَلَّقَتْ لِغَيْرِ سُنَّةٍ وَرَاجَعَتْ لِغَيْرِ سُنَّةٍ، أَشْهَدُ عَلَى طَلَاقِهَا وَعَلَى رَجْعِهَا وَلَا تُعَدُّ».

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالْمُطَلَّقَةُ يَرْبِصُ بِأَنْفُسِهِنَّ ثَلَاثَةَ فُرُوعٍ وَلَا يَحِلُّ لَهَا أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَنْحَامِهِنَّ﴾ [البقرة: 228] وَذَلِكَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعِهَا وَإِنْ طَلَّقَهَا ثَلَاثًا، فَنُسِخَ ذَلِكَ فَقَالَ: ﴿الطَّلَاقُ مَرَّتَانٍ﴾ [البقرة: 229].

### [ت6/م6] - باب فِي سُنَّةِ طَلَاقِ الْعَبْدِ

2187 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ -: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عُمَرَ بْنَ مُعْتَبٍ أَخْبَرَهُ أَنَّ أَبَا حَسَنٍ مَوْلَى بَنِي نُوْفَلٍ أَخْبَرَهُ أَنَّهُ اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ كَانَتْ تَحْتَهُ مَمْلُوكَةٌ فَطَلَّقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَهَا بَعْدَ ذَلِكَ هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبَهَا؟ قَالَ: نَعَمْ، قَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ.

**2188-** The same is narrated on the authority of Uthman Ibn Umar from Ali through the same chain of transmission, in which Ibn Abbas said: “There remains one (divorce) for you (since you now have become free): this is the same judgement passed by the Messenger of Allah “Allah’s blessing and peace be upon him”.”

Abu Dawud says: I heard Ahmad Ibn Hanbal having related that Ibn Al-Mubarak asked Mu’ammār: “Who is this Abu Al-Hasan? No doubt, he has brought upon himself a heavy burden (by that narration).”

Abu Dawud says: Abu Al-Hasan is one of the transmitters from whom Az-Zuhri related many narrations, and he described him as one of the religious jurists. Although he is famous, this narration is not acted upon.

**2189-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The divorce of a slave-girl (becomes irrevocable when it) is pronounced twice, and her term of Iddat is of two monthly courses.”

Abu Dawud says: A Hadith like this is narrated on the authority of Al-Qasim from A’ishah from the Messenger of Allah “Allah’s blessing and peace be upon him”, with a slight variation of wording. But Abu Dawud says that this narration is not famous.

### **[7] What About Pronouncing Divorce Before Marriage**

**2190-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “One could not divorce such as is not in his possession, nor could one emancipate what is not in his possession, nor could one sell anything that is not in his possession, nor could one fulfill a vow that is not in his possession.” (I.e. one could not divorce a woman before he marries her )

**2191-** The same is narrated on the authority of Amr Ibn Shu’aib through the same chain of transmitters, with the following addition: “And he who takes an oath to do (an act of) disobedience, his oath is invalid; and he who takes an oath to sever a relation of kinship, his oath is futile.”

**2192-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said the same, with the following addition: “And none could make a vow except in that therewith Allah’s Countenance is sought.”

**2188 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا عَلِيُّ بْنُ إِسْنَادِهِ وَمَعْنَاهُ بِلاَ إِخْبَارٍ.

قال ابن عباس: بَقِيَتْ لَكَ وَاحِدَةٌ قَضَى بِهِ رَسُولُ اللَّهِ ﷺ.

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: قال عَبْدُ الرَّزَّاقِ: قال ابن المبارك لِمَعْمَرٍ: مَنْ أَبُو الْحَسَنِ هَذَا؟ لَقَدْ تَحَمَّلَ صَخْرَةً عَظِيمَةً.

قال أبو داود: أَبُو الْحَسَنِ هَذَا رَوَى عَنْهُ الزُّهْرِيُّ.

قال الزُّهْرِيُّ: وَكَانَ مِنَ الْفُقَهَاءِ رَوَى الزُّهْرِيُّ، عن أَبِي الْحَسَنِ أَحَادِيثَ.

قال أبو داود: أَبُو الْحَسَنِ مَعْرُوفٌ وَلَيْسَ الْعَمَلُ عَلَى هَذَا الْحَدِيثِ.

**2189 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عن ابن جُرَيْجٍ، عن مُطَاهِرٍ، عن الْقَاسِمِ بْنِ مُحَمَّدٍ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ قال: «طَلَاقُ الْأُمَةِ تَطْلِيقَتَانِ وَقَرُؤُهَا خِيصَتَانِ».

قال أبو عَاصِمٍ: حَدَّثَنِي مُطَاهِرٌ: حَدَّثَنِي الْقَاسِمُ، عن عَائِشَةَ، عن النَّبِيِّ ﷺ مثله إِلاَّ أَنَّهُ قَالَ: «وَعِدَّتُهَا خِيصَتَانِ».

قال أبو داود: هُوَ حَدِيثٌ مَجْهُولٌ.

### [7/م7] - باب في الطلاق قبل النكاح

**2190 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ. (ح)، وَحَدَّثَنَا ابْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَا: حَدَّثَنَا مَطَرُ الْوَرَّاقِ، عن عَمْرِو بْنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا طَلَاقَ إِلاَّ فِيمَا تَمْلِكُ، وَلَا عِتْقَ إِلاَّ فِيمَا تَمْلِكُ، وَلَا بَيْعَ إِلاَّ فِيمَا تَمْلِكُ».

زَادَ ابْنُ الصَّبَّاحِ: «وَلَا وَفَاءَ نَذْرٍ إِلاَّ فِيمَا تَمْلِكُ».

**2191 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أَسَامَةَ، عن الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ، عن عَمْرِو بْنِ شُعَيْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ زَادَ: «وَمَنْ حَلَفَ عَلَى مَعْصِيَةٍ فَلَا يَمِينُ لَهُ، وَمَنْ حَلَفَ عَلَى قَطِيعَةٍ رَجِمَ فَلَا يَمِينُ لَهُ».

**2192 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عن يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عن عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ الْمَخْزُومِيِّ، عن عَمْرِو بْنِ شُعَيْبٍ، عن أَبِيهِ، عن جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي هَذَا الْخَبَرِ زَادَ: «وَلَا نَذْرَ إِلاَّ فِيمَا ابْتِغَى بِهِ وَجْهُ اللَّهِ تَعَالَى ذِكْرُهُ».



### **[8] What About Pronouncing Divorce While Being Angry**

**2193-** It is narrated on the authority of Muhammad Ibn Ubaid Ibn Abu Salih that he said: I set out in the company of Adi Ibn Adi Al-Kindi, and when we reached Mecca, he sent me to Safiyyah Bint Shaibah, who had learnt (many narrations) from A'ishah. She said: I heard A'ishah having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no (pronouncement to be valid for) divorce nor emancipation while one is in the state of anger (or is under compulsion)."

### **[9] Pronouncing Divorce By Way Of Jest**

**2194-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three things, in connection with which both jest and solemnity should be regarded as serious: marriage, divorce, and taking back (one's wife after divorcing her)."

### **[10] The Abrogation Of The Matter Of Bringing Back (One's Wife) After The Three Pronouncements Of Divorce**

**2195-** It is narrated on the authority of Ibn Abbas concerning Allah's saying: "Divorced women shall wait concerning themselves for three monthly periods. It is not lawful for them to hide what Allah hath created in their wombs...": It was the habit that if one divorced his wife, he had more claim to take her back, even in case he divorced her thrice. Then, this was abrogated by Allah's saying: "A divorce is only permissible twice: after that, the parties should either hold together on equitable terms, or separate with kindness...".

**2196-** It is narrated on the authority of Ibn Abbas that he said: Abd Yazid, the father of Rukanah and his brothers, divorced the mother of Rukanah, and married another woman belonging to (the tribe of) Muzainah. She came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "He avails me naught more than this single hair of mine does (pointing to some hair she took from her head, in reference to his being sexually impotent): so, part us from one another." On that the Messenger of Allah "Allah's blessing and peace be upon him" was provoked by fury, and he invited Rukanah and his brothers and said to his sitters: "Do you see how so and so (a son of Abd Yazid) has such and such resemblance to so and so, i.e. Abd Yazid (his father), and how so and so (his brother) has such and such resemblance to so and so (i.e. his father and brothers, which affirms his sexual power, in opposition to what this woman alleges)?" they answered in the affirmative. The Messenger of Allah

## [8م/8] - باب في الطلاق على الغلط

2193 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدٍ الزُّهْرِيُّ، أَنَّ يَعْقُوبَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، عَنْ ثَوْرِ بْنِ يَزِيدَ الْجُمَيْيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ بْنِ أَبِي صَالِحٍ الَّذِي كَانَ يَسْكُنُ إِيْلِيَا قَالَ: خَرَجْتُ مَعَ عَدِيِّ بْنِ عَدِيٍّ الْكِنْدِيِّ حَتَّى قَدِمْنَا مَكَّةَ فَبَعَثَنِي إِلَى صَفِيَّةَ بِنْتِ شَيْبَةَ وَكَانَتْ قَدْ حَفِظَتْ مِنْ عَائِشَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا طَلَّاقَ وَلَا عِتَاقَ فِي غِلَاقٍ».

قال أَبُو دَاوُدَ: الْغِلَاقُ أَطْنُهُ فِي الْعَصَبِ.

## [9م/9] - باب في الطلاق على الهزل

2194 - حَدَّثَنَا الْقُعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ مَاهَكَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ: النِّكَاحُ وَالطَّلَاقُ وَالرَّجْعَةُ».

## [10م/9 ، 10] - باب نسخ المراجعة

## بعد التطبيقات الثلاث

2195 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّخَوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالْمُطَلَّقَةُ يَرْبِصُ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهَا أَنْ يَكْتُمَنَّ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ [البقرة: 228] الْآيَةِ. وَذَلِكَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعِهَا وَإِنْ طَلَّقَهَا ثَلَاثًا، فَنُسِخَ ذَلِكَ فَقَالَ: ﴿الطَّلَاقُ مَرَّتَانٍ﴾ [البقرة: 229] الْآيَةِ.

2196 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي بَعْضُ بَنِي أَبِي رَافِعٍ مَوْلَى النَّبِيِّ ﷺ، عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «طَلَّقَ عَبْدُ يَزِيدَ أَبُو رُكَانَةَ وَإِخْوَتَهُ أُمُّ رُكَانَةَ وَنَكَحَ امْرَأَةً مِنْ مُزَيْنَةَ، فَجَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: مَا يُغْنِي عَنِّي إِلَّا كَمَا تُغْنِي هَذِهِ الشَّعْرَةُ لَشَعْرَةٍ أَخَذْتُهَا مِنْ رَأْسِهَا فَفَرَّقَ بَيْنِي وَبَيْنَهُ، فَأَخَذَتِ النَّبِيَّ ﷺ حَمِيَّةً فَدَعَا بِرُكَانَةَ وَإِخْوَتِهِ ثُمَّ قَالَ لِحُجَلَسَائِهِ: «أَتَرُونَ فَلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا مِنْ عَبْدِ يَزِيدَ، وَفَلَانًا يُشْبِهُ مِنْهُ كَذَا وَكَذَا؟»، قَالُوا: نَعَمْ، قَالَ النَّبِيُّ ﷺ لِعَبْدِ يَزِيدَ: «طَلَّقْهَا»، فَفَعَلَ، قَالَ: «رَاجِعْ امْرَأَتَكَ أُمَّ رُكَانَةَ وَإِخْوَتَهُ» فَقَالَ: إِنِّي طَلَّقْتُهَا ثَلَاثًا يَا رَسُولَ اللَّهِ، قَالَ: «قَدْ عَلِمْتُ



“Allah’s blessing and peace be upon him” ordered him to divorce her (whom he married later) and he did accordingly. The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Take back your (divorced) wife the mother of Rukanah and his brothers.” He said: “O Messenger of Allah! I’ve divorced her with three (pronouncements at one time)!” he said: “I know that (i.e. that you have divorced her with three pronouncements at one time, which should be regarded as one divorce): take her back!” then he recited: “O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord.”

Abu Dawud says: The narration of Nafi’ Ibn Ujail and Abdullah Ibn Ali Ibn Yazid Ibn Rukanah from his father from his grandfather ‘that Rukanah divorced his wife with three pronouncements (at one time)’, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” brought her back to him’ is more correct: that’s because they are the offspring of the man, who had better knowledge of him. It seemed that Rukanah divorced his wife thrice simultaneously, but the Messenger of Allah “Allah’s blessing and peace be upon him” regarded it as only once.

**2197-** It is narrated on the authority of Mujahid that he said: I was sitting with Ibn Abbas when a man came to him and told him that he had divorced his wife thrice; and he (Ibn Abbas) kept silent so long that I thought he would bring her back to him. But he said: “Anyone of you might go and behave foolishly and then come to say: “O Ibn Abbas! O Ibn Abbas! (find a way out for me)” no doubt, Allah Almighty says: “And for those who fear Allah, He (ever) prepares a way out”, and it seemed you have observed no fear of Allah Almighty, and thus, there is no way out I could find for you. You’ve disobeyed your Lord, and your wife has been divorced irrevocably, and Allah Almighty says in that respect: “O Prophet! When you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord.””

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, through different chains of transmitters, and all agree on the fact that if the divorce is pronounced thrice it becomes irrevocable.

Abu Dawud says: It is narrated on the authority of Ibn Abbas that he said: “If you say to your wife: “You are divorced thrice”, it should be regarded as one divorce.”

**2198-** It is narrated on the authority of Muhammad Ibn Iyas that Ibn Abbas, Abu Hurairah, and Abdullah Ibn Amr Ibn Al-As were asked about



رَاجِعُهَا» وَتَلَا: ﴿يَتَأْتِيَ النِّسَاءَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ لِعَدَّتِهِنَّ﴾ [الطلاق: 1].

قال أبو داود: وَحَدِيثُ نَافِعِ بْنِ عُجَيْرٍ وَعَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رُكَانَةَ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَرَدَّهَا إِلَيْهِ النَّبِيُّ ﷺ أَصَحُّ، لِأَنَّ وَلَدَ الرَّجُلِ وَأَهْلُهُ أَعْلَمُ بِهِ، إِنَّ رُكَانَةَ إِنَّمَا طَلَّقَ امْرَأَتَهُ الْبَتَّةَ فَجَعَلَهَا النَّبِيُّ ﷺ وَاحِدَةً.

**2197 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ مُجَاهِدٍ قَالَ: «كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَقَالَ إِنَّهُ طَلَّقَ امْرَأَتَهُ ثَلَاثًا، قَالَ: فَسَكَتَ حَتَّى ظَنَنْتُ أَنَّهُ رَادُّهَا إِلَيْهِ، ثُمَّ قَالَ: يَنْطَلِقُ أَحَدُكُمْ فَيَرْكَبُ الْحُمُوقَةَ ثُمَّ يَقُولُ: يَا ابْنَ عَبَّاسٍ، يَا ابْنَ عَبَّاسٍ، وَإِنَّ اللَّهَ قَالَ: ﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ [الطلاق: 2] وَإِنَّكَ لَمْ تَتَّقِ اللَّهَ فَلَا أَجِدُ لَكَ مَخْرَجًا، عَصَيْتَ رَبَّكَ وَبَانَ مِنْكَ امْرَأَتُكَ، وَإِنَّ اللَّهَ قَالَ: ﴿يَتَأْتِيَ النِّسَاءَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِقُوهُنَّ﴾ فِي قُبُلِ عِدَّتِهِنَّ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ حُمَيْدُ الْأَعْرَجُ وَغَيْرُهُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ. وَرَوَاهُ شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ. وَأَيُّوبُ وَابْنُ جُرَيْجٍ جَمِيعًا، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ. وَابْنُ جُرَيْجٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ رَافِعٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ. وَرَوَاهُ الْأَعْمَشُ عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ. وَابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ، كُلُّهُمْ قَالُوا فِي الطَّلَاقِ الثَّلَاثِ أَنَّهُ أَجَارَهَا، قَالَ: «وَبَانَ مِنْكَ» نَحْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ.

قال أبو داود: وَرَوَى حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «إِذَا قَالَ أَنْتِ طَالِقٌ ثَلَاثًا» بِفَمٍ وَاحِدٍ فِيهِ وَاحِدَةٌ. وَرَوَاهُ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ هَذَا قَوْلُهُ وَلَمْ يَذْكُرْ ابْنَ عَبَّاسٍ وَجَعَلَهُ قَوْلَ عِكْرِمَةَ.

**2198 -** قال أبو داود: وَصَارَ قَوْلُ ابْنِ عَبَّاسٍ فِيمَا حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمُحَمَّدُ بْنُ يَحْيَى، وَهَذَا حَدِيثُ أَحْمَدَ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ

such as divorced his wife thrice, and all gave the verdict that she would remain unlawful for him (to remarry) until she got married to another man.

Abu Dawud says: It is narrated on the authority of Mu'awiyah Ibn Abu Ayyash that he was present when Muhammad Ibn Iyas Ibn Bukair came to both Ibn Az-Zubair and Asim Ibn Umar and asked them about that, and they said to him: "Go to Ibn Abbas and Abu Hurairah, for we've just left them sitting with A'ishah"...and the rest is the same.

Abu Dawud says: As to the statement of Ibn Abbas, that "the divorce of a woman which is pronounced thrice becomes irrevocable, whether marriage was or was not consummated with her before it; and that she is unlawful for him to remarry until she gets married to another person", it seemed that Ibn Abbas retracted from it.

**2199-** It is narrated on the authority of Tawus that a man called Abu As-Sahba' used to ask Ibn Abbas so many questions. He said to him: "Have you learnt that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then (the caliphate of) Abu Bakr and a portion of the caliphate of Umar, if a man divorced his wife thrice before he consummated marriage with her, it would be regarded as once?" Ibn Abbas said: "Yes. during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then (the caliphate of) Abu Bakr and a portion of the caliphate of Umar, if a man divorced his wife thrice before he consummated marriage with her, it would be regarded as once? But, when he (Umar) saw that the people were involved in it so much exceedingly, he said: "Regard it as irrevocable for them."

**2200-** It is narrated on the authority of Tawus that Ibn As-Sahba' said to Ibn Abbas: "Do you not learn that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", then (the caliphate of) Abu Bakr and the first three (years) of the caliphate of Umar, the three (pronouncements of) divorce was considered as one (in case the marriage was not consummated)?" he answered in the affirmative.

### **[11] The Intention While Pronouncing The Word Of Divorce**

**2201-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "(The validity and reward of) deeds depend upon intentions, and every person gets but what he has intended. So, whoever emigrated to Allah and His Messenger, then, his migration would be regarded for Allah and His Messenger; and whoever emigrated for worldly benefits, or for a woman to marry, his migration is for what he emigrated for."

ثُوبَانَ، عَنْ مُحَمَّدِ بْنِ إِيَّاسٍ أَنَّ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ وَعَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ سَأَلُوا عَنِ الْبَكْرِ يُطْلَقُهَا زَوْجُهَا ثَلَاثًا فَكُلُّهُمْ قَالَ: لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ.

قَالَ أَبُو دَاوُدَ: وَرَوَى مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي عِيَّاشٍ أَنَّهُ شَهِدَ هَذِهِ الْقِصَّةَ حِينَ جَاءَ مُحَمَّدُ بْنُ إِيَّاسٍ مِنَ الْبَكْرِ إِلَى ابْنِ الزُّبَيْرِ، وَعَاصِمِ بْنِ عُمَرَ فَسَأَلَهُمَا عَنْ ذَلِكَ فَقَالَا: أَذْهَبَ إِلَى ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ فَإِنِّي تَرَكْتُهُمَا عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، ثُمَّ سَأَلَ هَذَا الْخَبَرَ.

قَالَ أَبُو دَاوُدَ: وَقَوْلُ ابْنِ عَبَّاسٍ هُوَ أَنَّ الطَّلَاقَ الثَّلَاثَ تَبَيَّنَ مِنْ زَوْجِهَا مَدْخُولًا بِهَا أَوْ غَيْرَ مَدْخُولٍ بِهَا لَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، هَذَا مِثْلُ خَبَرِ الصَّرْفِ قَالَ فِيهِ: ثُمَّ إِنَّهُ رَجَعَ عَنْهُ - يَعْنِي ابْنَ عَبَّاسٍ -.

**2199 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ: حَدَّثَنَا أَبُو النُّعْمَانِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ غَيْرِ وَاحِدٍ عَنْ طَاوُسٍ: «أَنَّ رَجُلًا يُقَالُ لَهُ أَبُو الصَّهْبَاءِ: كَانَ كَثِيرَ السُّؤَالِ لِابْنِ عَبَّاسٍ قَالَ: أَمَا عَلِمْتَ أَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ؟ قَالَ ابْنُ عَبَّاسٍ: بَلَى كَانَ الرَّجُلُ إِذَا طَلَّقَ امْرَأَتَهُ ثَلَاثًا قَبْلَ أَنْ يَدْخُلَ بِهَا جَعَلُوهَا وَاحِدَةً عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ إِمَارَةِ عُمَرَ، فَلَمَّا رَأَى النَّاسَ قَدْ تَتَابَعُوا فِيهَا قَالَ: أُجِيزُوهُمْ عَلَيْهِمْ».

**2200 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ أَبِيهِ أَنَّ أَبَا الصَّهْبَاءِ قَالَ لِابْنِ عَبَّاسٍ: «أَتَعْلَمُ أَنَّكَ كَانَتْ الثَّلَاثُ تُجْعَلُ وَاحِدَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَثَلَاثًا مِنْ إِمَارَةِ عُمَرَ؟ قَالَ ابْنُ عَبَّاسٍ: نَعَمْ».

### [ت11/م10 ، 11] - باب في ما غني به

#### الطلاق والنيات

**2201 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ اللَّيْثِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».



**2202-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik, and he was the guide of Ka'b from amongst his sons when he became blind, that Ka'b Ibn Malik said...and he mentioned the story of Tabuk and said: When forty out of the fifty nights elapsed, behold ! There came to me the messenger of The Messenger of Allah "Allah's blessing and peace be upon him" and said: "The Messenger of Allah "Allah's blessing and peace be upon him" orders you to keep away from your wife." I said: "Should I divorce her; or else! what should I do?" He said: "No, only keep aloof from her and do not live with her (in the same house)." The Prophet "Allah's blessing and peace be upon him" sent the same message to my two fellows. Then I said to my wife: "Go to your parents and remain with them till Allah gives His Verdict in this matter."

### **[12] The Freedom Of Choice**

**2203-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us (his wives) the freedom to choose (to remain with him or leave him), and we chose (to remain with) him; and this was not considered to be of significance (as far as divorce is concerned).

### **[13] What About (The Validity Of The Statement) "The Decision of Your (Divorce) Is In Your Hand**

**2204-** It is narrated on the authority of Hammad Ibn Zaid that he said: I asked Ayyub: "Do you know anyone other than Al-Hasan who has adopted the statement "The decision of your (divorce) is in your hand" (therewith the husband entitles his wife to divorce herself from, or bring herself back to him)?" he said: "I do not know in that respect more than something related to us by Qatadah from Kathir, the freed slave of Ibn Samurah, from Abu Salamah from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him"." Ayyub said: Then, Kathir came to us, and I asked him about that, thereupon he said: "I've never related something like that." I made a mention of that to Qatadah, and he said: "No, (he has related it) but he seemed to have forgotten."

**2205-** It is narrated on the authority of Qatadah from Al-Hasan that he said pertaining to the statement: "The decision of your (divorce) is in your hand": "(It is effective in the) three times (allowed for divorce, after which divorce becomes irrevocable)."

### **[14] The Irrevocable Divorce**

**2206-** It is narrated on the authority of Nafi' Ibn Ujail Ibn Abd Yazid Ibn Rukanah that Rukanah Ibn Abd Yazid divorced his wife Suhaimah thrice

**2202 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَسَلَيْمَانُ بْنُ دَاوُدَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ - قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، فَسَاقَ قِصَّتَهُ فِي ثُبُوكٍ قَالَ: «حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، قَالَ: فَقُلْتُ: أَطْلُقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلِ اعْتَزِلْهَا، فَلَا تَقْرَبْنَهَا. فَقُلْتُ لَامْرَأَتِي: الْحَقِّي بِأَهْلِكَ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ تَعَالَى فِي هَذَا الْأَمْرِ».

### [ت12/م11، 12] - باب في الخيار

**2203 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: «خَيْرَنَا رَسُولُ اللَّهِ ﷺ فَاخْتَرْنَاهُ، فَلَمْ يَعُدْ ذَلِكَ شَيْئًا».

### [ت13/م12، 13] - باب في «أمرُك بيدك»

**2204 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَادِ بْنِ زَيْدٍ قَالَ: «قُلْتُ لِأَيُّوبَ: هَلْ تَعْلَمُ أَحَدًا، قَالَ: يَقُولُ الْحَسَنُ فِي أَمْرِكَ بِإِدِّكَ؟ قَالَ: لَا، إِلَّا شَيْءٌ حَدَّثَنَا قَتَادَةُ، عَنْ كَثِيرٍ مَوْلَى ابْنِ سُمْرَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ، قَالَ أَيُّوبُ: فَقَدِمَ عَلَيْنَا كَثِيرٌ فَسَأَلْتُهُ فَقَالَ: مَا حَدَّثْتُ بِهَذَا قَطُّ. فَذَكَرْتُهُ لِقَتَادَةَ فَقَالَ: بَلَى وَلَكِنَّهُ نَسِيَ».

**2205 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ فِي أَمْرِكَ بِإِدِّكَ قَالَ: ثَلَاثٌ.

### [ت14/م13، 14] - باب في البتة

**2206 -** حَدَّثَنَا ابْنُ السَّرْحِ وَإِبْرَاهِيمُ بْنُ خَالِدٍ الْكَلْبِيُّ أَبُو ثَوْرٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ شَافِعٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ السَّائِبِ، عَنْ نَافِعِ بْنِ عُجَيْرٍ بْنِ عَبْدِ يَزِيدَ بْنِ رُكَانَةَ: «أَنَّ

(i.e. with three pronouncements of divorce at one time). He informed the Messenger of Allah “Allah’s blessing and peace be upon him” of that and said: “By Allah, I have not intended but one (divorce).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(Do you swear) by Allah that you have not intended but one (divorce)?” Rukanah said: “By Allah, I have not intended but one (divorce).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” brought her back to him. He divorced her the second divorce during the caliphate of Umar, and the third during the caliphate of Uthman.

**2207-** The same narration is transmitted on the authority of Rukanah Ibn Abd Yazid from the Messenger of Allah “Allah’s blessing and peace be upon him”, through the same chain of transmission.

**2208-** It is narrated on the authority of Abdullah Ibn Ali Ibn Abd Yazid Ibn Rukanah from his father from his grandfather that he divorced his wife thrice (i.e. with three pronouncements of divorce at one time). He came to the Messenger of Allah “Allah’s blessing and peace be upon him” who asked him: “What have you intended?” he said: “Only one (divorce).” He asked him: “(Do you swear by) Allah?” he said: “(I swear by) Allah.” On that he said: “Then, let it be (one divorce) as you’ve intended.”

Abu Dawūd says: This narration is more correct than that of Ibn Juraij, that Rukanah divorced his wife thrice and they had better knowledge of him, for they were his family...

### **[15] One’s Divorcing In Himself (With No Announcement)**

**2209-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Verily, Allah overlooks for (the people of) my nation whatever (thoughts) they have in themselves (no matter evil they might be) as long as they do not express or act upon that.”

### **[16] When A Man Says To His Wife: “O My Sister”**

**2210-** It is narrated on the authority of Abu Tamimah Al-Hujaimi that a man said to his wife: “O my sister!” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Is she your sister?” he disliked that, and forbade it.

**2211-** It is narrated on the authority of Abu Tamimah from a man belonging to his people that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” when he heard a man saying to his wife: “O my sister”, thereupon he (the Prophet) forbade him (to say so).



رُكَانَةَ بْنِ عَبْدِ يَزِيدَ طَلَّقَ امْرَأَتَهُ سُهَيْمَةَ الْبَتَّةَ فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ، وَقَالَ: وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً؟» فَقَالَ رُكَانَةُ: وَاللَّهِ مَا أَرَدْتُ إِلَّا وَاحِدَةً، فَرَدَّهَا إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَطَلَّقَهَا الثَّانِيَةَ فِي زَمَانِ عُمَرَ وَالثَّالِثَةَ فِي زَمَانِ عُثْمَانَ.

قال أبو داود: أوله لفظ إبراهيم وآخره لفظ ابن السرح.

**2207 -** حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُمْ، عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ: حَدَّثَنِي عَمِّي مُحَمَّدُ بْنُ عَلِيٍّ، عَنْ ابْنِ السَّائِبِ، عَنْ نَافِعِ بْنِ عُجَيْرٍ عَنْ رُكَانَةَ بْنِ عَبْدِ يَزِيدَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

**2208 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ الزُّبَيْرِ بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ يَزِيدَ بْنِ رُكَانَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ الْبَتَّةَ، فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا أَرَدْتُ»، قَالَ: وَاحِدَةً، قَالَ: «أَلَّهِ؟» قَالَ: أَلَّهِ، قَالَ: «هُوَ عَلَيَّ مَا أَرَدْتُ».

قال أبو داود: وهذا أصح من حديث ابن جريج أن رُكَانَةَ طَلَّقَ امْرَأَتَهُ ثَلَاثًا لَأَنَّهُمْ أَهْلُ بَيْتِهِ وَهُمْ أَعْلَمُ بِهِ، وَحَدِيثُ ابْنِ جُرَيْجٍ رَوَاهُ عَنْ بَعْضِ بَنِي أَبِي رَافِعٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ.

### [15/م، 14، 15] - باب في الوسوسة بالطلاق

**2209 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ لَأَمْتِي عَمَّا لَمْ تَتَكَلَّمْ بِهِ أَوْ تَعْمَلْ بِهِ وَبِمَا حَدَّثْتَ بِهِ أَنْفُسُهَا».

### [16/م، 15، 16] - باب في الرجل يقول لامرأته «يا أختي»

**2210 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح) وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ وَخَالِدُ الطَّحَّانُ، الْمَعْنَى، كُلُّهُمَا عَنْ خَالِدٍ، عَنْ أَبِي تَمِيمَةَ الْهَجِيمِيِّ: «أَنَّ رَجُلًا قَالَ لَامْرَأَتِهِ: يَا أُخِيَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُخْتُكَ هِيَ؟» فَكَرِهَ ذَلِكَ وَنَهَى عَنْهُ».

**2211 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَرَّازُ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ - يَعْنِي ابْنَ حَرْبٍ -، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي تَمِيمَةَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ: «أَنَّهُ سَمِعَ النَّبِيَّ ﷺ سَمِعَ رَجُلًا يَقُولُ لَامْرَأَتِهِ يَا أُخِيَّةُ، فَنَهَاها».

Abu Dawud says: The same is narrated on the authority of Abu Tamimah from the Messenger of Allah "Allah's blessing and peace be upon him", through different chains of transmission.

**2212-** it is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "The Prophet Abraham did not tell a lie except on three occasions. Twice for the Sake of Allah when he said: "I am sick," (As-Saffat 89) and he said: "Nay, this was done by this, their biggest one! Ask them, if they can speak intelligently!" (The Prophets 63) The (third was) that while Abraham and Sarah (his wife) were going (on a journey) they passed by (the land of) a tyrant. Someone said to the tyrant: "This man (Abraham) is accompanied by a very charming lady." So, he sent for Abraham and asked him about Sarah saying: "Who is this lady?" Abraham said: "She is my sister." Abraham went to Sarah and said: "O Sarah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement, for you are really my sister in (the religion of) Allah..." and he mentioned the narration in full.

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

### [17] What About Zihar

(It is that a man says to his wife: "You are (unlawful) for me in the same way as is the back of my mother.")

**2213-** It is narrated on the authority of Salamah Ibn Sakhr Al-Bayadi that he said: I was a man, who was endowed with (such power and desire for) having sexual relations with women as none has ever been given. When Ramadan entered upon us, I made my wife unlawful for me by Zihar until it would elapse, for fear that I might have sexual relation with her on one night, and (the operation) would continue until morning without being able to finish it. While she was serving me one night, something of her body was uncovered to me, thereupon I jumped over her, and had sexual relation with her. When it was morning, I went to my people and told them the story, and asked them to go with me to tell (and ask the verdict of) the Messenger of Allah "Allah's blessing and peace be upon him". They said: "By Allah! We are not to do so, lest something (of Revelation) would be sent concerning us, or lest the Messenger of Allah "Allah's blessing and peace be upon him" would say something concerning us, whose shame would pursue us afterwards. But, you might go and do what seems fair to

قال أبو داود: وَرَوَاهُ عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي تَمِيمَةَ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ شُعْبَةُ عَنْ خَالِدٍ، عَنْ رَجُلٍ، عَنْ أَبِي تَمِيمَةَ، عَنِ النَّبِيِّ ﷺ.

**2212 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَمْ يَكْذِبْ قَطُّ إِلَّا ثَلَاثًا: ثِنْتَانِ فِي ذَاتِ اللَّهِ تَعَالَى قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ [الصافات: 89] وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا﴾ [الأنبياء: 63] وَبَيْنَمَا هُوَ يَسِيرُ فِي أَرْضِ جَبَّارٍ مِنَ الْجَبَابِرَةِ إِذْ نَزَلَ مَنْزِلًا، فَأَتَى الْجَبَّارُ فَقِيلَ لَهُ: إِنَّهُ نَزَلَ هَهُنَا رَجُلٌ مَعَهُ امْرَأَةٌ هِيَ أَحْسَنُ النَّاسِ، قَالَ: فَأَرْسَلَ إِلَيْهِ فَسَأَلَهُ عَنْهَا، فَقَالَ: إِنَّهَا أُخْتِي، فَلَمَّا رَجَعَ إِلَيْهَا قَالَ: إِنَّ هَذَا سَأَلَنِي عَنْكَ فَأَنْبَأْتُهُ أَنَّكَ أُخْتِي وَإِنَّهُ لَيْسَ الْيَوْمَ مُسْلِمٌ غَيْرِي وَغَيْرُكَ وَإِنَّكَ أُخْتِي فِي كِتَابِ اللَّهِ فَلَا تُكَذِّبِينِي عِنْدَهُ» وَسَاقَ الْحَدِيثَ.

قال أبو داود: رَوَى هَذَا الْخَبَرُ شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

### [ت17/م16 ، 17] - باب في الظهار

**2213 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ، الْمَعْنَى، قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، قَالَ ابْنُ الْعَلَاءِ: ابْنُ عَلْقَمَةَ بْنِ عِيَّاشٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ سَلَمَةَ بْنِ صَخْرِ، قَالَ ابْنُ الْعَلَاءِ الْبَيَاضِيُّ، قَالَ: «كُنْتُ امْرَأً أُصِيبُ مِنَ النَّسَاءِ مَا لَا يُصِيبُ غَيْرِي، فَلَمَّا دَخَلَ شَهْرُ رَمَضَانَ خِفْتُ أَنْ أُصِيبَ مِنْ امْرَأَتِي شَيْئًا يُتَابِعُ بِي حَتَّى أَصْبِحَ، فَظَاهَرْتُ مِنْهَا حَتَّى يَنْسَلِخَ شَهْرُ رَمَضَانَ، فَبَيْنَا هِيَ تَخْدُمُنِي ذَاتَ لَيْلَةٍ إِذْ تَكَشَّفَ لِي مِنْهَا شَيْءٌ فَلَمْ أَلْبَثْ أَنْ نَزَوْتُ عَلَيْهَا، فَلَمَّا أَصْبَحْتُ خَرَجْتُ إِلَى قَوْمِي فَأَخْبَرْتُهُمُ الْخَبَرَ، وَقُلْتُ: امْشُوا مَعِيَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالُوا: لَا وَاللَّهِ، فَاَنْطَلَقْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «أَنْتَ بِذَاكَ يَا سَلَمَةُ». قُلْتُ: أَنَا بِذَاكَ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ وَأَنَا صَابِرٌ لِأَمْرِ اللَّهِ عَزَّ وَجَلَّ، فَأَحْكُمْ فِيَّ بِمَا أَرَاكَ اللَّهُ، قَالَ:



you.” I set out and came direct to the Messenger of Allah “Allah’s blessing and peace be upon him”, and told him my story, thereupon he said: “Have you really done so O Salamah?” I said: “I’ve really done so.” He further asked: “Have you really done so?” I said: “I’ve really done so. I’ve really done so; and I’m here: let the judgement of Allah pass upon me, and I’m going to show patience!” he said to me: “Emancipate a slave!” I struck the blade of my neck with my hand and said: “Nay, by Him, Who has sent you with the truth! I now no longer have got but this (of myself).” He ordered me to observe two-month fasts consecutively, thereupon I said: “O Messenger of Allah! Has I not received such (misfortune) as has befallen me but during the fasts (of no more than a month uninterruptedly)?” he ordered me to give in charity a Wasaq of dates and distribute it among sixty indigent persons, thereupon I said to him: “By Him Who has sent you with the truth! We spent this night of ours, with even no supper to have.” He then said: “Go to the collector of the (objects of) charity of Bany Zuraiq, and tell him to give it to you; and feed sixty indigent ones with a Wasaq of dates thereof, and sustain yourself and your independents with the remaining of it.” I then returned to my people and said: “No doubt, I have found with you (nothing other than) restriction and bad opinion, while I have found with the Messenger of Allah “Allah’s blessing and peace be upon him” both liberty and blessing. He ordered me to take your (objects of) charity.

Ibn Al-Ala’ added: Ibn Idris said: Bayadah is a branch belonging to Banu Zuraiq.

**2214-** It is narrated on the authority of Khuwailah Bint Malik Ibn Tha’labah that she said: My husband Aws Ibn As-Samit made me unlawful for himself (as far as sexual relation is concerned) in the same way as the back of one’s mother would be for him, and I came to the Messenger of Allah “Allah’s blessing and peace be upon him” and made a complaint to him, and the Messenger of Allah “Allah’s blessing and peace be upon him” was pleading with me concerning him, saying: “Fear Allah (concerning your husband) he is your paternal cousin (in addition to his being your husband).” by Allah! I did not leave until (this Holy Verse of) the Qur’an was revealed in connection with me: “Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah is All-Hearing, All-Seeing... and for those who disbelieve there is a grievous Penalty.” The Messenger of Allah “Allah’s blessing and peace be upon

«حَرِّزْ رَقَبَةً». قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَمْلِكُ رَقَبَةً غَيْرَهَا وَضَرَبْتُ صَفْحَةَ رَقَبَتِي. قَالَ: «فَصُمْ شَهْرَيْنِ مُتَتَابِعَيْنِ» قَالَ: وَهَلْ أَصَبْتُ الَّذِي أَصَبْتُ إِلَّا مِنَ الصَّيَامِ. قَالَ: «فَأَطْعِمْ وَسْقًا مِنْ تَمْرٍ بَيْنَ سِتِّينَ مِسْكِينًا». قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَقَدْ بَشَّرْنَا وَحْشَيْنِ مَا لَنَا طَعَامٌ. قَالَ: «فَانْطَلِقْ إِلَى صَاحِبِ صَدَقَةِ بَنِي زُرَيْقٍ فَلْيَدْفَعْهَا إِلَيْكَ فَأَطْعِمْ سِتِّينَ مِسْكِينًا وَسْقًا مِنْ تَمْرٍ وَكُلْ أَنْتَ وَعِيَالُكَ بِقِيَّتِهَا». فَرَجَعْتُ إِلَى قَوْمِي فَقُلْتُ: وَجَدْتُ عِنْدَكُمْ الضِّيقَ وَسُوءَ الرَّأْيِ وَوَجَدْتُ عِنْدَ النَّبِيِّ ﷺ السَّعَةَ وَحُسْنَ الرَّأْيِ وَقَدْ أَمَرَ لِي أَوْ أَمَرَنِي بِصَدَقَتِكُمْ».

زَادَ ابْنُ الْعَلَاءِ قَالَ ابْنُ إِدْرِيسَ: وَبَيَاضُهُ بَطْنٌ مِنْ بَنِي زُرَيْقٍ.

**2214 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ عَدَمٍ: حَدَّثَنَا ابْنُ

إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مَعْمَرِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْظَلَةَ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ خُوَيْلَةَ بِنْتِ مَالِكِ بْنِ ثَعْلَبَةَ قَالَتْ: ظَاهَرَ مِنِّي زَوْجِي أَوْسُ بْنُ الصَّامِتِ، فَجِئْتُ رَسُولَ اللَّهِ ﷺ أَشْكُو إِلَيْهِ وَرَسُولُ اللَّهِ ﷺ يُجَادِلُنِي فِيهِ وَيَقُولُ: «اتَّقِيَ اللَّهَ فَإِنَّهُ ابْنُ عَمَلِكِ»، فَمَا بَرِحْتُ حَتَّى نَزَلَ الْقُرْآنُ: ﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾ [المجادلة: 1] إِلَى الْفَرْضِ فَقَالَ: «يَعْتِقُ رَقَبَةً»، قَالَتْ: لَا يَجِدُ، قَالَ: «فَيَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ» قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّهُ شَيْخٌ كَبِيرٌ مَا بِهِ مِنْ صِيَامٍ، قَالَ: «فَلْيُطْعِمْ سِتِّينَ مِسْكِينًا»، قَالَتْ: مَا عِنْدَهُ مِنْ شَيْءٍ يَتَصَدَّقُ بِهِ، قَالَتْ: فَأَتَيْتُ سَاعَتِيذَ بَعْرَقٍ مِنْ تَمْرٍ، قُلْتُ: يَا رَسُولَ اللَّهِ فَإِنِّي أُعِينُهُ



him” said to me: “Tell him to emancipate a slave.” I said: “O Messenger of Allah! He has no (slaves) to emancipate.” He said: “Then, let him observe two-month fasts uninterruptedly.” I said: “O Messenger of Allah! He is an old man, who has no power to observe such fasts.” He said: “Then, let him feed sixty indigent ones with a Wasaq of dates.” I said: “O Messenger of Allah! He could not afford for it.” At that time, a basket full of dates (nearly sixty Sa’s) was brought to the Messenger of Allah “Allah’s blessing and peace be upon him” (who offered to help him with it). I said: “I’m also going to help him with a further basket (full of dates).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “You’ve done well! Go and give it in charity on behalf of him, and I advise you to be good and kind to your cousin.” I did accordingly. Abu Dawud says: She made expiation on his behalf without consulting him. This Aws is the brother of Ubadah Ibn As-Samit.

**2215-** The same is narrated on the authority of Ibn Ishaq, through the same chain of transmitters, with the change here that he said that the Irq is a basket which contains thirty Sa’s.

Abu Dawud says: This narration is more correct than that of Yahya Ibn Adam.

**2216-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that he said: The Irq is a container that contains fifteen Sa’s.

**2217-** The same story is narrated on the authority of Sulaiman Ibn Yasar, in which he said: A basket containing nearly fifteen Sa’s of dates was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, who gave it to him and said: “Give that in charity.” He said: “O Messenger of Allah! (Should I give it in charity) to anyone poorer than I and my family?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, eat it, both you and your family.”

**2218-** It is narrated on the authority of Ata’ from Aws, the brother of Ubadah Ibn As-Samit that the Messenger of Allah “Allah’s blessing and peace be upon him” gave him fifteen Sa’s of parley therewith to feed sixty indigent persons (as expiation for his sin).

Abu Dawud says: Ata’ did not see Aws, who was from the people of (the holy battle of) Badr.

**2219-** It is narrated on the authority of Hisham Ibn Urwah that Jamilah was the wife of Aws Ibn As-Samit, and he was swift in being angry: whenever his anger was provoked, he would make his wife unlawful for



بِعَرَقٍ آخَرَ، قَالَ: «قَدْ أَحْسَنْتِ، اذْهَبِي فَأُطْعِمِي بِهَا عَنْهُ سِتِّينَ مِسْكِينًا، وَارْجِعِي إِلَى ابْنِ عَمِّكَ». قَالَ: «وَالْعَرَقُ سِتُّونَ صَاعًا».

قَالَ أَبُو دَاوُدَ فِي هَذَا: إِنَّهَا كَفَّرَتْ عَنْهُ مِنْ غَيْرِ أَنْ تَسْتَأْمِرَهُ.

قَالَ أَبُو دَاوُدَ: هَذَا أَخُو عُبَادَةَ بْنِ الصَّامِتِ.

**2215 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى، أَبُو الْأَصْبَغِ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ ابْنِ إِسْحَاقَ بِهَذَا الْإِسْنَادِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «وَالْعَرَقُ مِثْلُ يَسَعِ ثَلَاثِينَ صَاعًا».

قَالَ أَبُو دَاوُدَ: وَهَذَا أَصَحُّ مِنْ حَدِيثِ يَحْيَى بْنِ آدَمَ.

**2216 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: يَغْنِي بِالْعَرَقِ: زَنْبِيلاً يَأْخُذُ خَمْسَةَ عَشَرَ صَاعًا.

**2217 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيْعَةَ وَعَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ بِهَذَا الْخَبَرِ قَالَ: فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ بِتَمْرٍ فَأَعْطَاهُ إِيَّاهُ وَهُوَ قَرِيبٌ مِنْ خَمْسَةِ عَشَرَ صَاعًا. قَالَ: «تَصَدَّقْ بِهَذَا» قَالَ: يَا رَسُولَ اللَّهِ عَلَى أَفْقَرِ مِنِّي وَمِنْ أَهْلِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْهُ أَنْتَ وَأَهْلُكَ».

**2218 -** قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى مُحَمَّدِ بْنِ وَزِيرِ الْمِصْرِيِّ قُلْتُ لَهُ: حَدَّثَكُمْ بِشْرُ بْنُ بَكْرٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءٌ، عَنْ أَوْسٍ أَخِي عُبَادَةَ بْنِ الصَّامِتِ: «أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ خَمْسَةَ عَشَرَ صَاعًا مِنْ شَعِيرٍ إِطْعَامَ سِتِّينَ مِسْكِينًا».

قَالَ أَبُو دَاوُدَ: وَعَطَاءٌ لَمْ يُدْرِكْ أَوْسًا وَهُوَ مِنْ أَهْلِ بَدْرٍ قَدِيمُ الْمَوْتِ، وَالْحَدِيثُ مُرْسَلٌ وَإِنَّمَا رَوَاهُ عَنْ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ أَنَّ أَوْسًا.

**2219 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ غُرَوةَ أَنَّ جَمِيلَةَ كَانَتْ تَحْتَ أَوْسِ بْنِ الصَّامِتِ وَكَانَ رَجُلًا بِهِ لَمَمٌ، فَكَانَ إِذَا اشْتَدَّ لَمَمُهُ

him (as far as sexual relation is concerned) by way of Zihar, thereupon Allah Almighty revealed the expiation for Zihar.

**2220-** A Hadith like this is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah.

**2221-** It is narrated on the authority of Ikrimah that a man made his wife unlawful for him by way of Zihar; and then he had sexual intercourse with her before making expiation. He came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "What led you to do so?" he said: "I saw the whiteness of her legs in the moonlight (which stimulated in me the desire for her)." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled and ordered him not to approach her until he would make expiation.

**2222-** It is narrated on the authority of Ikrimah that a man made his wife unlawful for him by way of Zihar; and then he saw the glitter of her legs in the moonlight (which prompted in him the desire for her) and thus he had sexual intercourse with her (before making expiation). He came to the Messenger of Allah "Allah's blessing and peace be upon him" who ordered him to make expiation.

**2223-** The same is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of the legs.

**2224-** The same is narrated on the authority of Ikrimah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

**2225-** The same narration is transmitted on the authority of Al-Hakam Ibn Iban, and no mention is made of Ibn Abbas.

Abu Dawud says: The same is narrated on the authority of Ikrimah from Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

### **[18] What About The Optional Divorce (From The Woman's Part)**

**2226-** It is narrated on the authority of Thawban that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Any woman who asks her husband to divorce her when there is no necessity (nor harm to cause her to do so), the smell of the Garden becomes forbidden to her."

**2227-** It is narrated on the authority of Amrah Bint Abd Ar-Rahman Ibn As'ad Ibn Zurarah that Habibah Bint Sahl Al-Ansariyyah was the wife of

ظَاهَرَ مِنْ امْرَأَتِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِيهِ كَفَّارَةَ الظَّهَارِ.

**2220 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا مِثْلَهُ.

**2221 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ: أَنَّ رَجُلًا ظَاهَرَ مِنْ امْرَأَتِهِ ثُمَّ وَقَعَهَا قَبْلَ أَنْ يُكْفَرَ، فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ، فَقَالَ: «مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟» قَالَ: رَأَيْتُ بَيَاضَ سَاقِيهَا فِي الْقَمَرِ، قَالَ: «فَاعْتَزِلْهَا حَتَّى تُكْفَرَ عَنْكَ».

**2222 -** حَدَّثَنَا الزُّعْفَرَانِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ: «أَنَّ رَجُلًا ظَاهَرَ مِنْ امْرَأَتِهِ، فَرَأَى بَرِيقَ سَاقِهَا فِي الْقَمَرِ فَوَقَعَ عَلَيْهَا، فَأَتَى النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُكْفَرَ».

**2223 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَلَمْ يَذْكُرِ السَّاقَ.

**2224 -** حَدَّثَنَا أَبُو كَامِلٍ، أَنَّ عَبْدَ الْعَزِيزِ بْنَ الْمُخْتَارِ حَدَّثَهُمْ: حَدَّثَنَا خَالِدٌ: حَدَّثَنِي مُحَدَّثٌ عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ سُفْيَانَ.

**2225 -** قَالَ أَبُو دَاوُدَ: وَسَمِعْتُ مُحَمَّدَ بْنَ عَيْسَى يُحَدِّثُ بِهِ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ الْحَكَمَ بْنَ أَبَانَ يُحَدِّثُ بِهَذَا الْحَدِيثِ. وَلَمْ يَذْكُرِ ابْنُ عَبَّاسٍ.

قَالَ أَبُو دَاوُدَ: كَتَبَ إِلَيَّ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ مَعْمَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ بِمَعْنَاهُ عَنِ النَّبِيِّ ﷺ.

### [ت18/م17، 18] - باب في الخلع

**2226 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ سَأَلْتَ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَّامٌ عَلَيْهَا رَائِحَةُ الْجَنَّةِ».

**2227 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ بْنِ زُرَّارَةَ أَنَّهَا أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلٍ الْأَنْصَارِيَّةِ: «أَنَّهَا كَانَتْ



Thabit Ibn Qais Ibn Shammās. One day, the Messenger of Allah “Allah’s blessing and peace be upon him” came out to offer the Morning prayer, and he found Habibah Bint Sahl standing in the darkness near his gate. The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “Who is she?” she said: “I’m Habibah Bint Sahl.” He asked: “What is the matter with you?” she said: “Neither I nor Thabit Ibn Qais (her husband) are fitting as spouses for each other.” When Thabit Ibn Qais came the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “This is Habibah Bint Sahl.” She mentioned what Allah willed her to mention, and said: “O Messenger of Allah! All that he has given me is with me (and I’m ready to give everything back to him).” The Messenger of Allah “Allah’s blessing and peace be upon him” said to Thabit Ibn Qais: “Take from her.” (He parted them and) she joined the house of her family.

**2228-** It is narrated on the authority of A’ishah that Habibah Bint Sahl was the wife of Thabit Ibn Qais who struck her (so violently that) he broke a part of her body. After the Morning prayer, she came to the Messenger of Allah “Allah’s blessing and peace be upon him”, and made a complaint to him. The Messenger of Allah “Allah’s blessing and peace be upon him” invited Thabit and said to him: “Take some of her property and leave her.” He asked: “Is it fitting O Messenger of Allah?” he answered in the affirmative. He said: “I’ve given her a dower of two gardens, and they are now in her possession.” The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Take them and leave her.” He did accordingly.

**2229-** It is narrated on the authority of Ibn Abbas that the wife of Thabit Ibn Qais was divorced from him at her request, and the Messenger of Allah “Allah’s blessing and peace be upon him” made the term of her Iddat only to get one menses.

Abu Dawud says: This narration is transmitted on the authority of Ikrimah from the Messenger of Allah “Allah’s blessing and peace be upon him”, and thus the chain of transmission is short of Ibn Abbas.

**2230-** It is narrated on the authority of Ibn Umar that he said: The term of Iddat of such as divorced at her request is to get one menses. Abu Dawud says: The term of Iddat of such as divorced at her request is the same as that of the traditionally divorced woman (i.e. to get three monthly periods), and this is the basis upon which we act.

تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَأَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتَ سَهْلٍ عِنْدَ بَابِهِ فِي الْغُلَسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذِهِ؟» قَالَتْ: أَنَا حَبِيبَةُ بِنْتُ سَهْلٍ قَالَ: «مَا شَأْنُكَ؟» قَالَتْ: لَا أَنَا وَلَا ثَابِتُ بْنُ قَيْسٍ - لَزُوجِهَا - فَلَمَّا جَاءَ ثَابِتُ بْنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ» وَذَكَرْتَ مَا شَاءَ اللَّهُ أَنْ تَذْكُرَ. وَقَالَتْ حَبِيبَةُ: يَا رَسُولَ اللَّهِ كُلُّ مَا أَعْطَانِي عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِثَابِتِ بْنِ قَيْسٍ: «خُذْ مِنْهَا» فَأَخَذَ مِنْهَا وَجَلَسَتْ هِيَ فِي أَهْلِهَا.

**2228 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا أَبُو عَمْرِو السَّدُوسِيُّ الْمَدِينِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ حَبِيبَةَ بِنْتَ سَهْلٍ كَانَتْ عِنْدَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ فَضَرَبَهَا فَكَسَرَ بَعْضُهَا، فَأَتَى النَّبِيُّ ﷺ بَعْدَ الصُّبْحِ، فَاشْتَكَتْهُ إِلَيْهِ، فَدَعَا النَّبِيُّ ﷺ ثَابِتًا، فَقَالَ: خُذْ بَعْضَ مَالِهَا وَفَارِقْهَا، فَقَالَ: وَيَصْلُحُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» قَالَ: فَإِنِّي أَصْدَقْتُهَا حَدِيقَتَيْنِ وَهُمَا بِيَدِهَا فَقَالَ النَّبِيُّ ﷺ: «خُذْهُمَا فَفَارِقْهَا» فَفَعَلَ.

**2229 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ الْبَزَّازُ: حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ الْقَطَّانُ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ امْرَأَةً ثَابِتِ بْنِ قَيْسٍ اخْتَلَعَتْ مِنْهُ، فَجَعَلَ النَّبِيُّ ﷺ عِدَّتَهَا حَيْضَةً». قَالَ أَبُو دَاوُدَ: وَهَذَا الْحَدِيثُ رَوَاهُ عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ مُسْلِمٍ، عَنْ عِكْرِمَةَ، عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

**2230 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «عِدَّةُ الْمُخْتَلَعَةِ حَيْضَةٌ».

قال أبو داود: عدة المختلعة عدة المطلقة، قال أبو داود: والعمل عندنا على هذا هو.

### **[19] When A Slave-Girl Is Emancipated While Being The Wife Of A Free Or A Slave**

**2231-** It is narrated on the authority of Ibn Abbas that Mughith (the husband of Barirah) was a slave. He said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Use your good offices with her for me." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O Barirah! Fear Allah! He is your husband and the father of your offspring." She asked: "O Messenger of Allah! Do you command me to do so?" he said: "No, I only intercede for him." He (Mughith) was weeping with his tears flowing on his cheeks. The Prophet "Allah's blessing and peace be upon him" said to Abbas: "O Abbas ! are you not astonished at the love of Mughith for Barirah and the hatred of Barirah for Mughith?"

**2232-** It is narrated on the authority of Ibn Abbas that the husband of Barirah was a black slave called Mughith; and the Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom to choose (to remain with him or leave him, and she chose to leave him) and ordered her to spend the prescribed period of her Iddat.

**2233-** It is narrated on the authority of A'ishah in connection with the story of Barirah: Her husband was a slave, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" gave her the freedom to choose (whether to remain as his wife after she had been manumitted, or to leave him), and she chose herself; and had he (her husband) been a free man, he would not have given her such a freedom of choice.

**2234-** It is narrated on the authority of A'ishah that Barirah was given by the Messenger of Allah "Allah's blessing and peace be upon him" the freedom to choose (whether to remain with her husband or to leave him); and her husband was a slave.

### **[20] The Opinion That Her Husband Was A Free Man**

**2235-** It is narrated on the authority of A'ishah that the husband of Barirah was a free man when she was emancipated, even though she was given the freedom of choice, and she said: "I do not like to remain with him even if I have such and such (a property in my possession)."

### **[21] When Should Her Freedom Of Choice Come To An End?**

**2236-** It is narrated on the authority of A'ishah that Barirah was emancipated and she was the wife of Mughith, a slave belonging to the family of Ahmad, and the Messenger of Allah "Allah's blessing and peace



## [ت19/م18 ، 19] - باب في المملوكة

## تعتق وهي تحت حرٍّ أو عبد

**2231 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ مُغِيثًا كَانَ عَبْدًا فَقَالَ: يَا رَسُولَ اللَّهِ اشْفَعْ لِي إِلَيْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بُرَيْرَةُ اتَّقِي اللَّهَ، فَإِنَّهُ زَوْجُكَ وَأَبُو وَلَدِكَ»، فَقَالَتْ: يَا رَسُولَ اللَّهِ أَتَأْمُرُنِي بِذَلِكَ؟ قَالَ: «لَا إِنَّمَا أَنَا شَافِعٌ»، فَكَانَ دُمُوعُهُ تَسِيلُ عَلَى خَدِّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثِ بُرَيْرَةَ وَبُغْضِهَا إِيَّاهُ».

**2232 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانٌ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ زَوْجَ بُرَيْرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا فَخَيَّرَهَا - يَعْنِي النَّبِيَّ ﷺ - وَأَمَرَهَا أَنْ تَعْتَدَ».

**2233 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ فِي قِصَّةِ بُرَيْرَةَ قَالَتْ: «كَانَ زَوْجُهَا عَبْدًا، فَخَيَّرَهَا النَّبِيُّ ﷺ، فَاخْتَارَتْ نَفْسَهَا، وَلَوْ كَانَ حُرًّا لَمْ يُخَيَّرَهَا».

**2234 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ، وَالْوَلِيدُ بْنُ عُقْبَةَ، عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: «أَنَّ بُرَيْرَةَ خَيَّرَهَا النَّبِيُّ ﷺ وَكَانَ زَوْجُهَا عَبْدًا».

## [ت20/م19، 20] - باب مَنْ قَالَ: كَانَ حُرًّا

**2235 -** حَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا أَبُو سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ: «أَنَّ زَوْجَ بُرَيْرَةَ كَانَ حُرًّا حِينَ أُعْتِقَتْ، وَأَنَّهَا خَيْرَتْ فَقَالَتْ: مَا أَحِبُّ أَنْ أَكُونَ مَعَهُ وَأَنْ لِي كَذَا وَكَذَا».

## [ت21/م20 ، 21] - باب حتى متى يكون لها الخيار؟

**2236 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَائِيُّ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ، وَعَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدٍ، وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ بُرَيْرَةَ أُعْتِقَتْ وَهِيَ عِنْدَ

be upon him” gave her the freedom of choice, and said to her: “Once he approaches you, your freedom of choice would be futile.”

**[22] When A Couple Of Slaves Is Emancipated Together: Should His Wife Be Given The Freedom Of Choice?**

**2237-** It is narrated on the authority of A’ishah that she intended to emancipate a couple of slaves together, and she sought the verdict of the Messenger of Allah “Allah’s blessing and peace be upon him” about that, thereupon he commanded her to start with the man before the woman.

**[23] When One Of The Spouses Embraces Islam**

**2238-** It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, a man came as a Muslim, and later his wife came as a Muslim. He said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! She had embraced Islam with me.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” brought her back to him.

**2239-** It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, a woman (whose husband was a pagan) came and embraced Islam, and the Messenger of Allah “Allah’s blessing and peace be upon him” gave her in marriage to one of the Muslims. Later, her (previous) husband came and said: “O Messenger of Allah! I had embraced Islam, and she had knowledge of that.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” took her from her (latter) husband, and brought her back to her (former) husband (after the termination of the prescribed period of her Iddat).

**[24] Within Which Range Of Time Could She Be Brought Back To Her Husband After He Embraces Islam?**

**2240-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” restored his daughter Zainab to Abu Al-As Ibn Ar-Rabie because of her former marriage (to him with a new wedlock when he embraced Islam) two (or six) years after (dissolving the former wedlock).

**[25] When One Embraces Islam And He Has More Than Four Wives, Or Has Two Sisters As His Wives**

**2241-** It is narrated on the authority of Al-Harith Ibn Qabisah Ibn Amirah Al-Azdi that he said: I embraced Islam while I had eight wives. I

مُغِيثٌ - عَبْدُ لَالِ أَبِي أَحْمَدَ - فَخَيَّرَهَا رَسُولُ اللَّهِ ﷺ وَقَالَ لَهَا: «إِنْ قَرَبَكَ فَلَا خِيَارَ لَكَ».

### [ت22/م21، 22] - باب في المملوكَيْنِ يُغْتَقَانِ مَعًا، هل تَخَيَّرَ امْرَأَتُهُ؟

**2237** - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَنَصْرُ بْنُ عَلِيٍّ قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَوْهَبٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: «أَنَّهَا أَرَادَتْ أَنْ تُعَيِّقَ مَمْلُوكَيْنِ لَهَا زَوْجَيْنِ، قَالَ: فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ ذَلِكَ، فَأَمَرَهَا أَنْ تَبْدَأَ بِالرَّجُلِ قَبْلَ الْمَرْأَةِ».

قَالَ نَصْرٌ: أَخْبَرَنِي أَبُو عَلِيٍّ الْحَتَفِيُّ عَنْ عَبْدِ اللَّهِ.

### [ت23/م22، 23] - باب إذا أَسْلَمَ أَحَدُ الزَّوْجَيْنِ

**2238** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ جَاءَتْ امْرَأَتُهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهَا قَدْ كَانَتْ أَسْلَمَتْ مَعِيَ فَرَدَّهَا عَلَيْهِ».

**2239** - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَسْلَمَتِ امْرَأَةٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَتَزَوَّجَتْ فَجَاءَ زَوْجُهَا إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ قَدْ أَسْلَمْتُ وَعَلِمْتُ بِإِسْلَامِي، فَاَنْتَزَعَهَا رَسُولُ اللَّهِ ﷺ مِنْ زَوْجِهَا الْآخِرِ وَرَدَّهَا إِلَى زَوْجِهَا الْأَوَّلِ».

### [ت24/م23، 24] - باب إلى متى تُرَدُّ عَلَيْهِ امْرَأَتُهُ إِذَا أَسْلَمَ بَعْدَهَا؟

**2240** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ. (ح) حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ - . (ح) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ الْمَعْنَى كُلُّهُمْ، عَنْ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «رَدَّ رَسُولُ اللَّهِ ﷺ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بِالنِّكَاحِ الْأَوَّلِ، لَمْ يُحْدِثْ شَيْئًا».

قَالَ مُحَمَّدُ بْنُ عَمْرٍو فِي حَدِيثِهِ: بَعْدَ سِتِّ سِنِينَ. وَقَالَ الْحَسَنُ بْنُ عَلِيٍّ: بَعْدَ سَتِّينَ.

### [ت25/م24، 25] - باب مَنْ أَسْلَمَ وَعِنْدَهُ نِسَاءٌ أَكْثَرُ مِنْ أَرْبَعٍ أَوْ اخْتَانَ

**2241** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ. (ح) وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ حُمَيْصَةَ بْنِ الشَّامِرِ، عَنْ الْحَارِثِ بْنِ قَيْسٍ - قَالَ



made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who commanded me to choose only four of them (to remain with me and divorce the other four).

**2242-** The same is narrated on the authority of Qais Ibn Al-Harith through the same chain of transmitters.

**2243-** It is narrated on the authority of Ishaq Ibn Fairuz from his father that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I've embraced Islam, while having two sisters as my wives." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Divorce whomever of them you like."

### **[26] When One Of Both Parents Embraces Islam, With Whom Should The Child Be?**

**2244-** It is narrated on the authority of Abd Al-Hamid Ibn Ja'far: My father told me from my grandfather Rafi' Ibn Sinan that he embraced Islam, and his wife refused to embrace Islam. She came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "(Let me keep with me) my daughter!" and she is weaned or something like that. Rafi' said: "(Let me take with me) my daughter!" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Sit in one side (of the chamber)!" he said to her: "Sit in one side (of the chamber)." He made the female child sit between them. Then he said to them: "Call her." The female child inclined to her mother. The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! Give her guidance!" She then inclined to her father who took her.

### **[27] What About Li'an**

(Invoking Allah's curse upon the liar of the couple when the husband accuses his wife of committing adultery)

**2245-** It is narrated on the authority of Sahl Ibn Sa'd As-Sa'idi that he said: Uwaimir Ibn Ashqar Al-Ajlani came to Asim Ibn Adi Al-Ansari and said: "What do you say about a man who has found another man with his wife? Should he kill him whereupon you would kill him (The husband), or what should he do? Please, O Asim, ask Allah's Apostle "Allah's blessing and peace be upon him" about this matter on my behalf." Asim asked The Messenger of Allah "Allah's blessing and peace be upon him" about that. But Allah's Apostle "Allah's blessing and peace be upon him" disliked the question and considered it as shameful to the extent that Asim felt it because of what The Messenger of Allah "Allah's blessing and peace be upon him" had said to him.

مُسَدَّدٌ: ابْنُ عُمَيْرَةَ، وَقَالَ وَهْبٌ: الْأَسَدِيُّ - قَالَ: أَسْلَمْتُ وَعِنْدِي ثَمَانُ نِسْوَةٍ، قَالَ: فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَرِ مِنْهُنَّ أَرْبَعًا».

قال أبو داود: وحدثنا به أحمد بن إبراهيم: حدثنا هشيم بهذا الحديث فقال: قيس بن الحارث مكان الحارث بن قيس، قال أحمد بن إبراهيم: هذا هو الصواب - يعني قيس بن الحارث -.

**2242 -** حدثنا أحمد بن إبراهيم: حدثنا بكر بن عبد الرحمن قاضي الكوفة، عن عيسى بن المختار، عن ابن أبي ليلى، عن حمضة بن السمزدل، عن قيس بن الحارث بمعناه.

**2243 -** حدثنا يحيى بن معين: حدثنا وهب بن جرير، عن أبيه قال: سمعت يحيى بن أيوب يحدث، عن يزيد بن أبي حبيب، عن أبي وهب الجشاني، عن الضحالك بن فيروز، عن أبيه قال: قلت: يا رسول الله إني أسلمت وتحتي أختان، قال: «طلق أيتهما شئت».

### [ت26/م25، 26] - باب إذا أسلم أحد الأبوين

#### مع من يكون الولد؟

**2244 -** حدثنا إبراهيم بن موسى الرازي: أخبرنا عيسى: حدثنا عبد الحميد بن جعفر: أخبرني أبي، عن جدي رافع بن سنان أنه أسلم، وأبت امرأته أن تسلم، فأنت النبي ﷺ فقالت: «ابنتي وهي فطيم أو شبهة، وقال رافع: ابنتي، فقال له النبي ﷺ: «أفعد ناجية»، وقال لها: «أفعد ناجية»، قال: وأفعد الصبية بينهما، ثم قال: «ادعواها»، فمالت الصبية إلى أمها، فقال النبي ﷺ: «اللهم اهدها»، فمالت الصبية إلى أبيها، فأخذها.

### [ت27/م26، 27] - باب في اللعان

**2245 -** حدثنا عبد الله بن مسلمة القعنبي، عن مالك، عن ابن شهاب: «أن سهل بن سعد الساعدي أخبره أن عويمر بن أشقر العجلاني جاء إلى عاصم بن عدي فقال له: «يا عاصم أرايت رجلاً وجد مع امرأته رجلاً أيفلته فتقتلونه أم كيف يفعل؟ سل لي يا عاصم رسول الله ﷺ عن ذلك، فسأل عاصم رسول الله ﷺ، فكره رسول الله ﷺ المسائل وعابها حتى كبر على عاصم ما سمع من رسول الله ﷺ، فلما رجع عاصم إلى أهله جاءه عويمر فقال: يا عاصم ماذا قال لك



Then Asim returned home and Uwaimir came to him. Uwaimir asked Asim: "O Asim! What did The Messenger of Allah "Allah's blessing and peace be upon him" answer you?" Asim replied: "You brought to me no good. Allah's Apostle "Allah's blessing and peace be upon him" disliked such questions and considered them as shameful." Uwaimir then said: "By Allah, I will not give up asking unless I ask Allah's Apostle "Allah's blessing and peace be upon him" about it." Uwaimir came to The Prophet "Allah's blessing and peace be upon him" and said to him while being in the gathering of people: "O Allah's Apostle! A man has found another man with his wife! Should he kill him whereupon you would kill him (the husband, in retaliation) or what should he do?" Allah's Apostle "Allah's blessing and peace be upon him" said: "Allah has revealed regarding you and your wife's case in the Qur'an. Go and bring her." Sahl told: They performed the measures of Li'an (invoking Allah's curse upon the liar) according to what Allah had mentioned in His Book, while I was present with The Messenger of Allah "Allah's blessing and peace be upon him". Uwaimir said: "O Allah's Apostle! If I kept her I would be a liar." So Uwaimir divorced her thrice before being ordered by The Messenger of Allah "Allah's blessing and peace be upon him". Ibn Shihab said: In this way, divorce became a tradition for the invokers of curses (upon the liar of them, husband and wife when she is accused of committing adultery).

**2246-** It is narrated on the authority of Sahl Ibn Sa'd that the Messenger of Allah "Allah's blessing and peace be upon him" said to Asim Ibn Adi: "Keep the woman in your house until she delivers her child."

**2247-** It is narrated on the authority of Sahl Ibn Sa'd that he said: I was present with the Messenger of Allah "Allah's blessing and peace be upon him" when both performed the measures of Li'an, and I was fifteen years old...and the rest is the same, in which he said: Then, she became pregnant, and (when she gave birth) the child was ascribed to his mother.

**2248-** It is narrated on the authority of Sahl Ibn Sa'd that he said, concerning the story of those involved in the measures of Li'an: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Look! If she (Uwaimir's wife) delivers a black child with deep black large eyes, big hips and fat legs, then I will be of the opinion that Uwaimir has spoken the truth; but if she delivers a red child looking like a Wahrah (a



رَسُولُ اللَّهِ ﷺ؟ فَقَالَ عَاصِمٌ: لَمْ تَأْتِنِي بِخَيْرٍ، قَدْ كَرِهَ رَسُولُ اللَّهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتُهُ عَنْهَا. فَقَالَ عُيْمَرُ: وَاللَّهِ لَا أَنْتَهِيَ حَتَّى أَسْأَلَهُ عَنْهَا فَأَقْبَلَ عُيْمَرُ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ وَهُوَ وَسَطُ النَّاسِ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَلْتُهُ فَتَقَتَّلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَنْزَلَ فِيكَ وَفِي صَاحِبَتِكَ قُرْآنٌ فَادْهَبْ فَأْتِ بِهَا». قَالَ سَهْلٌ: فَتَلَاعَنَّا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَعَا، قَالَ عُيْمَرُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا عُيْمَرُ ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ النَّبِيُّ ﷺ».

قال ابن شهاب: فَكَانَتْ تِلْكَ سُنَّةُ الْمُتَلَاعِنِينَ.

**2246 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ الْحِرَانِيُّ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبَّاسُ بْنُ سَهْلٍ بْنُ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعَاصِمِ بْنِ عَدِيِّ: «أَمْسِكِ الْمَرْأَةَ عِنْدَكَ حَتَّى تَلِدَ».

**2247 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ، قَالَ: «حَضَرْتُ لِعَانَهُمَا عِنْدَ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسِ عَشْرَةَ سَنَةً، وَسَاقَ الْحَدِيثَ، قَالَ فِيهِ: ثُمَّ خَرَجْتُ حَامِلًا، فَكَانَ الْوَلَدُ يُدْعَى إِلَى أُمِّهِ».

**2248 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوَرْكَانِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ فِي خَبَرِ الْمُتَلَاعِنِينَ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا، فَإِنْ جَاءَتْ بِهِ أَدْعَجَ الْعَيْنَيْنِ عَظِيمَ الْأَلْبَتَيْنِ فَلَا أَرَاهُ إِلَّا قَدْ صَدَقَ، وَإِنْ جَاءَتْ بِهِ أَحْيَمَرَ كَأَنَّهُ وَحَرَةٌ فَلَا أَرَاهُ إِلَّا كَاذِبًا»، قَالَ:

land red insect) then we will consider that Uwaimir has told a lie against her." Later on she delivered a child carrying the qualities of the evil (sin she had committed, which The Messenger of Allah "Allah's blessing and peace be upon him" had mentioned as a proof for Uwaimir's claim).

**2249-** It is narrated on the authority of Sahl Ibn Sa'd that he told this story, in which he said: Henceforth, the child was ascribed to his mother.

**2250-** It is narrated on the authority of Sahl Ibn Sa'd concerning the story of those involved in the measures of Li'an: Then, he divorced her thrice in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" put it to practice. In this way, that which happened in the presence of the Messenger of Allah "Allah's blessing and peace be upon him" came to be a tradition followed by any couple of similar case (i.e. that the husband should divorce his wife thrice after carrying out the measures of Li'an). Sahl said: I was present with the Messenger of Allah "Allah's blessing and peace be upon him" when that happened, and from that time on, it became out of the sunnah that both parties involved in the measures of Li'an should be parted, and they should never gather (as spouses).

**2251-** It is narrated on the authority of Sahl Ibn Sa'd that he said: I saw the couple involved in carrying out the measures of Li'an while I was present with the Messenger of Allah "Allah's blessing and peace be upon him", and at that time, I was fifteen years old. Then, the Messenger of Allah "Allah's blessing and peace be upon him" parted them, just after they had been engaged in Li'an. The man said in this respect: "O Messenger of Allah! I would be a liar if I kept her with me (as my wife)."

Abu Dawud says: No one follows Ibn Uyainah in the fact that he parted the couple involved in carrying out the measures of Li'an.

**2252-** It is narrated on the authority of Sahl Ibn Sa'd concerning the story of Li'an: She was pregnant, and he denied that her pregnancy (belonged to him), thereupon the child was ascribed to her. Then, it became out of the sunnah in relation to the inheritance that he should inherit from her, as well as she from him in accordance with the obligatory share fixed to her by Allah Almighty.

**2253-** It is narrated on the authority of Abdullah that he said: While we were sitting in the mosque on the night prior to Friday, a man said:

فَجَاءَتْ بِهِ عَلَى النَّعْتِ الْمَكْرُوهِ.

**2249 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ: حَدَّثَنَا الْفَرْيَابِيُّ، عَنْ الْأَوْزَاعِيِّ،  
عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ بِهَذَا الْخَبَرِ قَالَ: «فَكَانَ يُدْعَى - يَعْنِي  
الْوَلَدَ - لِأُمِّهِ».

**2250 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عِيَّاضِ بْنِ  
عَبْدِ اللَّهِ الْفَهْرِيِّ وَغَيْرِهِ، عَنِ ابْنِ شَهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ فِي هَذَا الْخَبَرِ قَالَ:  
«فَطَلَّقَهَا ثَلَاثَ تَطْلِيقَاتٍ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَأَنْفَذَهُ رَسُولُ اللَّهِ ﷺ وَكَانَ مَا صُنِعَ  
عِنْدَ النَّبِيِّ ﷺ سُنَّةً».

قَالَ سَهْلٌ: «حَضَرْتُ هَذَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَمَضَتْ السُّنَّةُ بَعْدُ فِي  
الْمُتَلَاعِنِينَ أَنْ يُفَرَّقَ بَيْنَهُمَا ثُمَّ لَا يَجْتَمِعَانِ أَبَدًا».

**2251 -** حَدَّثَنَا مُسَدَّدٌ وَوَهْبُ بْنُ بَيَانَ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَعَمْرُو بْنُ  
عُثْمَانَ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ مُسَدَّدٌ: قَالَ  
«شَهِدْتُ الْمُتَلَاعِنِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ سَنَةً، فَفَرَّقَ بَيْنَهُمَا  
رَسُولُ اللَّهِ ﷺ حِينَ تَلَا عَنَّا وَتَمَّ حَدِيثُ مُسَدَّدٍ، وَقَالَ الْآخَرُونَ: إِنَّهُ شَهِدَ النَّبِيُّ ﷺ فَرَّقَ  
بَيْنَ الْمُتَلَاعِنِينَ فَقَالَ الرَّجُلُ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ إِنْ أَمْسَكْتُهَا».

قَالَ أَبُو دَاوُدَ: وَبَعْضُهُمْ لَمْ يَقُلْ «عَلَيْهَا».

قَالَ أَبُو دَاوُدَ: لَمْ يُتَابِعْ ابْنُ عُيَيْنَةَ أَحَدٌ عَلَى أَنَّهُ فَرَّقَ بَيْنَ الْمُتَلَاعِنِينَ.

**2252 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا فُلَيْحٌ، عَنِ  
الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ فِي هَذَا الْحَدِيثِ: «وَكَانَتْ حَامِلًا فَأَنْكَرَ حَمْلَهَا فَكَانَ  
ابْنُهَا يُدْعَى إِلَيْهَا، ثُمَّ جَرَتْ السُّنَّةُ فِي الْمِيرَاثِ أَنْ يَرِثَهَا وَتَرِكَ مِنْهُ مَا فَرَضَ اللَّهُ  
عَزَّ وَجَلَّ لَهَا».

**2253 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «إِنَّا لِلَّيْلَةِ جُمُعَةٍ فِي الْمَسْجِدِ إِذْ



“If a man found another man (committing adultery) with his wife and he spoke (that his wife committed adultery) you would lash him (in implementation of the legal punishment of false charge against women); and if he killed him, you would kill him (in implementation of the law of equality); and if he kept silent, he would keep silent while being in the state of anger: by Allah: I’m going to ask the Messenger of Allah “Allah’s blessing and peace be upon him” about that.” In the morning he went to the Messenger of Allah “Allah’s blessing and peace be upon him” and said to him: “If a man found another man (committing adultery) with his wife and he spoke (that his wife committed adultery) you would lash him (in implementation of the legal punishment of false charge against women); and if he killed him, you would kill him (in implementation of the law of equality); and if he kept silent, he would keep silent while being in the state of anger: thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah! Make a decision (concerning this matter)!” he kept invoking until Allah revealed the Holy Verse of Li’an (being engaged in the measures of invoking Allah’s curse upon the liar of the couple when the husband accuses his wife of committing adultery): “And for those who launch a charge against their spouses, and have (in support) no evidence but their own, - their solitary evidence (can be received) if - they bear witness four times (with an oath) by Allah that they are solemnly telling the Truth.” Afterwards, this man from among the people was put to trial on account of this Holy Verse, thereupon he and his wife came to the Messenger of Allah “Allah’s blessing and peace be upon him” and were engaged in the measures of invoking Allah’s Curse against the liar of both: the man bore witness four times (with an oath) by Allah that he was solemnly telling the Truth, and the fifth is that Allah’s Curse be upon him if he was telling a lie. The woman betook herself to do her part in the curse, and when the Messenger of Allah “Allah’s blessing and peace be upon him” asked her to give herself an opportunity (for consideration) she refused and went on cursing. When she turned back he said: “Perhaps, she would deliver a child of black complexion and curly hair.”

**2254-** It is narrated on the authority of Ibn Abbas: Hilal Ibn Umayyah accused his wife of committing adultery with Sharik Ibn Sahma and filed the case before The Prophet. The Prophet "Allah's blessing and peace be upon him" said (to Hilal): "Either you bring forth a proof (four witnesses) or you will receive the legal punishment (lashes) on your back." Hilal said: "O Allah's Apostle! If anyone of us saw another man over his wife, would

دَخَلَ رَجُلٌ مِنَ الْأَنْصَارِ فِي الْمَسْجِدِ، فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ، أَوْ قَتَلَ قَتَلْتُمُوهُ، فَإِنْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، وَاللَّهِ لَا سَأْلَنَ عَنْهُ رَسُولُ اللَّهِ ﷺ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَى رَسُولُ اللَّهِ ﷺ، فَسَأَلَهُ، فَقَالَ: لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا فَتَكَلَّمَ بِهِ جَلَدْتُمُوهُ أَوْ قَتَلَ قَتَلْتُمُوهُ أَوْ سَكَتَ سَكَتَ عَلَى غَيْظٍ، فَقَالَ: «اللَّهُمَّ افْتَحْ» وَجَعَلَ يَدْعُو، فَنَزَلَتْ آيَةُ اللَّعَانِ: ﴿وَالَّذِينَ يَزْمُونَ أَرْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾ [النور: 6] هَذِهِ الْآيَةُ فَابْتُلِيَ بِهِ ذَلِكَ الرَّجُلُ مِنْ بَيْنِ النَّاسِ، فَجَاءَ هُوَ وَامْرَأَتُهُ إِلَى رَسُولِ اللَّهِ ﷺ، فَتَلَاعَنَا، فَشَهِدَ الرَّجُلُ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ثُمَّ لَعَنَ الْخَامِسَةَ لعنة الله عليه إن كان مِنَ الْكَاذِبِينَ. قَالَ: فَذَهَبَتْ لِتَلْتَعِنَ فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَهْ»، فَأَبَتْ فَفَعَلَتْ، فَلَمَّا أَذْبَرَا قَالَ: «لَعَلَّهَا أَنْ تَحِيَّ بِهٍ أَسْوَدَ جَعْدًا»، فَجَاءَتْ بِهٍ أَسْوَدَ جَعْدًا.

**2254 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ:

أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ: حَدَّثَنِي عِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ عِنْدَ النَّبِيِّ ﷺ بِشَرِيكَ بْنِ سَحْمَاءَ، فَقَالَ النَّبِيُّ ﷺ: «الْبَيِّنَةُ أَوْ حَدٌّ فِي ظَهْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ إِذَا رَأَى أَحَدُنَا رَجُلًا عَلَى امْرَأَتِهِ يَلْتَمِسُ الْبَيِّنَةَ؟ فَجَعَلَ النَّبِيُّ ﷺ



he go to search for a proof." The Prophet "Allah's blessing and peace be upon him" went on saying: "Produce a proof or else you would get the legal punishment (by being lashed) on your back." Hilal said: "By Him, Who sent you with the Truth, I am telling the truth and Allah will reveal to you what will save my back from legal punishment." Then Allah revealed to him: "And for those who launch a charge against their spouses, and have (in support) no evidence but their own, their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie; And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth." (An-Nur 6:8) Then The Prophet "Allah's blessing and peace be upon him" left and sent for both. They came, and Hilal stood up and took the oaths (first confirming the claim), while the Prophet "Allah's blessing and peace be upon him" was saying: "Allah knows that one of you is a liar, so will any of you repent?" Then the woman got up and took the oaths and when she was going to take the fifth one, that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth, the people stopped her and said: "It (the fifth oath) will definitely bring Allah's curse on you (if you are guilty)." So she hesitated and shrank back (from taking the oath) so much that we thought that she would withdraw her denial. But then she said: "I will not dishonour my family all through these days," and carried on (the process of taking oaths). The Prophet "Allah's blessing and peace be upon him" then said: "Watch her: if she delivers a black-eyed child with big hips and fat shins then it is Sharik Ibn Sahma's child." Later she delivered a child of such a description. So The Prophet "Allah's blessing and peace be upon him" said: "Had the case not been settled by Allah's Law, I would have punished her severely."

**2255-** It is narrated on the authority of Ibn Abbas that when the couple who were engaged in carrying out the measures of Li'an went on taking the oaths, and sending the curses, the Messenger of Allah "Allah's blessing and peace be upon him" ordered a man to put his hand over his mouth at the fifth and say: "It affirms (Allah's Curse and Wrath in case of telling a lie)."

**2256-** It is narrated on the authority of Ikrimah from Ibn Abbas that he said: Hilal Ibn Umayyah, one of the three persons to whom Allah Almighty turned in repentance when they failed to attend the holy battle of



يَقُولُ: «الْبَيِّنَةُ وَإِلَّا فَحَدُّ فِي ظَهْرِكَ»، فَقَالَ هِلَالٌ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنِّي لَصَادِقٌ وَلَيُنَزِّلَنَّ اللَّهُ فِي أَمْرِي مَا يُبْرِيءُ بِهِ ظَهْرِي مِنَ الْحَدِّ، فَنَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ﴾ فَقَرَأَ حَتَّى بَلَغَ ﴿لِمَنْ الصَّادِقِينَ﴾ [النور: 6]، فَانصَرَفَ النَّبِيُّ ﷺ، فَأَرْسَلَ إِلَيْهِمَا فَجَاءَا فَقَامَ هِلَالُ بْنُ أُمَيَّةَ فَشَهِدَ وَالنَّبِيُّ ﷺ يَقُولُ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ، فَهَلْ مِنْكُمَا مَنْ تَائِبٌ؟» ثُمَّ قَامَتْ فَشَهِدَتْ، فَلَمَّا كَانَ عِنْدَ الْخَامِسَةِ ﴿أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ [النور: 9]، وَقَالُوا لَهَا: إِنَّهَا مُوجِبَةٌ، قَالَ ابْنُ عَبَّاسٍ: فَتَلَكَّأَتْ وَنَكَصَتْ حَتَّى ظَنَنَّا أَنَّهَا سَتَرْجِعُ، فَقَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ، فَمَضَتْ، فَقَالَ النَّبِيُّ ﷺ: «أَبْصِرُوهَا فَإِنْ جَاءَتْ بِهِ أَكْحَلَ الْعَيْنَيْنِ سَابِعَ الْأَلْيَتَيْنِ حَدَلَجَ السَّاقَيْنِ فَهُوَ لِشَرِيكَ بْنِ سَحْمَاءَ» فَجَاءَتْ بِهِ كَذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْلَا مَا مَضَى مِنْ كِتَابِ اللَّهِ لَكَانَ لِي وَلَهَا شَأْنٌ».

قال أبو داود: وَهَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ حَدِيثُ ابْنِ بَشَّارٍ حَدِيثَ هِلَالٍ.

**2255 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الشَّعِيرِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا حِينَ أَمَرَ الْمُتَلَاعِنِينَ أَنْ يَتْلَاعَنَا أَنْ يَضَعَ يَدُهُ عَلَى فِيهِ عِنْدَ الْخَامِسَةِ يَقُولُ إِنَّهَا مُوجِبَةٌ».

**2256 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ هِلَالُ بْنُ أُمَيَّةَ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تَابَ اللَّهُ عَلَيْهِمْ؛ فَجَاءَ مِنْ أَرْضِهِ عَشِيًّا فَوَجَدَ عِنْدَ أَهْلِهِ

Tabuk with the Messenger of Allah "Allah's blessing and peace be upon him", came home and found his wife having a strange man, and he saw with his eyes, and heard with his ears (how they practiced adultery), but he did not disturb him until it was morning when he came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Yesterday evening, I came to my wife and found a strange man with her: I saw with my eyes and heard with my ears (how they had illegal sexual relation with one another)." The Messenger of Allah "Allah's blessing and peace be upon him" disliked what he had said, and it became hard on him. Then, the Divine Revelation descended upon him: "And for those who launch a charge against their spouses, and have (in support of their claim) no witness but their own, their solitary witness (can be accepted) if they bear witness four times (with an oath) by Allah that they are of those who solemnly tell the Truth", thereupon the state of anguish and distress went away from the Messenger of Allah "Allah's blessing and peace be upon him" who said: "Rejoice, O Hilal! Indeed, Allah Almighty has relieved you (of that difficult situation in which you are)." Hilal said: "No doubt, I expected that from my Lord." The Messenger of Allah "Allah's blessing and peace be upon him" ordered his companions to go and bring her to him, and when she came, the Messenger of Allah "Allah's blessing and peace be upon him" recited the Holy Verse unto them, and reminded them of the fact that the punishment of the hereafter is, by all means, much more severe than that of the world." Hilal said: "By Allah, O Messenger of Allah! I've told the truth in her case." She said: "He has told a lie." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let them take part in invoking Allah's Curse upon the liar of them!" Hilal was told to bear witness, and he bore witness (with oath) by Allah four times that he had told the truth in his charge against her. When it was the time of the fifth witness, it was said to him: "O Hilal! Fear Allah, for indeed, the punishment of the world is lighter and easier than that of the hereafter, and this (fifth witness) is the one which makes punishment (of the hereafter) binding upon you." He said: "By Allah, He will not punish me for it, as well as He did not cause me to be flogged for it." He then witnessed (with an oath) by Allah that Allah's Curse be upon him if he had told a lie (against his wife). Then, she was ordered to bear witness (with oath) by Allah four times that he had told a lie (in his charge against her), and when it was the time for her to give the fifth witness, it was said to her: "Fear Allah, for indeed, the punishment of the world is, by all means, lighter and easier than that of the hereafter, and this (fifth witness) is the one which makes the punishment (of the hereafter) binding upon you." She

رَجُلًا، فَرَأَى بِعَيْنِهِ وَسَمِعَ بِأُذُنِهِ فَلَمْ يُهْجِهْ حَتَّى أَصْبَحَ، ثُمَّ عَدَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أَهْلِي عِشَاءً، فَوَجَدْتُ عَنْدهُمْ رَجُلًا، فَرَأَيْتُ بِعَيْنِي وَسَمِعْتُ بِأُذُنِي، فَكَّرَ رَسُولُ اللَّهِ ﷺ مَا جَاءَ بِهِ وَاشْتَدَّ عَلَيْهِ، فَنَزَلَتْ: ﴿وَالَّذِينَ يَزْمُونَ أَرْوَاحَهُمْ وَلَوْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ﴾ [النور: 6] الْآيَتَيْنِ كِلْتَاهُمَا، فَسَرَّيَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبَشِّرْ يَا هَلَالٌ قَدْ جَعَلَ اللَّهُ عَزَّ وَجَلَّ لَكَ فَرْجًا وَمَخْرَجًا». قَالَ هَلَالٌ: قَدْ كُنْتُ أَرْجُو ذَلِكَ مِنْ رَبِّي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلُوا إِلَيْهَا»، فَجَاءَتْ فَتَلَا عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ وَذَكَرَهُمَا، وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا. فَقَالَ هَلَالٌ: وَاللَّهِ لَقَدْ صَدَقْتُ عَلَيْهَا، فَقَالَتْ: قَدْ كَذَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَاعِنُوا بَيْنَهُمَا»، فَقِيلَ لِهَلَالٍ: اشْهَدْ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهُ: يَا هَلَالُ اتَّقِ اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةَ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ، فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهَا كَمَا لَمْ يُجَلِّدْنِي عَلَيْهَا، فَشَهِدَ الْخَامِسَةَ أَنَّ لَعْنَةَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ قِيلَ لَهَا: اشْهَدِي فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ، فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهَا: اتَّقِي اللَّهَ فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةَ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ، فَتَلَكَّأَتْ سَاعَةً، ثُمَّ قَالَتْ: وَاللَّهِ لَا أَفْضَحُ قَوْمِي فَشَهِدَتْ الْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ. فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لَا يُدْعَى وَلَدُهَا لِأَبٍ، وَلَا تُرْمَى وَلَا يُرْمَى وَلَدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا فَعَلَيْهِ الْحَدُّ. وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ وَلَا



hesitated for a while after which she said (to herself): "By Allah! I should not put my people to shame!" she then testified by Allah that Allah's wrath be upon her if he had told the truth. On that, the Messenger of Allah "Allah's blessing and peace be upon him" parted them, and ordered that her child should not be called by a certain father, nor should any charge be launched against him, and if anyone charges her or her child (of adultery), he would receive the legal punishment (of the false charge). He also judged that no residence nor sustenance for her or her child were incumbent upon her husband, for they were parted with no divorce, nor because of his death. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Watch her: if she delivered a child of white complexion and lean shins, then, he belongs to Hilal, and if she delivered a child of brown complexion, curly hair, big hips and fat shins, then, he belongs to him in whose connection she was charged of adultery." She then delivered a child of black eyes, curly hair, big hips and fat shins, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had this (matter) not been settled (by Allah), surely, I would have punished her severely." Ikrimah says that later, he was appointed as the governor of Egypt, and he was called by his mother and not by a certain father.

**2257-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to the invokers of Allah's curse upon the liar of them: "Your reckoning is with Allah. One of you two is a liar, and you (the husband) have no right over her (in case of being divorced)." The man said: "O Messenger of Allah! What about my property (Dowry)?" The Prophet "Allah's blessing and peace be upon him" said: "You have no right to get back your property. If you told the truth about her then your property would be for the legal right therewith you had sexual intercourse with her; and if you told a lie about her, then it would be more inaccessible for you."

**2258-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I said to Ibn Umar: "What about a man who launched a charge against his wife (of committing fornication)?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" separated (by divorce) the couple of Banu Ajlan, and said: "Allah knows that one of you two is a liar; so will one of you repent?" he said it thrice, but none of them accepted (to change his mind)." So, he parted them.

**2259-** It is narrated on the authority of Ibn Umar that a man was engaged with his wife in invoking Allah's Curse upon the liar of both

قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ وَلَا مُتَوَقَّى عَنْهَا، وَقَالَ: «إِنْ جَاءَتْ بِهِ أَصْنِيبُ أُرَيْصَحَ أُتَيْبَجَ حَمَشَ السَّاقَيْنِ فَهُوَ لِهَلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَجَ السَّاقَيْنِ سَابِغَ الْأَلْيَتَيْنِ فَهُوَ لِلَّذِي رُمِيتَ بِهِ» فَجَاءَتْ بِهِ أَوْرَقَ جَعْدًا جُمَالِيًّا خَدَلَجَ السَّاقَيْنِ سَابِغَ الْأَلْيَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْإِيمَانُ لَكَانَ لِي وَلَهَا شَأْنٌ».

قال عِكْرَمَةُ: فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا عَلَى مِصْرَ وَمَا يُدْعَى لِأَبِ.

**2257 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِمُتَلَاَعِنَيْنِ: «حِسَابُكُمَا عَلَى اللَّهِ أَحَدُكُمَا كَاذِبٌ لَا سَبِيلَ لَكَ عَلَيْهَا»، قَالَ: يَا رَسُولَ اللَّهِ مَالِي، قَالَ: «لَا مَالَ لَكَ إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَلِكَ أَبْعَدُ لَكَ».

**2258 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ؟ قَالَ: فَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ وَقَالَ: «اللَّهُ يَعْلَمُ أَنَّ أَحَدَكُمَا كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ»، يُرَدِّدُهَا ثَلَاثَ مَرَّاتٍ فَأَبَيَا، فَفَرَّقَ بَيْنَهُمَا.

**2259 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَجُلًا لَاعَنَ امْرَأَتَهُ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ وَانْتَفَى مِنْ وَلَدِهَا فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا وَالْحَقَّ الْوَلَدَ بِالْمَرْأَةِ».



(when he launched a charge against her of committing adultery), and he denied the would-be child's ancestry and his ascription to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" parted them, and joined the child to the woman.

Abu Dawud says: The statement "and joined the child to the woman" is unique to Malik. Yunus related from Az-Zuhri from Sahl Ibn Sa'd in the story of Li'an: He denied her pregnancy, thereupon her child came to be ascribed to her.

### **[28] When One Has Doubt In (The Ascription Of) His Child**

**2260-** It is narrated on the authority of Abu Hurairah: Once, a man from (the tribe of) Banu Fazarah came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child." The Prophet "Allah's blessing and peace be upon him" said: "Do you have (a herd of) camels?" he said: "Yes." He (The Prophet) asked: "What is their colour?" he said: "They are red." He said: "Is there any dusky one among them?" He said: "Yes, there are many dusky ones among them." He said: "How has that come?" He said: "Perhaps, it is due to a certain (characteristics of) heredity to which it was attracted." He (The Prophet) said: "Perhaps, this (black complexion of your child) is due to a certain (characteristics of) heredity to which he was attracted."

**2261-** The same is narrated on the authority of Az-Zuhri through the same chain of transmitters, with the addition here that he (the man) referred by that statement to his intention to deny the (ascription of the) child (to him).

**2262-** It is narrated on the authority of Abu Hurairah that a desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My wife has delivered a black child whose ascription I deny..." and the rest is the same.

### **[29] The Severe Warning Of Denying The Ascription Of One's Child To Him**

**2263-** It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Any woman who ascribes to a people such (a child) as does not belong to them Allah will never turn to her (in mercy), nor will Allah admit her to His Garden; and any man who denies his child while looking at him, Allah will be screened from him (on the Day of Judgement), and further will put him to shame at the sight of the foremost and last generations."



قال أَبُو دَاوُدَ: الَّذِي تَفَرَّدَ بِهِ مَالِكٌ قَوْلُهُ: «وَالْحَقَّ الْوَلَدَ بِالْمَرْأَةِ». وقال يُونُسُ عن الزُّهْرِيِّ، عن سَهْلِ بْنِ سَعْدٍ فِي حَدِيثِ اللَّعَانِ: «وَأَنْكَرَ حَمَلَهَا فَكَانَ ابْنُهَا يُدْعَى إِلَيْهَا».

### [ت28/م27، 28] - باب إذا شكَّ في الولد

**2260 -** حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَعِيدٍ، عن أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مِنْ بَنِي فِزَارَةَ فَقَالَ: إِنَّ امْرَأَتِي جَاءَتْ بِوَلَدٍ أَسْوَدَ، فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: إِنَّ فِيهَا لَوُرْقًا، قَالَ: «فَأَنَّى تُرَاهُ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ قَالَ: «وَهَذَا عَسَى أَنْ يَكُونَ نَزْعُهُ عِرْقٌ».

**2261 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عن الزُّهْرِيِّ، بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: «وَهُوَ حِينَنَدٍ يُعْرَضُ بِأَنْ يَنْفِيَهُ».

**2262 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا يُونُسُ، عن ابْنِ شِهَابٍ، عن أَبِي سَلَمَةَ، عن أَبِي هُرَيْرَةَ: «أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ، فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ وَإِنِّي أَنْكَرُهُ»، فَذَكَرَ مَعْنَاهُ.

### [ت29/م28، 29] - باب التغليظ في الانتفاء

**2263 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو - يَعْنِي ابْنَ الْحَارِثِ -، عن ابْنِ الْهَادِ، عن عَبْدِ اللَّهِ بْنِ يُونُسَ، عن سَعِيدِ الْمَقْبُرِيِّ، عن أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ نَزَلَتْ آيَةُ الْمُتَلَاعِنِينَ: «أَيُّمَا امْرَأَةٍ أَدْخَلْتَ عَلَى قَوْمٍ مِنْ لَيْسَ مِنْهُمْ، فَلَيْسَتْ مِنَ اللَّهِ فِي شَيْءٍ وَلَنْ يُدْخِلَهَا اللَّهُ جَنَّتَهُ، وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ اخْتَجَبَ اللَّهُ مِنْهُ وَفَضَحَهُ عَلَى رُؤُوسِ الْأَوَّلِينَ وَالْآخِرِينَ».

### [30] The Claim Over The Child Of Illegal Sexual Intercourse

**2264-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no (acceptance of children resulting from) adultery in Islam: whoever (was born from such an) adultery during the pre-Islamic period of ignorance had joined to his relatives from the side of his father; and whoever has a claim over a child born from an illegal sexual relation, such (a claimed child) should not inherit anything from him, nor should he be inherited by him (the claimant).”

**2265-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” judged that “Everyone over whom the heirs have claim after the death of his father to whom he belongs should adhere to such (of the heirs) as has claim over him. Whoever is begotten from a slave-girl who was in his (the father’s) possession when he had sexual relation with her, the child then would be joined to such as has claim over him, and he has no portion of the heritage that was distributed earlier (before his being claimed); and he should have portion from whatever heritage he caught up with which has not yet been distributed; but if his father to whom he belongs denies him, he should not be joined (to such of heirs as has claim over him); and in case he (the child) is born from a slave-girl who was not in his (the father’s) possession when he had sexual relation with her, or from a free woman with whom he (the father) committed adultery, he should not be joined, nor should he (inherit nor) be inherited; and if he, to whom he belongs, has claim over him, he should be regarded as illegal child, who should belong to the family of his mother, be she free or slave-girl.”

**2266-** The same is narrated on the authority of Muhammad Ibn Rashid, through the same chain of transmitters, in which he made the following addition: “In this case, he should be considered as an illegal child, and would be joined to the family of his mother, be she a free woman or a slave-girl. This refers to such as over whom there was claim during the early days of Islam; and whatever property was distributed before Islam has gone away.

### [31] The Tracers Of Ancestry

**2267-** It is narrated on the authority of A’ishah that she said: One day, The Messenger of Allah “Allah’s blessing and peace be upon him” entered upon me as pleased (or with the traces of happiness visible on his face

## [ت30/م29 ، 30] - باب في ادعاء ولد الزنا

**2264 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ سَلَمٍ - يَعْنِي ابْنَ أَبِي الذِّيَالِ - قَالَ: حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا مُسَاعَاةَ فِي الْإِسْلَامِ مَنْ سَاعَى فِي الْجَاهِلِيَّةِ فَقَدْ لَحِقَ بِعَصَبَتِهِ، وَمَنْ ادَّعَى وَلَدًا مِنْ غَيْرِ رِشْدَةٍ فَلَا يَرِثُ وَلَا يُورَثُ».

**2265 -** حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ. (ح)، وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ رَاشِدٍ وَهُوَ أَشْبَعُ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: «إِنَّ النَّبِيَّ ﷺ قَضَى أَنْ كُلَّ مُسْتَلْحَقٍ اسْتُلْحِقَ بَعْدَ أَبِيهِ الَّذِي يُدْعَى لَهُ ادِّعَاةُ وَرَثَتِهِ، فَقَضَى أَنْ كُلَّ مَنْ كَانَ مِنْ أُمَةٍ يَمْلِكُهَا يَوْمَ أَصَابَهَا فَقَدْ لَحِقَ بِمَنْ اسْتُلْحِقَهُ، وَلَيْسَ لَهُ مِمَّا قُسِمَ قَبْلَهُ مِنَ الْمِيرَاثِ شَيْءٌ، وَمَا أَذْرَكَ مِنْ مِيرَاثٍ لَمْ يُقَسِّمْ فَلَهُ نَصِيبُهُ، وَلَا يُلْحَقَ إِذَا كَانَ أَبُوهُ الَّذِي يُدْعَى لَهُ أَنْكَرُهُ، وَإِنْ كَانَ مِنْ أُمَةٍ لَمْ يَمْلِكُهَا أَوْ مِنْ حُرَّةٍ عَاهَرَ بِهَا فَإِنَّهُ لَا يُلْحَقُ بِهِ وَلَا يَرِثُ، وَإِنْ كَانَ الَّذِي يُدْعَى لَهُ هُوَ ادِّعَاةُ فَهُوَ وَلَدٌ زَنِيَّةٌ مِنْ حُرَّةٍ كَانَ أَوْ أُمَةٍ».

**2266 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ بِإِسْنَادِهِ وَمَعْنَاهُ. زَادَ: «وَهُوَ وَلَدٌ زَنَى لِأَهْلِ أُمِّهِ مَنْ كَانُوا حُرَّةً أَوْ أُمَةً، وَذَلِكَ فِيمَا اسْتُلْحِقَ فِي أَوَّلِ الْإِسْلَامِ فَمَا اقْتَسِمَ مِنْ مَالٍ قَبْلَ الْإِسْلَامِ فَقَدْ مَضَى».

## [ت31/م30، 31] - باب في القافة

**2267 -** حَدَّثَنَا مُسَدَّدٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، وَابْنُ السَّرْحِ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ وَابْنُ السَّرْحِ - يَوْمًا مَسْرُورًا؛ وَقَالَ عُثْمَانُ:



according to another narration) and said: "O A'ishah! Did you not know that Mujazzaz Al-Mudliji visited me, and saw both Zaid and Usamah who were lying, with a rug covering their heads, while their feet were naked, then he said: "Their feet are related to one another (as being for a father and his son)"?"

Abu Dawud says: Zaid (Ibn Harithah Usamah's father) was of white complexion, and Usamah was of black complexion.

**2268-** The same is narrated on the authority of Ibn Shihab through the same chain of transmission, in which she said: "He entered upon me happily, with his features glittering because of joy..."

Abu Dawud says: I heard Ahmad Ibn Salih having said: Usamah was of very black complexion, as black as the pitch, while Zaid was of white complexion, as white as the cotton.

### **[32] What About Drawing Lots In Case There Is A Dispute Over The Ascription Of A Child?**

**2269-** It is narrated on the authority of Zaid Ibn Arqam that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a man came to him from Yemen and said: Three men from amongst the inhabitants of Yemen came to Ali Ibn Abu Talib, with a dispute over a child, and they had sexual relation with the same woman during (the period of) her cleanness (before she got the coming menses). He asked two of them: "Do you affirm the child to this man?" they answered in the negative. He asked other two: "Do you affirm the child to this man?" they answered in the negative. He then said: "No doubt, you are obstinate foes! I'm going to draw lots among you, and join the child to such as on whom the lot would fall, and make two-thirds the price (of the slave-girl) due upon him (since she would be transferred to him on account of that judgement)." He drew lots among them, and joined the child to such as upon whom the lot fell. On that the Messenger of Allah "Allah's blessing and peace be upon him" laughed until his premolar teeth became visible.

**2270-** It is narrated on the authority of Zaid Ibn Arqam that while Ali Ibn Abu Talib was in Yemen, three men were brought to him, and they had sexual relation with the same woman during (the period of) her cleanness (before she got the coming menses). He asked two of them: "Do you affirm the child to this man?" they answered in the negative. He asked other two: "Do you affirm the child to this man?" they answered in the negative. Every time he asked two of them whether they should affirm the child to the third, they would answer in the negative, thereupon he drew lots among

تُعَرَفُ أَسَارِيرُ وَجْهِهِ، فَقَالَ: «أَيُّ عَائِشَةٍ أَلَمْ تَرَيَّ أَنَّ مُجَرَّزًا الْمُذْلِحِيَّ رَأَى زَيْدًا وَأُسَامَةَ قَدْ غَطَّيَا رُؤُوسَهُمَا بِقُطِيفَةٍ وَبَدَتْ أَفْدَامُهُمَا فَقَالَ: إِنَّ هَذِهِ الْأَفْدَامَ بَعْضُهَا مِنْ بَعْضٍ؟».

قال أبو داود: كَانَ أُسَامَةُ أَسْوَدَ وَكَانَ زَيْدٌ أَبْيَضَ.

**2268 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ: قَالَتْ: «دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ».

قال أبو داود: وَأَسَارِيرُ وَجْهِهِ لَمْ يَحْفَظْهُ ابْنُ عُيَيْنَةَ.

قال أبو داود: أَسَارِيرُ وَجْهِهِ هُوَ تَذْلِيسٌ مِنْ ابْنِ عُيَيْنَةَ لَمْ يَسْمَعْهُ مِنَ الزُّهْرِيِّ إِنَّمَا سَمِعَ الْأَسَارِيرَ مِنْ غَيْرِ الزُّهْرِيِّ، قَالَ: وَالْأَسَارِيرُ فِي حَدِيثِ اللَّيْثِ وَغَيْرِهِ.

قال أبو داود: وَسَمِعْتُ أَحْمَدَ بْنَ صَالِحٍ يَقُولُ: كَانَ أُسَامَةُ شَدِيدَ السَّوَادِ مِثْلَ الْقَارِ وَكَانَ زَيْدٌ أَبْيَضَ مِثْلَ الْقُطَنِ.

### [ت32/م31 ، 32] - باب من قال بالقرعة إذا تنازعا في الولد

**2269 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْأَجْلَحِ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَلِيلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ مِنَ الْيَمَنِ: فَقَالَ إِنَّ ثَلَاثَةَ نَفَرٍ مِنْ أَهْلِ الْيَمَنِ أَتَوْا عَلِيًّا يَخْتَصِمُونَ إِلَيْهِ فِي وَلَدٍ، وَقَدْ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَقَالَ لِاثْنَيْنِ مِنْهُمَا: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلَيَا ثُمَّ قَالَ لِاثْنَيْنِ: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلَيَا ثُمَّ قَالَ لِاثْنَيْنِ: طِيبَا بِالْوَلَدِ لِهَذَا فَعَلَيَا فَقَالَ: أَنْتُمْ شُرَكَاءُ مُتَشَاكِسُونَ إِنِّي مُفْرِعُ بَيْنَكُمْ، فَمَنْ قَرَعَ فَلَهُ الْوَلَدُ، وَعَلَيْهِ لِصَاحِبِيهِ ثُلَاثُ الدِّيَةِ، فَأَقْرَعَ بَيْنَهُمْ، فَجَعَلَهُ لِمَنْ قَرَعَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ أَضْرَاسُهُ أَوْ نَوَاجِذُهُ».

**2270 -** حَدَّثَنَا حُشَيْشُ بْنُ أَضْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ صَالِحِ الْهَمْدَانِيِّ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «أُتِيَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِثَلَاثَةِ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طَهْرٍ وَاحِدٍ، فَسَأَلَ اثْنَيْنِ: أَتَقْرَآنِ لِهَذَا بِالْوَلَدِ؟ قَالَا: لَا، حَتَّى سَأَلَهُمْ جَمِيعًا، فَجَعَلَ كُلَّمَا سَأَلَ اثْنَيْنِ قَالَا:



them, and joined the child to such as on whom the lot fell, and made two-thirds the price (of the slave-girl) due upon him (since she moved to him on account of that judgement). When a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", he laughed until his premolar teeth became visible.

**2271-** It is narrated on the authority of Ash-Sha'bi from Al-Khalil or Ibn Al-Khalil that he said: A case was filed before Ali Ibn Abu Talib about a woman who gave birth to a child from three persons who had sexual relation with her (during the same month)...and the rest is the same, but no mention is made of Yemen, nor of the Messenger of Allah "Allah's blessing and peace be upon him", nor of the statement: "Do you affirm the child to this man?"

### **[33] The Types Of Marriage Practiced By The People Of The Pre-Islamic Period Of Ignorance**

**2272-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: The marriage in the Pre-Islamic period of ignorance was of four types: The first was that which people know today. That is, the man would demand the hand of the woman from her guardian who would give her to him in marriage with the dower. The second was that the man used to say to his wife after her getting clean from menses: "Send to so-and-so (and let him have sexual intercourse with you, until you become pregnant). During this period, her real husband would not touch her. After her pregnancy became clear, then her husband would touch her if he wished. This type of marriage was made to serve the purpose for begetting children. The third type of marriage was that a group of men, less than ten, would go to the woman. All of them would have sexual relation with her, with the result that she would become pregnant. A few nights after she gave birth to her child, she would invite all of them; and none could be able to flee. When they gathered she would say to them: "You knew what you had done. This child is the son of you O so and so", calling whomever she wanted from amongst them to ascribe the child to him. Of course, he would accept and join the child to him. As for the fourth type, a lot of men used to enter into the woman and have sexual relations with her. Such women were known as the prostitutes, who used to fix banners at their gates as indications to them, so that such as had desire for any of them would recognize her. When that woman became pregnant and then gave birth to her child, she would invite all men who committed adultery with her, who would come, accompanied



لَا، فَأَقْرَعَ بَيْنَهُمْ، فَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ، وَجَعَلَ عَلَيْهِ ثُلْثِي الدِّيَّةِ. قَالَ: فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ.

**2271 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ سَمِيعِ الشَّعْبِيِّ، عَنِ الْخَلِيلِ أَوْ ابْنِ الْخَلِيلِ قَالَ: «أَتَيْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فِي امْرَأَةٍ وَلَدَتْ مِنْ ثَلَاثَةٍ» نَحْوُهُ، لَمْ يَذْكُرِ الْيَمْنَ وَلَا النَّبِيَّ ﷺ وَلَا قَوْلُهُ: طَيِّبًا بِالْوَلَدِ.

### [ت33/م32 ، 33] - باب في وجوه النكاح التي كان يتناكح

#### بها أهل الجاهلية

**2272 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُونُسُ بْنُ يَزِيدَ قَالَ: قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ بْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: «أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ النَّكَاحَ كَانَ فِي الْجَاهِلِيَّةِ عَلَى أَرْبَعَةِ أَنْحَاءَ: فَكَانَ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ فَيَصْدُقُهَا ثُمَّ يَنْكِحُهَا. وَنِكَاحُ آخَرُ كَانَ الرَّجُلُ يَقُولُ لِامْرَأَتِهِ إِذَا طَهَرَتْ مِنْ طَمَئِهَا: أَرْسِلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ وَيَعْتَزِّلُهَا زَوْجُهَا وَلَا يَمَسُّهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ، فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِنْ أَحَبَّ، وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ، فَكَانَ هَذَا النَّكَاحُ يُسَمَّى نِكَاحُ الْإِسْتِبْضَاعِ. وَنِكَاحُ آخَرُ يَجْتَمِعُ الرَّهْطُ دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصِيبُهَا، فَإِذَا حَمَلَتْ وَوَضَعَتْ، وَمَرَّ لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا أَرْسَلَتْ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ مِنْهُمْ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا فَتَقُولُ لَهُمْ: قَدْ عَرَفْتُمْ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ وَهُوَ ابْنُكَ يَا فُلَانُ، فَتُسَمَّى مَنْ أَحَبَّتْ مِنْهُمْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا. وَنِكَاحُ رَابِعٌ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهِنَّ الْبَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُنْ عَلَمًا لِمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ، فَإِذَا حَمَلَتْ فَوَضَعَتْ حَمْلَهَا جُمِعُوا لَهَا وَدَعَوْا لَهُمُ الْقَافَةَ ثُمَّ أَلْحَقُوا وَلَدَهَا بِالَّذِي يَرَوْنَ، فَالْتَاطَهُ

by those whose job was to follow the traces of the ancestry of children, by checking the similarity, shape, and colour, in order to attribute them to their fathers. When such child was known to have belonged to a certain man, he would be joined to him with no objection to that. When Muhammad "Allah's blessing and peace be upon him" was sent down, all types of marriage of The Pre-Islamic period of Ignorance were nullified except that, which the Muslims know and practice those days.

**[34] The Child Should Be (Ascribed To The Owner Of) The Bed (On Which He Is Born)**

**2273-** It is narrated on the authority of A'ishah that she said: Sa'd Ibn Abu Waqqas and Abd Ibn Zam'ah quarreled over a boy belonging to the slave-girl of Zam'ah. Sa'd said: "My brother Utbah (Ibn Abu Waqqas) entrusted to me to look for the child of the slave-girl of Zam'ah, once I would come to Mecca and take him as he is his (illegal) son." Abd Ibn Zam'ah said: "O Allah's Apostle! This is my brother and was born on my father's bed from his slave-girl." The Messenger of Allah "Allah's blessing and peace be upon him" cast a look at the boy and found definite resemblance to Utbah and then said: "The boy is for you, O Abd Ibn Zam'ah. The child goes to the (owner of the) bed (on which he is born) and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death). O Sawdah Bint Zam'ah! Screen yourself from this boy." Musaddad added in his narration that he said to Abd Ibn Zam'ah: "He is your brother O Abd."

**2274-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man stood and said: "O Messenger of Allah! So and so is my son, with whose mother I had illegal sexual relation in the pre-Islamic period of ignorance." The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no claim (over an illegal child) in Islam. The matter of ignorance had gone away. The child goes to the (owner of the) bed (on which he is born) and the adulterer gets nothing but the stones (despair, i.e. to be stoned to death)."

**2275-** It is narrated on the authority of Al-Hasan Ibn Sa'd, the freed slave of Al-Hasan Ibn Ali Ibn Abu Talib that Rabah said: My family married me to a Roman slave-girl belonging to them, and I had sexual relation with her, and she delivered a child as black as me, whom I named Abdullah. Then, I had sexual relation with her once again, and she delivered a child, as black as me, whom I named Ubaidullah. Then, a Roman slave belonging to my family called Yuhanna saw her, and spoke to

وَدُعِيَ ابْنُهُ لَا يَمْتَنِعُ مِنْ ذَلِكَ. فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ﷺ هَدَمَ نِكَاحَ أَهْلِ الْجَاهِلِيَّةِ كُلِّهِ إِلَّا نِكَاحَ أَهْلِ الْإِسْلَامِ الْيَوْمَ.

### [ت34/م33 ، 34] - بَابُ «الْوَلَدُ لِلْفِرَاشِ»

**2273 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ إِلَى رَسُولِ اللَّهِ ﷺ فِي ابْنِ أُمِّهِ زَمْعَةَ، فَقَالَ سَعْدُ: أَوْصَانِي أَخِي عُتْبَةَ إِذَا قَدِمْتُ مَكَّةَ أَنْ أَنْظُرَ إِلَى ابْنِ أُمِّهِ زَمْعَةَ فَأَقْبِضْهُ فَإِنَّهُ ابْنُهُ وَقَالَ عَبْدُ بْنُ زَمْعَةَ: أَخِي ابْنُ أُمِّهِ أَبِي، وَلِدَ عَلَى فِرَاشِ أَبِي، فَرَأَى رَسُولُ اللَّهِ ﷺ شَبَهَا بَيْنَا بَعْتَبَةَ، فَقَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ». زَادَ مُسَدَّدٌ فِي حَدِيثِهِ وَقَالَ: «هُوَ أَخُوكَ يَا عَبْدُ».

**2274 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُسَيْنُ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ فُلَانًا ابْنِي عَاهَرْتُ بِأُمِّهِ فِي الْجَاهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا دَعْوَةَ فِي الْإِسْلَامِ، ذَهَبَ أَمْرُ الْجَاهِلِيَّةِ، الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

**2275 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ أَبُو يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنْ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَبَاحٍ قَالَ «زَوَّجَنِي أَهْلِي أُمَّةً لَهُمْ رُومِيَّةٌ، فَوَقَعْتُ عَلَيْهَا، فَوَلَدَتْ غُلَامًا، أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عَبْدَ اللَّهِ. ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ غُلَامًا أَسْوَدَ مِثْلِي فَسَمَّيْتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبَنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٍّ، يُقَالُ لَهُ: يُوحَنَّا، فَرَأَيْنَاهَا بِلِسَانِهِ فَوَلَدَتْ غُلَامًا كَأَنَّهُ



her with his tongue (and he had illegal sexual relation with her), which resulted in her delivering a child (as ugly) as if he was a salamander. I asked her: "What is that?" she said: "This (child) belongs to Yuhanna." The case was filed before Uthman, who asked them, and they confessed (of the crime of adultery). He said to them: "Do you like that I should judge among you with the same judgement of the Messenger of Allah "Allah's blessing and peace be upon him"? No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" judged that The child should go to the (owner of the) bed (on which he is born and the adulterer gets nothing but the stones)." Both were lashed, and they were slaves.

### [35] Who Has More Claim Over The Child

**2276-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that a woman said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! This is my child: my belly was as a container for him, my breast as provider of milk for him, and my lap as a holder for him; and his father divorced me, and he wants to take him from me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have more claim over him as long as you do not get married."

**2277-** It is narrated on the authority of Abu Maimunah Sulma, one of the freed slaves who were living in Medina, and he was a man of truth, that he said: While I was sitting with Abu Hurairah, a Persian woman came to him, carrying a child belonging to her, and her husband had divorced her. She said: "O Abu Hurairah! (and she talked to him with Persian) My husband (who has divorced me) intends to take my son." Abu Hurairah said to her: "Cast lots over him." He talked to her with Persian. Her husband came and said: "Who could dare to dispute with me over my right to get my child?" Abu Hurairah said: "O Allah! I do not say so except for the fact that I heard a woman who came to the Messenger of Allah "Allah's blessing and peace be upon him" while I was sitting with him, having said: "O Messenger of Allah! My husband (who has divorced me) intends to take my child, and he watered me from the well of Abu Inabah, and proved to be (a source of) benefit for me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cast lots over him." Her husband said: "Who could dare to dispute with me over my right to get my child?" the Prophet "Allah's blessing and peace be upon him" said to the child: "This is your father, and this is your mother: take hold of the hand of whomever you like (to go with)." He took hold of the hand of his mother, and she went with him.

وَزَعَةً مِنَ الْوَزَعَاتِ، فَقُلْتُ لَهَا: مَا هَذَا؟ قَالَتْ: هَذَا لِيُوحَنَّةَ، فَرَفَعْنَا إِلَى عَثْمَانَ أَحْسِبُهُ قَالَ مَهْدِيٌّ: قَالَ فَسَأَلَهُمَا، فَأَعْتَرَفَا، فَقَالَ لَهُمَا: أَنْتَرَضِيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ؟ إِنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْوَلَدَ لِلْفِرَاشِ، وَأَحْسِبُهُ قَالَ: فَجَلَدَهَا وَجَلَدَهُ وَكَانَا مَمْلُوكَيْنِ.

### [ت35/م34 ، 35] - باب مَنْ أَحَقُّ بِالْوَلَدِ

**2276 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ السُّلَمِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنْ أَبِي عَمْرِو - يَعْنِي الْأَوْزَاعِيَّ - : حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنِي هَذَا كَانَ بَطْنِي لَهُ وَغَاءٌ، وَثُدْيِي لَهُ سِقَاءٌ، وَحِجْرِي لَهُ حَوَاءٌ، وَإِنَّ أَبَاهُ طَلَّقَنِي وَأَرَادَ أَنْ يَنْتَزِعَهُ مِنِّي، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَنْتِ أَحَقُّ بِهِ مَا لَمْ تُنْكِحِي».

**2277 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، وَأَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زَيْدٌ، عَنْ هِلَالِ بْنِ أَسَامَةَ أَنَّ أَبَا مَيْمُونَةَ سُلَمَى مَوْلَى مِنْ أَهْلِ الْمَدِينَةِ رَجُلٌ صَدَقَ قَالَ: «بَيْنَمَا أَنَا جَالِسٌ مَعَ أَبِي هُرَيْرَةَ جَاءَتْهُ امْرَأَةٌ فَارِسِيَّةٌ مَعَهَا ابْنٌ لَهَا فَادَّعِيَاهُ وَقَدْ طَلَّقَهَا زَوْجَهَا، فَقَالَتْ: يَا أَبَا هُرَيْرَةَ - رَطَنْتُ لَهُ بِالْفَارِسِيَّةِ - زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بَابْنِي، فَقَالَ أَبُو هُرَيْرَةَ: اسْتَهِمَا عَلَيْهِ، وَرَطَنْ لَهَا بِذَلِكَ، فَجَاءَ زَوْجُهَا فَقَالَ: مَنْ يُحَاقُّنِي فِي وَلَدِي؟ فَقَالَ أَبُو هُرَيْرَةَ: اللَّهُمَّ إِنِّي لَا أَقُولُ هَذَا إِلَّا أَنِّي سَمِعْتُ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ وَأَنَا قَاعِدٌ عِنْدَهُ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بَابْنِي وَقَدْ سَقَانِي مِنْ بَثْرِ أَبِي عِنَبَةَ وَقَدْ نَفَعَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَهِمَا عَلَيْهِ»، فَقَالَ زَوْجُهَا: مَنْ يُحَاقُّنِي فِي وَلَدِي فَقَالَ النَّبِيُّ ﷺ: «هَذَا أَبُوكَ، وَهَذِهِ أُمُّكَ، فَخُذْ بِيَدَيْهِمَا شِئْتَ»، فَأَخَذَ بِيَدِ أُمِّهِ، فَاِنْطَلَقَتْ بِهِ».



**2278-** It is narrated on the authority of Ali that he said: Zaid Ibn Harithah set out to Mecca, and he returned with the daughter of Hamzah. Ja'far said: "Let me take her, since I have more claim over her: she is the daughter of my paternal cousin, and her maternal aunt is my wife, and no doubt, the maternal aunt is of the same status as the mother." Ali Ibn Abu Talib said: "I have more claim over her: She is the daughter of my paternal cousin, and my wife is the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", who has more claim over her." Zaid said: "I have more claim over her: I set out on journey for (bringing) her, and traveled and returned with her." The Messenger of Allah "Allah's blessing and peace be upon him" came out...and said: "As to the girl, I judge that she should go to (the house of) Ja'far, in order to live with her maternal aunt, for indeed, the maternal aunt is of the same status as the mother."

**2279-** The same is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila, in which he said: "He judged that she should go to (the house of) Ja'far, saying: "Her maternal aunt is his wife."

**2280-** It is narrated on the authority of Ali that when The Prophet "Allah's blessing and peace be upon him" set out of Mecca the daughter of Hamzah followed him shouting: "O Uncle, O Uncle!" Ali took her by the hand and said to Fatima: "Take the daughter of your uncle." Ali, Zaid and Ja'far quarreled about her. Ali said: "I take her for she is the daughter of my uncle." Ja'far said: "She is the daughter of my uncle and her aunt is my wife." Zaid said: "She is the daughter of my brother." On that, The Prophet "Allah's blessing and peace be upon him" gave her to her aunt and said: "The aunt is of the same status as the mother."

### **[36] The Prescribed Period Of Iddat Of The Divorced Woman**

**2281-** It is narrated on the authority of Asma' Bint Yazid Ibn As-Sakan Al-Ansariyyah that she was divorced during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and no period of Iddat had been prescribed for the divorced woman, thereupon Allah Almighty revealed the prescribed period of Iddat for the divorced woman just by the time Asma' was divorced. In this way, she was the first in whose connection the prescribed period of Iddat for the divorced woman was revealed.

### **[37] The Abrogation Of The Exception Made In The Prescribed Period Of Iddat For The Divorced Women**

**2282-** It is narrated on the authority of Ibn Abbas that he said: Allah says: "Divorced women shall wait concerning themselves for three monthly



**2278 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ عَجَبٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ زَيْدُ بْنُ حَارِثَةَ إِلَى مَكَّةَ فَقَدِمَ بِابْنَةِ حَمْزَةَ، فَقَالَ جَعْفَرٌ: أَنَا أَخَذُهَا، أَنَا أَحَقُّ بِهَا، ابْنَةُ عَمِّي وَعِنْدِي خَالَتُهَا وَإِنَّمَا الْحَالَةُ أُمٌّ، فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا ابْنَةُ عَمِّي، وَعِنْدِي ابْنَةُ رَسُولِ اللَّهِ ﷺ وَهِيَ أَحَقُّ بِهَا، فَقَالَ زَيْدٌ: أَنَا أَحَقُّ بِهَا، أَنَا خَرَجْتُ إِلَيْهَا وَسَافَرْتُ وَقَدِمْتُ بِهَا، فَخَرَجَ النَّبِيُّ ﷺ، فَذَكَرَ حَدِيثًا قَالَ: «وَأَمَّا الْجَارِيَةُ فَأَقْضِي بِهَا لِجَعْفَرٍ تَكُونُ مَعَ خَالَتِهَا، وَإِنَّمَا الْحَالَةُ أُمٌّ».

**2279 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي فَرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى بِهَذَا الْخَبَرِ وَلَيْسَ بِتَمَامِهِ قَالَ: وَقَضَى بِهَا لِجَعْفَرٍ وَقَالَ: «إِنَّ خَالَتَهَا عِنْدَهُ».

**2280 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى أَنَّ إِسْمَاعِيلَ بْنَ جَعْفَرٍ حَدَّثَهُمْ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيٍّ وَهُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: لَمَّا خَرَجْنَا مِنْ مَكَّةَ تَبِعْتَنَا بِنْتُ حَمْزَةَ تُنَادِي: يَا عَمَّ يَا عَمَّ. فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَقَالَ: دُونَكَ بِنْتُ عَمِّكَ، فَحَمَلَتْهَا، فَقَصَّ الْخَبَرَ، قَالَ: وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا وَقَالَ: «الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ».

### [ت36/م35، 36] - باب في عِدَّةِ الْمُطَلَّقة

**2281 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنِي عَمْرُو بْنُ مُهَاجِرٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الْأَنْصَارِيَّةِ: «أَنَّهَا طُلِّقَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَكُنْ لِلْمُطَلَّقةِ عِدَّةٌ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ حِينَ طُلِّقَتْ أَسْمَاءُ بِالْعِدَّةِ لِلطَّلَاقِ، فَكَانَتْ أَوَّلَ مَنْ أُنْزِلَتْ فِيهَا الْعِدَّةُ لِلْمُطَلَّقاتِ».

### [ت37/م37] - باب في نَسْخِ مَا اسْتَثْنَى بِهِ مِنْ عِدَّةِ الْمُطَلَّقات

**2282 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ الْمُرُوزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالْمُطَلَّقَتُ

periods.” (Al-Baqarah 228) He further says: “Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and for those who have no courses (it is the same.” (At-Talaq 4) but this is partially abrogated by His saying: “O you who believe! when you marry believing women, and then divorce them before you have touched them, no period of Iddat have you to count in respect of them.” (Al-Ahzab 49)

### **[38] Bringing Back One's Divorced Wife**

**2283-** It is narrated on the authority of Ibn Abbas from Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” divorced Hafsa and then he brought her back.

### **[39] The Maintenance Of The Irrevocably Divorced Woman**

**2284-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman from Fatimah Bint Qais that (her husband) Abu Amr Ibn Hafsa divorced her irrevocably, while he was absent from her. He sent to her his deputy, carrying (a quantity of) parley, which she refused. Upon this he said: “By Allah! You have no (right of) maintenance on us (so that we would give it to you after your divorce).” Then, she went to The Messenger of Allah “Allah’s blessing and peace be upon him”, and told him of that. He said to her: “Verily, you have no (right of) maintenance on him (which he should give you).” Then, he ordered her to spend the prescribed period of her Iddat in the house of Umm Sharik. But he said: “This (Umm Sharik) is a woman, whose house my companions might come. So, you should spend the prescribed period of your Iddat in the house of Ibn Umm Maktum. Indeed, he is a blind man, and (in his house) you could put off your garment (if you so liked to sit at ease, and he would not be able to see you). Then, when you finish (your Iddat), you should inform me.” She said: When I finished (my Iddat), I told him that both of Mu’awiyah Ibn Abu Sufyan and Abu Jahm demanded my hand. Upon this The Messenger of Allah “Allah’s blessing and peace be upon him” said: “As for Abu Jahm, he does not put down his stick from his shoulder (i.e. either he nearly spends his life on journeys, or he always beats his women). As for Mu’awiyah, he is very poor, and he has no property (to spend on you fairly). But, you’d better marry Usamah Ibn Zaid.” But, she objected to him (at first). He (The Prophet) said to her once again: “Marry Usamah Ibn Zaid.” She got married to him, and Allah made in him a (source of) goodness for her, and she was envied (because of him).

يَرْبِصَنَّ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴿البقرة: 228﴾ وقال: ﴿وَالَّتِي يَبْسُنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ أَرْبَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ﴾ [الطلاق: 4] فَنُسِخَ مِنْ ذَلِكَ وَقَالَ: ﴿ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَةٍ تَعُدُّوْنَهَا﴾ [الأحزاب: 49].

### [ت38/م36، 38] - باب في المراجعة

**2283** - حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ بْنِ الزُّبَيْرِ الْعَسْكَرِيُّ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ صَالِحِ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا».

### [ت39/م37، 39] - باب في نفقة المبتوتة

**2284** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ مَوْلَى الْأَسْوَدِ بْنِ سُفْيَانَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فاطمة بنت قيس أن أبا عمرو بن حفص طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكَيْلَهُ بِشَعِيرٍ فَتَسَخَّطَتْهُ، فَقَالَ: وَاللَّهِ مَا لَكَ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللَّهِ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ لَهَا: «لَيْسَ لَكَ عَلَيْهِ نَفَقَةٌ، وَأَمْرُهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكَ»، ثُمَّ قَالَ: «إِنَّ تِلْكَ امْرَأَةً يَغْشَاهَا أَصْحَابِي، اعْتَدِّي فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ، وَإِذَا حَلَلْتَ فَادْنِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمَ حَظَبَانِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَصُغْلُوكُ لَا مَالَ لَهُ، أَنْكِحِي أَسَامَةَ بْنَ زَيْدٍ». قَالَتْ: فَكَرِهْتُهُ، ثُمَّ قَالَ: «أَنْكِحِي أَسَامَةَ بْنَ زَيْدٍ»، فَكَرِهْتُهُ فَجَعَلَ اللَّهُ تَعَالَى فِيهِ خَيْرًا كَثِيرًا وَاعْتَبَطَتْ



**2285-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Fatimah Bint Qais told him that her husband Abu Hafs Ibn Al-Mughirah divorced her thrice...and the rest is the same, in which he told that Khalid Ibn Al-Walid and many belonging to Banu Makhzum went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Abu Hafs Ibn Al-Mughirah divorced his wife thrice, and left a little maintenance for her." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No maintenance for her (is binding upon him)."...and the rest is the same, even though the narration of Malik is more complete.

**2286-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Fatimah Bint Qais told him that her husband Abu Hafs Ibn Al-Mughirah divorced her thrice...and the rest is the same, in which he told that Khalid Ibn Al-Walid told that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No maintenance nor residence for her (are binding upon him)."...The Messenger of Allah "Allah's blessing and peace be upon him" further said to her: "(When your prescribed term of Iddat comes to an end) do not hasten to do anything (concerning your marriage) before you inform me."

**2287-** It is narrated on the authority of Fatimah Bint Qais that she said: I was the wife of a man belonging to Banu Makhzum, who divorced me irrevocably...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "(When your prescribed term of Iddat comes to an end) do not hasten to do anything (concerning your marriage) before you inform me."

Abu Dawud says: The same is narrated on the authority of Fatimah Bint Qais, through different chain of transmitters, and all agree that her husband divorced her thrice.

**2288-** It is narrated on the authority of Fatimah Bint Qais that her husband divorced her thrice, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made no maintenance nor residence for her (binding upon her husband).

**2289-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman that Fatimah Bint Qais told him that her husband Abu Hafs Ibn Al-Mughirah divorced her thrice, and she pretended she had gone to the Messenger of Allah "Allah's blessing and peace be upon him" and sought for his religious verdict pertaining to her coming out of her residence, and he ordered her to move to (the house of) Ibn Umm Maktum, the blind.

**2285 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ حَدَّثَتْهُ أَنَّ أَبَا حَفْصٍ بْنِ الْمُغِيرَةِ طَلَّقَهَا ثَلَاثًا، وَسَاقَ الْحَدِيثَ فِيهِ، وَإِنَّ خَالِدَ بْنَ الْوَلِيدِ وَنَفَرًا مِنْ بَنِي مَخْزُومٍ أَتَوْا النَّبِيَّ ﷺ فَقَالُوا: يَا نَبِيَّ اللَّهِ إِنَّ أَبَا حَفْصٍ بْنِ الْمُغِيرَةِ طَلَّقَ امْرَأَتَهُ ثَلَاثًا وَإِنَّهُ تَرَكَ لَهَا نَفَقَةً يَسِيرَةً فَقَالَ: «لَا نَفَقَةَ لَهَا» وَسَاقَ الْحَدِيثَ. وَحَدِيثُ مَالِكٍ أَتَمُّ.

**2286 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرٍو، عَنْ يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ: «حَدَّثَنِي فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّ أَبَا عَمْرٍو بْنِ حَفْصٍ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا. وَسَاقَ الْحَدِيثَ وَخَبَرَ خَالِدُ بْنُ الْوَلِيدِ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لَيْسَتْ لَهَا نَفَقَةٌ وَلَا مَسْكَنٌ». قَالَ فِيهِ: وَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ: «أَنْ لَا تَسْبِقِينِي بِنَفْسِكَ».

**2287 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: كُنْتُ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ فَطَلَّقَنِي الْبَتَّةَ، ثُمَّ سَاقَ نَحْوَ حَدِيثِ مَالِكٍ قَالَ فِيهِ: «وَلَا تُقَوِّتِينِي بِنَفْسِكَ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ الشَّعْبِيُّ، وَالْبَيْهَقِيُّ، وَعَطَاءٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاصِمٍ وَأَبُو بَكْرِ بْنِ أَبِي الْجَهْمِ، كُلُّهُمُ عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: «أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا».

**2288 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ، عَنْ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: «أَنَّ زَوْجَهَا طَلَّقَهَا ثَلَاثًا، فَلَمْ يَجْعَلْ لَهَا النَّبِيُّ ﷺ نَفَقَةً وَلَا سُكْنَى».

**2289 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: «أَنَّهَا أَخْبَرَتْهُ أَنَّهَا كَانَتْ عِنْدَ أَبِي حَفْصٍ بْنِ الْمُغِيرَةِ، وَأَنَّ أَبَا حَفْصٍ بْنِ الْمُغِيرَةِ طَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ فَرَزَعَمَتْ أَنَّهَا جَاءَتْ رَسُولَ اللَّهِ ﷺ فَاسْتَفْتَتْهُ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى



Marwan refused to affirm her narration therewith the divorced woman could leave her residence. Urwah told that A'ishah too denied this narration of Fatimah Bint Qais.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri, through another chain of transmission.

**2290-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that Marwan (who became the governor of Medina) sent (somebody) to Fatimah Bint Qais to ask her, and she told him that she was the wife of Abu Hafs, and at the same time, the Messenger of Allah "Allah's blessing and peace be upon him" had sent Ali Ibn Abu Talib to Yemen and her husband set out in his company. He sent to his wife (Fatima Bint Qais a message in which he pronounced the third and) last divorce which remained for her, and ordered Ayyash Ibn Abu Rabie'ah and Al-Harith Ibn Hisham to give her maintenance. They said (to her): "By Allah! You have no (right of) maintenance (binding upon us) unless you are pregnant." She went to The Prophet "Allah's blessing and peace be upon him" and mentioned to him their statement. Upon this he said: "You have no (claim of) maintenance (binding upon them) unless you are pregnant." So, she asked for his permission to move (to another house), and he gave her permission. She asked: "Where would I move O Messenger of Allah?" he said: "To (the house of) Ibn Umm Maktum." However, he was a blind, in whose house, she would be able to put off her garment, without seeing her. When the prescribed period of her Iddat was over, The Prophet "Allah's blessing and peace be upon him" married her to Usamah Ibn Zaid. Qabisah Ibn Dhu'aib (whom Marwan had sent to her to enquire from her about that narration) returned and told him about it. But, Marwan said: "We did not hear this Hadith but from a woman. So, we would adopt the reliable case, upon which we found the people." When the statement of Marwan reached her, Fatimah said: "The Qur'an is (an evidence) between you and me. Allah says: "and turn them not out of their houses, nor shall they (themselves) leave... you do not know if perchance Allah will bring about thereafter some new situation." (The Divorce 1) (and that applies to the one who could be taken back, i.e. whose divorce is not irrevocable). Then, what else would happen after pronouncing the three (divorces)?"

Abu Dawud says: Both narrations of Abu Salamah and Ubaidullah are transmitted through different chains of transmitters.

Abu Dawud says: The same narration of Ubaidullah is transmitted on the authority of Az-Zuhri from Qabisah Ibn Dhu'aib that he told him that when he returned from her to Marwan...and the rest is the same.



ابن أُمِّ مَكْتُومٍ الْأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدَّقَ حَدِيثَ فَاطِمَةَ فِي خُرُوجِ الْمُطْلَقَةِ مِنْ بَيْتِهَا».

قال عُرْوَةُ: وَأَنْكَرَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ.

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ صَالِحُ بْنُ كَيْسَانَ، وَابْنُ جُرَيْجٍ، وَشُعَيْبُ بْنُ أَبِي حَمْزَةَ كُلُّهُمْ عَنِ الزُّهْرِيِّ.

قال أَبُو دَاوُدَ: شُعَيْبُ بْنُ أَبِي حَمْزَةَ، وَاسْمُ أَبِي حَمْزَةَ دِينَارٌ، وَهُوَ مَوْلَى زِيَادٍ.

**2290 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ قَالَ: «أَرْسَلَ مَرْوَانُ إِلَى فَاطِمَةَ فَسَأَلَهَا فَأَخْبَرَتْهُ أَنَّهَا كَانَتْ عِنْدَ أَبِي حَفْصَةَ وَكَانَ النَّبِيُّ ﷺ أَمَرَ عَلِيَّ بْنَ أَبِي طَالِبٍ - يَعْنِي عَلَى بَعْضِ الْيَمَنِ - فَخَرَجَ مَعَهُ زَوْجُهَا فَبَعَثَ إِلَيْهَا بِتَطْلِيقَةٍ كَانَتْ بَقِيَتْ لَهَا، وَأَمَرَ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْحَارِثَ بْنَ هِشَامٍ أَنْ يُنْفِقَا عَلَيْهَا، فَقَالَا: وَاللَّهِ مَا لَهَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا»، وَاسْتَأْذَنْتُهُ فِي الْإِنْتِقَالِ، فَأَذِنَ لَهَا، فَقَالَتْ: أَيْنَ أَنْتَقِلُ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «عِنْدَ ابْنِ أُمِّ مَكْتُومٍ» - وَكَانَ أَعْمَى - تَضَعُ ثِيَابَهَا عِنْدَهُ وَلَا يُبْصِرُهَا، فَلَمْ تَزَلْ هُنَاكَ حَتَّى مَضَتْ عِدَّتُهَا، فَأَنْكَحَهَا النَّبِيُّ ﷺ أَسَامَةَ، فَرَجَعَ قَبِيصَةُ إِلَى مَرْوَانَ فَأَخْبَرَهُ ذَلِكَ، فَقَالَ مَرْوَانُ: لَمْ نَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنْ امْرَأَةٍ فَسَنَأْخُذُ بِالْعِصْمَةِ الَّتِي وَجَدْنَا النَّاسَ عَلَيْهَا، فَقَالَتْ فَاطِمَةُ حِينَ بَلَغَهَا ذَلِكَ: بَيْنِي وَبَيْنَكُمْ كِتَابُ اللَّهِ، قَالَ اللَّهُ: ﴿فَطْلِفُوهُنَّ لِعِدَّتِهِنَّ﴾ حَتَّى لَا تَدْرِيَ لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ [الطلاق: 1] قَالَتْ: فَأَيُّ أَمْرٍ يُحْدِثُ بَعْدَ الثَّلَاثِ».

قال أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ يُونُسُ، عَنِ الزُّهْرِيِّ، وَأَمَّا الزُّبَيْدِيُّ فَرَوَى الْحَدِيثَيْنِ جَمِيعًا، حَدِيثَ عُبَيْدِ اللَّهِ بِمَعْنَى مَعْمَرٍ، وَحَدِيثَ أَبِي سَلَمَةَ بِمَعْنَى عَقِيلٍ.

قال أَبُو دَاوُدَ: وَرَوَاهُ مُحَمَّدُ بْنُ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، أَنَّ قَبِيصَةَ بَنَ دُوَيْبٍ حَدَّثَهُ بِمَعْنَى دَلٍّ عَلَى خَبَرِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ حِينَ قَالَ: فَرَجَعَ قَبِيصَةُ إِلَى مَرْوَانَ فَأَخْبَرَهُ بِذَلِكَ.

### [40] Rejecting That Narration Of Fatimah Bint Qais

**2291-** It is narrated on the authority of Abu Ishaq that he said: I was sitting in the mosque with Al-Aswad when he said: Fatimah Bint Qais went to Umar Ibn Al-Khattab who said: "We are not to leave the Book of our Lord, and the sunnah of our Messenger for a statement related by a woman, and we do not know whether she does or does not well-memorize it."

**2292-** It is narrated on the authority of Hisham Ibn Urwah from his father that A'ishah strongly criticized the narration of Fatimah Bint Qais, and said: However, Fatimah's house was in a vacant place, in which there was no resident, and it was feared (she might be attacked) from this side of her, and it is for this that the Messenger of Allah "Allah's blessing and peace be upon him" gave her permission (to leave it).

**2293-** It is narrated on the authority of Urwah Ibn Az-Zubair that he said: It was said to A'ishah: "Do you not see the statement of Fatimah (that the irrevocably divorced woman should leave the house of her husband even during her prescribed term)?" she said: "No doubt, there is no good for her in relating this narration."

**2294-** It is narrated on the authority of Sulaiman Ibn Yasar that he said pertaining to Fatimah's leaving (the house of her husband after having being divorced irrevocably): "This was out of the bad manners."

**2295-** It is narrated on the authority of Al-Qasim Ibn Muhammad and Sulaiman Ibn Yasar that Yahya Ibn Sa'id Ibn Al-As divorced (Amrah) the daughter of Abd Ar-Rahman Ibn Al-Hakam irrevocably, thereupon Abd Ar-Rahman moved her (from the house of her husband to fulfill her prescribed term in his house). A'ishah sent to Marwan Ibn Al-Hakam, the governor of Medina saying: "Fear Allah and restore the woman to the house of her (husband)!" Marwan said: "Abd Ar-Rahman has overpowered me (with his argument) (or: has the news of the statement of Fatimah Bint Qais not reached you?)" A'ishah said: "There is no harm on you not to mention the narration of Fatimah." Marwan said: "If you know the evil (for which Fatimah Bint Qais left the house of her husband, i.e. when she offended her husband's relatives in his house), it is sufficient for you to know that the same evil broke up between both (Amrah and Yahya)."

**2296-** It is narrated on the authority of Maimun Ibn Mahran that he said: I came to Medina and soon went to Sa'id Ibn Al-Musayyab to whom I said: "Fatimah Bint Qais was divorced (irrevocably), and she left the house of her (husband)." On that Sa'id said: "This woman has put the people to trial!"

## [ت40/م38 ، 40] - باب مَنْ أَنْكَرَ ذَلِكَ عَلَى

## فاطمة بنت قيس

**2291 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنِي أَبُو أَحْمَدَ: حَدَّثَنَا عَمَارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: «كُنْتُ فِي الْمَسْجِدِ الْجَامِعِ مَعَ الْأَسْوَدِ فَقَالَ: أَتَتْ فَاطِمَةُ بِنْتُ قَيْسٍ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: مَا كُنَّا لِنَدَّعِ كِتَابَ رَبِّنَا وَسُنَّةَ نَبِيِّنَا ﷺ لِقَوْلِ امْرَأَةٍ لَا نَدْرِي أَحْفَظَتْ ذَلِكَ أَمْ لَا».

**2292 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: «لَقَدْ عَابَتْ ذَلِكَ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا أَشَدَّ الْعَيْبِ - يَعْنِي حَدِيثَ فَاطِمَةَ بِنْتِ قَيْسٍ - وَقَالَتْ: إِنَّ فَاطِمَةَ كَانَتْ فِي مَكَانٍ وَخَشٍ فَخِيفَ عَلَى نَاحِيَّتِهَا فَلِذَلِكَ رَخَّصَ لَهَا رَسُولُ اللَّهِ ﷺ».

**2293 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: «أَنَّهُ قِيلَ لِعَائِشَةَ: أَلَمْ تَرِي إِلَى قَوْلِ فَاطِمَةَ: قَالَتْ: أَمَا إِنَّهُ لَا خَيْرَ لَهَا فِي ذِكْرِ ذَلِكَ».

**2294 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ: حَدَّثَنَا أَبِي، عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ فِي خُرُوجِ فَاطِمَةَ قَالَ: «إِنَّمَا كَانَ ذَلِكَ مِنْ سُوءِ الْخُلُقِ».

**2295 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُ سَمِعَهُمَا يَذْكُرَانِ أَنَّ يَحْيَى بْنَ سَعِيدٍ بْنَ الْعَاصِ طَلَّقَ بِنْتَ عَبْدِ الرَّحْمَنِ بْنِ الْحَكَمِ الْبَتَّةَ، فَاثْتَقَلَهَا عَبْدُ الرَّحْمَنِ، فَأَرْسَلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى مَرْوَانَ بْنِ الْحَكَمِ وَهُوَ أَمِيرُ الْمَدِينَةِ، فَقَالَتْ لَهُ: اتَّقِ اللَّهَ وَارْدُدِ الْمَرْأَةَ إِلَى بَيْتِهَا، فَقَالَ مَرْوَانُ فِي حَدِيثِ سُلَيْمَانَ إِنَّ عَبْدَ الرَّحْمَنِ غَلَبَنِي. وَقَالَ مَرْوَانُ فِي حَدِيثِ الْقَاسِمِ: أَوْ مَا بَلَغَكَ شَأْنُ فَاطِمَةَ بِنْتِ قَيْسٍ، فَقَالَتْ عَائِشَةُ: لَا يَضُرُّكَ أَنْ لَا تَذْكُرَ حَدِيثَ فَاطِمَةَ، فَقَالَ مَرْوَانُ: إِنْ كَانَ بِكَ الشَّرُّ فَحَسْبُكَ مَا كَانَ بَيْنَ هَذَيْنِ مِنَ الشَّرِّ.

**2296 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا مَيْمُونُ بْنُ مَهْرَانَ قَالَ: «قَدِمْتُ الْمَدِينَةَ فَدَفَعْتُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ فَقُلْتُ: فَاطِمَةُ بِنْتُ قَيْسٍ طُلِّقَتْ فَخَرَجَتْ مِنْ بَيْتِهَا، فَقَالَ سَعِيدٌ: تِلْكَ امْرَأَةٌ فَتَنَتْ



She was endued with offensive tongue, thereupon she was placed in the house of Ibn Umm Maktum the blind.”

#### **[41] The Irrevocably Divorced Woman Could Come Out By Day**

**2297-** It is narrated on the authority of Abu Az-Zubair that Jabir said: My maternal aunt was divorced irrevocably. (during the period of her Iddat) she came out (of the house) to pluck (the fruits of) her date palm trees. But a man saw her, and scolded her for her coming out. Upon this she went to The Messenger of Allah “Allah’s blessing and peace be upon him” who said (to her): “No, you might (get out in order to) pluck (the fruits of) your date-palm trees, perchance you might give in charity, or do a good favour.”

#### **[42] The Abrogation Of The Gift Of Such As Whose Husband Dies With The Obligatory Share Of Inheritance Assigned To Her**

**2298-** It is narrated on the authority of Ibn Abbas that he said: As to the statement: “Those of you who die and leave widows should bequeath for their widows a year’s maintenance and residence”, it was abrogated with the Holy Statement of the inheritance, in which Allah Almighty has assigned for her an obligatory share of one-fourth (in case there is no offspring), or one-eighth (in case there is offspring), as well as the one-year-maintenance-and-residence term was abrogated with that of four months and ten days (as shown in His saying: “If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days.”).

#### **[43] The Mourning Of Such As Whose Husband Dies**

**2299-** It is narrated on the authority of Humaid Ibn Nafi’ that Zainab Bint Abu Salamah related to him the following three traditions:

Zainab Bint Abu Salamah narrated: I entered upon Umm Habibah, the wife of The Prophet “Allah’s blessing and peace be upon him” when her father Abu Sufyan Ibn Harb died. Umm Habibah asked for perfume which contained yellow scent or other kind of scent, with which she first perfumed one of the girls, and then rubbed her cheeks and said: “By Allah, I am not in need of perfume, but I heard The Messenger of Allah “Allah’s blessing and peace be upon him” having said: “It is not lawful for a woman who believes in Allah and the Last Day to mourn for a dead person for more than three days except her husband for whom she should mourn for four months and ten days.””

Zainab narrated: I entered upon Zainab Bint Jahsh when her brother died. She asked for perfume, some of which she used and said: “By Allah, I am not in need of perfume, but I heard The Messenger of Allah “Allah’s

النَّاسَ، إِنَّهَا كَانَتْ لَسِنَةً فَوُضِعَتْ عَلَى يَدَيِ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى».

### [ت41/م39، 41] - باب في المبتوتة تَخْرُجُ بِالنَّهَارِ

**2297 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: طُلِّقَتْ خَالَتِي ثَلَاثًا فَحَرَجَتْ تَجِدُ نَحْلًا لَهَا، فَلَقِيَهَا رَجُلٌ فَنَهَاَهَا، فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ لَهَا: «اُخْرُجِي فَعِدِّي نَحْلِكَ، لَعَلَّكَ أَنْ تَصَدَّقِي مِنْهُ، أَوْ تَفْعَلِي خَيْرًا».

### [ت42/م40، 42] - باب نَسَخِ مَتَاعِ الْمَتَوَفَّى عَنْهَا زَوْجَهَا بِمَا فُرِضَ لَهَا مِنَ الْمِيرَاثِ

**2298 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتْلَعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ﴾ [البقرة: 240] فَنَسَخَ ذَلِكَ بَأَيَّةِ الْمِيرَاثِ بِمَا فَرَضَ اللَّهُ لَهُنَّ مِنَ الرَّبْعِ وَالثُّمَنِ، وَنَسَخَ أَجَلَ الْحَوْلِ بِأَنْ جُعِلَ أَجْلُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

### [ت43/م41، 43] - باب إِخْدَادِ الْمَتَوَفَّى عَنْهَا زَوْجَهَا

**2299 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهَذِهِ الْأَحَادِيثِ الثَّلَاثَةِ. قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ حِينَ تُوَفِّي أَبُوهَا أَبُو سُفْيَانَ فَدَعَتْ بِطَبِيبٍ فِيهِ صُفْرَةٌ خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً ثُمَّ مَسَّتْ بِعَارِضِيهَا ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطَّبِيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ لَامْرَأَةٍ تُوَمِّنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». قَالَتْ زَيْنَبُ: وَدَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوَفِّي أَخُوهَا، فَدَعَتْ بِطَبِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطَّبِيبِ مِنْ



blessing and peace be upon him” having said from over the pulpit: “It is not lawful for a woman who believes in Allah and the last day to mourn for a dead person for more than three days except her husband, for whom she should mourn for four months and ten days.””

Zainab narrated: I heard my mother Umm Salamah saying that a woman came to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Allah’s Apostle! The husband of my daughter died and she is suffering from an eye disease, can she apply kohl to her eye?” The Messenger of Allah “Allah’s blessing and peace be upon him” replied: “No.” (He said it) twice or thrice. (Whenever she repeated the question), he said: “No.” Then The Messenger of Allah “Allah’s blessing and peace be upon him” added: “(She should mourn for) just four months and ten days. In the Pre-Islamic Period of ignorance, a widow among you used to throw a globe of dung after a year had elapsed” (following her husband’s death, to indicate that the one-year period of her mourning was over, and now that year has been reduced to only four months and ten days).

Humaid said: I asked Zainab: "What does “throwing a globe of dung after one year had elapsed” mean?" Zainab said: “When a lady was bereaved of her husband, she would live in a wretched small room, wear the worst clothes she had, and touch no perfume before one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird against which she would rub her body. The animal against which she would rub her body would hardly survive. Just at this time, she would come out of her room, whereupon she would be given a globe of dung, which she would throw away. Then she would use perfume or anything else she liked.”

#### **[44] Such As Whose Husband Dies Could Move (From The House Of Her Deceased Husband)**

**2300-** It is narrated on the authority of Zainab Bint Ka’b Ibn Ujrah that Al-Furai’ah Bint Malik Ibn Sinan, the sister of Abu Sa’id Al-Khudri informed her that she went to the Messenger of Allah “Allah’s blessing and peace be upon him” and asked for his permission to return to her people from among Banu Khudrah since her husband had gone out in search of some of his slaves who had fled away, and when he caught up with them near Al-Qudum (six miles from Medina) they killed him. She said: "I asked the Messenger of Allah “Allah’s blessing and peace be upon him” if I could return to my people in Banu Khudrah, since my husband had not left me in an independent dwelling owned by him, and had left for me no maintenance. The Messenger of Allah “Allah’s blessing and peace be upon



حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» قَالَتْ زَيْنَبُ: وَسَمِعْتُ أُمِّي أَمَّ سَلَمَةَ تَقُولُ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي تُؤْفِي زَوْجَهَا عَنْهَا، وَقَدْ اشْتَكَيْتَ عَيْنَهَا أَفَنَكْحُهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا» مَرَّتَيْنِ أَوْ ثَلَاثًا، كُلُّ ذَلِكَ يَقُولُ: «لَا»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا، وَقَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ».

قَالَ حُمَيْدٌ: فَقُلْتُ لَزَيْنَبَ: وَمَا تُرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ؟ فَقَالَتْ زَيْنَبُ: كَانَتْ الْمَرْأَةُ إِذَا تُؤْفِي عَنْهَا زَوْجَهَا دَخَلَتْ حِفْشًا وَلَيْسَتْ شَرَّ ثِيَابِهَا وَلَمْ تَمَسَّ طَبِيبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ ثُمَّ تُؤْتِي بِدَابَّةٍ حِمَارٍ أَوْ شَاةٍ أَوْ طَائِرٍ فَتَقْتَضُ بِهِ فَقَلَمًا فَتَقْتَضُ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطِي بَعْرَةَ فَتَرْمِي بِهَا، ثُمَّ تُرَاجِعُ بَعْدَ مَا شَاءَتْ مِنْ طَبِيبٍ أَوْ غَيْرِهِ.

قَالَ أَبُو دَاوُدَ: الْحِفْشُ بَيْتٌ صَغِيرٌ.

### [ت44/م42، 44] - باب في المُنُوفَى عنها تَنْتَقِلُ

2300 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبٍ بْنِ عُجْرَةَ، عَنْ عَمَّتِهِ زَيْنَبَ بِنْتِ كَعْبٍ بْنِ عُجْرَةَ: «أَنَّ الْفُرَيْعَةَ بِنْتَ مَالِكِ بْنِ سِنَانٍ وَهِيَ أُخْتُ أَبِي سَعِيدِ الْخُدْرِيِّ» أَخْبَرَتْهَا أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَسْأَلُهُ أَنْ تَرْجَعَ إِلَى أَهْلِهَا فِي بَنِي خُدْرَةَ، فَإِنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْبُدٍ لَهُ أَبْقُوا حَتَّى إِذَا كَانُوا بِطَرَفِ الْقُدُومِ لِحَقِّهِمْ فَقَتَلُوهُ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ أَنْ أَرْجِعَ إِلَى أَهْلِي فَإِنِّي لَمْ يَتْرُكْنِي فِي مَسْكَنٍ يَمْلِكُهُ وَلَا نَفَقَةٍ. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». قَالَتْ: فَخَرَجْتُ

him” said: ”Yes.” So I left. When I was in the courtyard, the Messenger of Allah “Allah’s blessing and peace be upon him” called me or sent someone to call me to him, and I answered him. He said: “What did you say?” I related to him the story of my husband once again. Upon this he said: ”Stay in your house until the term (of Iddat) is fulfilled.” I fulfilled the Iddat of four months and ten days in the house. When Uthman Ibn Affan sent for me, I told him that, which he followed and acted upon in his judgements.

#### **[45] What About The Opinion That She Could Move?**

**2301-** It is narrated on the authority of Ata’ from Ibn Abbas that he said: ”This statement (“but if they leave (the residence), there is no blame on you for what they do with themselves”) abrogated her (the widow's) dwelling in the house of her late husband, and she could complete the Iddat wherever she likes, as Allah's Statement "Without turning them out..."tells.” Ata’ said: “If she wished she could stay (in her husband's home) according to the will, and she could leave it if she wished, as Allah says: “without turning them out.”” Ata said: “Later the regulations of inheritance came and abrogated the order of the dwelling of the widow (in the house of her dead husband), so she could complete the Iddat wherever she likes. And it was no longer necessary to provide her with a residence.”

#### **[46] What Should Such As Is Spending The Prescribed Period Of Iddat Avoid?**

**2302-** It is narrated on the authority of Um Atiyyah that she said: The Prophet “Allah’s blessing and peace be upon him” said: “It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should mourn for four months and ten days, during which she should neither wear dyed clothes, except a garment of Asb (special clothes made in Yemen), (nor apply dye) nor put kohl in her eyes, nor perfume herself, except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense).”

**2303-** The same is narrated on the authority of Umm Atiyyah from the Messenger of Allah “Allah’s blessing and peace be upon him”, with a slight variation of wording.

**2304-** It is narrated on the authority of Safiyyah Bint Shaibah from Umm Salamah, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let such as whose husband dies wear no garment dyed

حتى إذا كُنْتُ فِي الْحُجْرَةِ أَوْ فِي الْمَسْجِدِ دَعَانِي أَوْ أَمَرَ بِي فَدُعِيتُ لَهُ، فَقَالَ: «كَيْفَ قُلْتَ؟» فَرَدَدْتُ عَلَيْهِ الْقِصَّةَ الَّتِي ذَكَرْتُ مِنْ شَأْنِ زَوْجِي، قَالَتْ: فَقَالَ: «امْكُثِي فِي بَيْتِكَ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ». قَالَتْ: فَاعْتَدَدْتُ فِيهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا. قَالَتْ: فَلَمَّا كَانَ عُثْمَانُ بْنُ عَفَّانَ أَرْسَلَ إِلَيَّ فَسَأَلَنِي عَنْ ذَلِكَ فَأَخْبَرْتُهُ فَاتَّبَعَهُ وَقَضَى بِهِ». قال أَبُو دَاوُدَ: الْفَارَعَةُ وَالْفَرِيعَةُ.

### [ت45/م43 ، 45] - بَاب مَنْ رَأَى التَّحَوُّلَ

**2301 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا مُوسَى بْنُ مَسْعُودٍ: حَدَّثَنَا شَيْبُلٌ، عَنْ ابْنِ أَبِي نَجِيحٍ قَالَ: قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: «نَسَخَتْ هَذِهِ الْآيَةُ عِدَّتَهَا عِنْدَ أَهْلِهَا فَتَعْتَدُ حَيْثُ شَاءَتْ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: ﴿غَيْرَ إِخْرَاجٍ﴾ قَالَ عَطَاءٌ: إِنْ شَاءَتْ اعْتَدَتْ عِنْدَ أَهْلِهَا وَسَكَتَتْ فِي وَصِيَّتِهَا، وَإِنْ شَاءَتْ خَرَجَتْ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ﴾ [البقرة: 240] قَالَ عَطَاءٌ: ثُمَّ جَاءَ الْمِيرَاثُ فَنَسَخَ السُّكْنَى تَعْتَدُ حَيْثُ شَاءَتْ».

### [ت46/م44 ، 46] - بَابُ فِيمَا تَجَنَّبَ الْمُعْتَدَةُ فِي عِدَّتِهَا

**2302 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّورَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكِيرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي هِشَامُ بْنُ حَسَّانَ. (ح) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ الْقَهْطَنَانِيُّ، عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ بَكْرِ السَّهْمِيِّ -، عَنْ هِشَامٍ، وَهَذَا لَفْظُ ابْنِ الْجَرَّاحِ - عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُحِدُ الْمَرْأَةُ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَصَبٍ وَلَا تَكْتَحِلُ وَلَا تَمَسُّ طَبِيبًا إِلَّا أَدْنَى طَهْرَتِهَا إِذَا طَهَّرَتْ مِنْ مَحِيضِهَا بِنَبْذَةٍ مِنْ قُسْطٍ أَوْ أَظْفَارٍ». قَالَ يَعْقُوبُ مَكَانَ عَصَبٍ: إِلَّا مَغْسُولًا. وَزَادَ يَعْقُوبُ: «وَلَا تَخْتَضِبُ».

**2303 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَلَيْسَ فِي تَمَامِ حَدِيثِهِمَا. قَالَ الْمِسْمَعِيُّ: قَالَ يَزِيدُ: وَلَا أَعْلَمُهُ إِلَّا فِيهِ وَلَا تَخْتَضِبُ. وَزَادَ فِيهِ هَارُونُ: «وَلَا تَلْبَسُ ثَوْبًا مَضْبُوعًا إِلَّا ثَوْبَ عَصَبٍ».

**2304 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكِيرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي بُدَيْلٌ، عَنْ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعَصْفَرُ



with saffron, nor with red pigment nor the ornaments, and let her apply no dye nor kohl.”

**2305-** It is narrated on the authority of Umm Hakim Bint Usaid from her mother that her husband died, and she was suffering from an eye disease, for which she used to apply the antimony. She sent a freed slave-girl belonging to her to Umm Salamah, to ask her about the antimony, who said: “Do not apply it (to your eyes) unless there is severe necessity, which you could not endure: only in this case apply it at night, and wipe it off (your eyes) by day.” She further said: “When Abu Salamah died and the Messenger of Allah “Allah’s blessing and peace be upon him” came to visit me, and I was putting aloes on my eyes, he asked: “What is that Umm Salamah?” I said: “It is but aloes O Messenger of Allah, in which there is no perfume.” He said: “Indeed, it beautifies the face. So, do not put it except at night, and you should wipe it (off your face) by day. On the other hand, do not comb your head with the help of perfume nor henna, for it is a kind of dye.” I asked: “With the help of which should I comb my head O Messenger of Allah?” he said: “Use the infused leaves of lot-tree, therewith you might cover your head.””

#### [47] The Pregnant’s Prescribed Period Of Iddat

**2306-** It is narrated on the authority of Ubaidullah Ibn Abdullah Ibn Utbah that his father had written to Umar Ibn Abdullah Ibn Arqam Az-Zuhri, ordering him to go to Subai’ah Bint Al-Harith Al-Aslamiyyah in order that he might ask her about her story, and what The Messenger of Allah “Allah’s blessing and peace be upon him” said to her when she went to him to take his opinion (regarding her marriage after she had given birth to her child, knowing that her husband had died during her pregnancy). Umar Ibn Abdullah Ibn Arqam replied: Subai’ah Bint Al-Harith told that she was married to Sa’d Ibn Khawlah who was from the tribe of Banu Amr Ibn Lu’ai, and was one of those who attended the holy battle of Badr. He died while she was pregnant during The Farewell Hajj. Soon after his death, she gave birth to a child. When she completed the term of birth confinement (and became clean), she embellished herself for suitors. Abu As-Sanabil Ibn Ba’kak, a man from the tribe of Banu Abd Ad-Dar visited and said to her: “What is the matter! I see you dressed up for the people to demand you in marriage. Do you want to marry? By Allah, you are not allowed to marry before four months and ten days have elapsed (following your husband’s death).” Subai’ah added: “When he (Abu As-Sanabil) said so, I put on my dress in the evening and went to The Messenger of Allah

مِنَ الثِّيَابِ، وَلَا الْمُمَشَّقَةَ، وَلَا الْحُلِيَّ وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ».

**2305 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةٌ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ الصَّحَّاحِ يَقُولُ: أَخْبَرْتَنِي أُمُّ حَكِيمٍ بِنْتُ أَسِيدٍ عَنْ أُمِّهَا أَنَّ زَوْجَهَا تُوفَّى وَكَانَتْ تَشْتَكِي عَيْنَيْهَا فَتَكْتَحِلُ بِالْجِلَاءِ - قَالَ أَحْمَدُ: الصَّوَابُ بِكُحْلِ الْجِلَاءِ، فَأَرْسَلَتْ مَوْلَاةَ لَهَا إِلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ كُحْلِ الْجِلَاءِ فَقَالَتْ: لَا تَكْتَحِلِي بِهِ إِلَّا مِنْ أَمْرِ لَا بُدَّ مِنْهُ يَشْتَدُّ عَلَيْكَ، فَتَكْتَحِلِينَ بِاللَّيْلِ وَتَمْسَحِينَ بِالنَّهَارِ ثُمَّ قَالَتْ عِنْدَ ذَلِكَ أُمُّ سَلَمَةَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ حِينَ تُوفِّي أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبْرًا فَقَالَ: «مَا هَذَا يَا أُمَّ سَلَمَةَ؟» فَقُلْتُ: إِنَّمَا هُوَ صَبْرٌ يَا رَسُولَ اللَّهِ لَيْسَ فِيهِ طِيبٌ. قَالَ: «إِنَّهُ يَشُبُّ الْوَجْهَ فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ وَتَنْزِعِيهِ بِالنَّهَارِ، وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحِنَاءِ فَإِنَّهُ خِضَابٌ». قَالَتْ: قُلْتُ: بِأَيِّ شَيْءٍ أَمْتَشِطُ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِالسِّدْرِ تُغْلِفِينَ بِهِ رَأْسَكَ».

#### [ت47/45م، 47] - باب في عِدَّةِ الْحَامِلِ

**2306 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: «أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الرَّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا، وَعَمَّا قَالَ لَهَا رَسُولُ اللَّهِ ﷺ حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَهُوَ مِنْ شَهَدٍ بَدْرًا، فَتُوفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ فَلَمْ تَنْسُبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخَطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً، لَعَلَّكَ تَرْتَجِينَ النِّكَاحَ، إِنَّكَ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أُمْسَيْتُ،



“Allah’s blessing and peace be upon him” whom I asked about this matter. He gave the verdict that I was free to marry since I gave birth to my child; and ordered me to marry if I wished.” Ibn Shihab said: I think there is no harm for her to marry when she has given birth to a child even when she is bleeding (after the childbirth) provided that her husband should not approach her until she gets clean.

**2307-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: By Allah! If anyone likes, let him come to take part in the operation of sending (Allah’s) Curses (upon such as gives lie to the fact that the) smaller (Surah pertaining to) Women (in which Allah says: “for those who carry (life within their wombs), their period is until they deliver their burdens” (At-Talaq 4)) was revealed after (Allah’s saying): “If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days” (Al-Baqarah 234)

#### **[48] The Prescribed Term Of The Child’s Mother**

(a slave-girl who gives birth to a child from her master therewith she should become free)

**2308-** It is narrated on the authority of Amr Ibn Al-As that he said: Do not spoil the sunnah of our Prophet Muhammad “Allah’s blessing and peace be upon him” for us: the (term of) Iddat of the (slave-girl who gives birth to a child from her master and thus becomes) a child’s mother whose master dies is of four months and ten days.

#### **[49] The Irrevocably Divorced Woman Never Has Her Husband Return To Her Until She Gets Married To Another Husband**

**2309-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” was asked about a woman who was irrevocably divorced and she got married to another husband, who consummated marriage with her, and then divorced her but without having sexual relation with her: Is it lawful for her to return to her former husband? The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, it is unlawful for her to return to her former husband until she taste the sweetness of (the sexual relation with) her latter husband, and he tastes the sweetness of (sexual relation with) her” (i.e. until she has full sexual relation with her latter husband).

#### **[50] The Severe Punishment Of Committing Fornication**

**2310-** It is narrated on the authority of Abdullah that he said: I asked The Prophet "Allah's blessing and peace be upon him": "What is the greatest sin



فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنْ قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوِيجِ إِنْ بَدَأَ لِي».

قال ابنُ شَهَابٍ: وَلَا أَرَى بِأَسَا أَنْ تَتَزَوَّجَ حِينَ وَضَعْتَ وَإِنْ كَانَتْ فِي دِمَهِهَا، غَيْرَ أَنَّهُ لَا يَقْرُبُهَا زَوْجُهَا حَتَّى تَظْهَرَ.

**2307 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، (ح). وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَ عَثْمَانُ:

حَدَّثَنَا. وَقَالَ ابْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «مَنْ شَاءَ لَاعَنَّتُهُ لَأُنْزِلَتْ سُورَةُ النَّسَاءِ الْقُصْرَى بَعْدَ الْأَرْبَعَةِ الْأَشْهُرِ وَعَشْرٍ».

**[ت48/46 ، 48] - باب في عِدَّةِ أُمِّ الْوَلَدِ**

**2308 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ. (ح)، وَحَدَّثَنَا

ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ مَطَرٍ، عَنْ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ قَبِيصَةَ بْنِ دُوَيْبٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: «لَا تُلَبَّسُوا عَلَيْنَا السَّنَةَ - قَالَ ابْنُ الْمُثَنَّى: سَنَةَ نَبِيِّنا ﷺ - عِدَّةُ الْمُتَوَفَّى عَنْهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ» يَعْنِي أُمُّ الْوَلَدِ.

**[ت49/47، 49] - باب في المبتوتة لا يرجع إليها زوجها**

**حتى تنكح زوجاً غيره**

**2309 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ

الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ - يَعْنِي ثَلَاثًا - فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَدَخَلَ بِهَا ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يُوَاقِعَهَا، أَتَحِلُّ لَزَوْجِهَا الْأَوَّلِ؟ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «لَا تَحِلُّ لِلأَوَّلِ حَتَّى تَذُوقَ عُسَيْلَةَ الْآخِرِ وَيَذُوقَ عُسَيْلَتَهَا».

**[ت50/48 ، 50] - باب في تَعْظِيمِ الرَّأْنِ**

**2310 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي

وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحَبِيلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الذَّنْبِ

in the Sight of Allah?" He said: "That you set up a rival unto Allah though He Alone created you." I said: "That is indeed a great sin." Then I asked: "What is next?" He said: "To kill your son lest he should share your food with you." I asked: "What is next?" He said: "To commit adultery with the wife of your neighbour." Allah Almighty revealed, in confirmation of the statement of His Messenger: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment." (Al-Furqan 68)

**2311-** It is narrated on the authority of Jabir that he said: Musaikah, a maid belonging to one of the Ansar came (to the Messenger of Allah "Allah's blessing and peace be upon him"), and said: "My master compels me to commit prostitution." It is upon this that this verse was revealed: "But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them)." (An-Nur 33)

**2312-** It is narrated on the authority of Mu'tamir concerning Allah's statement: "But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them)" i.e. to such maids as forced to practice prostitution.

أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ». قَالَ: فَقُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ أَنْ يَأْكُلَ مَعَكَ». قَالَ: قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «أَنْ تُزَانِيَ حَلِيلَةَ جَارِكَ». قَالَ: وَأَنْزَلَ اللَّهُ تَصْدِيقَ قَوْلِ النَّبِيِّ ﷺ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ﴾ [الفرقان: 68] الآية.

**2311 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، عَنْ حَجَّاجٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «جَاءَتْ مُسِيكَةً لِبَعْضِ الْأَنْصَارِ فَقَالَتْ: إِنْ سَيِّدِي يُكْرِهُنِي عَلَى الْبِغَاءِ، فَنَزَلَ فِي ذَلِكَ: ﴿وَلَا تُكْرِهُوا فَتِنَكُمْ عَلَى إِلِغَاءِ﴾ [النور: 33].

**2312 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ: ﴿وَمَنْ يُكْرِهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِنَّ غَفُورٌ رَحِيمٌ﴾ (٣٣) [النور: 33] قَالَ: قَالَ سَعِيدُ بْنُ أَبِي الْحَسَنِ: غَفُورٌ لَهُنَّ الْمُكْرَهَاتِ.



## (8/14) THE BOOK OF FASTING

Allah Almighty says: "O you who believe! Fasting is prescribed to you as it was prescribed to those before you, that you may (learn) self-restraint." (Al-Baqarah 183)

### [1] The Principle Of The Enjoinment Of Fasting

**2313-** It is narrated on the authority of Ibn Abbas that he said: It was the habit that whenever the Muslims offered Isha prayer (during the month of Ramadan), eating, drinking and having sexual relations became unlawful to them until the evening of the coming day. A man betrayed himself and had sexual relation with his wife after he had offered the Isha prayer and did not break his fast (on the coming day). On that Allah Almighty made it easy and concession and benefit for the remaining ones. He revealed: "Allah knows what you used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them." This was something therewith Allah benefited the people, and gave them concession and made it easy for them.

**2314-** It is narrated on the authority of Al-Bara' that he said: It was the custom that if a man was fasting and (the food was presented to him for breaking his fast but) he slept before eating, he would not eat that night and the following day till sunset. Qais Ibn Sirmah Al-Ansari was fasting. He came to his wife at the time of breaking fast and asked her whether she had anything to eat. She replied: "No, but I would go and bring some for you." She went (in search of food for him) and he was overwhelmed by sleep. When his wife came and saw him, she said: "Disappointment be for you." When it was midday on the following day, he fainted, and he used to work the whole day in his field. The Prophet "Allah's blessing and peace be upon him" was informed about the whole matter. The following verse was revealed: " Permitted to you, on the night of the fast, is the approach to your wives. They are your garments and you are their garments...and eat and drink, until the white thread of dawn appears to you distinct from its black thread."

### [2] The Abrogation Of Allah's Statement: "For Those Who Can Do It (With Hardship), Is A Ransom"

**2315-** It is narrated on the authority of Salamah Ibn Al-Akwa: When Allah sent down: "For those who can do it (with hardship), is a ransom, the feeding of one that is indigent", anyone of us who wanted to leave fasting would offer a ransom of feeding an indigent, until the Verse succeeding to it was revealed, and thus, it abrogated it.

## [14/8] - كتاب الصوم

## [1م/1] - باب مبدأ فرض الصيام

**2313 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ شَبُوهٍ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ بْنُ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ﴾» [البقرة: 183] قال: فَكَانَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ إِذَا صَلُّوا الْعَتَمَةَ حَرَّمَ عَلَيْهِمُ الطَّعَامَ وَالشَّرَابَ وَالنِّسَاءَ وَصَامُوا إِلَى الْقَابِلَةِ، فَاخْتَارَ رَجُلٌ نَفْسَهُ فَجَامَعَ امْرَأَتَهُ وَقَدْ صَلَّى الْعِشَاءَ وَلَمْ يُفْطِرْ، فَأَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَجْعَلَ ذَلِكَ يُسْرًا لِمَنْ بَقِيَ وَرُخْصَةً وَمَنْفَعَةً، فَقَالَ سُبْحَانَهُ: «﴿عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ﴾» [البقرة: 187] الآية. وَكَانَ هَذَا مِمَّا نَفَعَ اللَّهُ بِهِ النَّاسَ وَرَخَّصَ لَهُمْ وَيَسَّرَ.

**2314 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ بْنِ نَصْرِ الْجَهْضَمِيُّ: أَخْبَرَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: «كَانَ الرَّجُلُ إِذَا صَامَ فَنَامَ لَمْ يَأْكُلْ إِلَى مِثْلِهَا، وَإِنْ صِرْمَةً بَنَ قَيْسٍ الْأَنْصَارِيِّ أَتَى امْرَأَتَهُ وَكَانَ صَائِمًا فَقَالَ: عِنْدَكَ شَيْءٌ؟ قَالَتْ: لَا، لَعَلِّي أَذْهَبُ فَأُطْلَبُ لَكَ شَيْئًا فَذَهَبَتْ وَغَلَبَتْهُ عَيْنُهُ فَجَاءَتْ فَقَالَتْ: خَيْبَةُ لَكَ، فَلَمْ يَنْتَصِفِ النَّهَارُ حَتَّى غُشِيَ عَلَيْهِ، وَكَانَ يَعْمَلُ يَوْمَهُ فِي أَرْضِهِ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَنَزَلَتْ: «﴿أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ﴾» [البقرة: 187] - قَرَأَ إِلَى قَوْلِهِ - «﴿مِنْ الْفَجْرِ﴾».

## [2م/2] - باب نسخ قوله تعالى:

﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ﴾ [البقرة: 184]

**2315 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرَ -، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بَكِيرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: «﴿وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾» [البقرة: 184] كَانَ مِنْ أَرَادَ مِنْهُ أَنْ يُفْطِرَ وَيَفْتَدِيَ فَعَلَّ حَتَّى نَزَلَتْ الْآيَةُ الَّتِي بَعْدَهَا فَتَسَخَّرَتْهَا».



**2316-** It is narrated on the authority of Ibn Abbas: “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent” means that whoever liked to fast could do so, and whoever liked to leave fasting could do so and feed an indigent, and (the reward of) fasting would be reckoned for him. Then Allah Almighty revealed: “But he that will give more, of his own free will, it is better for him. And it is better for you that you fast.” (They remained as such until it was abrogated by His saying) “So every one of you who is present (at his home) during that month should spend it in fasting, but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later.”

### **[3] The Opinion That The Freedom Of Choice Here Is Affirmed For The Old (Man Or Woman) And The Pregnant**

**2317-** It is narrated on the authority of Ibn Abbas that he said: It is affirmed for the pregnant and suckling woman. (i.e. Allah’s statement: “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent.”)

**2318-** It is narrated on the authority of Ibn Abbas that he said, pertaining to Allah’s saying: “For those who can do it (with hardship), is a ransom, the feeding of one that is indigent”: It is a concession made to the old man and old woman who have no strength to fast, so they should feed a poor person for each day (instead of fasting), in addition to the pregnant and suckling woman in case they fear (fasting might cause harm to their children: in this case, they should leave fasting and feed indigent persons).

### **[4] The (Lunar) Month Might Consist Of Twenty-Nine (Days)**

**2319-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “We are unlettered nation, who depend neither on writing nor upon reckoning: the (lunar) month might be as such, as such, and as such (and Sulaiman folded one of his fingers in the third time)” i.e. (sometimes it might be) twenty-nine, and (sometimes it might be) thirty (days).

**2320-** It is narrated on the authority of Ibn Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The month might be twenty-nine days. So, do not observe fasts until you see the new moon (of Ramadan), and do not break fasting until you see the new moon (of Shawwal); and if it is cloudy (and you are obstructed to see it), then you should calculate thirty days for it.” When Sha’ban happened to be twenty-nine days, Ibn Umar used to have the new moon of the month of Ramadan seen for him: if it was visible, he would



**2316 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مَسْكِينٍ» فَكَانَ مَنْ شَاءَ مِنْهُمْ أَنْ يَفْتَدِيَ بِطَعَامِ مَسْكِينٍ افْتَدَى وَتَمَّ لَهُ صَوْمُهُ، فَقَالَ عَزَّ وَجَلَّ: «فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ» [البقرة: 184] وَقَالَ: «فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَشْيَاءٍ أُخَرُ» [البقرة: 185].

### [ت3/م3] - باب مَنْ قَالَ: هِيَ مَثْبُتَةٌ لِلشَّيْخِ وَالْحَبْلَى

**2317 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ، أَنَّ عِكْرِمَةَ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ قَالَ: «أُثْبِتْ لِلْحَبْلَى وَالْمَرْضِعِ».

**2318 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ «وَعَلَى الَّذِينَ يُطِيقُونَ فِدْيَةَ طَعَامِ مَسْكِينٍ» قَالَ: «كَانَتْ رُحْصَةً لِلشَّيْخِ الْكَبِيرِ وَالْمَرْأَةِ الْكَبِيرَةِ وَهُمَا يُطِيقَانِ الصِّيَامَ أَنْ يُفْطِرَا وَيُطْعِمَا مَكَانَ كُلِّ يَوْمٍ مَسْكِينًا وَالْحَبْلَى وَالْمَرْضِعِ إِذَا خَافَتَا». قَالَ أَبُو دَاوُدَ: يَعْنِي عَلَى أَوْلَادِهِمَا أَفْطَرْنَا وَأَطْعَمْنَا.

### [ت4/م4] - باب الشَّهْرُ يَكُونُ تِسْعًا وَعِشْرِينَ

**2319 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو، يَعْنِي ابْنَ سَعِيدِ بْنِ الْعَاصِ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ؛ الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» وَخَنَسَ سُلَيْمَانُ إِصْبَعَهُ فِي الثَّالِثَةِ يَعْنِي تِسْعًا وَعِشْرِينَ وَثَلَاثِينَ.

**2320 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ. فَإِنْ غَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ ثَلَاثِينَ». قَالَ: فَكَانَ ابْنُ عُمَرَ إِذَا كَانَ شَعْبَانَ تِسْعًا وَعِشْرِينَ نَظَرَ لَهُ فَإِنْ رُئِيَ فَذَاكَ وَإِنْ

observe fast, and if it was not seen, even though it was not cloudy nor rainy, he would not fast in the coming morning, and if it was cloudy or rainy therewith they would be obstructed from seeing it, he would observe fast in the coming morning. In this way, Ibn Umar used to leave fasting with the people, and he did not rely on such a calculation.

**2321-** It is narrated on the authority of Ayyub that he said: Umar Ibn Abd Al-Aziz sent a letter to the people of Basrah in which he said: We were reported from the Messenger of Allah “Allah’s blessing and peace be upon him”...and he mentioned a narration of Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: "And I’m the best to calculate for it: if we saw the new moon of Sha’ban on such and such (a day), the fasting would start on such and such (a day)” unless they saw the new moon before that.

**2322-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: While we were with the Messenger of Allah “Allah’s blessing and peace be upon him”, the twenty-nine-day (months of Ramadan that came upon us) which we fasted were more than the thirty-day (months) we fasted.

**2323-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The two months of Id (more frequently) do not decrease (in the same year): Ramadan (after which there comes Id Al-Fitr) and Dhul-Hijjah(during which there comes Id Al-Adha).”

#### **[5] When The People Prove Mistaking In Seeing The New Moon**

**2324-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(Id) Al-Fitr) is on the day of breaking your fasts(after the conclusion of the month of Ramadan); and (Id) Al-Adha is on the day of offering your sacrifice (i.e. the tenth of Dhul-Hijjah); the whole (area of) Arafah is fitting for a place of stay; and the whole (area of) Mina is fitting for a slaughtering place, and all the streets of Mecca are fitting for a slaughtering place, and the whole (area of) Muzdalifah is fitting for a place of stay.”

#### **[6] When It Is Cloudy And You Are Obstructed From Seeing The New Moon**

**2325-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to observe fasts in Sha’ban so much as he never did in any other month, and then he used to observe fast on seeing (the new moon of the month of) Ramadan; and when it was cloudy and he was obstructed from seeing the

لَمْ يَرِ وَلَمْ يَحُلْ دُونَ مَنْظَرِهِ سَحَابٌ وَلَا قَتْرَةٌ أَصْبَحَ مُفْطِرًا، فَإِنْ حَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ قَتْرَةٌ أَصْبَحَ صَائِمًا. قَالَ: فَكَانَ ابْنُ عُمَرَ يُفْطِرُ مَعَ النَّاسِ وَلَا يَأْخُذُ بِهَذَا الْحِسَابِ.

**2321 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ: حَدَّثَنِي أَيُّوبُ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْبَصْرَةِ بَلَعْنَا عَنْ رَسُولِ اللَّهِ ﷺ نَحْوَ حَدِيثِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ زَادَ: «وَأِنْ أَحْسَنَ مَا يُقَدَّرُ لَهُ أَنَا إِذَا رَأَيْنَا هَلَالَ شُعْبَانَ لِكَذَا وَكَذَا فَالصَّوْمُ إِنْ شَاءَ اللَّهُ لِكَذَا وَكَذَا إِلَّا أَنْ يَرَوْا الْهَلَالَ قَبْلَ ذَلِكَ».

**2322 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ ابْنِ أَبِي زَائِدَةَ، عَنْ عِيسَى بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ الْحَارِثِ بْنِ أَبِي ضَرَّارٍ، عَنْ ابْنِ مَسْعُودٍ قَالَ: لَمَّا صُمْنَا مَعَ النَّبِيِّ ﷺ تِسْعًا وَعَشْرِينَ أَكْثَرُ مِمَّا صُمْنَا مَعَهُ ثَلَاثِينَ».

**2323 -** حَدَّثَنَا مُسَدَّدٌ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «شَهْرًا عِيدٌ لَا يَنْقُصَانِ: رَمَضَانُ، وَذُو الْحِجَّةِ».

### [ت5/م5] - باب إذا أخطأ القوم الهلال

**2324 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ فِي حَدِيثِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِي هُرَيْرَةَ ذَكَرَ النَّبِيُّ ﷺ فِيهِ قَالَ: «وَفْطَرُكُمْ يَوْمَ تَفْطَرُونَ، وَأَصْحَاكُمْ يَوْمَ تَضْحُونَ، وَكُلُّ عَرَفَةٍ مَوْفَقٌ، وَكُلُّ مِئَى مَنْحَرٍ، وَكُلُّ فَجَاجٍ مَكَّةَ مَنْحَرٍ، وَكُلُّ جَمْعٍ مَوْفَقٌ».

### [ت6/م6] - باب إذا أغمي الشهر

**2325 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَحَفَّظُ مِنْ شُعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ، ثُمَّ



new moon, he would estimate (the month of Sha'ban as) thirty days, after which he would start fasting.

**2326-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not start (fasting) until you see the new moon (of Ramadan) or complete the number (of days to thirty in case it is cloudy and you fail to see it); and keep fasting until you see the new moon (of Shawwal) or complete the number (of days to thirty if you fail to see it)."

Abu Dawud says: This narration is transmitted on the authority of Mansur from Rib'i from a man belonging to the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of Hudhaifah in name.

### **[7] The Opinion That "If It Is Cloudy And You Are Obstructed From Seeing The New Moon, Complete Thirty Fasts"**

**2327-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not fast a day or two days ahead of (the month of) Ramadan, except if a man used to fast on particular days (and it happened that his usual fast came a day or two before Ramadan), then, he would observe fast on that day; and do not observe fast until you see it (the new moon of Ramadan); and keep fasting until you see it (the new moon of Shawwal): if it is cloudy and you are obstructed from seeing it, complete the number to thirty (days), after which you should break fasting; and the (lunar) month might consist of twenty-nine (days)."

Abu Dawud says: The same is narrated on the authority of Simak.

### **[8] Observing Fasts In Advance (Of The Month)**

**2328-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" asked a man: "Have you observed any fasts in advance of (the month of) Sha'ban?" he answered in the negative, thereupon he said to him: "Then, when you break your fasts (by the end of Ramadan), observe one or two fasts."

**2329-** It is narrated on the authority of Abu Azhar Al-Mughirah Ibn Farwah that he said: Mu'awiyah stood near the church of Mishal at the gate of Hims and addressed the people saying: "O people! We have seen the new moon on such and such (a night), and I'm going to observe fast in advance: whoever likes to do so, let him do." Malik Ibn Hubairah As-Saba'i stood and said to him: "O Mu'awiyah! Is it something you have

يَصُومُ لِرُؤْيَا رَمَضَانَ، فَإِنْ غَمَّ عَدَّ ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ.

**2326 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرْزَازُ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ الضَّبِّيُّ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقَدِّمُوا الشَّهْرَ حَتَّى تَرَوْا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ صُومُوا حَتَّى تَرَوْا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ».

قال أبو داود: رواه سُفْيَانُ وَغَيْرُهُ عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ لَمْ يُسَمَّ حُذَيْفَةَ.

### [ت7/م7] - باب من قال: فَإِنْ غَمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ

**2327 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقَدِّمُوا الشَّهْرَ بِصِيَامِ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ شَيْءٌ يَصُومُهُ أَحَدُكُمْ، وَلَا تَصُومُوا حَتَّى تَرَوْهُ، ثُمَّ صُومُوا حَتَّى تَرَوْهُ، فَإِنْ حَالَ دُونَهُ غَمَامَةٌ فَأَتِمُّوا الْعِدَّةَ ثَلَاثِينَ، ثُمَّ أَفْطَرُوا، وَالشَّهْرُ تِسْعٌ وَعِشْرُونَ».

قال أبو داود: رواه حَاتِمُ بْنُ أَبِي صَغِيرَةَ، وَشُعْبَةُ، وَالْحَسَنُ بْنُ صَالِحٍ، عَنْ سِمَاكِ بِمَعْنَاهُ، لَمْ يَقُولُوا: ثُمَّ أَفْطَرُوا.

قال أبو داود: «وَهُوَ حَاتِمُ بْنُ مُسْلِمٍ ابْنِ أَبِي صَغِيرَةَ وَأَبُو صَغِيرَةَ زَوْجُ أُمِّهِ».

### [ت8/م8] - باب في التَّقَدُّمِ

**2328 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَاسْعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ: «هَلْ صُمْتَ مِنْ سَرَرِ شَعْبَانَ شَيْئًا؟» قَالَ: لَا، قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمْ يَوْمًا»، وَقَالَ أَحَدُهُمَا: «يَوْمَيْنِ».

**2329 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الرَّبِيعِيُّ مِنْ كِتَابِهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ، عَنْ أَبِي الْأَزْهَرِ الْمُخَبَّرَةِ بْنِ قُرَّةَ قَالَ: قَامَ مُعَاوِيَةُ فِي النَّاسِ بِدَيْرٍ مَسْحَلٍ الَّذِي عَلَى بَابِ حِمَصٍ فَقَالَ: يَا أَيُّهَا النَّاسُ إِنَّا قَدْ رَأَيْنَا الْهِلَالَ يَوْمَ كَذَا وَكَذَا، وَأَنَا مُتَقَدِّمٌ بِالصَّيَامِ، فَمَنْ أَحَبَّ أَنْ يَفْعَلَهُ فَلْيَفْعَلْهُ قَالَ: فَقَامَ إِلَيْهِ مَالِكُ بْنُ هُبَيْرَةَ السَّبَّيُّ، فَقَالَ: يَا مُعَاوِيَةُ أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ أَمْ شَيْءٌ مِنْ



heard from the Messenger of Allah “Allah’s blessing and peace be upon him”, or is it from your own mind?” on that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Observe fasts of the month, and (a fast or two) in advance of it.”

**2330-** It is narrated on the authority of Abu Amr Al-Awza’i that he said: “In advance” refers here to the beginning of it.

**2331-** It is narrated on the authority of Sa’id Ibn Abd Al-Aziz that he used to say: “In advance” refers here to the beginning of it.

Abu Dawud says: some say it refers to its middle, and others to its end.

### **[9] When The New Moon Is Seen In A Town A Night Before Its Being Seen In The Other Towns**

**2332-** It is narrated on the authority of Kuraib that he said that Umm Al-Fadl Bint Al-Harith sent him to Mu'awiyah in Sham. He said: I arrived in Sham and fulfilled her need. Then, while I was still in Sham, the month of Ramadan started. I saw the new moon on Friday. I returned to Medina at the end of the month. Abdullah Ibn Abbas asked me about the new moon (of Ramadan) and said: “When did you see the new moon?” I said: “We saw it on the night of Friday.” He said: “Did you see it yourself?” I said: “Yes, and so did the people who observed fast. Mu'awiyah also observed fast.” He (Ibn Abbas) said: “But we saw it (in Medina) on Saturday night. So we would keep observing fast till we complete thirty (days) or see it (the new moon of Shawwal).” I said: “Is not Mu'awiyah’s seeing the new moon enough for you?” He said: “No, for this is what The Messenger of Allah ﷺ ordered us.”

**2333-** It is narrated on the authority of Al-Hasan that he said pertaining to a man who was living in a certain town, and he launched the fasts of Ramadan on Monday, while two men bore witness that they saw the new moon on the night of Sunday: “It is not incumbent upon this man, nor upon the inhabitants of his town to observe this missed day, unless they know that the inhabitants of a town belonging to the Muslim State launched the fasts (of Ramadan) on Sunday.”

### **[10] It Is Undesirable To Observe Fast On The Day About Which There Is Suspicion (Whether It Is The First Day Of Ramadan Or The Concluding Day Of Sha’ban)**

**2334-** It is narrated on the authority of Silah Ibn Zufar that he said: We were in the house of Ammar on the day about which there was suspicion (whether it was the first day of Ramadan or the concluding day of Sha’ban),



رَأَيْكَ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صُومُوا الشَّهْرَ وَسِرُّهُ».

**2330 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ فِي هَذَا الْحَدِيثِ قَالَ: قَالَ الْوَلِيدُ: سَمِعْتُ أَبَا عَمْرٍو - يَعْنِي الْأَوْزَاعِيَّ - يَقُولُ: «سِرُّهُ: أَوَّلُهُ».

**2331 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: كَانَ سَعِيدٌ - يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ - يَقُولُ: «سِرُّهُ: أَوَّلُهُ».

قَالَ أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ: سِرُّهُ وَسَطُهُ، وَقَالُوا: آخِرُهُ.

### [9/9م] - باب إذا رُؤِيَ الهلال في بلد

#### قبل الآخرين بليلة

**2332 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -: أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ: أَخْبَرَنِي كُرَيْبٌ: «أَنَّ أُمَّ الْفَضْلِ ابْنَةَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا، فَاسْتَهَلَّ عَلَيْهِ رَمَضَانٌ وَأَنَا بِالشَّامِ فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي ابْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ قُلْتُ: رَأَيْتُهُ لَيْلَةَ الْجُمُعَةِ. قَالَ: أَنْتَ رَأَيْتَهُ؟ قُلْتُ: نَعَمْ وَرَأَاهُ النَّاسُ، وَصَامُوا وَصَامَ مُعَاوِيَةُ، قَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالَ نَصُومُهُ حَتَّى نَكْمِلَ الثَّلَاثِينَ أَوْ نَرَاهُ، فَقُلْتُ: أَفَلَا تَكْتَفِي بِرُؤْيَا مُعَاوِيَةَ وَصِيَامِهِ؟ قَالَ: لَا، هَكَذَا أَمَرَنَا رَسُولُ اللَّهِ ﷺ».

**2333 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْأَشْعَثُ، عَنْ الْحَسَنِ: «فِي رَجُلٍ كَانَ بِمِصْرٍ مِنَ الْأَمْصَارِ فَصَامَ يَوْمَ الْاِثْنَيْنِ، وَشَهِدَ رَجُلَانِ رَأْيَا الْهِلَالَ لَيْلَةَ الْأَحَدِ، فَقَالَ: لَا يَقْضِي ذَلِكَ الْيَوْمَ الرَّجُلُ وَلَا أَهْلُ مِصْرِهِ إِلَّا أَنْ يَعْلَمُوا أَنَّ أَهْلَ مِصْرٍ مِنَ الْأَمْصَارِ الْمُسْلِمِينَ قَدْ صَامُوا يَوْمَ الْأَحَدِ فَيَقْضُونَهُ».

### [10/10م] - باب كراهية صوم يوم الشك

**2334 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صَلَةَ قَالَ: «كُنَّا عِنْدَ عَمَّارٍ فِي الْيَوْمِ

and a goat was served, but some people moved aside (as they were fasting), thereupon Ammar said: “He, who fasts this day (about which there is suspicion) has, indeed, disobeyed Abu Al-Qasim (the Messenger of Allah “Allah’s blessing and peace be upon him”).”

### **[11] Making No Break Between The Voluntary Fasts Of Sha’ban And (The Obligatory Fasts Of) Ramadan**

**2335-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not observe fasts one or two days in advance of (the month of) Ramadan, except in case one observes fasts regularly (whose fasts agree with that day, and thus) he might carry on his fasts.”

**2336-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” never observed fasts from all (portions of a) month (barring Ramadan) during the year other than (the month of) Sha’ban, and then he would carry on (observing the fasts of) Ramadan, taking no break (between both).

### **[12] It Is Undesirable To Do So**

**2337-** It is narrated on the authority of Abd Al-Aziz Ibn Muhammad that he said: Abbad Ibn Kathir arrived in Medina, and he inclined to the gathering of Al-Ala’ and took hold of his hand and said: “O Allah! This (Al-Ala’) relates from his father from Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When it is the middle of Sha’ban, stop from observing fasts (until the coming of the month of Ramadan).”” On that Al-Ala’ said: “O Allah! My father related to me that from Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”.”

Abu Dawud says: The same is narrated on the authority of Al-Ala’ through another chain of transmitters. But Abd Ar-Rahman used not to relate it. I asked Ahmad about the reason for that, thereupon he said: Because he relates that the Messenger of Allah “Allah’s blessing and peace be upon him” used to observe fasts from all (portions of the month of) Sha’ban, and then carry on (observing the fasts of) Ramadan, taking no break (between both); and this narration contradicts that.

الَّذِي يُشْكُ فِيهِ، فَأُتِيَ بِشَاةٍ، فَتَنَحَّى بَعْضُ الْقَوْمِ، فَقَالَ عَمَّارٌ: مَنْ صَامَ هَذَا الْيَوْمَ فَقَدْ عَصَى أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ.

### [ت11/م12] - بَابُ فِيمَنْ يَصِلُ شَعْبَانَ بِرَمَضَانَ مَتَطَوِّعًا

**2335** - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقْدَمُوا صَوْمَ رَمَضَانَ يَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَنْ يَكُونَ صَوْمٌ يَصُومُهُ رَجُلٌ فَلْيَصُمْ ذَلِكَ الصَّوْمَ».

**2336** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًا إِلَّا شَعْبَانَ يَصِلُهُ بِرَمَضَانَ».

### [ت12/م13] - بَابُ فِي كَرَاهِيَةِ ذَلِكَ

**2337** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: قَدِمَ عَبَادُ بْنُ كَثِيرٍ الْمَدِينَةَ فَمَالَ إِلَى مَجْلِسِ الْعَلَاءِ فَأَخَذَ بِيَدِهِ فَأَقَامَهُ ثُمَّ قَالَ: اللَّهُمَّ إِنَّ هَذَا يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَصَفَ شَعْبَانُ فَلَا تَصُومُوا»، فَقَالَ الْعَلَاءُ: اللَّهُمَّ إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ بِذَلِكَ».

قال أبو داود: رواه الثوري وشبل بن العلاء وأبو عُمَيْسٍ وزهير بن محمد عن العلاء.

قال أبو داود: وكان عبد الرحمن لا يحدث به. قلت لأحمد: لم؟ قال: لأنه كان عنده أن النبي ﷺ كان يصل شعبان برمضان، وقال عن النبي ﷺ خلافه.

قال أبو داود: وليس هذا عندي خلافه ولم يجيء به غير العلاء عن أبيه.



### **[13] When Two Men Bear Witness To Seeing The New Moon Of (The Month Of) Shawwal**

**2338-** It is narrated on the authority of Al-Husain Ibn Al-Harith that the governor of Mecca delivered a speech in which he said: “the Messenger of Allah “Allah’s blessing and peace be upon him” commanded us to go on the ceremonies of Id (Al-Fitr) on seeing it (the new moon of Shawwal), and in case we fail to see it, and at the same time, two just (and righteous) men bear witness that they has seen it, we should go on the ceremonies of Id (Al-Fitr) depending upon their witness.” I (Abu Malik Al-Ashja’i, the sub-narrator) asked Al-Husain Ibn Al-Harith: “Who was that governor of Mecca?” he said: “I do not know.” Later on, he met me and said: “He was Al-Harith Ibn Hatib, the brother of Muhammad Ibn Hatib.” The governor further said: “Among you, there is a man, who has better knowledge of (the judgements and commandments of) Allah and His Messenger than I, and he witnessed the same from the Messenger of Allah “Allah’s blessing and peace be upon him”.” He beckoned with his hand to a man, and I asked an old man sitting by my side: “Who is that to whom the governor has beckoned?” he said: “Abdullah Ibn Umar.” He (the governor) has told the truth, for Ibn Umar had better knowledge of (the commandments of) Allah than he. He said: “with that the Messenger of Allah “Allah’s blessing and peace be upon him” has commanded us.”

**2339-** It is narrated on the authority of Rib’i Ibn Hirash from one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: The people differed about the concluding day of Ramadan, and two desert dwellers came and bore witness by Allah before the Messenger of Allah “Allah’s blessing and peace be upon him” that they had seen the new moon on the last night, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered the people to break their fast and go to the praying place (to offer the Id prayer) in the coming morning.

### **[14] When One Bears Witness To Seeing The New Moon Of (The Month Of) Ramadan**

**2340-** It is narrated on the authority of Ibn Abbas that a desert dweller came to the Messenger of Allah “Allah’s blessing and peace be upon him” and bore witness that he saw the new moon, i.e. of the month of Ramadan. The Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “Do you bear testimony to the fact that there is no god (to be worshipped) but Allah?” he answered in the affirmative. He further asked

## [ت13/م14] - باب شهادة رجلين على رؤية هلال شوال

**2338 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى الْبَزَّازُ، أَخْبَرَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادٌ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ: حَدَّثَنَا حُسَيْنُ بْنُ الْحَارِثِ الْجَدَلِيُّ مِنْ جَدِيلَةَ قَيْسٍ: «أَنَّ أَمِيرَ مَكَّةَ خَطَبَ ثُمَّ قَالَ: عَهْدَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْسُكَ لِلرُّؤْيَى، فَإِنْ لَمْ نَرَهُ وَشَهِدَ شَاهِدًا عَدْلٍ نَسْكُنَا بِشَهَادَتِهِمَا. فَسَأَلْتُ الْحُسَيْنَ بْنَ الْحَارِثِ: مَنْ أَمِيرُ مَكَّةَ؟ فَقَالَ: لَا أَدْرِي، ثُمَّ لَقِيتَنِي بَعْدَ فَقَالَ: هُوَ الْحَارِثُ بْنُ حَاطِبٍ أَخُو مُحَمَّدِ بْنِ حَاطِبٍ، ثُمَّ قَالَ الْأَمِيرُ: إِنَّ فِيكُمْ مَنْ هُوَ أَعْلَمُ بِاللَّهِ وَرَسُولِهِ مِنِّي، وَشَهِدَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ، وَأَوْمَأَ بِيَدِهِ إِلَى رَجُلٍ. قَالَ الْحُسَيْنُ: فَقُلْتُ لِشَيْخٍ إِلَى جَنْبِي: مَنْ هَذَا الَّذِي أَوْمَأَ إِلَيْهِ الْأَمِيرُ؟ قَالَ: هَذَا عَبْدُ اللَّهِ بْنُ عُمرَ، وَصَدَقَ كَانَ أَعْلَمَ بِاللَّهِ مِنْهُ، فَقَالَ: بِذَلِكَ أَمَرَنَا رَسُولُ اللَّهِ ﷺ».

**2339 -** حَدَّثَنَا مُسَدَّدٌ وَخَلْفُ بْنُ هِشَامٍ الْمُقَرِّيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: «اِخْتَلَفَ النَّاسُ فِي آخِرِ يَوْمٍ مِنْ رَمَضَانَ، فَقَدِمَ أَغْرَابِيَانِ فَشَهِدَا عِنْدَ النَّبِيِّ ﷺ بِاللَّهِ لَأَهْلَاءِ الْهِلَالِ أُمْسٍ عَشِيَّةً، فَأَمَرَ رَسُولُ اللَّهِ ﷺ النَّاسَ أَنْ يُفْطَرُوا». زَادَ خَلْفٌ فِي حَدِيثِهِ: «وَأَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ».

## [ت14/م15] - باب في شهادة الواحد على رؤية

## هلال رمضان

**2340 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنِ الرِّيَّانِ: حَدَّثَنَا الْوَلِيدُ - يَعْنِي ابْنَ أَبِي ثَوْرٍ - (ح)، وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحُسَيْنُ - يَعْنِي الْجُعْفِيُّ -، عَنْ زَائِدَةَ الْمَعْنَى، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ الْهِلَالَ، قَالَ الْحَسَنُ فِي حَدِيثِهِ: يَعْنِي هِلَالَ رَمَضَانَ، فَقَالَ «أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: نَعَمْ. قَالَ: «أَتَشْهَدُ أَنَّ مُحَمَّدًا



him: "Do you bear testimony to the fact that Muhammad is Allah's Messenger?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Bilal! Make a public announcement to the people to observe fast tomorrow."

**2341-** It is narrated on the authority of Ikrimah that once they had doubt in (seeing) the new moon (of the month of Ramadan), and they intended not to stand (for supererogatory prayer at night) nor to observe fast (on the coming day). A Bedouin came from Al-Harrah and bore witness that he had seen the new moon. He was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who asked him: "Do you bear testimony to the fact that there is no god (to be worshipped) but Allah, and that I'm Allah's Messenger?" he bore testimony to that, and further bore witness that he had seen the new moon. On that the Messenger of Allah "Allah's blessing and peace be upon him" commanded Bilal to make a public announcement to the people to stand (for supererogatory prayer at night) and observe fast (on the coming day).

Abu Dawud says: This narration is transmitted on the authority of Ikrimah with no restriction of tracing it up to any of the companions, and no one mentions the standing (for supererogatory prayer at night) other than Hammad Ibn Salamah depending upon an opinion adopted by some people that the standing should start on the night prior to the day of fasting.

**2342-** It is narrated on the authority of Ibn Umar that he said: The people tried to see the new moon (of the month of Ramadan), and I told the Messenger of Allah "Allah's blessing and peace be upon him" that I had seen it, thereupon he started fasting, and ordered the people to start fasting.

### **[15] Having Suhur Is Commendable**

(the night meal taken a short time before dawn by such as intends to observe fast)

**2343-** It is narrated on the authority of Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "What distinguishes our fasting from the fasting of the people of Scripture is our having the Suhur (night meal taken a short time before dawn by such as intends to observe fast)."

### **[16] Giving Suhur The Name Of the Early Meal**

**2344-** It is narrated on the authority of Al-Irbad Ibn Sariyah: Allah's Messenger "Allah's blessing and peace be upon him" invited me to share Suhur with him saying: "Come to have the blessed (with me)."



رَسُولُ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ: «يَا بِلَالُ أَدِّنْ فِي النَّاسِ فَلْيَصُومُوا غَدًا».

**2341 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ: «أَنَّهُمْ شَكُّوا فِي هِلَالِ رَمَضَانَ مَرَّةً، فَأَرَادُوا أَنْ لَا يَقُومُوا وَلَا يَصُومُوا، فَجَاءَ أَغْرَابِيُّ مِنَ الْحَرَّةِ فَشَهِدَ أَنَّهُ رَأَى الْهِلَالَ فَأَتَى بِهِ النَّبِيَّ ﷺ، فَقَالَ: «اتَّشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالَ: نَعَمْ وَشَهِدَ أَنَّهُ رَأَى الْهِلَالَ، فَأَمَرَ بِلَالًا فَتَدَاى فِي النَّاسِ أَنْ يَقُومُوا، وَأَنْ يَصُومُوا».

قال أَبُو دَاوُدَ: رَوَاهُ جَمَاعَةٌ عَنْ سِمَاكِ عَنْ عِكْرِمَةَ مُرْسَلًا، وَلَمْ يَذْكُرِ الْقِيَامَ أَحَدٌ إِلَّا حَمَّادُ بْنُ سَلَمَةَ.

قال أَبُو دَاوُدَ: هَذِهِ الْكَلِمَةُ لَمْ يَقُلْهَا إِلَّا حَمَّادُ أَنْ يَقُومُوا، لِأَنَّ قَوْمًا يَقُولُونَ: الْقِيَامُ قَبْلَ الصِّيَامِ.

**2342 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ وَأَنَا لِحَدِيثِهِ أَثَقْنُ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ ابْنُ مُحَمَّدٍ -، عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ سَالِمٍ، عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: «تَرَأَى النَّاسُ الْهِلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ ﷺ أَنِّي رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ».

### [ت15/م16] - بَابُ فِي تَوْكِيدِ السُّحُورِ

**2343 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فَضْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحْرِ».

### [ت16/م17] - بَابُ مَنْ سَمَّى السُّحُورَ الْغَدَاءَ

**2344 -** حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْحِطَّاطُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يُونُسَ بْنِ سَيْفٍ، عَنْ الْحَارِثِ بْنِ زِيَادٍ، عَنْ أَبِي رُهْمٍ، عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: دَعَانِي رَسُولُ اللَّهِ ﷺ إِلَى السُّحُورِ فِي رَمَضَانَ فَقَالَ: «هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ».

**2345-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “How good is (the meal of) dates for the Suhur of a faithful believer!”

### **[17] The Due Time Of Having Suhur**

**2346-** It is narrated on the authority of Samurah Ibn Jundub that he addressed the people saying: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let not the (first) Adhan of Bilal, nor the whiteness (whose streaks are vertical, indicating the false dawn) like this until it becomes vertical and spread its light, stop you from having your Suhur.”

**2347-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Adhan of Bilal (or the call pronounced by Bilal) should not stop anyone of you from having his night meal. However, he pronounces Adhan at night (or calls at night) in order to turn the standing one from among you (for the night prayers), and awaken the sleeping one from among you.” he said: “The dawn is not thus and thus, (and he raised both his hands) till it is like this” (and he dispersed both his index fingers).

**2348-** It is narrated on the authority of Qais Ibn Talq from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Eat and drink (during the night) and let not the vertical streaks (of the false dawn) stop you from eating: keep eating and drinking until it (the light of the true dawn) becomes horizontal.”

Abu Dawud says: This narration is unique to the inhabitants of Yamamah.

**2349-** It is narrated on the authority of Adi Ibn Hatim that he said: When this verse was revealed: “Until the white thread of dawn appears to you, distinct from the black thread” (The Heifer 187) I kept two strings, one black and the other white, under my pillow (by which I could distinguish night from dawn), and I looked, but I failed to know it. I made a mention of that to the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon The Messenger of Allah “Allah’s blessing and peace be upon him” smiled and said: "no doubt, your pillow seems to be too large and long (to extend over the night and the day). This means the darkness of the night and the whiteness of the dawn."

**2345 -** حَدَّثَنَا عُمَرُ بْنُ الْحَسَنِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ أَبُو الْمُطَرِّفِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «نِعَمَ سُحُورُ الْمُؤْمِنِ التَّمْرُ».

### [17/18م] - باب وقت السحور

**2346 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَوَادَةَ الْقُشَيْرِيِّ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ سَمُرَةَ بِنَ جُنْدَبٍ يَخْطُبُ وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ مِنْ سُحُورِكُمْ أَذَانُ بِلَالٍ وَلَا بَيَاضُ الْأُفْقِ الَّذِي هَكَذَا حَتَّى يَسْتَطِيرَ».

**2347 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ التَّيْمِيِّ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سُحُورِهِ فَإِنَّهُ يُؤَذِّنُ» أَوْ قَالَ: «يُنَادِي لِيَرْجِعَ قَائِمُكُمْ وَيَنْتَبِهَ نَائِمُكُمْ» قَالَ أَحْمَدُ بْنُ يُونُسَ فِي حَدِيثِهِ: «وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ» يَعْنِي الْفَجْرَ «هَكَذَا». قَالَ مُسَدَّدٌ: وَجَمَعَ يَحْيَى كَفَّهُ حَتَّى يَقُولَ: هَكَذَا، وَمَدَّ يَحْيَى بِإِضْبَاعِهِ السَّبَّابَتَيْنِ.

**2348 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ النُّعْمَانِ: حَدَّثَنِي قَيْسُ بْنُ طَلْقٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرَبُوا وَلَا يَهْدِيَنَّكُمُ السَّاطِعُ الْمُضْعِدُ، فَكُلُوا وَاشْرَبُوا حَتَّى يَعْترِضَ لَكُمْ الْأَحْمَرُ» قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْيَمَامَةِ.

**2349 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، الْمَعْنَى، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿حَتَّى يَبَيِّنَ لَكُمُ الْخَيْطُ الْأَبْيَضَ مِنَ الْخَيْطِ الْأَسْوَدِ﴾ [البقرة: 187] قَالَ: أَخَذْتُ عِقَالًا أَبْيَضَ وَعِقَالًا أَسْوَدَ، فَوَضَعْتُهِمَا تَحْتَ وَسَادَتِي، فَتَنَظَرْتُ فَلَمْ أَتَبَيَّنْ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَضَحِكَ فَقَالَ: «إِنَّ وَسَادَكَ إِذَا لَعْرِضَ طَوِيلٌ إِنَّمَا هُوَ اللَّيْلُ وَالنَّهَارُ». وَقَالَ عُثْمَانُ: إِنَّمَا هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».



**[18] When One Hears The Adhan While The Utensil Is In His Hand**

**2350-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you hears the Adhan (of Fajr) while the utensil is in his hand, let not him place it until he satisfies his need from it.”

**[19] The Due Time Fitting For The Fasting To Break His Fast**

**2351-** It is narrated on the authority of Asim Ibn Umar from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When the night falls from this direction (of the East) and the day vanishes from that direction (of the West), and the sun disappears, it is time for the fasting person to break his fast.”

**2352-** It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: We were in the company of Allah's Apostle "Allah's blessing and peace be upon him" on a journey. when the sun had sunk He said to Bilal: "O Bilal! Get down and mix powdered parley with water for us." He said: "(Won't you wait) till evening?" The Prophet "Allah's blessing and peace be upon him" again said to him: "Get down and mix powdered parley with water for us." He said: "But, the sun (has not set yet)." The Prophet ordered him for the third time to get down and mix powdered parley with water for them, thereupon he dismounted and mixed powdered parley with water for him. The Prophet "Allah's blessing and peace be upon him" drank it and then said: "When you see the night falling from this side (beckoning with his hand towards the East), then a fasting person should break his fast."

**[20] It Is Desirable To Hasten To Break Fasting**

**2353-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The religion (of Islam) will remain strongly prevalent as long as they (the Muslims) hasten to break their fasting (once it is time to do so), for indeed, both the Jews and Christians delay (breaking their fast).”

**2354-** It is narrated on the authority of Abu Atiyyah that he said: Once, I and Masruq entered upon A’ishah and said: “O Mother of the Believers! There are two of the companions of Muhammad “Allah’s blessing and peace be upon him”, one of whom always hastens to have the meal of breaking the fast before offering the (Maghrib) prayer, and the other always defers breaking the fast after offering the prayer.” She asked: “Who is that, who always hastens to break the fast before offering the prayer?” we said: “Abdullah (Ibn Mas’ud).” She said: “As such the Messenger of

**[ت18/م19] - بَاب [فِي] الرَّجُلِ يَسْمَعُ النَّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ**

**2350 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعَ أَحَدُكُمْ النَّدَاءَ وَالْإِنَاءَ عَلَى يَدِهِ فَلَا يَضَعُهُ حَتَّى يَقْضِيَ حَاجَتَهُ مِنْهُ».

**[ت19/م20] - بَاب وَقْتُ فِطْرِ الصَّائِمِ**

**2351 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ هِشَامٍ، الْمَعْنَى، قَالَ هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِذَا جَاءَ اللَّيْلُ مِنْ هَهْنَا، وَذَهَبَ النَّهَارُ مِنْ هَهْنَا» زَادَ مُسَدَّدٌ: «وَعَابَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ».

**2352 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى يَقُولُ: سَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهُوَ صَائِمٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قَالَ: «يَا بِلَالُ انْزِلْ فَاجْدَحْ لَنَا». قَالَ: يَا رَسُولَ اللَّهِ لَوْ أُمْسَيْتَ، قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». قَالَ: يَا رَسُولَ اللَّهِ إِنَّ عَلَيْكَ نَهَارًا. قَالَ: «انْزِلْ فَاجْدَحْ لَنَا». فَتَنَزَّلَ فَجَدَحَ، فَشَرِبَ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَهْنَا فَقَدْ أَفْطَرَ الصَّائِمُ»، وَأَشَارَ بِإِصْبَعِهِ قِبَلَ الْمَشْرِقِ.

**[ت20/م21] - بَاب مَا يُسْتَحَبُّ مِنْ تَعْجِيلِ الْفِطْرِ**

**2353 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرٍو -، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ الدِّينُ ظَاهِرًا مَا عَجَلَ النَّاسُ الْفِطْرَ، لَأَنَّ الْيَهُودَ وَالنَّصَارَى يُؤَخِّرُونَ».

**2354 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي عَطِيَّةَ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَا وَمَسْرُوقٌ فَقُلْنَا: يَا أُمَّ الْمُؤْمِنِينَ رَجُلَانِ مِنَ أَصْحَابِ مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ. قَالَتْ: أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟



Allah “Allah’s blessing and peace be upon him” used to do.” (Abu Kuraib (a sub-narrator) added: The other man was Abu Musa.)

### **[21] With Which Could One Break His Fast?**

**2355-** It is narrated on the authority of Salman Ibn Amir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone of you is fasting (and it is time for him to break his fast), let him break his fast with dates; and if he finds no dates, let him break his fast with water, for water is pure.”

**2356-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to break his fast with some fresh dates before he would offer prayer, and in case there were no fresh dates, he would do it with dry dates, and in case there were no dry dates, he would have many sips of water.

### **[22] What Could One Say On Breaking His Fast?**

**2357-** It is narrated on the authority of Marwan Ibn Salim Al-Muqaffa’ that he said: I saw Ibn Umar having caught hold of (the hair of) his beard, and trimmed what is beyond the fist length, and said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” broke his fast he would say: “Indeed, the thirst has been quenched, the veins have been wetted, and the reward (of fasting) has been affirmed.”

**2358-** It is narrated on the authority of Mu’adh Ibn Zuhrah that he was reported that the Messenger of Allah “Allah’s blessing and peace be upon him” used to say whenever he broke his fast: “O Allah! I’ve observed fast for Your Sake, and on the Sustenance You’ve bestowed upon me I’ve broken my fast.”

### **[23] What About Breaking Fast Before Sunset?**

**2359-** It is narrated on the authority of Asma’ Bint Abu Bakr that she said: “During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we broke our fast one day during the month of Ramadan when it was cloudy (and we failed to be sure that the sun had really disappeared), after which the sun rose.” Abu Usamah said: I asked Hisham: “Were they commanded to observe a fast in lieu of that?” he said: “Was there any way to flee from that?”

### **[24] Observing Fasts Uninterruptedly**

**2360-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to observe fasts



قُلْنَا: عَبْدُ اللَّهِ، قَالَتْ: كَذَلِكَ كَانَ يَصْنَعُ رَسُولُ اللَّهِ ﷺ.

### [ت21/م22] - بَابُ مَا يُفْطِرُ عَلَيْهِ

**2355 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ عَمَّهَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ، فَإِنْ لَمْ يَجِدِ التَّمَرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَاءَ طَهُورٌ».

**2356 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، أَخْبَرَنَا ثَابِتُ الْبُنَانِيُّ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ يُفْطِرُ عَلَى رُطَبَاتٍ قَبْلَ أَنْ يُصَلِّيَ، فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَعَلَى تَمَرَاتٍ، فَإِنْ لَمْ تَكُنْ حَسَا حَسَوَاتٍ مِنْ مَاءٍ».

### [ت22/م23] - بَابُ الْقَوْلِ عِنْدَ الْإِفْطَارِ

**2357 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَحْيَى أَبُو مُحَمَّدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ، أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ سَالِمِ الْمُقَفَّعِ - قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَقْبِضُ عَلَى لِحْيَتِهِ فَيَقْطَعُ مَا زَادَتْ عَلَى الْكَفِّ، وَقَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَفْطَرَ قَالَ: «ذَهَبَ الظَّمَأُ وَابْتَلَّتِ الْعُرُوقُ وَبَتَّ الْأَجْرُ إِنْ شَاءَ اللَّهُ».

**2358 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مُعَاذِ بْنِ زُهْرَةَ: أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَفْطَرَ قَالَ: «اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ».

### [ت23/م24] - بَابُ الْفِطْرِ قَبْلَ غُرُوبِ الشَّمْسِ

**2359 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ الْعَلَاءِ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: «أَفْطَرْنَا يَوْمًا فِي رَمَضَانَ فِي غَيْمٍ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ ثُمَّ طَلَعَتِ الشَّمْسُ. قَالَ أَبُو أُسَامَةَ: قُلْتُ لَهُشَامُ: أُمِرُوا بِالْقَضَاءِ؟ قَالَ: وَبُدُّ مِنْ ذَلِكَ؟».

### [ت24/م25] - بَابُ فِي الْوَصَالِ

**2360 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْوَصَالِ قَالُوا: فَإِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ؟

interruptedly. It was said to him: "But you fast interruptedly O Messenger of Allah!" on that he said: "I'm not like anyone of you: I'm provided with food and drink (by angels while being asleep)."

**2361-** It is narrated on the authority of Abu Sa'id Al-Khudri that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not fast uninterruptedly, and if it seems to anyone of you to fast as such, let him keep fasting until the last portion of the night, a short time before dawn." It was said to him: "But you fast interruptedly O Messenger of Allah." On that he said: "I'm not like anyone of you: I have food provider who feeds me, and a water provider who waters me."

### **[25] What About Backbiting From The Part Of The Fasting Person?**

**2362-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who does not leave the false speech and acting upon it, Allah is not in need of his leaving his food and drink (i.e. of his fasting)."

**2363-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "No doubt, fasting is a shield (that should protect one from the fire of Hell): so, if anyone of you gets up in the morning as fasting, he should neither use obscene language, nor should he do any act of ignorance. If anyone fights or quarrels with him, he should say: "I'm fasting! I'm fasting!"

### **[26] What About Siwak For The Fasting Person?**

**2364-** It is narrated on the authority of Abdullah Ibn Amir Ibn Rabie'ah from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" so many times brushing his teeth with Siwak (the teeth-cleansing stick) while he was fasting.

### **[27] A Fasting Person Pours Water Over His Body Because Of Severe Thirst, And Snuffs Water Into His Nostrils Strongly**

**2365-** It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" during his journey in the year of Conquest, having ordered the people to leave fasting (of Ramadan) saying: "Strengthen yourselves to get ready for your enemy!" but the Messenger of Allah "Allah's blessing and peace be upon him" himself kept fasting.

Abu Bakr further said: The one who related to me this narration told me: I saw the Messenger of Allah "Allah's blessing and peace be upon him" at

قال: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَطْعَمُ وَأُسْقَى».

**2361 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ أَنَّ بَكْرَ بْنَ مُضَرَ حَدَّثَهُمْ عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ حَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُوَاصِلُوا فَأَيُّكُمْ أَرَادَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ» قَالُوا: فَإِنَّكَ تُوَاصِلُ، قَالَ: «إِنِّي لَسْتُ كَهَيْئَتِكُمْ، إِنَّ لِي مُطْعَمًا يُطْعِمُنِي وَسَاقِيًا يَسْقِينِي».

### [ت25/م26] - باب الغيبة للصائم

**2362 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ» قَالَ أَحْمَدُ: فَهَمَّتْ إِسْنَادُهُ مِنْ ابْنِ أَبِي ذُئْبٍ وَأَفْهَمَنِي الْحَدِيثَ رَجُلٌ إِلَى جَنْبِهِ أَرَاهُ ابْنَ أَخِيهِ.

**2363 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الصَّيَّامُ جُنَّةٌ فَإِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلَا يَرْفُثْ وَلَا يَجْهَلْ، فَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ إِنِّي صَائِمٌ».

### [ت26/م27] - باب السَّوَاك للصائم

**2364 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا شَرِيكٌ. (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتَاكُ وَهُوَ صَائِمٌ». زَادَ مُسَدَّدٌ: «مَا لَا أَعُدُّ وَلَا أَحْصِي».

### [ت27/م28] - باب الصائم يَصُبُّ عَلَيْهِ الْمَاءَ مِنَ الْعَطَشِ

#### وَيُبَالِغُ فِي الاسْتِنْشَاقِ

**2365 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَمَرَ النَّاسَ فِي سَفَرِهِ عَامَ الْفَتْحِ بِالْفِطْرِ وَقَالَ: «تَقَوُّوا لِعَدْوِكُمْ» وَصَامَ رَسُولُ اللَّهِ ﷺ.

قال أبو بكرٍ: قَالَ الَّذِي حَدَّثَنِي: «لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِالْعَرَجِ يَصُبُّ



Al-Araj, pouring water over his head while he was fasting, because of severe thirst or scorching heat.

### **[...] What About Snuffing Nose With Water For The Fasting Person**

**2366-** It is narrated on the authority of Laqit Ibn Sabrah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Snuff water into your nostrils (during your ablution) strongly unless you are fasting.”

### **[28] When A Fasting Person Gets Himself Cupped**

**2367-** It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” said (or that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said): “Such as practices cupping, and such as upon whom cupping is operated (while they are fasting) are considered to have broken their fast.”

**2368-** It is narrated on the authority of Shaddad Ibn Aws that while he was walking in the company of the Messenger of Allah “Allah’s blessing and peace be upon him”...and he mentioned the same.

**2369-** It is narrated on the authority of Shaddad Ibn Aws that the Messenger of Allah “Allah’s blessing and peace be upon him” came upon a man at Baqi’ while he was getting himself cupped, and he (the Prophet) was catching hold of my hand, and eighteen (nights) had elapsed from (the month of) Ramadan, thereupon he said: “Such as practices cupping, and such as upon whom cupping is operated (while they are fasting) are considered to have broken their fast.”

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Qilabah.

**2370-** It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as practices cupping, and such as upon whom cupping is operated (while they are fasting) have broken their fast.”

**2371-** It is narrated on the authority of Thawban that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Such as practices cupping, and such as upon whom cupping is operated (while they are fasting) have broken their fast.”

عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ الْعَطَشِ أَوْ مِنَ الْحَرِّ.

### [ت.../م...] باب الاستنشاق للصائم

**2366 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطٍ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ صَبْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَالِغٌ فِي الْاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

### [ت29/م28] - باب في الصائم يَخْتَجِمُ

**2367 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ. (ح) وَحَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، جَمِيعًا عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ - يَعْنِي الرَّحْبِيِّ -، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ». قَالَ شَيْبَانُ فِي حَدِيثِهِ قَالَ: «أَخْبَرَنِي أَبُو قِلَابَةَ أَنَّ أَبَا أَسْمَاءَ الرَّحْبِيَّ حَدَّثَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ».

**2368 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ الْجَرْمِيُّ أَنَّهُ أَخْبَرَهُ أَنَّ شَدَّادَ بْنَ أَوْسٍ بَيْنَمَا هُوَ يَمْشِي مَعَ النَّبِيِّ ﷺ، فَذَكَرَ نَحْوَهُ.

**2369 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلَى رَجُلٍ بِالْبَقِيعِ وَهُوَ يَخْتَجِمُ وَهُوَ آخِذٌ بِيَدِي لَثْمَانِ عَشْرَةَ خَلَّتْ مِنْ رَمَضَانَ، فَقَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

قال أبو داود: رَوَى خَالِدُ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ بِإِسْنَادِ أَيُّوبَ مِثْلَهُ.

**2370 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّزَّاقِ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ -، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي مَكْحُولٌ أَنَّ شَيْخًا مِنَ الْحَيِّ - قَالَ عُثْمَانُ فِي حَدِيثِهِ: مُصَدِّقًا - أَخْبَرَهُ أَنَّ ثَوْبَانَ مَوْلَى النَّبِيِّ ﷺ أَخْبَرَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

**2371 -** حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: أَخْبَرَنَا الْعَلَاءُ بْنُ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْطَرَ الْحَاجِمُ وَالْمَحْجُومُ».

Abu Dawud says: A Hadith like this is narrated on the authority of Ibn Thawban from his father from Makhul, through the same chain of transmission.

Abu Dawud says: I asked Ahmad: "Which narration is more authentic pertaining to the statement: "Such as practices cupping, and such as upon whom cupping is operated (while they are fasting) are considered to have broken their fast"?" he said: "The narration transmitted on the authority of Thawban through Ibn Juraij from Makhul."

### **[29] The Concession Pertaining To That**

**2372-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was fasting.

Abu Dawud says: A Hadith like this is narrated on the authority of Ayyub; and also on the authority of Ikrimah from Ibn Abbas.

**2373-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped while he was fasting, in the state of Ihram.

**2374-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: One from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" told me that the Messenger of Allah "Allah's blessing and peace be upon him" forbade both cupping (during fasting) and fasting uninterruptedly out of pity for his companions, but he did not prohibit them. It was said to him: "O Messenger of Allah! You keep fasting up to the last portion of the night, a short while before dawn." On that he said: "It is true that I keep fasting up to the last portion of the night, a short while before dawn, but my Lord provides me with food and water."

**2375-** It is narrated on the authority of Anas that he said: We did not abandon the cupping for the fasting person but for fear to put him to suffering.

### **[30] When A Fasting Person Has A Wet Dream During The Day Of The Month Of Ramadan**

**2376-** It is narrated on the authority of Zaid Ibn Aslam from one of his companions from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as vomits, has wet dream or gets himself cupped never (is caused to) break his fasting."



قال أبو داود: رَوَاهُ ابْنُ ثَوْبَانَ عَنْ أَبِيهِ عَنْ مَكْحُولٍ مِثْلَهُ بِإِسْنَادِهِ.  
 قال أبو داود: قُلْتُ لِأَحْمَدَ أَيَّ حَدِيثٍ أَصَحُّ فِي «أَفْطَرَ الْحَاجِمِ  
 وَالْمَحْجُومِ»؟ قَالَ: حَدِيثُ ثَوْبَانَ. قُلْتُ: حَدِيثُ مَعْدَانَ أَوْ حَدِيثُ أَبِي أَسْمَاءَ.  
 قَالَ: حَدِيثُ ابْنِ جُرَيْجٍ عَنْ مَكْحُولٍ عَنْ شَيْخٍ مِنَ الْحَيِّ عَنْ ثَوْبَانَ. قال أبو  
 داود: اسْمُ أَبِي أَسْمَاءَ الرَّحْبِيِّ عَبْدُ اللَّهِ بْنِ أَسْمَاءَ. وَأَبُو رَاشِدٍ الْحَبْرَانِيُّ اسْمُهُ  
 أَخْضَرُ، هُوَ ابْنُ خَوْطٍ.

### [ت29/م30] - باب في الرخصة في ذلك

**2372 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ  
 أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اِحْتَجَمَ وَهُوَ صَائِمٌ».  
 قال أبو داود: رَوَاهُ وَهَيْبُ بْنُ خَالِدٍ، عَنْ أَيُّوبَ بِإِسْنَادِهِ مِثْلَهُ. وَجَعْفَرُ بْنُ  
 رَبِيعَةَ وَهَشَامٌ - يَعْنِي ابْنَ حَسَّانَ -، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.  
**2373 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ  
 مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اِحْتَجَمَ وَهُوَ صَائِمٌ مُحْرِمٌ».  
**2374 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ،  
 عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنِي رَجُلٌ مِنْ  
 أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ الْحِجَامَةِ وَالْمُوَاصَلَةِ وَلَمْ يُحَرِّمُهَا  
 إِبْقَاءً عَلَى أَصْحَابِهِ، فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ إِنَّكَ تَوَاصِلُ إِلَى السَّحَرِ، فَقَالَ: «إِنِّي  
 أَوَاصِلٌ إِلَى السَّحَرِ وَرَبِّي يُطْعِمُنِي وَيَسْقِينِي».  
**2375 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانٌ - يَعْنِي ابْنَ الْمُغِيرَةَ -،  
 عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: «مَا كُنَّا نَدْعُ الْحِجَامَةَ لِلصَّائِمِ إِلَّا كَرَاهِيَةَ الْجَهْدِ».

### [ت30/م31] - باب في الصائم يختلِم نهارًا

#### في شهر رمضان

**2376 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ  
 رَجُلٍ مِنْ أَصْحَابِهِ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
 «لَا يُفْطَرُ مَنْ قَاءَ وَلَا مَنْ اِحْتَلَمَ وَلَا مَنْ اِحْتَجَمَ».

### [31] When a fasting person outs kohl while he is sleeping

**2377-** It is narrated on the authority of Abd Ar-Rahman Ibn An-Nu'man Ibn Ma'bad Ibn Hudhah from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" prompted (the people) to apply antimony (to their eyes as kohl) on going to bed, and said: "And let the fasting person refrain from it."

Abu Dawud says: Yahya Ibn Ma'in said to me: This narration is denied.

**2378-** It is narrated on the authority of Anas Ibn Malik that he used to apply kohl to his eyes while he was fasting.

**2379-** It is narrated on the authority of Al-A'mash that he said: I never saw anyone of our companions having disliked applying kohl to the eyes of the fasting person; and furthermore, Ibrahim gave concession for a fasting person to apply aloes to his eyes as kohl.

### [32] When A Fasting Person Gets Himself Vomit Intentionally

**2380-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is forced to vomit while fasting, no fast in lieu is incumbent upon him; and he who gets himself vomit intentionally, observing a fast in lieu becomes incumbent upon him."

Abu Dawud says: We fear this narration might not be famous. He further says: I heard Ahmad having said: This narration is of no significance, and the authentic narration in this respect is that transmitted by Malik on the authority of Nafi' from Ibn Umar.

Abu Dawud says: A Hadith like this is narrated on the authority of Hafs Ibn Ghayyath from Hisham through another chain of transmission.

**2381-** It is narrated on the authority of Ma'dan Ibn Talhah that Abu Ad-Darda' told him that once, the Messenger of Allah "Allah's blessing and peace be upon him" vomited and he broke his fast (because of that). Later on, I met Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" in the mosque of Damascus, and told him that Abu Ad-Darda' told me that once, the Messenger of Allah "Allah's blessing and peace be upon him" vomited and he broke his fast (because of that). On that he said: He has told the truth, and (on that very day) I poured (water for him to offer) ablution "Peace be upon him".

### [33] What About The Kiss From The Part Of A Fasting Person

**2382-** It is narrated on the authority of A'ishah that she said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss

## [ت31/م32] - بَابُ فِي الْكُحْلِ

## عند النوم للصائم

**2377 -** حَدَّثَنَا النُّفَيْلِيُّ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ النُّعْمَانِ ابْنُ مَعْبُدٍ بْنُ هُوَذَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَمَرَ بِالْإِثْمِدِ الْمُرْوَحِ عِنْدَ النَّوْمِ وَقَالَ: «لِيَتَّقِيَ الصَّائِمُ».

قال أبو داود: قال لي يحيى بن معين: «هُوَ حَدِيثٌ مُنْكَرٌ، يَعْنِي حَدِيثَ الْكُحْلِ».

**2378 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ عُثْبَةَ أَبِي مُعَاذٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ كَانَ يَكْتَحِلُ وَهُوَ صَائِمٌ.

**2379 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ وَيَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ عِيسَى، عَنْ الْأَعْمَشِ، قَالَ: مَا رَأَيْتُ أَحَدًا مِنْ أَصْحَابِنَا يَكْرَهُ الْكُحْلَ لِلصَّائِمِ وَكَانَ إِبْرَاهِيمُ يَرْخُصُ أَنْ يَكْتَحِلَ الصَّائِمُ بِالصَّبْرِ.

## [ت32/م33] - بَابُ الصَّائِمِ يَسْتَقِيءُ الْقِيءَ عَامِدًا

**2380 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ذَرَعَهُ قَيْءٌ وَهُوَ صَائِمٌ فَلَيْسَ عَلَيْهِ قَضَاءٌ، وَإِنْ اسْتَقَاءَ فَلْيَقْضِ».

قال أبو داود: نخاف ألا يكون محفوظًا.

قال أبو داود: سمعت أحمد يقول: ليس من ذا شيء والصحيح في هذا عن مالك عن نافع عن ابن عمر.

قال أبو داود: رواه أيضًا حفص بن غياث عن هشام مثله.

**2381 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عُمَرُو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ، عَنْ يَحْيَى، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيُّ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ أَنَّ أَبَاهُ حَدَّثَهُ، قَالَ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ أَنَّ أَبَا الدَّرْدَاءِ حَدَّثَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَاءَ فَأَفْطَرَ فَلَقِيْتُ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ دِمَشْقَ فَقُلْتُ لَهُ: إِنَّ أَبَا الدَّرْدَاءِ حَدَّثَنِي: أَنَّ رَسُولَ اللَّهِ ﷺ قَاءَ فَأَفْطَرَ. قَالَ: صَدَقَ، وَأَنَا صَبَبْتُ لَهُ وَضُوءَهُ - ﷺ -».

## [ت33/م34] - بَابُ الْقُبْلَةِ لِلصَّائِمِ

**2382 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ وَهُوَ صَائِمٌ وَيُبَاشِرُ وَهُوَ



and further approach (his wives) while he was fasting, and he was the most powerful to have control over his sexual desire.

**2383-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to kiss (his wives while fasting) during the month of fasts (i.e. the month of Ramadan).

**2384-** It is narrated on the authority of A'ishah that she said: (So many times) the Messenger of Allah "Allah's blessing and peace be upon him" kissed me while both he and I were fasting.

**2385-** It is narrated on the authority of Jabir Ibn Abdullah that Umar Ibn Al-Khattab said: I became happy for something, thereupon I kissed (my wife) while I was fasting. I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Today, I've did a grievous matter! I've kissed (my wife) while I was fasting." He asked: "Tell me: if you rinse your mouth with water while you are fasting (what harm will it cause to you?)" he said: "There is no harm in it." On that he said: "This is like that."

### **[34] A Fasting Person Swallows His Saliva**

**2386-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" (so many times) kissed her and touched her tongue while he was fasting.

Ibn Al-Arabi said: I was reported on the authority of Abu Dawud that he said: This chain of transmission is invalid.

### **[35] It Is Undesirable For A Young Man To Do So**

**2387-** It is narrated on the authority of Abu Hurairah that a man asked the Messenger of Allah "Allah's blessing and peace be upon him" about approaching his wife while he was fasting (i.e. to kiss her, fondle her...without having sexual relation with her), and the Messenger of Allah "Allah's blessing and peace be upon him" gave him concession. Another man came and asked him (about the same), and he forbade him. Behold! Such as was given concession was an old man, and the other who was forbidden was a young man.

### **[36] What About Such As Upon Whom Morning Comes While Being In A State Of Ceremonial Impurity During Ramadan**

**2388-** It is narrated on the authority of both A'ishah and Umm Salamah, the wives of the Messenger of Allah "Allah's blessing and peace be upon

صَائِمٌ، وَلَكِنَّهُ كَانَ أَمْلَكَ لِإِزْبِهِ.

**2383 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ النَّبِيُّ ﷺ يُقْبَلُ فِي شَهْرِ الصَّوْمِ».

**2384 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ عُثْمَانَ الْقُرَشِيِّ -، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُقْبَلُنِي وَهُوَ صَائِمٌ وَأَنَا صَائِمَةٌ».

**2385 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ. (ح) وَحَدَّثَنَا عِيسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: هَشِشْتُ فَقَبِلْتُ وَأَنَا صَائِمٌ، فَقُلْتُ: يَا رَسُولَ اللَّهِ صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا، قَبِلْتُ وَأَنَا صَائِمٌ، قَالَ: «أَرَأَيْتَ لَوْ مَضْمَضْتُ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ» - قَالَ عِيسَى بْنُ حَمَادٍ فِي حَدِيثِهِ، قُلْتُ: لَا بَأْسَ بِهِ، ثُمَّ اتَّفَقَا، قَالَ - «فَمَهْ!؟».

### [ت34/م35] - باب الصائم يتلَع الرِّيق

**2386 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ الْعَبْدِيُّ، عَنْ مُصَدِّعِ أَبِي يَحْيَى، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُقْبَلُهَا وَهُوَ صَائِمٌ وَيَمَضُّ لِسَانَهَا».

قال ابن الأعرابي: بلغني عن أبي داود أنه قال: هذا الإسناد ليس بصحيح.

### [ت35/م36] - باب كراهيته للشاب

**2387 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا أَبُو أَحْمَدَ - يَعْنِي الزُّبَيْرِيَّ -: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي الْعَنْبَسِ، عَنْ الْأَعْرَ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ، فَرَخَّصَ لَهُ، وَأَنَّهُ آخِرُ فَسْأَلُهُ فَتَهَا، فَإِذَا الَّذِي رَخَّصَ لَهُ شَيْخٌ، وَالَّذِي نَهَاهُ شَابٌّ».

### [ت36/م37] - باب فيمن أَصْبَحَ جُنُبًا في شهر رمضان

**2388 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح). وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ إِسْحَاقَ الْأَذْرَمِيَّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،



him", that it happened that morning came upon the Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan while being in a state of ceremonial impurity resulting from having sexual relations with his wives, and not from a nocturnal wet dream, and he would continue fasting (after taking bath).

Abu Dawud says: A few are those who adopt the statement that morning came upon the Messenger of Allah "Allah's blessing and peace be upon him" while being in a state of ceremonial impurity during the month of Ramadan, but what is famous in this respect is that it happened that morning came upon him while being in a state of ceremonial impurity while fasting.

**2389-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that a man said to the Messenger of Allah "Allah's blessing and peace be upon him" while he was at the door: "O Messenger of Allah! Sometimes morning comes upon me while I am in the state of ceremonial impurity, even though I have the intention to observe fast (on that very day)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Sometimes morning comes upon me too while I am in the state of ceremonial impurity, even though I have the intention to observe fast thereupon I would take bath and observe fast (on that very day)." The man said: "But, you are not like us, O Messenger of Allah, for Allah has forgiven for you your earlier and later sins." Upon this, the Messenger of Allah "Allah's blessing and peace be upon him" grew angry and said: "By Allah! I expect to be the most fearing of Allah among you, and the most knowledgeable among you of what I should act upon."

### **[37] The Expiation Of Such As Has Sexual Relation With His Wife (While Fasting) During The Month Of Ramadan**

**2390-** It is narrated on the authority of Abu Hurairah that he said: A man came and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! I have been ruined." He asked: "What is that which has ruined you?" he said: "I had sexual intercourse with my wife (while I was fasting) during (the day of) Ramadan." Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you afford to manumit a slave?" He replied in the negative. Allah's Apostle "Allah's blessing and peace be upon him" asked him: "Can you fast for two months consecutively?" He replied in the negative. The Prophet "Allah's blessing and peace be upon him" asked him: "Can you afford to feed



عن أبي بكر بن عبد الرحمن بن الحارث بن هشام، عن عائشة وأم سلمة زوجي النبي ﷺ أنهما قالتا: «كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ جُنْبًا»، قال عبد الله الأذرمي في حديثه: «في رَمَضَانَ مِنْ جَمَاعٍ غَيْرِ اخْتِلَامٍ ثُمَّ يَصُومُ». قال أبو داود: مَا أَقَلَّ مَنْ يَقُولُ هَذِهِ الْكَلِمَةَ - يَعْنِي يُصْبِحُ جُنْبًا فِي رَمَضَانَ - وَإِنَّمَا الْحَدِيثُ «أَنَّ النَّبِيَّ ﷺ كَانَ يُصْبِحُ جُنْبًا وَهُوَ صَائِمٌ».

**2389 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ - يَعْنِي الْقَعْنَبِيُّ -، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ الْأَنْصَارِيِّ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ وَهُوَ وَقَفَ عَلَى الْبَابِ: يَا رَسُولَ اللَّهِ إِنِّي أَصْبِحُ جُنْبًا وَأَنَا أُرِيدُ الصَّيَامَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَنَا أَصْبِحُ جُنْبًا وَأَنَا أُرِيدُ الصَّيَامَ فَأَغْتَسِلُ وَأَصُومُ»، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَسْتَ مِثْلَنَا، قَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «وَاللَّهِ إِنِّي لَأَرْجُو أَنْ أَكُونَ أَحْشَاكُمْ لِلَّهِ وَأَعْلَمَكُمْ بِمَا أَتَّبِعُ».

### [ت37/م38] - باب كفارة من أتى أهله

#### في شهر رمضان

**2390 -** حَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ عِيسَى، الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانُ، قَالَ مُسَدَّدٌ: قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ جُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: هَلَكْتُ، فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: «فَهَلْ تَجِدُ مَا تُعْتِقُ رَقَبَةً؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ؟» قَالَ: لَا، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُطْعِمَ سِتِينَ مِسْكِينًا؟» قَالَ: لَا، قَالَ: «اجْلِسْ»، فَأَتَيْتِ

sixty poor persons?" He replied in the negative. Then a big basket full of dates was brought to The Prophet "Allah's blessing and peace be upon him". He said: "Take this (basket of dates) and give it in charity." The man said: "(Is there) anyone more needy than us between Medina's two mountains?" The Prophet "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible. Then, he said: "(Take it and) go and feed your family with it."

**2391-** The same is narrated on the authority of Az-Zuhri, with the following addition by Al-Jawhari: This was a concession given to that man in particular, and if anyone does so now, he should inevitably make expiation for it.

Abu Dawud says: The same is narrated by Al-Laith, Al-Awza'i, Mansur Ibn Al-Mu'tamir, Irak Ibn Malik, and in the narration of Al-Awza'i, the man was required to ask for Allah's Forgiveness.

**2392-** It is narrated on the authority of Abu Hurairah that a man broke his fast during the month of Ramadan (as a result of having sexual intercourse with his wife while fasting), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to manumit a slave, or (if he could not find) to observe two-month fasts consecutively, or (if he has no power to do so) to feed sixty indigent persons. The man said to him: "O Messenger of Allah! I could not afford for that." The Messenger of Allah "Allah's blessing and peace be upon him" ordered him to sit down. Later, a basket full of dates was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who gave it to him and said: "Take it and give it in charity." He said: "O Messenger of Allah! There is none, more needy (and fitting for charity) than me." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled so much that his premolar teeth became visible, and said to him: "Eat it."

Abu Dawud says: The same is narrated on the authority of Ibn Juraij from Az-Zuhri, in which he told that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Let you manumit a slave, or observe two-month fasts consecutively, or feed sixty indigent persons (as expiation)."

**2393-** It is narrated on the authority of Abu Hurairah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he had broken his fast (as a result of having sexual relation with his wife while fasting during the month) of Ramadan...and the rest is the same, in which a basket containing nearly fifteen Sa's of dates was brought to the Messenger

النَّبِيُّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: «تَصَدَّقْ بِهِ»، فَقَالَ: يَا رَسُولَ اللَّهِ مَا بَيْنَ لَابَتَيْهَا أَهْلُ بَيْتٍ أَفْقَرُ مِنَّا، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ ثَنَائِيَاهُ، قَالَ: «فَأَطْعِمَهُ إِيَّاهُمْ»، وَقَالَ مُسَدِّدٌ فِي مَوْضِعٍ آخَرَ: «أَنْبَأَهُ».

**2391 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ بِمَعْنَاهُ. زَادَ الزُّهْرِيُّ: وَإِنَّمَا كَانَ هَذَا رُخْصَةً لَهُ خَاصَّةً فَلَوْ أَنَّ رَجُلًا فَعَلَ ذَلِكَ الْيَوْمَ لَمْ يَكُنْ لَهُ بُدٌّ مِنَ التَّكْفِيرِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ، وَالْأَوْزَاعِيُّ، وَمَنْصُورُ بْنُ الْمُعْتَمِرِ، وَعِرَاكُ بْنُ مَالِكٍ، عَلَى مَعْنَى ابْنِ عُيَيْنَةَ. زَادَ فِيهِ الْأَوْزَاعِيُّ: «وَأَسْتَغْفِرُ اللَّهَ».

**2392 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَفْطَرَ فِي رَمَضَانَ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُعْتَقَ رَقَبَةٌ، أَوْ يَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ، أَوْ يُطْعِمَ سِتِّينَ مِسْكِينًا. قَالَ: لَا أَجِدُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اجْلِسْ»، فَأَتَى رَسُولَ اللَّهِ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ فَقَالَ: «خُذْ هَذَا فَتَصَدَّقْ بِهِ». فَقَالَ: يَا رَسُولَ اللَّهِ مَا أَحَدٌ أَحْوَجُ مِنِّي، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ أَنْبَأُهُ، وَقَالَ لَهُ: «كُلْهُ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ عَلَى لَفْظِ مَالِكٍ: أَنَّ رَجُلًا أَفْطَرَ، وَقَالَ فِيهِ: «أَوْ تَعْتَقَ رَقَبَةً، أَوْ تَصُومَ شَهْرَيْنِ أَوْ تُطْعِمَ سِتِّينَ مِسْكِينًا».

**2393 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ أَفْطَرَ فِي رَمَضَانَ بِهَذَا الْحَدِيثِ قَالَ: فَأَتَى بِعَرَقٍ فِيهِ تَمْرٌ قَدَرُ خَمْسَةِ عَشَرَ صَاعًا وَقَالَ فِيهِ: «كُلْهُ أَنْتَ وَأَهْلُ بَيْتِكَ وَصُمْ يَوْمًا وَاسْتَغْفِرِ اللَّهَ».



of Allah “Allah’s blessing and peace be upon him”, who gave it to him and said: “Both you and your dependents might eat of it, and observe a fast, and ask for Allah’s Forgiveness.”

**2394-** It is narrated on the authority of A’ishah that she said: A man came to The Messenger of Allah “Allah’s blessing and peace be upon him” in the mosque during (the month of) Ramadan and said: “O Messenger of Allah! I’ve been burnt!” The Messenger of Allah “Allah’s blessing and peace be upon him” asked him what his matter was, and he said: “I had sexual intercourse with my wife (while being fasting).” He (The Prophet) said (to him): “Give in charity!” he said: “O Prophet of Allah! By Allah! I have nothing (to give), and I have no power to afford anything.” He (The Prophet) said (to him): “Sit down.” He sat down, and while he was in that state, another man came, driving a donkey, on which there was (a load of) food. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Where is the one who has been burnt?” the man stood up. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give this (food) in charity.” He said: “O Messenger of Allah! (Is there) anyone (poorer) than us (I and my family)? By Allah! We are hungry, and we have nothing (to eat).” He said: “Then, (take and) eat it.”

**2395-** It is narrated on the authority of A’ishah that she related this story and said in it: A basket containing twenty Sa’s (of dates) was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[38] The Severe Punishment Of Such As Breaks His Fast (During Ramadan) Intentionally**

**2396-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who breaks a fast of (the fasts of the month of Ramadan intentionally) with no concession given to him by Allah (nor legal excuse), nothing would exempt him (from the sin thereof) even though he keeps fasting all the time.”

**2397-** A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through the same chain of transmission.

### **[39] When One Eats Forgetfully (While Fasting)**

**2398-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! I ate and drank forgetfully while fasting.” On that the Messenger of Allah “Allah’s blessing and peace be upon him”

**2394 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ أَنَّ مُحَمَّدَ بْنَ جَعْفَرِ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبَادَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَهُ أَنَّهُ سَمِعَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَتَى رَجُلٌ إِلَى النَّبِيِّ ﷺ فِي الْمَسْجِدِ فِي رَمَضَانَ فَقَالَ: يَا رَسُولَ اللَّهِ احْتَرَفْتُ فَسَأَلَهُ النَّبِيُّ ﷺ «مَا شَأْنُكَ» فَقَالَ: أَصَبْتُ أَهْلِي؟ قَالَ: «تَصَدَّقْ» قَالَ: وَاللَّهِ مَا لِي شَيْءٌ وَلَا أَقْدِرُ عَلَيْهِ، قَالَ: «اجْلِسْ» فَجَلَسَ، فَبَيْنَمَا هُوَ عَلَى ذَلِكَ أَقْبَلَ رَجُلٌ يَسُوقُ حِمَارًا عَلَيْهِ طَعَامٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيْنَ الْمُحْتَزِقُ إِنْفًا» فَقَامَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقْ بِهَذَا»، فَقَالَ: يَا رَسُولَ اللَّهِ أَعَلَى غَيْرِنَا؟ فَوَاللَّهِ إِنَّا لَجِيَاعٌ مَا لَنَا شَيْءٌ! قَالَ: «كُلُوهُ».

**2395 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا ابْنُ أَبِي الرِّثَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ بِهَذِهِ الْقِصَّةِ قَالَ: «فَأَتَيْتُ بِعَرَقٍ فِيهِ عِشْرُونَ صَاعًا».

### [38ت/39م] - باب التغليظ في مَنْ أَفْطَرَ عَمْدًا

**2396 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَنْبَأَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ ابْنِ مَطْوَسٍ، عَنْ أَبِيهِ، قَالَ ابْنُ كَثِيرٍ عَنْ أَبِي الْمَطْوَسِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ فِي غَيْرِ رُخْصَةٍ رَخَّصَهَا اللَّهُ لَهُ لَمْ يَقْضِ عَنْهُ صِيَامَ الدَّهْرِ».

**2397 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: حَدَّثَنِي حَبِيبٌ، عَنْ عُمَارَةَ، عَنْ ابْنِ الْمَطْوَسِ قَالَ: فَلَقِيتُ ابْنَ الْمَطْوَسِ فَحَدَّثَنِي عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ مِثْلَ حَدِيثِ ابْنِ كَثِيرٍ وَسُلَيْمَانَ. قَالَ أَبُو دَاوُدَ: وَاخْتَلَفَ عَلَى سُفْيَانَ وَشُعْبَةَ عَنْهُمَا ابْنُ الْمَطْوَسِ وَأَبُو الْمَطْوَسِ.

قال أبو داود: وزعموا أنه ابن المطوس، وأبو المطوس.

### [40ت/39م] - باب من أكل ناسيًا

**2398 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ وَحَبِيبٍ وَهَشَامٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَكَلْتُ وَشَرِبْتُ نَاسِيًا وَأَنَا صَائِمٌ، فَقَالَ: «اللَّهُ أَطْعَمَكَ وَسَقَاكَ».



said to him: "Indeed, Allah Almighty has provided you with food and drink." (This applies only to the fasts of Ramadan; and it is well-known that if one is fasting voluntarily, and he eats or drinks forgetfully, his fast will have been broken.)

#### **[40] The Delay To Observe The Missed Fasts Of Ramadan**

**2399-** It is narrated on the authority of A'ishah that she said: Sometimes I missed some days of Ramadan (because of getting menses), but could not fast in lieu of them except in the month of Sha'ban. (That's because she was in the state of being ready all the time, the same as were all of his wives, for receiving the Messenger of Allah "Allah's blessing and peace be upon him" to take pleasure from her whenever he liked.)

#### **[41] When One Dies And Fasts Are Due Upon Him**

**2400-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies and fasts are due upon him, let his heir observe those fasts on his behalf."

Abu Dawud says: This applies to the vows of fasts, and this is the opinion of Ahmad Ibn Hanbal.

**2401-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one becomes ill during the month of Ramadan and dies without observing (all or some of) the fasts of Ramadan, food should be given in charity on his behalf (as expiation), and no fasts are due upon him (or his heir); and if he has a vow (of fasts) due upon him, his heir should fulfill it on his behalf."

#### **[42] What About Observing Fast On Journey?**

**2402-** It is narrated on the authority of A'ishah that she said: Hamzah Al-Aslami asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! It is my habit to observe fasts (regularly): should I observe fasts on journey?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Observe fasts (on journey) if you so like, and leave fasting if you so like."

**2403-** It is narrated on the authority of Hamzah Ibn Muhammad Ibn Hamzah Al-Aslami from his father from his grandfather that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a riding mount, therewith I get my earnings: sometimes I set out on journey on it, and sometimes I hire it, and the month of Ramadan might happen to come (while I'm on journey), and I see I have



## [ت40/م41] - باب تأخير قضاء رمضان

**2399 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «إِنْ كَانَ لِيَكُونُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ، فَمَا أَسْتَطِيعُ أَنْ أَقْضِيَهُ حَتَّى يَأْتِيَ شَعْبَانُ».

## [ت41/م42] - باب فيمن مات وعليه صيام

**2400 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

قال أبو داود: هَذَا فِي النَّذْرِ وَهُوَ قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ.

**2401 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِذَا مَرِضَ الرَّجُلُ فِي رَمَضَانَ ثُمَّ مَاتَ وَلَمْ يَصُمْ أَطْعَمَ عَنْهُ وَلَمْ يَكُنْ عَلَيْهِ قَضَاءٌ، وَإِنْ كَانَ عَلَيْهِ نَذْرٌ قَضَى عَنْهُ وَلِيُّهُ».

## [ت42/م43] - باب الصوم في السفر

**2402 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ الْأَسْلَمِيَّ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ وَأَفْطِرْ إِنْ شِئْتَ».

**2403 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَجِيدِ الْمَدَنِيُّ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ مُحَمَّدٍ بْنَ حَمْزَةَ الْأَسْلَمِيَّ، يَذْكُرُ أَنَّ أَبَاهُ أَخْبَرَهُ عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي صَاحِبُ ظَهْرٍ أَعَالِجُهُ أَسَافِرُ عَلَيْهِ وَأُكْرِيهِ، وَإِنَّهُ رَبَّمَا صَادَفَنِي هَذَا الشَّهْرُ يَعْنِي رَمَضَانَ، وَأَنَا أَجِدُ الْقُوَّةَ، وَأَنَا

power and youth (to endure fasting while being on journey); and I find it is easier for me to observe fasts (of Ramadan at their due time) O Messenger of Allah than to delay it, with the result that I would be owing them: is it more rewardable to observe fasts or leave fasting O Messenger of Allah?" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Which of both you like O Hamzah (is rewardable)."

**2404-** It is narrated on the authority of Ibn Abbas that he said: During (the month of) Ramadan, The Messenger of Allah "Allah's blessing and peace be upon him" left Medina for Mecca (and He observed fasts until) when he reached Usfan (thirty-six miles from Mecca), he ordered that a cup of water be brought to him, which he raised up to his mouth openly, in order that the people would see him. Then, he left fasting until he arrived in Mecca. Ibn Abbas commented: The Messenger of Allah "Allah's blessing and peace be upon him" (did the two things during the journey, i.e. he) observed fasts (for some days of the journey) and left fasting (for some days of the journey too). So, if one wishes, he could observe fast (on journey), and if one wishes, he could leave fasting.

**2405-** It is narrated on the authority of Anas that he said: We set out on journey with The Messenger of Allah "Allah's blessing and peace be upon him" during the month of Ramadan. Some observed fast, and others left it. However, neither those who observed fasts criticized those who left it, nor those who left fast criticized those who observed it.

**2406-** It is narrated on the authority of Abu Qaza'ah that he said: I came to Abu Sa'id Al-Khudri, and found him surrounded by a lot of people who were asking him (about religious matters). When (the people dispersed from him and) he became alone, I asked him about observing fast on journey. Upon this he said: Once, we set out with The Messenger of Allah "Allah's blessing and peace be upon him" (to Mecca) in the year of Conquest, and this was during (the month of) Ramadan. We got down at a certain place, whereas The Messenger of Allah "Allah's blessing and peace be upon him" said: "You became at a near distance from your enemy, and breaking fast is to make you stronger." However, some from among us kept fasting, and others broke fast. Then, we (proceeded on until we) got down at a certain place, where as he (The Prophet) said: "You are going to meet your enemy in the morning, and breaking fast is to make you more powerful. So, you should break fast." It was also a concession given to us; and we broke our fast. Abu Sa'id further said: I used to observe fasts while being with The Messenger of Allah "Allah's blessing and peace be upon him" before and after that (on journey).

شَابٌ، فَأَجِدُ بَأْنَ أَصُومَ يَا رَسُولَ اللَّهِ أَهَوْنَ عَلَيَّ مِنْ أَنْ أُؤَخِّرَهُ فَيَكُونَ دَيْنًا أَفْأَصُومُ يَا رَسُولَ اللَّهِ أَعْظُمُ لِأَجْرِي أَوْ أَفْطِرُ؟ قَالَ: «أَيَّ ذَلِكَ شِئْتَ يَا حَمْرَةَ».

**2404 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ النَّبِيُّ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَرَفَعَهُ إِلَى فِيهِ لِيُرِيَهُ النَّاسَ، وَذَلِكَ فِي رَمَضَانَ، فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ النَّبِيُّ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ».

**2405 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: «سَافَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ، فَصَامَ بَعْضُنَا، وَأَفْطَرَ بَعْضُنَا، فَلَمْ يَعِْبِ الصَّائِمُ عَلَى الْمُفْطِرِ، وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ».

**2406 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَوَهْبُ بْنُ بَيَانَ، الْمَعْنَى، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ أَنَّهُ حَدَّثَهُ، عَنْ قَزَعَةَ قَالَ: «أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ وَهُوَ يُفْتِي النَّاسَ وَهُمْ مُكَبُّونَ عَلَيْهِ فَانْتَهَرْتُ حَلَوَتَهُ، فَلَمَّا خَلَا سَأَلْتُهُ عَنْ صِيَامِ رَمَضَانَ فِي السَّفَرِ؟ فَقَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي رَمَضَانَ عَامَ الْفَتْحِ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ وَنَصُومُ حَتَّى بَلَغَ مَنْزِلًا مِنَ الْمَنَازِلِ فَقَالَ: «إِنَّكُمْ قَدْ دَنَوْتُمْ مِنْ عَدْوِكُمْ وَالْفِطْرُ أَقْوَى لَكُمْ»، فَأَصْبَحْنَا، مِنَّا الصَّائِمُ، وَمِنَّا الْمُفْطِرُ. قَالَ: ثُمَّ سِرْنَا فَتَزَلْنَا مَنْزِلًا فَقَالَ: «إِنَّكُمْ تَصَبِّحُونَ عَدْوَكُمْ، وَالْفِطْرُ أَقْوَى لَكُمْ فَأَفْطِرُوا» فَكَانَتْ عَزِيمَةً مِنْ رَسُولِ اللَّهِ ﷺ».

قال أبو سعيد: ثُمَّ لَقَدْ رَأَيْتَنِي أَصُومُ مَعَ النَّبِيِّ ﷺ قَبْلَ ذَلِكَ وَبَعْدَ ذَلِكَ.



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**[43] (It is better) to choose to break fasting (on journey)**

**2407-** It is narrated on the authority of Jabir Ibn Abdullah that once the Messenger of Allah “Allah’s blessing and peace be upon him” saw a man being (put to difficulty because of fasting on journey, and he was) shaded by others, and there were a crowd of people surrounding him, thereupon he said: “It is not out of righteousness to observe fast on journey.”

**2408-** It is narrated on the authority of Anas Ibn Malik, a man from sons of Abdullah Ibn Ka’b Al-Qushairi, that he said: The horsemen of the Messenger of Allah “Allah’s blessing and peace be upon him” raided us, and I came to the Messenger of Allah “Allah’s blessing and peace be upon him” and he was taking his lunch, thereupon he invited me to come closer (to share food with him), and I told him that I was fasting. He then said: “Sit down, so that I would tell you about fasting: Verily, Allah Almighty relieved such as on journey of half the prayer, (i.e. reduced the four-rak’ah prayer to only two), and exempted the one on journey, the pregnant and the suckling woman from fasting.” By Allah! the Messenger of Allah “Allah’s blessing and peace be upon him” said either both or (at least) one of them, and how sorry I have been, since I did not get from the food of the Messenger of Allah “Allah’s blessing and peace be upon him”.

**[44] What About Such As Chooses To Fast (On Journey)**

**2409-** It is narrated on the authority of Abu Ad-Darda’ that he said: We set out in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” in one of his journeys, and it was very hot, to the extent that a man would put his hand over his head out of the scorching heat, and none observed fast (on that day) barring the Messenger of Allah “Allah’s blessing and peace be upon him” and Abdullah Ibn Rawahah.

**2410-** It is narrated on the authority of Sinan Ibn Salamah Ibn Al-Muhabbig that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who has a riding mount, which could convey him (during the journey to any place where he) satisfies his hunger, let him observe the fasts of Ramadan wherever he is and fasting becomes due.”

**2411-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, upon whom (the Month of) Ramadan comes while being on journey...” and the rest is the same.

## [ت44/م44] - باب اختيار الفطر

**2407 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ سَعْدِ بْنِ زُرَّارَةَ -، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ حَسَنٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يُظَلِّلُ عَلَيْهِ وَالرَّحَامُ عَلَيْهِ، فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّيَامُ فِي السَّفَرِ».

**2408 -** حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو هِلَالٍ الرَّاسِبِيُّ: حَدَّثَنَا ابْنُ سَوَادَةَ الْقُسَيْرِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَجُلٍ مِنْ بَنِي عَبْدِ اللَّهِ بْنِ كَعْبٍ إِخْوَةَ بَنِي قُشَيْرٍ - قَالَ: «أَغَارَتْ عَلَيْنَا حَيْلُ لِرَسُولِ اللَّهِ ﷺ فَاَنْتَهَيْتُ، أَوْ قَالَ: فَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَأْكُلُ فَقَالَ: «اجْلِسْ فَأَصِْبْ مِنْ طَعَامِنَا هَذَا»، فَقُلْتُ: إِنِّي صَائِمٌ، قَالَ: «اجْلِسْ أُحَدِّثُكَ عَنِ الصَّلَاةِ وَعَنِ الصَّيَامِ، إِنَّ اللَّهَ وَضَعَ شَطْرَ الصَّلَاةِ، أَوْ نِصْفَ الصَّلَاةِ وَالصَّوْمِ عَنِ الْمُسَافِرِ، وَعَنِ الْمُرْضِعِ، أَوْ الْحُبْلَى وَاللَّهُ لَقَدْ قَالَهُمَا جَمِيعًا أَوْ أَحَدَهُمَا. قَالَ: فَتَلَهَّفْتُ نَفْسِي أَنْ لَا أَكُونَ أَكَلْتُ مِنْ طَعَامِ رَسُولِ اللَّهِ ﷺ».

## [ت45/م44] - باب من اختار الصيام

**2409 -** حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي أُمُّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ فِي حَرٍّ شَدِيدٍ حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ يَدَهُ عَلَى رَأْسِهِ أَوْ كَفَّهُ عَلَى رَأْسِهِ مِنْ شِدَّةِ الْحَرِّ مَا فِينَا صَائِمٌ إِلَّا رَسُولُ اللَّهِ ﷺ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ».

**2410 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. (ح) وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو قُتَيْبَةَ، الْمَعْنَى، قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ بْنُ عَبْدِ اللَّهِ الْأَزْدِيُّ، قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ سِنَانَ بْنَ سَلَمَةَ بْنِ الْمُحَبِّقِ الْهُذَلِيَّ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ حُمُولَةٌ تَأْوِي إِلَى شَيْعٍ فَلْيَصُمْ رَمَضَانَ حَيْثُ أَذْرَكَهُ».

**2411 -** حَدَّثَنَا نَصْرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ - يَعْنِي ابْنَ عَبْدِ الْوَارِثِ -: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ حَبِيبٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ سِنَانَ بْنِ سَلَمَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَذْرَكَهُ رَمَضَانُ فِي السَّفَرِ»، فَذَكَرَ مَعْنَاهُ.



### **[45] When Should The Traveler Break His Fast?**

**2412-** It is narrated on the authority of Ja'far Ibn Ubaid Ibn Jabr that he said: I was with Abu Basrah Al-Ghifari, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" in a ship, and this was during the month of Ramadan. He brought his lunch near him, and he hardly had gone beyond the houses that he asked for the meal to be served for him. When he invited me (to share food with him) thereupon I said: "Are you not seeing the houses (near you)?" he said: "Do you like to leave the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"?" then, he ate.

### **[46] How Long Is The Journey On Which The Traveler Should Leave Fasting?**

**2413-** It is narrated on the authority of Mansur Al-Kalbi that during (the month of) Ramadan, Yahya Ibn Khalifah set out of a village in Damascus, and proceeded on as far as three miles from it, whereas he broke his fast. Some people broke fast with him, and others disliked to do so. When he returned to his village he said: "By Allah, today I've seen something, which I have never expected to see. Some people left the right guidance of the Messenger of Allah "Allah's blessing and peace be upon him" and his companions" (in reference to those who refused to break their fast). Then he added: "O Allah! Take my soul unto You!"

**2414-** It is narrated on the authority of Nafi' that whenever Ibn Umar set out to Al-Ghab (a place near the Heights of Medina), he would neither break his fast, nor shorten the prayer.

### **[47] What About Such As Says: "I've Observed All The Fasts Of Ramadan"?**

**2415-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say "I've observed the all fasts of Ramadan, and further I've stood (for supererogatory prayer) all of its (nights)." I do not know whether he (the Prophet by saying so) disliked that anyone should give prestige to himself, or that he said: "One should be overtaken (at least) by slumber or sleep once."

Abu Dawud says: The same narration is transmitted by Al-Hasan from Abu Bakrah, through another chain of transmission.



## [ت45/م46] - باب متى يُفطر المسافر إذا خَرَجَ

**2412 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ. (ح) وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى - الْمَعْنَى -: حَدَّثَنِي سَعِيدٌ - يَعْنِي ابْنَ أَبِي أَيُّوبَ - زَادَ جَعْفَرٌ: وَاللَّيْثُ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ أَنَّ كُليبَ بْنَ ذُهْلٍ الْحَضْرَمِيِّ أَخْبَرَهُ عَنْ عُبَيْدٍ، قَالَ جَعْفَرُ بْنُ جَبْرِ قَالَ: «كُنْتُ مَعَ أَبِي بَصْرَةَ الْغِفَارِيِّ صَاحِبِ رَسُولِ اللَّهِ ﷺ فِي سَفِينَةٍ مِنَ الْفُسْطَاطِ فِي رَمَضَانَ فَرُفِعَ، ثُمَّ قُرِبَ غَدَاؤُهُ قَالَ جَعْفَرٌ فِي حَدِيثِهِ: فَلَمْ يُجَاوِزِ الْبُيُوتَ حَتَّى دَعَا بِالسُّفْرَةِ، قَالَ: اقْتَرَبَ، قُلْتُ: أَلَسْتَ تَرَى الْبُيُوتَ؟ قَالَ أَبُو بَصْرَةَ: أَتَرَعَبُ عَنْ سُنَّةِ رَسُولِ اللَّهِ ﷺ قَالَ جَعْفَرٌ فِي حَدِيثِهِ: فَأَكَلَ».

## [ت46/م47] - باب قَدْرَ مَسِيرَةِ مَا يُفْطَرُ فِيهِ

**2413 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ مَنْصُورِ الْكَلْبِيِّ: «أَنَّ دِحْيَةَ بْنَ خَلِيفَةَ خَرَجَ مِنْ قَرْيَةٍ مِنْ دِمَشْقَ مَرَّةً إِلَى قَدْرِ قَرْيَةٍ عَقَبَهُ مِنَ الْفُسْطَاطِ، وَذَلِكَ ثَلَاثَةُ أَمْيَالٍ فِي رَمَضَانَ، ثُمَّ إِنَّهُ أَفْطَرَ وَأَفْطَرَ مَعَهُ نَاسٌ، وَكَرِهَ آخَرُونَ أَنْ يُفْطِرُوا، فَلَمَّا رَجَعَ إِلَى قَرْيَتِهِ قَالَ: وَاللَّهِ لَقَدْ رَأَيْتُ الْيَوْمَ أَمْرًا مَا كُنْتُ أَظُنُّ أَنِّي أَرَاهُ، إِنْ قَوْمًا رَغَبُوا عَنْ هَذِهِ رَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ؛ يَقُولُ ذَلِكَ لِلَّذِينَ صَامُوا، ثُمَّ قَالَ عِنْدَ ذَلِكَ: اللَّهُمَّ اقْضِنِي إِلَيْكَ».

**2414 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يَخْرُجُ إِلَى الْعَابَةِ فَلَا يُفْطِرُ وَلَا يَقْصُرُ».

## [ت47/م48] - باب من يقول: صمت رمضان كله

**2415 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ: حَدَّثَنَا الْحَسَنُ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ إِنِّي صُمْتُ رَمَضَانَ كُلَّهُ وَقَمْتُهُ كُلَّهُ» فَلَا أَذْرِي أَكْرَهَ التَّزْكِيَةِ أَوْ قَالَ: لَا بُدَّ مِنْ نَوْمَةٍ أَوْ رَقْدَةٍ.

قال أبو داود: هذا رواه ابن عدي، عن سعيد، عن قتادة، عن الحسن، عن أبي بكر.

### **[48] What About Fasting On The Days Of Both Ids?**

**2416-** It is narrated on the authority of Abu Ubaid that he said: I attended the Id with Umar Ibn Al-Khattab, who started with offering prayer before delivering the sermon, and then he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade to observe fast on these days (of both Ids): as to the day of Sacrifice, you should eat out of the meat of your offering; and as to the day of Al-Fitr, you should break your fasts."

**2417-** It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" forbade fasting on two days: the day of Al-Fitr and the day of Al-Adha; and he forbade two kinds of dresses: Ishtimal As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it) and Al-Ihtiba' (sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, without having a part of it over the private parts. He further forbade prayer in two times: after the Morning and after the Asr (prayers).

### **[49] Fasting The Days Of Tashriq**

**2418-** It is narrated on the authority of Abu Murrah, the freed slave of Umm Hani' that he entered in the company of Abdullah Ibn Amr upon his father Amr Ibn Al-As, who brought food near to them and said: "Eat." He said: "I'm fasting." On that Amr said: "Eat! Those are the days on which the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to break fast, and forbade us to observe fast." Malik says: Those are the days of Tashriq ( 11-13 of Dhul-Hijjah).

**2419-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Id of us, people of Islam is on the day of Arafah, the day of slaughtering Sacrifice, and the days of Tashriq, and those are days of eating and drinking (on which fasting is forbidden)."

### **[50] It Is Forbidden To Favour Friday In Particular With Fasting**

**2420-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you observe fast on Friday alone, unless he observes (at least) a fast before or after it."

## [ت48/م49] - باب في صوم العيدين

2416 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ، وَهَذَا حَدِيثُهُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ قَالَ: «شَهِدْتُ الْعِيدَ مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامِ هَذَيْنِ الْيَوْمَيْنِ: أَمَّا يَوْمُ الْأَضْحَى، فَتَأْكُلُونَ مِنْ لَحْمِ نُسُكِكُمْ وَأَمَّا يَوْمُ الْفِطْرِ فَيَفْطِرُكُمْ مِنْ صِيَامِكُمْ».

2417 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِ يَوْمَيْنِ: يَوْمِ الْفِطْرِ، وَيَوْمِ الْأَضْحَى. وَعَنْ لُبَسْتَيْنِ: الصَّمَاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي الثَّوْبِ الْوَاحِدِ. وَعَنِ الصَّلَاةِ فِي سَاعَتَيْنِ بَعْدَ الصُّبْحِ وَبَعْدَ الْعَصْرِ».

## [ت49/م50] - باب صيام أيام التشريق

2418 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ أَبِي مُرَّةٍ مَوْلَى أُمِّ هَانِئٍ: «أَنَّهُ دَخَلَ مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَلَى أَبِيهِ عَمْرُو بْنِ الْعَاصِ، فَقَرَّبَ إِلَيْهِمَا طَعَامًا فَقَالَ: كُلْ، قَالَ: إِنِّي صَائِمٌ، فَقَالَ عَمْرُو: كُلْ فَهَذِهِ الْأَيَّامُ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا بِإِفْطَارِهَا وَيَنْهَانَا عَنْ صِيَامِهَا. قَالَ مَالِكٌ: وَهِيَ أَيَّامُ التَّشْرِيقِ».

2419 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا مُوسَى بْنُ عَلِيٍّ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلِيٍّ، وَالْإِخْبَارُ فِي حَدِيثِ وَهْبٍ، قَالَ: سَمِعْتُ أَبِي أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ، وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ».

## [ت50/م51] - باب النهي أن يخص يوم الجمعة بصوم

2420 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَصُومُ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ يَصُومَ قَبْلَهُ يَوْمٍ أَوْ بَعْدَهُ».



**[51] It is forbidden to favour Saturday in particular with fasting**

**2421-** It is narrated on the authority of Abdullah Ibn Busr As-Sulami from his sister that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not observe fast on Saturday alone unless it (comes among the days on which fasting is) binding upon you: (apart from that) if anyone of you finds nothing (to eat) other than even a stick of grapes or an outer skin of a tree, let him touch it (with his tongue to break his fast).”

Abu Dawud says: This narration is abrogated.

**[52] The Concession Pertaining To That**

**2422-** It is narrated on the authority of Juwairiyah Bint Al-Harith that the Messenger of Allah “Allah’s blessing and peace be upon him” came to visit her on Friday and found her fasting. He asked her: “Have you observed fast yesterday?” she answered in the negative. He further asked: “Do you intend to observe fast tomorrow?” she answered in the negative, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered her to break her fast.

**2423-** It is narrated on the authority of Ibn Shihab that whenever a mention was made to him of the forbiddance to observe fast on Saturday (Alone), he would say: “This narration belongs to (the inhabitants of) Hims.”

**2424-** It is narrated on the authority of Al-Awza’i that he said: I kept concealing it until it has become in circulation. He refers to the narration of Abdullah Ibn Busr pertaining to fasting on Saturday (alone).

Abu Dawud says: Malik says: This is false.

**[53] Fasting All The Time Voluntarily**

**2425-** It is narrated on the authority of Abu Qatadah that he said: A man came to The Prophet “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! How do you fast?” Upon this The Messenger of Allah “Allah’s blessing and peace be upon him” became angry. When Umar Ibn Al-Khattab saw his anger, he said: “We have been pleased with Allah as our Lord, Islam as our religion and Muhammad as our Prophet. We seek refuge with Allah from the anger of Allah and the anger of His Messenger.” Umar went on repeating this statement until his (The Prophet’s) anger calmed down. Then, Umar said: “O Messenger of Allah! What about him, who observes perpetual fasts?” He said: “He (is like the one who) neither fasted nor did he break fast (or said he did not fast and he

**[ت51/م52] - باب النهي أن يَخُصَّ يوم السبت بصوم**

**2421 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ. (ح) وَحَدَّثَنَا يَزِيدُ بْنُ قُبَيْسٍ مِنْ أَهْلِ جَبَلَةَ: حَدَّثَنَا الْوَلِيدُ، جَمِيعًا، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ السُّلَمِيِّ، عَنْ أُخْتِهِ، وَقَالَ يَزِيدُ الصَّمَاءُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتَرَضَ عَلَيْكُمْ وَإِنْ لَمْ يَحِدْ أَحَدُكُمْ إِلَّا لِحَاءٍ عِنَبَةٍ أَوْ عُودِ شَجَرَةٍ فَلْيَمْضِغْهُ».

قال أبو داود: هذا الحديث منسوخ.

**[ت52/م53] - باب الرخصة في ذلك**

**2422 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ. (ح) حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي أَيُّوبَ - قَالَ حَفْصٌ: الْعَتَكِيُّ - عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ فَقَالَ: «أَصُمْتِ أَمْسِ؟» قَالَتْ: لَا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَ: لَا، قَالَ: «فَأَفْطِرِي».

**2423 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: سَمِعْتُ اللَّيْثَ يُحَدِّثُ، عَنْ ابْنِ شِهَابٍ: «أَنَّهُ كَانَ إِذَا ذَكَرَ لَهُ أَنَّهُ نَهَى عَنْ صِيَامِ يَوْمِ السَّبْتِ. يَقُولُ ابْنُ شِهَابٍ: هَذَا حَدِيثٌ حِمَصِيٌّ».

**2424 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا الْوَلِيدُ، عَنْ الْأَوْزَاعِيِّ، قَالَ: «مَا زِلْتُ لَهُ كَاتِمًا حَتَّى رَأَيْتُهُ انْتَشَرَ»، يَعْنِي حَدِيثَ عَبْدِ اللَّهِ بْنِ بُسْرِ هَذَا فِي صَوْمِ يَوْمِ السَّبْتِ.

قال أبو داود: قال مالك: هذا كذب.

**[ت53/م54] - باب في صوم الدهر تطوعًا**

**2425 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ غِيلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الرَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِهِ، فَلَمَّا رَأَى ذَلِكَ عُمَرُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا، نَعُودُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ وَمِنْ غَضَبِ رَسُولِهِ، فَلَمْ يَزَلْ عُمَرُ يُرَدِّدُهَا حَتَّى سَكَنَ غَضَبُ النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ يَمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ». قَالَ مُسَدَّدٌ: لَمْ يَصُمْ وَلَمْ يُفْطِرْ، أَوْ مَا صَامَ وَلَا أَفْطَرَ - شَكَّ غِيلَانُ - قَالَ: يَا



did not break fast).” He (Umar) asked: “What about him, who fasts for two days and then breaks fast for one day?” He (The Prophet) said: “Could anyone endure that?” He asked: “What about the one who fasts a day and breaks fast on another?” He said: “This is the fast of (The Prophet) David ‘Peace be upon him’.” He asked: “What about him, who fasts one day and breaks fast for two days?” He said: “I wish I would be given the power to do so.” Then, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Observing three fasts monthly, and (the fasts of the month of) Ramadan every year will be equal to the perpetual fasts. I expect from Allah that the fasting of the day of Arafat (for the non-pilgrims) will expiate (the sins of) the preceding and the coming years. Moreover, I expect from Allah that the fasting of the day of Ashura (tenth of Muharram) will expiate (the sins of) the preceding year.”

**2426-** The same is narrated on the authority of Abu Qatadah through the same chain of transmission, with the following addition: He further asked: “O Messenger of Allah! What about the fasts of Monday and Thursday?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “On it (Monday) I was born, and the Holy Qur’an was revealed unto me.”

**2427-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” met me and said: “Have I not been informed that you have said: ‘I would stand up for (supererogatory Prayers) throughout the night and observe Fast every day so long as I live’?” I said to him: “O Messenger of Allah! It is I who said that.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “(You have no enough power to do so): sleep (for some time) and stand for the Prayer (for some time), and observe Fast (for some days) and leave it (for some days); and furthermore, observe three Fasts monthly. No doubt, (since every good deed would be multiplied ten times) this is like fasting for the whole year.” I said: “O Messenger of Allah! I have power to do more than this.” He said: “Then, fast one day and leave fasting for two days.” I said: “O Messenger of Allah! I have power to do more than this.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, fast one day and leave fasting on the other day (i.e. observe fasts on alternate days). That is the Fasting of (The Prophet) David ‘peace be upon him’ and it is the best Fasting.” I said: “But, I have power to do more than that.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is nothing better than that.”



رَسُولَ اللَّهِ كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «أَوْ يَطِيقُ ذَلِكَ أَحَدٌ؟» قَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذَلِكَ صَوْمُ دَاوُدَ». قَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي طَوَّقْتُ ذَلِكَ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ، فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ، وَصِيَامُ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ، وَصَوْمُ يَوْمِ عَاشُورَاءَ، إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ».

**2426 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا غَيْلَانُ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ بِهَذَا الْحَدِيثِ. زَادَ: «قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ صَوْمَ يَوْمِ الْاِثْنَيْنِ وَيَوْمِ الْخَميسِ؟ قَالَ: «فِيهِ وُلِدْتُ وَفِيهِ أُنْزِلَ عَلَيَّ الْقُرْآنُ».

**2427 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: لَقِينِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَلَمْ أُحَدِّثْ أَنَّكَ تَقُولُ: لَا قُومَ اللَّيْلِ وَلَا صُومَ النَّهَارِ؟» قَالَ: أَحْسِبُهُ قَالَ: نَعَمْ يَا رَسُولَ اللَّهِ قَدْ قُلْتُ ذَاكَ قَالَ: «قُمْ وَنَمْ وَصُمْ وَأَفْطِرْ وَصُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَذَاكَ مِثْلُ صِيَامِ الدَّهْرِ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ». قَالَ: فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ. قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا، وَهُوَ أَعْدَلُ الصَّيَامِ وَهُوَ صِيَامُ دَاوُدَ». قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَفْضَلَ مِنْ ذَلِكَ».

### [54] Fasting The Sacred Months

**2428-** It is narrated on the authority of Abu Mujibah Al-Bahili from his father or his paternal uncle that he came to the Messenger of Allah “Allah’s blessing and peace be upon him” and then went away. A year later, he came to him once again, and his state and appearance had changed. He said: “O Messenger of Allah! Do you not recognize me?” he said: “Who are you?” he said: “I’m Al-Bahili who came to you last year.” He said: “What had changed your state and you were of good appearance?” he said: “O Messenger of Allah! Since I left you, I’ve never eaten food (during the day because of fasting all the time, and I’ve never eaten it) but at night.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Why have you tormented yourself as such?” He further said: “Then, observe the fasts of the month of patience (i.e. the month of Ramadan) and a day after it.” He said: “I have power (to do) more.” He said: “Then, observe (the fasts of the month of patience, and) two days after it.” He said: “O Messenger of Allah! I have power (to do) more.” On that he said: “Observe (the fasts of the month of patience, and) three days after it.” He said: “O Messenger of Allah! I have power (to do) more.” On that he said: “Observe (some days) from the Sacred months and then leave fasting (for some days)! Observe (some days) from the Sacred months and then leave fasting (for some days)! Observe (some days) from the Sacred months and then leave fasting (for some days)!” he beckoned with the help of his three fingers (in indication to observe fasts in such of those three consecutive Sacred Months as he liked, or to fast three days and leave fasting for three days alternately and so on during them, according to another interpretation).

### [55] Observing Fasts During The Sacred Month (Of Muharram)

**2429-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best fasts after those of Ramadan are those one observes during Allah’s Sacred Month (of Muharram); and the best prayer after the obligatory one is that one offers at night.”

**2430-** It is narrated on the authority of Uthman Ibn Hakim that he said: I asked Sa’id Ibn Jubair about observing fasts during the month of Rajab, thereupon he said: Ibn Abbas told me that the Messenger of Allah “Allah’s blessing and peace be upon him” used to fast (so many days consecutively) that we said: “He would not leave fasting”; and he used to leave fasting (for so many days consecutively) that we said: “He would not fast.”

## [ت54/م55] - باب في صوم أشهر الحرم

**2428 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي السَّلِيلِ، عَنْ مُجِيبَةَ الْبَاهِلِيَّةِ، عَنْ أَبِيهَا أَوْ عَمَّهَا: «أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ، ثُمَّ انْطَلَقَ فَأَتَاهُ بَعْدَ سَنَةٍ وَقَدْ تَغَيَّرَتْ حَالُهُ وَهَيْئَتُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ أَمَا تَعْرِفُنِي؟ قَالَ: «وَمَنْ أَنْتَ؟» قَالَ: أَنَا الْبَاهِلِيُّ الَّذِي جِئْتُكَ عَامَ الْأَوَّلِ، قَالَ: «فَمَا غَيْرَكَ وَقَدْ كُنْتَ حَسَنَ الْهَيْئَةِ؟» قُلْتُ: مَا أَكَلْتُ طَعَامًا مُنْذُ فَارَقْتُكَ إِلَّا بِلِيلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ عَذَّبْتَ نَفْسَكَ؟»، ثُمَّ قَالَ: «صُمْ شَهْرَ الصَّبْرِ وَيَوْمًا مِنْ كُلِّ شَهْرٍ»، قَالَ: زِدْنِي فَإِنَّ بِي قُوَّةً، قَالَ: «صُمْ يَوْمَيْنِ»، قَالَ: زِدْنِي، قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ»، قَالَ: زِدْنِي، قَالَ: «صُمْ مِنَ الْحُرْمِ وَاتْرُكْ، صُمْ مِنَ الْحُرْمِ وَاتْرُكْ، صُمْ مِنَ الْحُرْمِ وَاتْرُكْ»، وَقَالَ بِأَصَابِعِهِ الثَّلَاثَةَ فَضَمَّهَا ثُمَّ أَرْسَلَهَا.

## [ت55/م56] - باب في صوم المُحَرَّمِ

**2429 -** حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ الْمُحَرَّمِ، وَإِنَّ أَفْضَلَ الصَّلَاةِ بَعْدَ الْمَفْرُوضَةِ صَلَاةٌ مِنَ اللَّيْلِ»، لَمْ يَقُلْ قُتَيْبَةُ: «شَهْرٍ» قَالَ: «رَمَضَانَ».

**2430 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى: حَدَّثَنَا عُثْمَانُ - يَعْنِي ابْنَ حَكِيمٍ - قَالَ: «سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنْ صِيَامِ رَجَبٍ، فَقَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ».



**[56] observing fasts during the month of Sha'ban**

**2431-** It is narrated on the authority of A'ishah that she said: The dearest from amongst all the months to the Messenger of Allah "Allah's blessing and peace be upon him" was the month of Sha'ban, in which he liked to observe fasts, and he used to carry on fasting till the month of Ramadan.

**[57] Observing Fasts During The Month Of Shawwal**

**2432-** It is narrated on the authority of Ubaidullah Ibn Muslim Al-Quraishi that he said: I asked the Prophet, or the Messenger of Allah "Allah's blessing and peace be upon him" was asked about observing perpetual fasts all the time, thereupon he said: "No doubt, your family has a right on you. If you observe the fasts of Ramadan and the month next to it, in addition to every Wednesday and Thursday, you will have observed fasts all the time."

**[58] Observing Six Fasts From The Month Of Shawwal**

**2433-** It is narrated on the authority of Abu Ayyub, a companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who observes the fasts of Ramadan, followed by six fasts from Shawwal, seems as if he has fasted all the time."

**[59] How Did Allah's Messenger Use To Fast?**

**2434-** It is narrated on the authority of A'ishah that she said: Allah's Apostle "Allah's blessing and peace be upon him" used to fast (so many days successively) till one said that he would never stop fasting, and he would abandon fasting (so many days successively) till one said that he would never fast. I never saw Allah's Apostle "Allah's blessing and peace be upon him" fasting for a whole month except the month of Ramadan, neither did I see him fasting in any month more than in the month of Sha'ban.

**2435-** The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "He used to fast it except a very few days, (to the extent that one would think) he fasted the whole of it."

**[60] Observing Fasts Of Monday And Thursday**

**2436-** It is narrated on the authority of a freed slave belonging to Usamah Ibn Zaid that he went in the company of Usamah Ibn Zaid to Wadi Al-Qura in pursuit of some wealth he had there, and he noticed that he

## [ت56/م57] - باب في صوم شهر شعبان

**2431 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ أَنَّهُ سَمِعَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: «كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللَّهِ ﷺ أَنْ يَصُومَهُ شَعْبَانُ، ثُمَّ يَصِلُهُ بِرَمَضَانَ».

## [ت57/م57] - باب في صوم شوال

**2432 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْعَجْلِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ مُوسَى -، عَنْ هَارُونَ بْنِ سَلْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُسْلِمٍ الْقُرَشِيِّ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَوْ سِئَلَ النَّبِيُّ ﷺ عَنْ صِيَامِ الدَّهْرِ؟ فَقَالَ: «إِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا صُمَ رَمَضَانُ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبَعَاءَ وَخَمِيسٍ، فَإِذَا أَنْتَ قَدْ صُمْتَ الدَّهْرَ».

قال أبو داود: وَافَقَهُ زَيْدُ الْعُكْلِيِّ، وَخَالَفَهُ أَبُو نَعِيمٍ، قال: مُسْلِمٌ بْنُ عُبَيْدِ اللَّهِ.

## [ت58/م58] - باب في صوم ستة أيام من شوال

**2433 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ وَسَعْدِ بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ، عَنْ أَبِي أَيُّوبَ صَاحِبِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ ثُمَّ أَتْبَعَهُ بِسِتٍّ مِنْ شَوَّالٍ، فَكَانَ صَامًا الدَّهْرَ».

## [ت59/م59] - باب كيف كان يصوم النبي ﷺ؟

**2434 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ».

**2435 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ زَادَ: «كَانَ يَصُومُهُ إِلَّا قَلِيلًا، بَلْ كَانَ يَصُومُهُ كُلَّهُ».

## [ت60/م60] - باب في صوم الاثنين والخميس

**2436 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ بْنِ ثَوْبَانَ، عَنْ مَوْلَى قُدَّامَةَ بْنِ مَطْعُونٍ، عَنْ مَوْلَى أُسَامَةَ بْنِ زَيْدٍ: أَنَّهُ انْطَلَقَ مَعَ أُسَامَةَ إِلَى وَادِي الْقَرْيَ فِي طَلَبِ مَالٍ لَهُ، فَكَانَ يَصُومُ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَقَالَ



observed fast every Monday and Thursday. His freed slave asked him: "Why do you observe fast every Monday and Thursday, even though you have grown very old?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast every Monday and Thursday, and when he was asked about that he said: "The deeds of the servants (of Allah) are shown (to Allah) every Monday and Thursday."

Abu Dawud says: The same is narrated on the authority of Umar Ibn Abu Al-Hakam.

### **[61] Observing The Ten Fasts (Of Dhul-Hijjah)**

**2437-** It is narrated on the authority of Hunaidah Ibn Khalid from his wife from one of the wives of the Messenger of Allah "Allah's blessing and peace be upon him" that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to fast the (first) nine days of Dhul-Hijjah, the day of Ashura (ten of Muharram), three days monthly, the first Monday of every month, and (every) Thursday.

**2438-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "There are no good deeds, preferably better than those done on these (first ten days of Dhul-Hijjah)." Then some companions of The Prophet "Allah's blessing and peace be upon him" said: "Not even Jihad in the Cause of Allah?" He replied: "Not even Jihad in the Cause of Allah, except that of a man who sets out, endangering himself and his property (in Allah's cause) and does not return with any of those things."

### **[62] Leaving Fast On Those Ten Days**

**2439-** It is narrated on the authority of A'ishah that she said: I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" fasting (all) these ten (days of Dhul-Hijjah).

### **[63] Fasting The Day Of Arafah While One Is At Arafah**

**2440-** It is narrated on the authority of Ikrimah that he said: We were with Abu Hurairah in his house when he told us that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to observe fast on the day of Arafah while one is at Arafah.

**2441-** It is narrated on the authority of Umm Al-Fadl Bint Al-Harith that on the day of Arafat, some people who were with her argued whether the Prophet "Allah's blessing and peace be upon him" was or was not fasting. Some said that he was fasting while others said that he was not



لَهُ مَوْلَاهُ: لِمَ تَصُومُ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ وَأَنْتَ شَيْخٌ كَبِيرٌ؟ فَقَالَ إِنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَصُومُ يَوْمَ الْاِثْنَيْنِ وَالْخَمِيسِ، وَسُئِلَ عَنْ ذَلِكَ، فَقَالَ: «إِنَّ أَعْمَالَ الْعِبَادِ تُغْرَضُ يَوْمَ الْاِثْنَيْنِ وَيَوْمَ الْخَمِيسِ».

قال أبو داود: كَذَا قَالَ هِشَامُ الدَّسْتَوَائِيُّ عَنْ يَحْيَى، عَنْ عُمَرَ بْنِ أَبِي الْحَكَمِ.

### [ت61/م61] - باب في صوم العشر

2437 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْحُرِّ بْنِ الصَّبَّاحِ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ، عَنْ امْرَأَتِهِ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ تِسْعَ ذِي الْحِجَّةِ، وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اِثْنَيْنِ مِنَ الشَّهْرِ وَالْخَمِيسِ».

2438 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، وَمُجَاهِدٍ وَمُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ» يَعْنِي أَيَّامَ الْعَشْرِ قَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: «إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ».

### [ت62/م62] - باب في فطر العشر

2439 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَائِمًا الْعَشَرَ قَطُّ».

### [ت63/م63] - باب في صوم عرفة بعرفة

2440 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَوْشَبُ بْنُ عَقِيلٍ، عَنْ مَهْدِيٍّ الْهَجَرِيِّ: حَدَّثَنَا عِكْرِمَةُ قَالَ: «كُنَّا عِنْدَ أَبِي هُرَيْرَةَ فِي بَيْتِهِ فَحَدَّثَنَا أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ».

2441 - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ عُمَيْرِ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ: «أَنَّ نَاسًا تَمَارَوْا عِنْدَهَا يَوْمَ عَرَفَةَ فِي صَوْمِ رَسُولِ اللَّهِ ﷺ فَقَالَ بَعْضُهُمْ: هُوَ صَائِمٌ، وَقَالَ بَعْضُهُمْ: لَيْسَ

fasting. So she sent a bowl full of milk to him while he was riding his camel at Arafah, and he drank that milk.

### **[64] Fasting The Day Of Ashura (Tenth Of Muharram)**

**2442-** It is narrated on the authority of A'ishah that she said: Quraish used to observe fast on the day of Ashura (tenth of Muharram) in the Pre-Islamic period of ignorance. The Messenger of Allah "Allah's blessing and peace be upon him" used to observe fast on it too. When he emigrated to Medina, he observed fast on it too and ordered (Muslims) to fast on it. When the fasting of the month of Ramadan was enjoined, it came to be obligatory, and the fast of Ashura was left to be optional: He who wanted to fast (on that day) could do so, and he who wanted to leave it could do so.

**2443-** It is narrated on the authority of Ibn Umar that he said: It was our habit to observe fast on the day of Ashura (tenth of Muharram) during the pre-Islamic period of ignorance. When (fasting of) Ramadan was enjoined, the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (Ashura) is one of Allah's days: one could fast it if he so likes, and one could leave fasting it if he so likes."

**2444-** It is narrated on the authority of Ibn Abbas that he said: When The Prophet "Allah's blessing and peace be upon him" came to Medina he saw the Jews fasting the day of Ashura (tenth of Muharram). They were asked about that, and they replied: "This is the day, on which Allah made Moses and the children of Israel emerge victorious over Pharaoh. So, we fast on it out of glorification to it." The Prophet "Allah's blessing and peace be upon him" said: "We have more claim over Moses than you." So, he ordered Muslims to fast on it.

### **[65] The Narration That Ashura Stands For The Ninth (Of Muharram)**

**2445-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" fasted the day of Ashura (tenth of Muharram), the people said to him: "O Messenger of Allah! This day is glorified by both Jews and Christians." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When it is the coming year, we will observe fast on the ninth day (of Muharram)." However, the coming year did not come before the Messenger of Allah "Allah's blessing and peace be upon him" had died.

بِصَائِمٍ، فَأَرْسَلَتْ إِلَيْهِ بِقَدَحِ لَبَنٍ، وَهُوَ وَقِفٌ عَلَى بَعِيرِهِ بِعَرَفَةَ فَشَرِبَ.

### [ت64/م64] - باب في صوم يوم عاشوراء

**2442 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ يَوْمُ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ، فَلَمَّا فُرِضَ رَمَضَانُ كَانَ هُوَ الْفَرِيضَةُ وَتَرَكَ عَاشُورَاءَ، فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

**2443 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ عَاشُورَاءَ يَوْمًا نَصُومُهُ فِي الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا يَوْمٌ مِنْ أَيَّامِ اللَّهِ فَمَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ تَرَكَهُ».

**2444 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ، فَسُئِلُوا عَنْ ذَلِكَ فَقَالُوا هُوَ الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ» وَأَمَرَ بِصِيَامِهِ.

### [ت65/م65] - باب ما روي أن عاشوراء اليوم التاسع

**2445 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ أَنَّ إِسْمَاعِيلَ بْنَ أُمَيَّةَ الْقُرَشِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا غُظْفَانَ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يَقُولُ حِينَ صَامَ النَّبِيُّ ﷺ يَوْمَ عَاشُورَاءَ وَأَمَرَنَا بِصِيَامِهِ، قَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ تَعْظُمُهُ الْيَهُودُ وَالنَّصَارَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ صُمْنَا يَوْمَ التَّاسِعِ»، فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوَفِّي رَسُولُ اللَّهِ ﷺ.



**2446-** It is narrated on the authority of Al-Hakam Ibn Al-A'raj that he said: I went to Ibn Abbas in the Sacred mosque while he was making his garment as a cushion (on which he was placing his head), and asked him about the fast of Ashura, thereupon he said: "When you see the new moon of (the month of) Muharram, count as of it, and when it is the ninth day, observe fast on it." I said: "Did Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") use to fast it like this?" he said: "Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") used to fast it like this."

### **[66] The Excellence Of Fasting It**

**2447-** It is narrated on the authority of Abd Ar-Rahman Ibn Minhal Ibn Muslim Al-Khuza'i Al-Azdi from his paternal uncle that (the tribe of) Aslam came to the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" asked them: "Have you observed fast on this day of yours?" they answered in the negative, thereupon he said: "Carry on the remaining portion of this day of yours, and then observe a fast in lieu of it."

Abu Dawud says: He refers to the day of Ashura.

### **[67] Observing Fasts On Alternate Days**

**2448-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: Allah's Apostle "Allah's blessing and peace be upon him" said to me: "The most beloved fasts to Allah are those of (the Prophet) David and the most beloved prayer to Allah is that of David "Peace be upon him". He used to sleep for half of the night and then stand (for the Night Prayer) for one third of it. Then he would sleep for (the remaining) one-sixth of it. He used to fast on alternate days (by fasting a day and leaving fast on another)."

### **[68] Observing Three Fasts Monthly**

**2449-** It is narrated on the authority of Abd Al-Malik Ibn Qatadah Ibn Milhan, from his father (and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him") that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to observe fast on the white days, the thirteenth, the fourteenth and the fifteenth monthly, and said in that respect: "(Fasting) those days is like (fasting) all the time."

**2446 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ -، عَنْ مُعَاوِيَةَ بْنِ غَلَابٍ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنِي حَاجِبُ بْنُ عُمَرَ جَمِيعًا، الْمَعْنَى، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ قَالَ: «أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ فِي الْمَسْجِدِ الْحَرَامِ، فَسَأَلْتُهُ عَنْ صَوْمِ يَوْمِ عَاشُورَاءَ؟ فَقَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَأَعْدُدْ، فَإِذَا كَانَ يَوْمُ التَّاسِعِ فَأَصْبِحْ صَائِمًا، فَقُلْتُ: كَذَا كَانَ مُحَمَّدٌ ﷺ يَصُومُ؟ قَالَ: كَذَلِكَ كَانَ مُحَمَّدٌ ﷺ يَصُومُ».

### [ت66/66] - بَابُ فِي فَضْلِ صَوْمِهِ

**2447 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ، عَنْ عَمِّهِ: أَنَّ أَسْلَمَ أَتَى النَّبِيَّ ﷺ، فَقَالَ: «صُمْتُمْ يَوْمَكُمْ هَذَا؟» قَالُوا: لَا. قَالَ: «فَاتِمُوا بِقِيَّةِ يَوْمِكُمْ وَأَقْضُوهُ».

قال أبو داود: يعني يومَ عاشوراء.

### [ت67/67] - بَابُ فِي صَوْمِ يَوْمِ وَفَطْرِ يَوْمِ

**2448 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ عِيسَى وَمُسَدَّدٌ - وَالْإِخْبَارُ فِي حَدِيثِ أَحْمَدَ - قَالُوا: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَمْرًا قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَوْسٍ، سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللَّهِ صِيَامُ دَاوُدَ، وَأَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ: كَانَ يَنَامُ نِصْفَهُ، وَيَقُومُ ثُلُثَهُ، وَيَنَامُ سُدُسَهُ، وَكَانَ يُفْطِرُ يَوْمًا، وَيَصُومُ يَوْمًا».

### [ت68/68] - بَابُ فِي صَوْمِ الثَّلَاثِ مِنْ كُلِّ شَهْرٍ

**2449 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ أَنَسِ أَخِي مُحَمَّدٍ، عَنْ ابْنِ مِلْحَانَ الْقَيْسِيِّ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ، وَخَمْسَ عَشْرَةَ، قَالَ: وَقَالَ: «هِنَّ كَهَيْئَةِ الدَّهْرِ».

**2450-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to observe three fasts from the middle of every month.

### **[69] What About The Opinion That Those Should Be On Monday And Thursday**

**2451-** It is narrated on the authority of Hafsa that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to observe three fasts (monthly): Monday, Thursday, and Monday of the coming week.

**2452-** It is narrated on the authority of Hunaidah Al-Khuza’i from his mother that she said: I came to visit Umm Salamah and asked her about the voluntary fasts, thereupon she said: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered me to observe three fasts monthly, beginning with Monday and Thursday.

### **[70] What About The Opinion That It Is Of No Account From Which Portion Of The Month They Might Be**

**2453-** It is narrated on the authority of Mu’adhah that she said: I asked A’ishah: “Did The Messenger of Allah “Allah’s blessing and peace be upon him” use to observe three fasts monthly?” she replied in the affirmative. I asked her: “From which portion of the month did he use to observe fasts?” she said: “It was of no account to him from which portion of the month he would observe fasts.”

### **[71] Having The Intention To Observe Fast**

**2454-** It is narrated on the authority of Salim Ibn Abdullah from his father from Hafsa, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who does not have the intention to observe fast (on the coming day) before dawn, his fasting is invalid.”

Abu Dawud says: A Hadith like this is narrated on the authority of Abdullah Ibn Abu Bakr, and many transmitters end it up to Hafsa, without tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[72] The Concession Pertaining To That**

**2455-** It is narrated on the authority of A’ishah that she said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” visited me and said: “Do you have anything (to eat)?” and We



**2450 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شَيْبَانُ، عَنْ عَاصِمٍ، عَنْ زُرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ - يَعْنِي مِنْ غُرَّةِ كُلِّ شَهْرٍ - ثَلَاثَةَ أَيَّامٍ».

### [ت69/م69] - باب من قال: الاثنين والخميس

**2451 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ سَوَاءِ الْخُزَاعِيِّ، عَنْ حَفْصَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ، الْاِثْنَيْنِ وَالْخَمِيسَ وَالْاِثْنَيْنِ مِنَ الْجُمُعَةِ الْآخَرَى».

**2452 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدِ اللَّهِ، عَنْ هُنَيْدَةَ الْخُزَاعِيِّ، عَنْ أُمِّهِ قَالَتْ: «دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَسَأَلْتُهَا عَنِ الصَّيَامِ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي أَنْ أَصُومَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، أَوَّلُهَا الْاِثْنَيْنِ وَالْخَمِيسُ».

### [ت70/م70] - باب من قال: لا يبالى من أي الشهر

**2453 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ يَزِيدَ الرَّشَكِيِّ، عَنْ مُعَاذَةَ قَالَتْ: «قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ، قُلْتُ: مِنْ أَيِّ شَهْرٍ كَانَ يَصُومُ؟ قَالَتْ: مَا كَانَ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ».

### [ت71/م71] - باب النية في الصيام

**2454 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي ابْنُ لَهِيْعَةَ وَيَحْيَى بْنُ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَمْ يُجْمِعِ الصَّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

قال أبو داود: رَوَاهُ اللَّيْثُ وَإِسْحَاقُ بْنُ حَازِمٍ أَيْضًا جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ مِثْلَهُ، وَوَقَّعَهُ عَلَى حَفْصَةَ مَعْمَرُ وَالزُّبَيْدِيُّ وَابْنُ عُيَيْنَةَ وَيُونُسُ الْأَيْلِيُّ كُلُّهُمْ عَنِ الزُّهْرِيِّ.

### [ت72/م72] - باب في الرخصة في ذلك

**2455 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ. (ح) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، جَمِيعًا عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ

replied: "No, We have nothing" He would then say: "I'm going to observe fast." On another day, he came to us and we said: "O Messenger of Allah! A gift of dates with cottage cheese and butter was given to us, and we kept it for you." He said: "Show it to me. However, I had got up in the morning, with the intention to observe fast (but now I'm going to break it)." Then, he broke it.

**2456-** It is narrated on the authority of Umm Hani that she said: When it was the day of the Conquest of Mecca, Fatimah came and sat on the left side of the Messenger of Allah "Allah's blessing and peace be upon him", and Umm Hani on his right side. A girl brought a utensil full of something to drink, and gave it to him, and he drank from it, and then gave it to Umm Hani, who drank from it. She said: "O Messenger of Allah! I had been fasting, and now I have broken my fast." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Had you been observing any missed fasts?" she replied in the negative, thereupon he said: "Then, since it is only a voluntary fast, there is no harm on you (if you break it)."

### **[73] What About The Opinion That A Fast Is Due Upon Such As Breaks It**

**2457-** It is narrated on the authority of Urwah Ibn Az-Zubair from A'ishah that she said: I and Hafsah were fasting (voluntarily) when a gift of food was presented to us, (from which we ate and) broke our fast. Later on the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us to whom we said: "O Messenger of Allah! A gift of food was presented to us, and we had appetite for it, and thus we (ate and) broke our fast." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not care! Observe a fast in lieu of it."

### **[74] A Woman Fasts Without Taking The Leave Of Her Husband**

**2458-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman is permitted to observe fasts without the leave of her husband, in case he is present, barring the fasts of Ramadan, nor is she allowed to admit anyone in his house, in case he is present, without his permission."

**2459-** It is narrated on the authority of Abu Sa'id that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and we were sitting with him, and said: "O Messenger of

عنها قالت: «كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ عَلَيَّ قَالَ: «هَلْ عِنْدَكُمْ طَعَامٌ؟» فَإِذَا قُلْنَا: لَا، قَالَ: «إِنِّي صَائِمٌ». زَادَ وَكَيْعٌ: فَدَخَلَ عَلَيْنَا يَوْمًا آخَرَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ أَهْدِي لَنَا حَيْسٌ فَحَبَسْنَاهُ لَكَ، فَقَالَ: «أَذْنِيهِ» قَالَ طَلْحَةُ: فَأَصْبَحَ صَائِمًا وَأَفْطَرَ».

**2456 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ هَانِيءٍ قَالَتْ: لَمَّا كَانَ يَوْمُ الْفَتْحِ - فَتَحَ مَكَّةَ - جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَنْ يَسَارِ رَسُولِ اللَّهِ ﷺ وَأُمُّ هَانِيءٍ عَنْ يَمِينِهِ، قَالَتْ: فَجَاءَتِ الْوَلِيدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ، فَنَاولَتْهُ فَشَرِبَ مِنْهُ، ثُمَّ نَاولَهُ أُمُّ هَانِيءٍ فَشَرِبَتْ مِنْهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً، فَقَالَ لَهَا: «أَكُنْتَ تَقْضِينَ شَيْئًا؟» قَالَتْ: لَا، قَالَ: «فَلَا يَضُرُّكَ إِنْ كَانَ تَطَوُّعًا».

### [ت73/م73] - باب من رأى عليه القضاء

**2457 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي حَيَّوَةُ بْنُ شُرَيْحٍ، عَنْ ابْنِ الْهَادِ، عَنْ زُمَيْلٍ مَوْلَى عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: أَهْدَى لِي وَلِحَفْصَةَ طَعَامٌ وَكُنَّا صَائِمَتَيْنِ فَأَفْطَرْنَا، ثُمَّ دَخَلَ رَسُولُ اللَّهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّا أَهْدَيْتَ لَنَا هَدِيَّةً فَاشْتَهَيْنَاهَا فَأَفْطَرْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَلَيْكُمَا، صُومًا مَكَانَهُ يَوْمًا آخَرَ».

### [ت74/م74] - باب المرأة تصوم بغير إذن زوجها

**2458 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُ امْرَأَةٌ وَبَعْلُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ غَيْرَ رَمَضَانَ، وَلَا تَأْذُنُ فِي بَيْتِهِ وَهُوَ شَاهِدٌ إِلَّا بِإِذْنِهِ».

**2459 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ وَنَحْنُ عِنْدَهُ فَقَالَتْ: يَا



Allah! My husband, Safwan Ibn Al-Mu'attal beats me when I offer prayer, forces me to break my fast when I observe fast (voluntarily), and he does not offer Fajr prayer until the sun rises." Since Safwan was sitting (in this gathering) with him, he asked him about that, and Safwan said: "O Messenger of Allah! As to her statement "He beats me when I offer prayer", she used to recite two Surahs (per rak'ah), and I have forbidden her to do so." He said: "If it is only one Surah, it will be sufficient for all the people (in their prayer)." He resumed: "As to her statement "He forces me to break fast when I observe fast", she hastens to observe voluntary fasts, and I'm a young man, and could not keep patient for a long time (without having sexual relation with her)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman is permitted to observe fast (voluntarily) without taking the leave of her husband." He then resumed: "As to her statement "He does not offer Morning prayer until the sun rises", we are of a house, famous of that habit, that we never get up before the sun rises." On that he said: "Once you get up, offer prayer."

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Salamah.

### **[75] When A Fasting Person Is Invited To A Banquet**

**2460-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to a banquet, let him answer the invitation: if he is not fasting, let him eat, and if he is fasting, let him invoke (good for his inviters)."

Abu Dawud says: The same is narrated on the authority of Hafs Ibn Ghayyath from Hisham.

### **[76] What Should A Fasting Person Say When He Is Invited To Get Food?**

**2461-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to have food and he is fasting, let him say: "I'm fasting."

### **[77] Practicing I'tikaf**

(To stay in seclusion in the mosque)

**2462-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf

رَسُولَ اللَّهِ إِنَّ زَوْجِي صَفْوَانُ بْنُ الْمُعَطَّلِ يَضْرِبُنِي إِذَا صَلَّيْتُ وَيُفْطِرُنِي إِذَا صُمْتُ، وَلَا يُصَلِّي صَلَاةَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ. قال: وَصَفْوَانُ عِنْدَهُ، قال: فَسَأَلَهُ عَمَّا قَالَتْ، فقال: يَا رَسُولَ اللَّهِ، أَمَّا قَوْلُهَا: يَضْرِبُنِي إِذَا صَلَّيْتُ، فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا. قال: فقال: لَوْ كَانَتْ سُورَةٌ وَاحِدَةً لَكَفَتِ النَّاسَ، وَأَمَّا قَوْلُهَا: يُفْطِرُنِي، فَإِنَّهَا تَنْطَلِقُ فَتَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلَا أَصْبِرُ، فقال رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ: «لَا تَصُومُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا». وَأَمَّا قَوْلُهَا: إِنِّي لَا أَصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ فَإِنَّا أَهْلُ بَيْتٍ قَدْ عَرِفْنَا ذَاكَ، لَا نَكَادُ نَسْتَقِيطُ حَتَّى تَطْلُعَ الشَّمْسُ. قال: «فَإِذَا اسْتَيْقَظْتَ فَصَلِّ».

قال أَبُو دَاوُدَ: رَوَاهُ حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ حُمَيْدٍ أَوْ ثَابِتٍ عَنْ أَبِي الْمُتَوَكِّلِ.

### [ت75/م75] - باب في الصائم يدعى إلى وليمة

2460 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ فَلْيُجِبْ، فَإِنْ كَانَ مُفْطِرًا فَلْيُطْعَمْ، وَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ» قال هِشَامٌ: وَالصَّلَاةُ الدُّعَاءُ. قال أَبُو دَاوُدَ: رَوَاهُ حَفْصُ بْنُ غِيَاثٍ أَيْضًا عَنْ هِشَامٍ.

### [ت76/م76] - باب ما يقول الصائم إذا دعي إلى الطعام

2461 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ وَهُوَ صَائِمٌ فَلْيَقُلْ: إِنِّي صَائِمٌ».

### [ت77/م77] - باب الاعتكاف

2462 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ حَتَّى

for the last ten days of (the month of) Ramadan until he died; and his wives did so after him.

**2463-** It is narrated on the authority of Ubai Ibn Ka'b that the Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf for the last ten days of Ramadan. One year he did not do, thereupon when it was the coming year he practiced I'tikaf for twenty nights.

**2464-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" wanted to practice I'tikaf, he would offer the Morning Prayer, and then he would enter the place of his I'tikaf. One year, he intended to practice I'tikaf for the last ten (days) of Ramadan, and ordered that a tent should be pitched for him, and when I heard of that I ordered that a tent should be pitched for me, and also some of his wives ordered that tents should be pitched for them. When the Messenger of Allah "Allah's blessing and peace be upon him" offered Fajr prayer and saw those tents, he said: "What is that? Is it righteousness that you really intend?" he ordered that his tent be put down, and those of his wives be put down too, and he delayed I'tikaf to the first ten (days) of Shawwal.

Abu Dawud says: The same is narrated on the authority of Yahya Ibn Sa'id, in which he told that he practiced I'tikaf for twenty nights from the month of Shawwal.

### **[78] Where Should One Practice I'tikaf**

**2465-** It is narrated on the authority of Nafi' that Ibn Umar told that the Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf during the last ten (nights) of Ramadan. Nafi' said: Abdullah showed to me the very place in the mosque where the Messenger of Allah "Allah's blessing and peace be upon him" used to practice I'tikaf.

**2466-** It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to practice I'tikaf for ten days from the month of Ramadan every year. When it was the year in which he died, he practiced I'tikaf for twenty days.



قَبَضَهُ اللَّهُ، ثُمَّ اغْتَكَفَ أَزْوَاجُهُ مِنْ بَعْدِهِ.

**2463 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي بِنِ كَعْبٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ، فَلَمْ يَغْتَكِفْ عَامًا، فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ اغْتَكَفَ عَشْرِينَ لَيْلَةً».

**2464 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَيَعْلَى بْنُ عُبَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَغْتَكِفَ صَلَّى الْفَجْرَ، ثُمَّ دَخَلَ مُغْتَكِفُهُ، قَالَتْ: وَإِنَّهُ أَرَادَ مَرَّةً أَنْ يَغْتَكِفَ فِي الْعَشْرِ الْأَوَّخِرِ مِنْ رَمَضَانَ، قَالَتْ: فَأَمَرَ بِنَائِهِ فَضْرِبَ، فَلَمَّا رَأَيْتُ ذَلِكَ أَمَرْتُ بِنَائِي فَضْرِبَ، قَالَتْ: وَأَمَرَ غَيْرِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ بِنَائِهِ فَضْرِبَ، فَلَمَّا صَلَّى الْفَجْرَ نَظَرَ إِلَى الْأَبْنِيَةِ، فَقَالَ: «مَا هَذِهِ؟ أَلَيْسَ تُرِذْنُ؟» قَالَتْ: فَأَمَرَ بِنَائِهِ فَقَوَّضَ وَأَمَرَ أَزْوَاجَهُ بِأَبْنِيَّتِهِنَّ فَقَوَّضَتْ، ثُمَّ أَخَّرَ الْاِغْتِكَافَ إِلَى الْعَشْرِ الْأَوَّلِ يَعْنِي مِنْ شَوَّالٍ».

قال أَبُو دَاوُدَ: رَوَاهُ ابْنُ إِسْحَاقَ وَالْأَوْزَاعِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ نَحْوَهُ، وَرَوَاهُ مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: «اغْتَكَفَ عَشْرِينَ مِنْ شَوَّالٍ».

### [78م/78] - باب أين يكون الاعتكاف؟

**2465 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ أَنَّ نَافِعًا أَخْبَرَهُ عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَكِفُ الْعَشْرَ الْأَوَّخِرَ مِنْ رَمَضَانَ. قَالَ نَافِعٌ: وَقَدْ أَرَانِي عَبْدُ اللَّهِ الْمَكَانَ الَّذِي كَانَ يَغْتَكِفُ فِيهِ رَسُولُ اللَّهِ ﷺ مِنَ الْمَسْجِدِ».

**2466 -** حَدَّثَنَا هَنَادٌ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَغْتَكِفُ كُلَّ رَمَضَانَ عَشْرَةَ أَيَّامٍ، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ اغْتَكَفَ عَشْرِينَ يَوْمًا».

### **[79] Such As In The State Of I'tikaf Could Enter The House To Answer The Call Of Nature**

**2467-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" was in I'tikaf, he would bring his head near me, so that I would comb his hair, and he did not enter the house but to answer the call of nature.

**2468-** The same is narrated on the authority of both Urwah and Amrah from A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him", with the same chain of transmitters.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri from A'ishah from the Messenger of Allah "Allah's blessing and peace be upon him".

**2469-** It is narrated on the authority of A'ishah that she said: While the Messenger of Allah "Allah's blessing and peace be upon him" was in the state of I'tikaf in the mosque, he would draw his head closer to me, while being in my chamber, getting my menses, so that I would wash it for him, and comb his hair.

**2470-** It is narrated on the authority of Ali Ibn Al-Husain: Safiyyah, daughter of Huyai,, the wife of The Prophet "Allah's blessing and peace be upon him" said: I went to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf. I had a talk with him for a while, and then I got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied me until I would return home (and her residence was in the house of Usamah Ibn Zaid), thereupon two Ansari men passed by and when they saw the Messenger of Allah "Allah's blessing and peace be upon him" (in the company of his wife) they went away quickly. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do not run away! She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches everywhere in one's body. I was afraid that Satan might put an evil thought in your minds."

**2471-** The same is narrated on the authority of Az-Zuhri through the same chain of transmitters, in which she said: When they reached the gate of the mosque, opposite to the door of Umm Salamah, two Ansari men were passing by...and the rest is the same.

## [ت79/م79] - باب الْمُعْتَكِفِ يَدْخُلُ الْبَيْتَ لِحَاجَتِهِ

**2467 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اعْتَكَفَ يُدْنِي إِلَيَّ رَأْسَهُ فَأَرْجِلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةِ الْإِنْسَانِ».

**2468 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

قال أبو داود: وَكَذَلِكَ رَوَاهُ يُونُسُ، عَنِ الزُّهْرِيِّ وَلَمْ يَتَّبِعْ أَحَدٌ مَالِكًا عَلَى عُرْوَةَ عَنْ عَمْرَةَ، وَرَوَاهُ مَعْمَرٌ وَزِيَادُ بْنُ سَعْدٍ وَغَيْرُهُمَا، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

**2469 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يَكُونُ مُعْتَكِفًا فِي الْمَسْجِدِ، فَيَنَاولُنِي رَأْسَهُ مِنْ خَلَلِ الْحُجْرَةِ فَأَغْسِلُ رَأْسَهُ»، وَقَالَ مُسَدَّدٌ: «فَأَرْجِلُهُ وَأَنَا حَائِضٌ».

**2470 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ شَبُوبَةَ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُعْتَكِفًا، فَاتَيْتُهُ أَزُورُهُ لَيْلًا فَحَدَّثْتُهُ، ثُمَّ قُمْتُ فَأَنْقَلَبْتُ، فَقَامَ مَعِيَ لِيَقْلِبَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» قَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، فَخَشِيتُ أَنْ يَفْذِفَ فِي قُلُوبِكُمَا شَيْئًا» أَوْ قَالَ: «شَرًّا».

**2471 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ بِإِسْنَادِهِ بِهَذَا، قَالَتْ: «حَتَّى إِذَا كَانَ عِنْدَ بَابِ الْمَسْجِدِ الَّذِي عِنْدَ بَابِ أُمِّ سَلَمَةَ مَرَّ بِهِمَا رَجُلَانِ» وَسَاقَ مَعْنَاهُ.



**[80] such as in the state of I'tikaf could visit the sick (to enquire about his health)**

**2472-** It is narrated on the authority of A'ishah that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him", while being in the state of I'tikaf, came upon a sick person, even though he did not go to enquire about his health. Ibn Isa relates in his narration that she said: It happened that the Messenger of Allah "Allah's blessing and peace be upon him", while being in the state of I'tikaf, visited the patient and enquired about his health.

**2473-** It is narrated on the authority of A'ishah that she said: It is out of the sunnah for such as in the state of I'tikaf not to visit a patient (to enquire about his health), nor to attend a funeral procession, nor to touch or approach a woman, nor to get out (of the mosque) for any need, unless there is necessity. Furthermore, no I'tikaf is valid unless one is fasting, and no I'tikaf is valid unless it is practiced in the mosque.

**2474-** It is narrated on the authority of Ibn Umar that Umar had vowed to practice I'tikaf for a night during the pre-Islamic period of ignorance, and he asked the Messenger of Allah "Allah's blessing and peace be upon him" about that, and he said to him: "Practice I'tikaf and observe a fast."

**2475-** The same is narrated on the authority of Abdullah Ibn Budail, to which he added: While he was in the state of I'tikaf, the people magnified Allah. He asked: "What is that O Abdullah?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has emancipated the young men of Hawazin." He said: "Then, send this slave-girl with them (since I emancipated her)."

**[81] A Woman Suffering From Persistent Bleeding From The Uterus Practices I'tikaf**

**2476-** It is narrated on the authority of A'ishah that she said: One of the wives of the Prophet "Allah's blessing and peace be upon him" practiced I'tikaf with him (in the mosque), and on detecting the redness (of the blood) and yellowish discharge (so much that) we put a vessel underneath her while she was praying.

**[ت80/م80] - باب الْمُغْتَكِفِ يَعُودُ الْمَرِيضَ**

**2472 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ وَمُحَمَّدُ بْنُ عِيسَى قَالَا: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ: أَخْبَرَنَا اللَّيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالِ النَّفِيلِيُّ: قَالَتْ: «كَانَ النَّبِيُّ ﷺ يَمُرُّ بِالْمَرِيضِ وَهُوَ مُعْتَكِفٌ، فَيَمُرُّ كَمَا هُوَ، وَلَا يُعْرَجُ يَسْأَلُ عَنْهُ». وَقَالَ ابْنُ عِيسَى: قَالَتْ: «إِنْ كَانَ النَّبِيُّ ﷺ يَعُودُ الْمَرِيضَ، وَهُوَ مُعْتَكِفٌ».

**2473 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ: أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «السُّنَّةُ عَلَى الْمُعْتَكِفِ أَنْ لَا يَعُودَ مَرِيضًا، وَلَا يَشْهَدَ جَنَازَةً، وَلَا يَمَسُّ امْرَأَةً، وَلَا يُبَاشِرُهَا، وَلَا يَخْرُجُ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ، وَلَا اغْتِكَافَ إِلَّا بِصَوْمٍ، وَلَا اغْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ».

قال أبو داود: غَيْرُ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ لَا يَقُولُ فِيهِ «قَالَتْ: السُّنَّةُ».

قال أبو داود: جَعَلَهُ قَوْلَ عَائِشَةَ.

**2474 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُدَيْلٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ جَعَلَ عَلَيْهِ أَنْ يَعْتَكِفَ فِي الْجَاهِلِيَّةِ لَيْلَةً أَوْ يَوْمًا عِنْدَ الْكُعبَةِ، فَسَأَلَ النَّبِيُّ ﷺ فَقَالَ: «اغْتَكِفْ وَصُمْ».

**2475 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ بْنِ صَالِحٍ الْقُرَشِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ - يَعْنِي الْعَنْقَرِيَّ -، عَنْ عَبْدِ اللَّهِ بْنِ بُدَيْلٍ بِإِسْنَادِهِ نَحْوَهُ قَالَ: «فَبَيْنَمَا هُوَ مُعْتَكِفٌ إِذْ كَبَّرَ النَّاسُ فَقَالَ: مَا هَذَا يَا عَبْدَ اللَّهِ؟ قَالَ: سَبِيُّ هَوَازِنَ اغْتَقَهُمْ رَسُولُ اللَّهِ ﷺ قَالَ: وَتِلْكَ الْجَارِيَةُ فَأَرْسَلَهَا مَعَهُمْ».

**[ت81/م81] - باب فِي الْمُسْتَحَاضَةِ تَعْتَكِفُ**

**2476 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَتُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَزِيدُ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ عَائِشَةَ قَالَتْ: اغْتَكَفْتُ مَعَ رَسُولِ اللَّهِ ﷺ امْرَأَةً مِنْ أَزْوَاجِهِ، فَكَانَتْ تَرَى الصُّفْرَةَ وَالْحُمْرَةَ، فَرُبَّمَا وَضَعْنَا الطُّسْتَ تَحْتَهَا وَهِيَ تُصَلِّي.

## **(9/15) THE BOOK OF JIHAD**

### **[1] Concerning The Migration And The Residence Of Desert Dwellers**

**2477-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A Bedouin asked The Prophet "Allah's blessing and peace be upon him" about migration. The Prophet "Allah's blessing and peace be upon him" said to him: "May Allah be merciful to you. The matter of migration is difficult. Have you got some camels?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" asked him: "Do you pay their obligatory charity?" He replied: "Yes." The Prophet "Allah's blessing and peace be upon him" said: "Do good deeds beyond the sea (cities and villages) and Allah will never disregard any of your deeds."

**2478-** It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I asked A'ishah about setting out and living in the desert, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to go to the bottoms of those valleys, and once, he wanted to go to the desert, thereupon he sent a forbidden she-camel (which was not accustomed to be ridden), and said to me: "Be gentle (to the she-camel) O A'ishah! Indeed, gentleness never becomes in anything but that it adorns it, and it never is removed from anything but that it defaces it."

### **[2] Has The Migration Come To An End**

**2479-** It is narrated on the authority of Mu'awiyah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The migration never comes to an end until the repentance vanishes; and the repentance never vanishes until the sun rises from its setting place."

**2480-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said on the day of the Conquest of Mecca: "There is no migration (from Mecca to Medina) after the Conquest (of Mecca), but there remain Jihad and good intention; and if you are called (by the Muslim ruler) for fighting, you should go forth immediately."

**2481-** It is narrated on the authority of Amir that he said: A man came to Abdullah Ibn Amr and there were some people sitting with him. He proceeded until he came near him and said: Tell me something you heard from the Messenger of Allah "Allah's blessing and peace be upon him". He said: I heard the Messenger of Allah "Allah's blessing and peace be upon



## [15/9] - كتاب الجهاد

## [1م/1] - باب ما جاء في الهجرة وسكنى البدو

**2477 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ -، عَنْ الْأَوْزَاعِيِّ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ أَعْرَابِيًّا سَأَلَ النَّبِيَّ ﷺ عَنْ الْهَجْرَةِ فَقَالَ: «وَيْحَكَ! إِنَّ شَأْنَ الْهَجْرَةِ شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ. قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبَحَارِ، فَإِنَّ اللَّهَ لَنْ يَتَرَكَ مِنْ عَمَلِكَ شَيْئًا».

**2478 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا شَرِيكٌ، عَنْ الْمُقَدَّامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ الْبِدَاوَةِ فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْدُو إِلَى هَذِهِ التَّلَاعِ وَإِنَّهُ أَرَادَ الْبِدَاوَةَ مَرَّةً فَأَرْسَلَ إِلَيَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ فَقَالَ: «يَا عَائِشَةُ ارْزُقِي فَإِنَّ الرِّقْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَلَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ».

## [2م/2] - باب في الهجرة هل انقطعت؟

**2479 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ: أَخْبَرَنَا عِيسَى، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَنْقَطِعُ الْهَجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ، وَلَا تَنْقَطِعَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا».

**2480 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ - فَتَحَ مَكَّةَ -: «لَا هِجْرَةَ، وَلَكِنْ جِهَادٌ وَبَيَّةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَاَنْفِرُوا».

**2481 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ: حَدَّثَنَا عَامِرٌ قَالَ: أَتَى رَجُلٌ عَبْدَ اللَّهِ بْنَ عَمْرٍو وَعِنْدَهُ الْقَوْمُ حَتَّى جَلَسَ عِنْدَهُ، فَقَالَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

him” having said: “The Muslim is him, from whose tongue and hand all the Muslims become safe; and the Muhajir (who is fitting for receiving the reward of an Emigrant in Allah’s Cause) is him, who abandons what Allah has forbidden.”

### [3] Living In Sham

**2482-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “There will be migration after migration, and the best of the inhabitants of the earth will be him, who will adhere to the migrating place of Abraham, and there will remain the worst of the inhabitants of the earth, whose land will remove, towards whom Allah will have aversion, and whom the fire will muster in the company of apes and swine.”

**2483-** It is narrated on the authority of Ibn Hiwalah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “You will come to be mobilized soldiers (and be divided into three divisions): soldiers in Sham, soldiers in Yemen, and soldiers in Iraq.” Ibn Hiwalah said: “O Messenger of Allah! Choose the best for me if I happen to be present at that time.” He said: “I advise you to be in Sham, for it is the best of Allah’s land, to which He will bring the best of His servants; and if you fail to go there, I advise you to go to Yemen, and drink from your founts there, for Allah Almighty has pledged to me to safeguard Sham and its inhabitants (from being given to destruction by the affliction).”

### [4] The Continuation Of Jihad

**2484-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A division of my (Muslim) nation will remain fighting for the truth, thereupon they will prevail over such as opposes them (and they will remain as such) until the last of them will fight Al-Masih Ad-Dajjal.”

### [5] The Reward Of Jihad

**2485-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” was asked: “Which of people has his faith the most perfect?” he said: “He is a man who strives in Allah’s Cause with his soul and property, and a man who worships Allah in a mountain pass, and suffices the people against his evil.”

«الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ».

### [3م/3] - باب في سُكْنَى الشَّامِ

**2482 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ هِجْرَةٌ بَعْدَ هِجْرَةِ فُخَيْارِ أَهْلِ الْأَرْضِ الزَّمَنُ هِجْرَةُ إِبْرَاهِيمَ، وَيَبْقَى فِي الْأَرْضِ شِرَارُ أَهْلِهَا تَلْفِظُهُمْ أَرْضُهُمْ تَقْدُرُهُمْ نَفْسُ اللَّهِ وَتَحْشُرُهُمُ النَّارُ مَعَ الْقِرَدَةِ وَالْخَنَازِيرِ».

**2483 -** حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحٍ الْحَضْرَمِيُّ: حَدَّثَنَا بَقِيَّةُ، قَالَ: حَدَّثَنِي بِحَيْرٍ، عَنْ خَالِدٍ - يَعْنِي ابْنَ مَعْدَانَ -، عَنْ ابْنِ أَبِي قُتَيْبَةَ، عَنْ ابْنِ حَوَالَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيَصِيرُ الْأَمْرُ إِلَى أَنْ تَكُونُوا جُنُودًا مُجَنَّدَةً: جُنْدٌ بِالشَّامِ، وَجُنْدٌ بِالْيَمَنِ، وَجُنْدٌ بِالْعِرَاقِ». قَالَ ابْنُ حَوَالَةَ: خِرَ لِي يَا رَسُولَ اللَّهِ إِنْ أَدْرَكْتُ ذَلِكَ فَقَالَ: «عَلَيْكَ بِالشَّامِ، فَإِنَّهَا خَيْرَةُ اللَّهِ مِنْ أَرْضِهِ يَجْتَنِبِي إِلَيْهَا خَيْرَتُهُ مِنْ عِبَادِهِ، فَأَمَّا إِنْ أَبَيْتُمْ فَعَلَيْكُمْ بِبِمَنْكُمْ وَاسْقُوا مِنْ عُذْرِكُمْ، فَإِنَّ اللَّهَ تَوَكَّلَ لِي بِالشَّامِ وَأَهْلِهِ».

### [4م/4] - باب في دوام الجهاد

**2484 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَأَهُمْ حَتَّى يُقَاتِلَ آخِرُهُمُ الْمَسِيحُ الدَّجَالُ».

### [5م/5] - باب في ثواب الجهاد

**2485 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ: أَيُّ الْمُؤْمِنِينَ أَكْمَلُ إِيمَانًا؟ قَالَ: «رَجُلٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ، وَرَجُلٌ يَعْْبُدُ اللَّهَ فِي شَيْءٍ مِنَ الشُّعَابِ قَدْ كَفَى النَّاسَ شَرًّا».



### **[6] It Is Forbidden To Set Out On Journeys Backwards And Forwards**

**2486-** It is narrated on the authority of Abu Umamah that a man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! Give me permission to set out on journeys.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The journeys of my nation are to be devoted to Jihad in the Cause of Allah Almighty.”

### **[7] The Excellence Of Returning From The Holy Battles**

**2487-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (reward a fighter receives for his) return (from a holy battle after taking part in the fight) is like (the reward he receives for his) setting out to take part in the holy battle.”

### **[8] The Superiority Of Fighting The (Infidels Among The) Romans To The Other Nations**

**2488-** It is narrated on the authority of Thabit Ibn Qais Ibn Shammas that he said: A cover-faced woman came to enquire about her son and he was martyred, thereupon one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” said to her: “Do you come to ask about your son even though you are cover-faced?” she said: “If I’m to be put to distress pertaining to (the death of) my son, it is not befitting for me to be put to distress pertaining to my shyness.” The Messenger of Allah “Allah’s blessing and peace be upon him” said to her: “Your son will receive a reward of two martyrs.” She asked: “What is the reason for that O Messenger of Allah?” he said: “Because he was killed by (the infidels among) those of Scripture.”

### **[9] Setting On Board To Take Part In A Holy Battle**

**2489-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none set on board barring one who intends to perform Hajj or Umrah, or take part in a holy battle in Allah’s Cause, for indeed, there is fire underneath the (water of the) sea, and there is sea underneath this fire.”

Abu Dawud says that this narration is very weak.

**[ت/6م] - باب في النهي عن السياحة**

**2486 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ التَّنُوخِيُّ أَبُو الْجَمَاهِرِ: حَدَّثَنَا الْهَيْثُمُ بْنُ حُمَيْدٍ: أَخْبَرَنِي الْعَلَاءُ بْنُ الْحَارِثِ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ ائْذَنْ لِي بِالسِّيَاحَةِ قَالَ النَّبِيُّ ﷺ: «إِنَّ سِيَاحَةَ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

**[ت/7م] - باب في فضل القفل في الغزو**

**2487 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا عَلِيُّ بْنُ عِيَّاشٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنَا حَيَوَةُ، عَنْ ابْنِ شُفَيْيٍّ، عَنْ شُفَيْيٍّ بْنِ مَاتِعٍ، عَنْ عَبْدِ اللَّهِ هُوَ ابْنُ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «قَفْلَةٌ كَغَزْوَةٍ».

**[ت/8م] - باب فضل قتال الروم على غيرهم من الأمم**

**2488 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ فَرَجِ بْنِ فَصَالَةَ، عَنْ عَبْدِ الْخَبِيرِ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شِمَاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ يُقَالُ لَهَا أُمُّ خَلَادٍ وَهِيَ مُنْتَقِبَةٌ تَسْأَلُ عَنْ ابْنِهَا وَهُوَ مَقْتُولٌ، فَقَالَ لَهَا بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: جِئْتِ تَسْأَلِينَ عَنْ ابْنِكَ وَأَنْتِ مُنْتَقِبَةٌ؟ فَقَالَتْ: إِنَّ أُرْزَأَ ابْنِي فَلَنْ أُرْزَأَ حَيَّائِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُكَ لَهُ أَجْرُ شَهِيدَيْنِ» قَالَتْ: وَلِمَ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَأَنَّهُ قَتَلَهُ أَهْلُ الْكِتَابِ».

**[ت/9م] - باب في ركوب البحر في الغزو**

**2489 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ مُطَرِّفٍ، عَنْ بَشِيرِ أَبِي عَبْدِ اللَّهِ، عَنْ بَشِيرِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرْكَبُ الْبَحْرَ إِلَّا حَاجٌّ، أَوْ مُعْتَمِرٌ، أَوْ غَازٍ فِي سَبِيلِ اللَّهِ، فَإِنْ تَحَتَّ الْبَحْرُ نَارًا وَتَحَتَّ النَّارُ بَحْرًا».

قال أبو داود: هذا حديث ضعيف جدًا، أبو عبد الله وبشير مجهولان.

### **[10] The Excellence Of Taking Part In A Naval Expedition (In Allah's Cause)**

**2490-** It is narrated on the authority of Anas Ibn Malik from his maternal aunt Umm Haram Bint Milhan, the sister of Umm Sulaim, that she said: One day The Messenger of Allah "Allah's blessing and peace be upon him" had his siesta (at a place) near me. He woke up smiling. I said: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He invoked (Allah for her to be among them). He had another nap, after which he woke up and smiled, and she said to him: "O Messenger of Allah! What makes you laugh?" He said: "Some people from my followers were presented to me. They were sailing on the surface of the sea (looking) like kings (sitting) on their thrones." I said: "Invoke Allah for me to be among them." He said: "You are among the first patch." She got married to Ubadah Ibn As-Samit, and she set out in the company of her husband in the first naval expedition (made by the Muslims under the leadership of Mu'awiyah Ibn Abu Sufyan). On their return, a mule was brought for her to ride, thereupon it caused her to fall down and her head was chopped off, with the result that she died.

**2491-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to Quba', he would go to visit Umm Haram Bint Milhan, the wife of Ubadah Ibn As-Samit. One day, he visited her and she served food for him, and sat to look for lice in his head...and the rest is the same.

Abu Dawud says: Bint Milhan died in Cyprus.

**2492-** It is narrated on the authority of Ar-Rumaisa', the sister of Umm Sulaim that once, the Messenger of Allah "Allah's blessing and peace be upon him" took a nap (near her) and she was washing her head when he got up smiling. She said: "O Messenger of Allah! Do you laugh at my head?"...and the rest is the same with additions in some places and reductions in others.

Abu Dawud says: Ar-Rumaisa' was a foster sister of Umm Sulaim.

**2493-** It is narrated on the authority of Umm Haram that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as is affected by seasickness (which causes him to vomit)



## [ت10/م...] - باب فضل الغزو في البحر

**2490 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ أُخْتُ أُمِّ سُلَيْمٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عِنْدَهُمْ، فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ. قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ؟ قَالَ: «رَأَيْتُ قَوْمًا مِمَّنْ يَرْكَبُ ظَهَرَ هَذَا الْبَحْرِ كَالْمُلُوكِ عَلَى الْأَسِرَّةِ». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «فَإِنَّكَ مِنْهُمْ». قَالَتْ: ثُمَّ نَامَ فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا أَضْحَكَكَ؟ فَقَالَ مِثْلَ مَقَالَتِهِ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ. قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ». قَالَ: فَتَرَوُجَهَا عِبَادَةُ بْنُ الصَّامِتِ فَعَزَا فِي الْبَحْرِ فَحَمَلَهَا مَعَهُ، فَلَمَّا رَجَعَ قُرِبَتْ لَهَا بَغْلَةٌ لَتَرْكَبَهَا فَصَرَعَتْهَا فَأَنْدَقَتْ عُقْفَهَا فَمَاتَتْ».

**2491 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ سَمِعَهُ يَقُولُ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ، وَكَانَتْ تَحْتَ عِبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا يَوْمًا، فَأُطْعِمَتْهُ وَجَلَسَتْ تَقْلِي رَأْسَهُ»، وَسَاقَ هَذَا الْحَدِيثَ. قَالَ أَبُو دَاوُدَ: وَمَاتَتْ بِنْتُ مِلْحَانَ بِقُبْرُصَ.

**2492 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُخْتِ أُمِّ سُلَيْمِ الرُّمَيْصَاءِ، قَالَتْ: نَامَ النَّبِيُّ ﷺ فَاسْتَيْقِظَ وَكَانَتْ تَغْسِلُ رَأْسَهَا، فَاسْتَيْقِظَ وَهُوَ يَضْحَكُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ أَتَضْحَكُ مِنْ رَأْسِي؟ قَالَ: «لَا»، وَسَاقَ هَذَا الْخَبَرَ زَيْدٌ وَيَنْقُصُ. قَالَ أَبُو دَاوُدَ: الرُّمَيْصَاءُ أُخْتُ أُمِّ سُلَيْمٍ مِنَ الرِّضَاعَةِ.

**2493 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ الْعَيْشِيُّ: حَدَّثَنَا مَرْوَانُ. (ح) وَحَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْجَوْبَرِيُّ الدَّمَشْقِيُّ، الْمَعْنَى، قَالَ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا هِلَالُ بْنُ مَيْمُونٍ الرَّمْلِيُّ، عَنْ يَعْلَى بْنِ شَدَّادٍ، عَنْ أُمِّ حَرَامٍ، عَنِ النَّبِيِّ ﷺ

receives the reward of a land martyr; and such as dies because of drowning receives the reward of two land martyrs.”

**2494-** It is narrated on the authority of Abu Umamah Al-Bahili that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Three (types of persons) have a guarantee from Allah Almighty: one sets out for a holy battle in the Cause of Allah: he has guarantee from Allah either to cause him to die and admit him to the Garden, or return him to his home with reward and booty; one sets out to the mosque: he has guarantee from Allah either to cause him to die and admit him to the Garden or to return him to his home, with whatever reward he gains; and one enters his home peacefully: he has guarantee from Allah Almighty (either to cause him to die and admit him to the Garden or cause him to set out once again).”

### **[11] The Excellence Of Killing An Infidel**

**2495-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “An infidel and his killer never gather in the fire (of Hell).”

### **[12] The Inviolability Of The Wives Of The Fighters (In Allah’s Cause) To The Sitting Men**

**2496-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The wives of those who set out to fight in Allah’s Cause should have the same sanctity in the sight of such of men as remain behind (and look after their dependents) as their mothers have; and there is no one from among such of men as remain behind (to take care of the dependents of the fighters on their behalf) who proves treacherous towards the family of anyone of the fighters (in Allah’s Cause) but that on the Day of Judgement, he (the treacherous) will be made to stand in front of him, and it will be said to him (the fighter in Allah’s Cause): “This is so and so, who proved treacherous towards your family: take from his good deeds as much as you like.”” The Messenger of Allah “Allah’s blessing and peace be upon him” turned towards us and said: “What do you think then?”

### **[13] When A Military Expedition Fails**

**2497-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no military expedition fighting in Allah’s Cause, whose members hasten to gain booty but that they will have hastened to get

أَنَّهُ قَالَ: «الْمَائِدُ فِي الْبَحْرِ الَّذِي يُصِيبُهُ الْقَيْءُ، لَهُ أَجْرُ شَهِيدٍ، وَالْغَرِقُ لَهُ أَجْرُ شَهِيدَيْنِ».

**2494 -** حَدَّثَنَا عَبْدُ السَّلَامُ بْنُ عَتِيْقٍ الدَّمَشَقِيُّ: حَدَّثَنَا أَبُو مِسْهَرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ - يَعْنِي ابْنَ سَمَاعَةَ -، أَخْبَرَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ: رَجُلٌ خَرَجَ غَازِيًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرٍ وَغَنِيمَةٍ، وَرَجُلٌ رَاحَ إِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللَّهِ حَتَّى يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ، أَوْ يَرُدَّهُ بِمَا نَالَ مِنْ أَجْرٍ وَغَنِيمَةٍ، وَرَجُلٌ دَخَلَ بَيْتَهُ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ».

### [11م/10] - باب في فضل من قتل كافراً

**2495 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجْتَمِعُ فِي النَّارِ كَافِرٌ وَقَاتِلُهُ أَبَدًا».

### [12م/11] - باب في حُرْمَةِ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ

**2496 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ قَعْنَبٍ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ إِلَّا نَصَبَ لَهُ يَوْمَ الْقِيَامَةِ، فَقِيلَ لَهُ: هَذَا قَدْ خَلَفَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ»، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا ظَنُّكُمْ».

قَالَ أَبُو دَاوُدَ: كَانَ قَعْنَبُ رَجُلًا صَالِحًا، وَكَانَ ابْنُ أَبِي لَيْلَى أَرَادَ قَعْنَبًا عَلَى الْقَضَاءِ، قَالَ: فَأَبَى عَلَيْهِ. وَقَالَ قَعْنَبُ: أَنَا أُرِيدُ الْحَاجَّةَ بِدِرْهَمٍ فَأَسْتَعِينُ عَلَيْهَا بِرَجُلٍ، قَالَ: وَأَيْنَا لَا يَسْتَعِينُ فِي حَاجَتِهِ. قَالَ: أَخْرَجُونِي حَتَّى أَنْظَرَ فَأُخْرِجَ فَتَوَارَى. قَالَ سُفْيَانُ: بَيْنَمَا هُوَ مُتَوَارٍ إِذْ وَقَعَ عَلَيْهِ الْبَيْتُ فَمَاتَ.

### [13م/12] - باب في السَّرِيَةِ تُخَفَّقُ

**2497 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيَّوَةُ وَابْنُ لَهْيَعَةَ قَالَا: حَدَّثَنَا أَبُو هَانِيءٍ الْحَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبْلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ غَازِيَةٍ تَغْرُوْ فِي سَبِيلِ اللَّهِ



two-thirds their reward of the hereafter, and only one-third the reward remains for them; and if they do not (hasten to) get booty, they will receive their reward in full.”

#### **[14] The Multiple Reward Of The Celebration Of The Praises Of Allah Almighty**

**2498-** It is narrated on the authority of Sahl Ibn Mu’adh from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, offering prayer, observing fast and celebrating (the Praises of Allah) is seven hundredfold the spending in Allah’s Cause.”

#### **[15] What About Such As Dies While Fighting In Allah’s Cause?**

**2499-** It is narrated on the authority of Abu Malik Al-Ash’ari that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sets out in Allah’s Cause and dies or is killed (on journey) is a martyr, whether his horse or camel causes him to fall down (and his neck got broken), or he is stung by a (poisonous) insect which causes him to die, or even he dies on bed, in whichever state: he is a martyr, and the Garden is assured to him.”

#### **[16] The Excellence Of Standing To Keep Vigilance (On The Borders In Allah’s Cause)**

**2500-** It is narrated on the authority of Fadalrah Ibn Ubaid that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The (reward of the) deed of everyone who dies will cease, except that of him who dies as keeping vigilance and safeguarding (the borders of Muslims) in the Cause of Allah, who will have (the reward of) his deed increase until the Day of Judgement, and will be safe from the affliction of the grave torture.”

#### **[17] The Excellence Of Safeguarding In The Cause Of Allah**

**2501-** It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that they set out with the Messenger of Allah “Allah’s blessing and peace be upon him” in the holy battle of Hunain, and they proceeded on very fast until when it was evening, and the time of prayer was due with the Messenger of Allah “Allah’s blessing and peace be upon him”. A horseman came and said: “O Messenger of Allah! I proceeded on ahead of you until I came up the mountain of such and such, and behold! All (the tribe of) Hawazin with their women, camels, and cattle and sheep gathered at (the valley of) Hunain.” On that the Messenger of Allah

فَيُصِيبُونَ غَنِيمَةً إِلَّا تَعَجَّلُوا ثُلَاثِي أَجْرِهِمْ مِنَ الْآخِرَةِ، وَيَبْقَى لَهُمُ الثَّلَاثُ، فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

### [ت14/م13] - باب في تَضْعِيفِ الذَّكْرِ فِي سَبِيلِ اللَّهِ تَعَالَى

**2498 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يَحْيَى بْنِ أَيُّوبَ، وَسَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ زَبَّانَ بْنِ فَاذِلٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّلَاةَ وَالصَّيَامَ وَالذَّكْرَ يُضَاعَفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ بِسَبْعِمِائَةِ ضِعْفٍ».

### [ت15/م14] - باب فيمن مات غازیاً

**2499 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، يَرُدُّ إِلَى مَكْحُولٍ إِلَى عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ الْأَشْعَرِيِّ أَنَّ أَبَا مَالِكٍ الْأَشْعَرِيَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ فَضَّلَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَمَاتَ أَوْ قُتِلَ فَهُوَ شَهِيدٌ، أَوْ وَقَصَهُ فَرَسُهُ أَوْ بَعِيرُهُ، أَوْ لَدَعَتْهُ هَامَّةٌ، أَوْ مَاتَ عَلَى فَرَّاسِهِ، أَوْ بِأَيِّ حَنْفٍ شَاءَ اللَّهُ، فَإِنَّهُ شَهِيدٌ وَإِنَّ لَهُ الْجَنَّةَ».

### [ت16/م15] - باب في فَضْلِ الرِّبَاطِ

**2500 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنَا أَبُو هَانِيءٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ الْمَيِّتِ يُخْتَمُ عَلَى عَمَلِهِ إِلَّا الْمُرَابِطَ فَإِنَّهُ يَنْمُو لَهُ عَمَلُهُ إِلَى يَوْمِ الْقِيَامَةِ وَيُؤْمَنُ مِنْ قَتَانِ الْقَبْرِ».

### [ت17/م16] - باب في فَضْلِ الْحِرْسِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

**2501 -** حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ -، عَنْ زَيْدٍ - يَعْنِي ابْنَ سَلَامٍ - أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي السَّلُولِيُّ أَبُو كَبْشَةَ: أَنَّهُ حَدَّثَهُ سَهْلُ بْنُ الْحَنْظَلِيَّةِ: أَنَّهُمْ سَارُوا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ فَأَظْنَبُوا السَّيْرَ حَتَّى كَانَتْ عَشِيَّةً فَحَضَرَتْ صَلَاةُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَارِسٌ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي انْطَلَقْتُ بَيْنَ أَيْدِيكُمْ حَتَّى طَلَعْتُ جَبَلَ كَذَا وَكَذَا فَإِذَا أَنَا بِهَوَازِنَ عَلَى بَكْرَةِ آبَائِهِمْ بِطُغَيْهِمْ وَنَعِيهِمْ وَشَائِهِمْ، اجْتَمَعُوا إِلَى حُنَيْنٍ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ وَقَالَ:



“Allah’s blessing and peace be upon him” smiled and said: “This will be the booty of the Muslims tomorrow, Allah willing.” Then he asked: “Who would undertake the operation of safeguarding us tonight?” Anas Ibn Marthad Al-Ghanawi said: “I would do O Messenger of Allah.” He ordered him to ride (his horse), and he rode his horse and came to the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Face this mountain pass until you come up the highest portion of it, and protect us from being attacked suddenly from your direction tonight.” When it was the coming morning, the Messenger of Allah “Allah’s blessing and peace be upon him” came out to his praying place and offered a two-rak’ah prayer and said to us: “Has you felt your horseman?” we said: “O Messenger of Allah! We have not felt him.” He carried on prayer, and while the Messenger of Allah “Allah’s blessing and peace be upon him” was praying, he turned to the mountain pass, and when he finished his prayer with the end salutation he said to us: “Have the glad tidings! Your horseman has come.” We started looking at the mountain pass through the trees and behold! He was coming towards us until he stood near the Messenger of Allah “Allah’s blessing and peace be upon him”. He paid salutation and said: “I proceeded on until I came up to the highest portion of this mountain pass, whereas the Messenger of Allah “Allah’s blessing and peace be upon him” ordered me to be; and when it was morning, I cast a glimpse of both defiles, and saw no one.” The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Have you descended (from your place) tonight?” he said: “No, except for offering prayer or answering the call of nature.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “(The reward of Jihad) has been affirmed to you; and there is no harm on you if you do not do anything after that.”

### **[18] It Is Undesirable To Refrain From Taking Part In The Holy Battles**

**2502-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who dies without taking part in a holy battle, nor even having the intention to do so, will have died while being in a state of hypocrisy.”

**2503-** It is narrated on the authority of Abu Umamah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who does not take part in a holy battle, nor does he contribute in



«تِلْكَ غَنِيمَةُ الْمُسْلِمِينَ غَدًا إِنْ شَاءَ اللَّهُ»، ثُمَّ قَالَ: «مَنْ يَحْرُسُنَا اللَّيْلَةَ؟» قَالَ أَنَسُ بْنُ أَبِي مَرْثِدٍ الْغَنَوِيُّ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «فَارْكَبْ»، فَكَرِبَ فَرَسًا لَهُ وَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اسْتَقْبِلْ هَذَا الشُّعْبَ حَتَّى تَكُونَ فِي أَعْلَاهُ، وَلَا تُغَرَّنَ مِنْ قِبَلِكَ اللَّيْلَةَ»، فَلَمَّا أَصْبَحْنَا خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى مُصَلَّاهُ فَكَرَعَ رَكَعَتَيْنِ، ثُمَّ قَالَ: «هَلْ أَحْسَسْتُمْ فَارِسَكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ مَا أَحْسَسْنَاهُ، فَثَوَّبَ بِالصَّلَاةِ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ يَلْتَفِتُ إِلَى الشُّعْبِ حَتَّى إِذَا قَضَى صَلَاتَهُ وَسَلَّم قَالَ: «أَبَشِّرُوا فَقَدْ جَاءَكُمْ فَارِسَكُمْ»، فَجَعَلْنَا نَنْظُرُ إِلَى خِلَالِ الشَّجَرِ فِي الشُّعْبِ فَإِذَا هُوَ قَدْ جَاءَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمَ فَقَالَ: إِنِّي انْطَلَقْتُ حَتَّى كُنْتُ فِي أَعْلَى هَذَا الشُّعْبِ حَيْثُ أَمَرَنِي رَسُولُ اللَّهِ ﷺ: فَلَمَّا أَصْبَحْتُ اطَّلَعْتُ عَلَى الشُّعْبَيْنِ كِلَيْهِمَا، فَنَظَرْتُ فَلَمْ أَرِ أَحَدًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ نَزَلْتَ اللَّيْلَةَ؟» قَالَ: لَا، إِلَّا مُصَلِّيًا أَوْ قَاضِيًا حَاجَةً فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «قَدْ أَوْجَبَتْ فَلَا عَلَيْكَ أَنْ لَا تَعْمَلَ بَعْدَهَا».

### [ت17/18] - باب كراهية ترك الغزو

**2502 -** حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ الْمَرْوَزِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا وَهَيْبٌ - قَالَ عَبْدَةُ: يَعْنِي ابْنَ الْوَرْدِ - أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدٍ بْنِ الْمُكَدِّرِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِالْغَزْوِ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ».

**2503 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَقَرَأْتُهُ عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجِسِيِّ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَغْزُ أَوْ لَمْ

preparing a fighter in Allah's Cause, nor does he behave well towards such a fighter's family in his absence, will be given to calamity by Allah Almighty before the Day of Judgement."

**2504-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Strive the pagans with the utmost of your property, souls and tongues."

### **[19] The Abrogation Of The Setting Out Of The Public For Jihad**

**2505-** It is narrated on the authority of Ibn Abbas that Allah's saying: "Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allah hath power over all things" (At-Tawbah 39) was abrogated by His saying: "Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (122)

**2506-** It is narrated on the authority of Najdah Ibn Nufai' that he said: I asked Ibn Abbas about the significance of this Holy Verse: "Unless you go forth, He will punish you with a grievous penalty, and put others in your place; but Him you would not harm in the least. For Allah hath power over all things", thereupon he said: "He withheld rainfall from them, and this was their punishment."

### **[20] The Concession To Remain Behind On Account Of A Legal Excuse**

**2507-** It is narrated on the authority of Zaid Ibn Thabit that he said: I was sitting by the side of the Messenger of Allah "Allah's blessing and peace be upon him" when he was Divinely revealed, and he was covered up with slumber. When he was covered up with slumber, he placed his thigh on mine, and behold, by Allah, I've ever felt nothing heavier than the thigh of the Messenger of Allah "Allah's blessing and peace be upon him" (while being in such a state). When this state was over, he said to me: "Write O Zaid!" I took a shoulder-blade and wrote: "Not equal are those Believers who sit (at home) and those who strive and fight in the Cause of Allah with their property and themselves... greater reward." He (Zaid) recorded that in a shoulder-blade. Then Ibn Umm Maktum, who was a blind, got up when he heard it, and learnt the superiority of those fighters (in the Cause of Allah), and said: "O Messenger of Allah! What about him who could not take part in Jihad because of such (disabling) ailments as blindness and so?" by Allah! He had no sooner finished his statement than the Messenger

يُجَهِّزُ غَازِيًا أَوْ يَخْلُفُ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ، أَصَابَهُ اللَّهُ بِقَارِعَةٍ». قَالَ يَزِيدُ بْنُ عَبْدِ رَبِّهِ فِي حَدِيثِهِ: «قَبْلَ يَوْمِ الْقِيَامَةِ».

**2504 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّتْرَ». .

### [ت19/م18] - باب في نسخ نفي العامة بالخاصة

**2505 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا» [التوبة: 39] وَ«مَا كَانَ لِأَهْلِ الْمَدِينَةِ» [التوبة: 120] - إِلَى قَوْلِهِ: «يَعْمَلُونَ» ﴿١٢١﴾ نَسَخَهَا الْآيَةُ الَّتِي تَلِيهَا: «وَمَا كَانَتِ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً» [التوبة: 122].

**2506 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ الْحَنْفِيِّ: حَدَّثَنِي نَجْدَةُ بْنُ نُفَيْعٍ قَالَ: «سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ ﴿إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا﴾ قَالَ: فَأَمْسِكَ عَنْهُمْ الْمَطَرُ وَكَانَ عَذَابُهُمْ».

### [ت20/م19] - باب في الرخصة في القعود من الغزى

**2507 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: «كُنْتُ إِلَى جَنْبِ رَسُولِ اللَّهِ ﷺ فَغَشِيَتْهُ السَّكِينَةُ، فَوَقَعْتُ فَخِذُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي فَمَا وَجَدْتُ ثِقَلَ شَيْءٍ أَثْقَلَ مِنْ فَخِذِ رَسُولِ اللَّهِ ﷺ، ثُمَّ سُرِّي عَنْهُ فَقَالَ: «اكْتُبْ»، فَكَتَبْتُ فِي كَتِفِ: «لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْجَاهِدُونَ فِي سَبِيلِ اللَّهِ» [النساء: 95] إِلَى آخِرِ الْآيَةِ، فَقَامَ ابْنُ أُمِّ مَكْتُومٍ - وَكَانَ رَجُلًا أَعْمَى - لَمَّا سَمِعَ فَضِيلَةَ الْمُجَاهِدِينَ فَقَالَ: يَا رَسُولَ اللَّهِ فَكَيْفَ بِمَنْ لَا يَسْتَطِيعُ الْجِهَادَ مِنَ الْمُؤْمِنِينَ؟ فَلَمَّا قَضَى كَلَامَهُ غَشِيَتْ رَسُولَ اللَّهِ ﷺ السَّكِينَةُ فَوَقَعْتُ فَخِذُهُ عَلَى فَخِذِي



of Allah “Allah’s blessing and peace be upon him” was covered up with slumber, with his thigh falling on mine, and I felt in it the same heaviness I had felt in the first time. When this state was over, he said to me: “Recite!” I recited to him: “Not equal are those Believers who sit (at home)...” he interrupted me saying: “but not those having (disabling) hurt”, “and those who strive and fight in the Cause of Allah with their property and themselves.” Then, I inserted it, and by Him, in Whose Hand is my soul, it seems to me as I am looking at the place in which I inserted it, as if it were a rupture in the shoulder-blade.

**2508-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, you’ve left in Medina a people(who had the intention of Jihad) that you did not proceed on, nor did you spend anything, nor did you cover a valley (in Allah’s Cause) but that they were with you.” They said: “O Messenger of Allah! How should they be with us even though they are in Medina?” he said: “That’s because they have been detained by legal excuse.”

### **[21] What Would Suffice One From Holy Fighting**

**2509-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who prepares a fighter in the Cause of Allah has taken part in such a holy battle; and he, who behaves well towards the family of a fighter in Allah’s Cause in his absence has taken part in such a holy battle.”

**2510-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” sent to Banu Lihyan and said: “Let a man set out from each two of you.” Then, he said to the sitting persons among them: “Anyone of you behaves good towards the family and property of such as sets out will have the like of half his reward.”

### **[22] What About Bravery And Cowardice?**

**2511-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “The worst thing one might have is niggardliness with fearfulness, and cowardice with weakness.”

وَوَجَدْتُ مِنْ ثِقَلِهَا فِي الْمَرَّةِ الثَّانِيَةِ كَمَا وَجَدْتُ فِي الْمَرَّةِ الْأُولَى، ثُمَّ سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «افْرَأْ يَا زَيْدُ»، فَقَرَأْتُ ﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيْرُ أُولَى الضَّرَرِ» الْآيَةَ كُلَّهَا. قَالَ زَيْدُ: فَأَنْزَلَهَا اللَّهُ وَحَدَّاهَا فَأَلْحَقْتُهَا، وَالَّذِي نَفْسِي بِيَدِهِ لَكَأَنِّي أَنْظُرُ إِلَى مُلْحَقِهَا عِنْدَ صَدْعٍ فِي كَتِفٍ».

**2508 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَقَدْ تَرَكْتُمْ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا، وَلَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ، وَلَا قَطَعْتُمْ مِنْ وَادٍ إِلَّا وَهُمْ مَعَكُمْ فِيهِ». قَالُوا: يَا رَسُولَ اللَّهِ وَكَيْفَ يَكُونُونَ مَعَنَا وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «حَبَسَهُمُ الْعُدْرُ».

### [ت21/م20] - باب ما يُجْزَى من الغزو

**2509 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ: حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ الْجُهَنِيُّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

**2510 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ أَبِي سَعِيدٍ مَوْلَى الْمَهْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى بَنِي لِحْيَانَ وَقَالَ: «لِيُخْرِجَ مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ». ثُمَّ قَالَ لِلْقَاعِدِ: «أَيُّكُمْ خَلَفَ الْخَارِجَ فِي أَهْلِهِ وَمَالِهِ بِخَيْرٍ كَانَ لَهُ مِثْلُ نِصْفِ أَجْرِ الْخَارِجِ».

### [ت22/م21] - باب في الجزاة والجُبْنِ

**2511 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ مُوسَى بْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَرُّ مَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجُبْنٌ خَالِعٌ».

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**[23] Allah's Statement: "And Make Not Your Own Hands Contribute To (Your) Destruction; But Do Good"**

**2512-** It is narrated on the authority of Aslam Abu Imran that he said: We set out from the City aiming at Constantinople, under the leadership of Abd Ar-Rahman Ibn Khalid Ibn Al-Walid, and the Romans were giving their backs to the wall of the city. One from amongst us attacked the row of the enemies so violently and fiercely. Some people said: "No doubt, he contributed to his destruction." Upon this Abu Ayyub said: "Indeed, this Verse was revealed pertaining to us, the assembly of the Ansar. When Allah Almighty made His Messenger victorious, and caused Islam to prevail and predominate, we said: "Let's return and live with our property, and develop it." On that occasion it was revealed: "And spend of your substance in the Cause of Allah, and make not your own hands contribute to (your) destruction." No doubt, such destruction was to stay with families and property, and leave Jihad." Abu Imran said: Ayyub kept fighting in the Cause of Allah until he was buried near Constantinople.

**[24] What About Archery?**

**2513-** It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Allah admits three persons to the Garden with each single arrow: its maker, who expects good (and reward from Allah) with its making, its archer, and the provider of its shots. Practice archery and horsemanship, even though archery is dearer to me than horsemanship. Furthermore, only three (types of) amusement are permitted: to train one's horse, to play with one's wife, and to practice archery; and if one leaves archery after having being well-versed in it, has indeed left (or rejected) a blessing."

**2514-** It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while being on the pulpit: "Against them make ready your strength to the utmost of your power, including steeds of war": "Behold! The strength lies in archery! Behold! The strength lies in archery! Behold! The strength lies in archery!"

**[25] What About Such As Fights For Worldly Benefits?**

**2515-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two kinds of fighting: If one fights for the sake of the Countenance of Allah, obeys his leader, spends as much as he could (in



## [23م/22] - باب في قوله عز وجل: ﴿وَلَا تُلْقُوا

بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ [البقرة: 195]

**2512 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ وَابْنِ لَهِيعةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَسْلَمَ أَبِي عِمْرَانَ قَالَ: «عَزَوْنَا مِنَ الْمَدِينَةِ نُرِيدُ الْقُسْطَنْطِينِيَّةَ وَعَلَى الْجَمَاعَةِ عَبْدُ الرَّحْمَنِ بْنُ خَالِدِ بْنِ الْوَلِيدِ وَالرُّومُ مُلْصِقُو ظُهُورِهِمْ بِحَائِطِ الْمَدِينَةِ فَحَمَلَ رَجُلٌ عَلَى الْعَدُوِّ فَقَالَ النَّاسُ: مَهْ مَهْ لَا إِلَهَ إِلَّا اللَّهُ يُلْقِي بِيَدَيْهِ إِلَى التَّهْلُكَةِ فَقَالَ أَبُو أَيُّوبَ: إِنَّمَا نَزَلَتْ هَذِهِ آيَةُ فِيْنَا مَعَشَرَ الْأَنْصَارِ لَمَّا نَصَرَ اللَّهُ نَبِيَّهُ ﷺ، وَأَظْهَرَ الْإِسْلَامَ، قُلْنَا: هَلُمَّ نَقِمْ فِي أَمْوَالِنَا وَنُضْلِحْهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ فَالِلِقَاءِ بِالْأَيْدِي إِلَى التَّهْلُكَةِ أَنْ نَقِمْ فِي أَمْوَالِنَا وَنُضْلِحْهَا وَنَدْعَ الْجِهَادَ. قَالَ أَبُو عُمَرَ: فَلَمْ يَزَلْ أَبُو أَيُّوبَ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ حَتَّى دُفِنَ بِالْقُسْطَنْطِينِيَّةِ».

## [23م/24] - باب في الرَّمْيِ

**2513 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي أَبُو سَلَامٍ، عَنْ خَالِدِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ: صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ، وَالرَّامِي بِهِ، وَمُنْبَلَّهُ، وَارْمُوا وَارْكَبُوا وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا. لَيْسَ مِنَ اللَّهِو إِلَّا ثَلَاثٌ: تَأْدِيبُ الرَّجُلِ فَرَسَهُ، وَمُلَاعَبَتُهُ أَهْلَهُ، وَرَمْيُهُ بِقَوْسِهِ وَنَبْلِهِ، وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ تَرَكَهَا» أَوْ قَالَ «كَفَرَهَا».

**2514 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ ثُمَامَةَ بْنِ شُفْيٍ الْهَمْدَانِيَّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ﴾ [الأنفال: 60] أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ، أَلَا إِنَّ الْقُوَّةَ الرَّمْيَ».

## [24م/25] - باب فيمن يَغْزُو ويلتمس الدنيا

**2515 -** حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ: حَدَّثَنَا بِقِيَّةُ: حَدَّثَنِي بَجِيرٌ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْغَزْوُ غَزَوَانِ: فَأَمَّا مَنْ ابْتَغَى وَجْهَ اللَّهِ وَأَطَاعَ الْإِمَامَ وَأَتَّقَى الْكَرِيمَةَ وَيَاسَرَ الشَّرِيكَ

Allah's Cause), becomes easy with his partners, avoids mischief, no doubt, he will receive reward in both his slumber and wakefulness; and if one fights by way of showing off, out of pride and with the intention to gain good reputation, disobeys his leader, and does mischief in the land, he will not return even with the minimum requirements (of the permanent living)."

**2516-** It is narrated on the authority of Abu Hurairah that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What about one who intends to fight in the Cause of Allah, and at the same time, he likes to gain a worldly benefit." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No reward is assured to him." The people felt it grievous and said to the man: "Return to the Messenger of Allah "Allah's blessing and peace be upon him", perchance you have failed to make your statement understandable." He returned to him and said: "O Messenger of Allah! What about one who intends to fight in the Cause of Allah, and at the same time, he likes to gain a worldly benefit." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No reward is assured to him." They told the man to return to the Messenger of Allah "Allah's blessing and peace be upon him" and raise the same question; and he asked him for the third time, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No reward is assured to him."

### **[26] What About Such As Fights In Order That Allah's Word (Of Religion) Should Become Superior?**

**2517-** It is narrated on the authority of Abu Musa Al-Ash'ari: A Bedouin came and asked The Prophet "Allah's blessing and peace be upon him": "A man may fight so that he may be mentioned by the people, another to be praised, a third for the sake of booty, and a fourth to show his position (i.e. bravery): which of these is regarded as fighting in Allah's Cause?" The Prophet "Allah's blessing and peace be upon him" said: "He who fights so that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

**2518-** It is narrated on the authority of Amr that he said: I heard a narration from Abu Wa'il which I admired so much...and he mentioned the same.

**2519-** It is narrated on the authority of Abdullah Ibn Amr that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "Tell me something about Jihad and fighting in Allah's Cause." The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abdullah Ibn Amr! If you fight with firm patience, expecting (the reward only from Allah

وَاجْتَنَبَ الْفَسَادَ فَإِنَّ نَوْمَهُ وَنَبْهَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ عَزَا فَعَزَا وَرِيَاءٌ وَسُمْعَةٌ وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَمْ يَرْجِعْ بِالْكَفَافِ».

**2516 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ ابْنِ أَبِي ذَيْبٍ، عَنِ الْقَاسِمِ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ ابْنِ مَكْرَزٍ - رَجُلٌ مِنْ أَهْلِ الشَّامِ - عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ فَقَالَ النَّبِيُّ ﷺ: «لَا أَجْرَ لَهُ»، فَأَعْظَمَ ذَلِكَ النَّاسُ، وَقَالُوا لِلرَّجُلِ: عُذْ لِرَسُولِ اللَّهِ ﷺ فَلَعَلَّكَ لَمْ تَفْهَمْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ رَجُلٌ يُرِيدُ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَهُوَ يَبْتَغِي عَرَضًا مِنْ عَرَضِ الدُّنْيَا؟ قَالَ: «لَا أَجْرَ لَهُ»، فَقَالُوا لِلرَّجُلِ: عُذْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ الثَّالِثَةُ فَقَالَ لَهُ: «لَا أَجْرَ لَهُ».

### [ت26/م...] - باب من قاتل لتكون كلمة الله هي العليا

**2517 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّ الرَّجُلَ يُقَاتِلُ لِلذِّكْرِ، وَيُقَاتِلُ لِيُحْمَدَ، وَيُقَاتِلُ لِيَعْنَمَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَاتَلَ حَتَّى تَكُونَ كَلِمَةُ اللَّهِ هِيَ أَعْلَى فَهُوَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ».

**2518 -** حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ عَمْرِو قَالَ: سَمِعْتُ مِنْ أَبِي وَائِلٍ حَدِيثًا أَعْجَبَنِي فَذَكَرَ مَعْنَاهُ.

**2519 -** حَدَّثَنَا مُسْلِمُ بْنُ حَاتِمٍ الْأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْوَضَّاحِ، عَنِ الْعَلَاءِ بْنِ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ حَنَانِ بْنِ خَارِجَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْجِهَادِ وَالْغَزْوِ، فَقَالَ: «يَا عَبْدَ اللَّهِ بْنِ عَمْرٍو إِنَّ قَاتِلَتِ



Almighty), Allah will resurrect you as being patiently persevering, expecting (the reward from Him); and if you fight out of showing off and competing with others, Allah will raise you in a state of showing off and competing. O Abdullah Ibn Amr! In whichever state you fight or is killed, Allah will raise you in such a state.”

### **[27] The Excellence Of Martyrdom**

**2520-** It is narrated on the authority of Ibn Abbas: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When your brothers fell as martyrs on the day of the holy battle of Uhud, Allah Almighty placed their souls in the bodies of green birds, which come to drink from the rivers of the Garden, eat of its fruits, and then nestle to chandeliers of gold in the shade of the Throne. When they found that their food and drink were sweet, and their end was good, they said: “Would that our (living) brothers know what Allah Almighty had done with us, so that they would not refrain from setting out for Jihad, and fail to fight (in the Cause of Allah).” Allah Almighty said: “I would report them on your behalf.” Therefore, on that occasion, Allah Almighty revealed those Verses: “Think not of those who are slain in Allah’s Way as dead. Nay, they are living, given their sustenance in the presence of their Lord. They are delighted for the Bounty bestowed upon them by Allah, rejoicing for the sake of those left behind, who have not yet joined them (in their bliss, in view of the fact) that on them there shall be no fear, nor shall they grieve.””

**2521-** It is narrated on the authority of Hasna’ Bint Mu’awiyah from her paternal uncle that he said: I asked the Messenger of Allah “Allah’s blessing and peace be upon him”: “Who will be in the Garden?” he said: “The Prophet will be in the Garden; the martyr will be in the Garden; the born (who dies while still a babe) will be in the Garden; and such as buried alive will be in the Garden.”

### **[28] A Martyr Will Be Made To Intercede (For Whomever He Likes)**

**2522-** It is narrated on the authority of Nimran Ibn Utbah Adh-Dhumari that he said: We visited Umm Ad-Darda’ and she said: Have the glad tidings, for I heard Abu Ad-Darda’ having said: “The martyr will be made to intercede for seventy from amongst his household.”

### **[29] Seeing The Light At The Grave Of A Martyr**

**2523-** It is narrated on the authority of A’ishah that she said: When the Negus died we talked for some time that light had still being visible on his grave.

صَابِرًا مُحْتَسِبًا بَعَثَكَ اللَّهُ صَابِرًا مُحْتَسِبًا، وَإِنْ قَاتَلْتَ مُرَائِيًا مُكَائِرًا بَعَثَكَ اللَّهُ مُرَائِيًا مُكَائِرًا، يَا عَبْدَ اللَّهِ بْنَ عَمْرِو: عَلَى أَيِّ حَالٍ قَاتَلْتَ أَوْ قُتِلْتَ بَعَثَكَ اللَّهُ عَلَى تِلْكَ الْحَالِ.

### [ت27/م25] - باب في فضل الشهادة

**2520 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأَحَدٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي جَوْفِ طَيْرٍ خُضِرَ تَرْدُ أَنْهَارِ الْجَنَّةِ تَأْكُلُ مِنْ ثِمَارِهَا وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ فَلَمَّا وَجَدُوا طَيْبَ مَا كُلُّهُمْ وَمَشَرِبَهُمْ وَمَقِيلَهُمْ قَالُوا: مَنْ يُبَلِّغُ إِخْوَانَنَا عَنَّا أَنَّا أَحْيَاءُ فِي الْجَنَّةِ نُرْزَقُ لِقَاءَ يَزْهَدُوا فِي الْجِهَادِ وَلَا يَنْكُلُوا عِنْدَ الْحَرْبِ؟ فَقَالَ اللَّهُ تَعَالَى: أَنَا أُبَلِّغُهُمْ عَنْكُمْ»، قَالَ: «وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ [آل عمران: 169] إِلَى آخِرِ الْآيَةِ».

**2521 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا حَسَنَاءُ بِنْتُ مُعَاوِيَةَ الصُّرَيْمِيَّةُ قَالَتْ: حَدَّثَنَا عَمِّي قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: مَنْ فِي الْجَنَّةِ؟ قَالَ: «النَّبِيُّ فِي الْجَنَّةِ، وَالشَّهِيدُ فِي الْجَنَّةِ، وَالْمَوْلُودُ فِي الْجَنَّةِ، وَالْوَلِيدُ فِي الْجَنَّةِ».

### [ت28/م26] - باب في الشهيد يُشَفَّعُ

**2522 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ الدَّمَارِيُّ: حَدَّثَنِي عَمِّي نِمْرَانُ بْنُ عُتْبَةَ الدَّمَارِيُّ: قَالَ: دَخَلْنَا عَلَى أُمِّ الدَّرْدَاءِ وَنَحْنُ أَيْتَامٌ فَقَالَتْ: أَبْشِرُوا فَإِنِّي سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: يُشَفَّعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ».

قال أبو داود: صَوَابُهُ رَبَاحُ بْنُ الْوَلِيدِ.

قال أبو داود: أَخْطَأَ يَحْيَى بْنُ حَسَّانَ وَإِنَّمَا هُوَ رَبَاحُ بْنُ الْوَلِيدِ.

### [ت29/م27] - باب في النور يرى عند قبر الشهيد

**2523 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «لَمَّا مَاتَ النَّجَاشِيُّ كُنَّا نَتَحَدَّثُ أَنَّهُ لَا يَزَالُ يَرَى عَلَى قَبْرِهِ نُورًا».



**2524-** It is narrated on the authority of Ubaid Ibn Khalid As-Sulami that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” established a bond of brotherhood between two men, one of whom was killed and the other died a week or so after him. When we offered funeral prayer on him the Messenger of Allah “Allah’s blessing and peace be upon him” said: “What have you said (in your prayer)?” we said: “We invoked good for him, and said: “O Allah! Forgive him, and join him with his companion.”” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, What about his (the latter’s) prayers (he offered for a week) after his death, his fasts (he observed for a week) after his death, and his deeds (he did) after his death? No doubt, their positions are as far from one another as the heaven is from the earth.”

### **[30] What About The Fees Taken For Fighting**

**2525-** It is narrated on the authority of Abu Ayyub Al-Ansari that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Many regions will be opened to you (by virtue of conquests), and there (or you) will be mobilized soldiers appointed (by the ruler), which will be dispatched in military expeditions, in such a way that a man from among you will dislike to be enrolled in them, thereupon he will flee away from his people, and go on offering himself to the tribes, saying: “Whom should I suffice such and such army (on the condition that they suffice me sustenance)? Whom should I suffice such and such army (on the condition that they suffice me sustenance)?” behold! This is the hireling (who receives no reward for his fighting even though he is killed and) the last drop of his blood is shed.”

### **[31] The Concession To Accept Fees For Fighting**

**2526-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The fighter (in Allah’s Cause) receives the reward due to him, and the hirer (of anything to be utilized in fighting) receives the reward due to both the hirer and the fighter.”

### **[32] A Man Fights In Allah’s Cause In Return For The Fees Of His Service**

**2527-** It is narrated on the authority of Ya’li Ibn Munyah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” made a public announcement for taking part in a holy battle, and I was a very old man, having no servant. I searched for a hireling to suffice me (and take part in the holy battle on my behalf) on the condition that I would give him



**2524 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، عَنْ عُبَيْدِ بْنِ خَالِدِ السَّلْمِيِّ قَالَ: أَخَى رَسُولُ اللَّهِ ﷺ بَيْنَ رَجُلَيْنِ فَقَتَلَ أَحَدَهُمَا، وَمَاتَ الْآخَرُ بَعْدَهُ بِجُمُعَةٍ أَوْ نَحْوِهَا، فَصَلَّيْنَا عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا «قُلْتُمْ؟» فَقُلْنَا: دَعَوْنَا لَهُ وَقُلْنَا: اللَّهُمَّ اغْفِرْ لَهُ وَالْحَقُّهُ بِصَاحِبِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإَيْنَ صَلَاتُهُ بَعْدَ صَلَاتِهِ، وَصَوْمُهُ بَعْدَ صَوْمِهِ» شَكَ شُعْبَةُ فِي صَوْمِهِ - «وَعَمَلُهُ بَعْدَ عَمَلِهِ؟ إِنْ بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ».

### [30/28م] - باب في الجعائل في الغزو

**2525 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا. (ح) وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، الْمَعْنَى، - وَأَنَا لِحَدِيثِهِ أَتَقَنَّ - عَنْ أَبِي سَلَمَةَ سُلَيْمَانَ بْنِ سُلَيْمٍ، عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ، عَنْ ابْنِ أَخِي أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ أَبِي أَيُّوبَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُفْتَحُ عَلَيْكُمُ الْأَمْصَارُ وَتَسْكُونُ جُنُودٌ مُجَنَّدَةٌ يُقَطَّعُ عَلَيْكُمُ فِيهَا بُعُوثٌ فَيَكْرَهُ الرَّجُلُ مِنْكَ الْبُعْثَ فِيهَا فَيَتَخَلَّصُ مِنْ قَوْمِهِ، ثُمَّ يَتَصَفَّحُ الْقَبَائِلَ يَغْرِضُ نَفْسَهُ عَلَيْهِمْ يَقُولُ: مَنْ أَكْفَهَ بَعَثَ كَذَا، مَنْ أَكْفَهَ بَعَثَ كَذَا، أَلَا وَذَلِكَ الْأَجِيرُ إِلَى آخِرِ قَطْرَةٍ مِنْ دَمِهِ».

### [31/29م] - باب الرُّخْصَةِ فِي أَخْذِ الْجَعَائِلِ

**2526 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ - يَعْنِي ابْنَ مُحَمَّدٍ - . (ح)، وَحَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ: وَحَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ حَيَّوَةَ بْنِ شَرِيحٍ، عَنْ ابْنِ شُفَّيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لِلْغَازِي أَجْرُهُ، وَلِلْجَاعِلِ أَجْرُهُ وَأَجْرُ الْغَازِي».

### [32/30م] - باب في الرَّجُلِ يَغْزُو بِأَجْرِ الْخِدْمَةِ

**2527 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَاصِمُ بْنُ حَكِيمٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ أَنَّ يَعْلى بْنَ مُنِيَةَ قَالَ: أِذْنُ رَسُولِ اللَّهِ ﷺ بِالْغَزْوِ وَأَنَا شَيْخٌ كَبِيرٌ لَيْسَ لِي خَادِمٌ فَالْتَمَسْتُ أَجِيرًا يَكْفِينِي وَأُجْرِي لَهُ سَهْمَهُ فَوَجَدْتُ رَجُلًا، فَلَمَّا دَنَا الرَّحِيلُ أَتَانِي

his share (of booty). I found a man (and made an agreement with him), and a short time before departure, he came to me and said: "I do not know how much both shares would be, and how much mine would be. So, fix a definite thing to give to me, regardless of the share." I fixed three Dinars for him (as fees). When his booty was brought, I liked to give him his share, but I remembered that I had fixed three Dinars for his fees (regardless of the share). I came to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon he said: "I could not find anything to be given to him in this holy battle in which he took part, whether in this world or in the hereafter, more than his Dinars."

### **[33] When One Takes Part In A Holy Battle Against The Will Of His Parents**

**2528-** It is narrated on the authority of Abdullah Ibn Amr that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've come to swear fealty to you for migration (with you), and left my parents weeping." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Return and make them smile as you've caused them to weep."

**2529-** It is narrated on the authority of Abdullah Ibn Amr that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I like to take part in Jihad." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you have your parents (living)?" he answered in the affirmative, thereupon he said to him: "Then, strive your utmost in their (service and aid)."

**2530-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: A man emigrated from Yemen to the Messenger of Allah "Allah's blessing and peace be upon him", to whom he said: "Do you have anyone of your kinship in Yemen?" he said: "I have my parents there." He asked: "Have they given you permission (to emigrate and take part in Jihad)?" he answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Return and take their permission: if they give you permission then come and take part in Jihad, otherwise be dutiful and kind to them (as much as you can)."

### **[34] The Women Take Part In Holy War**

**2531-** It is narrated on the authority of Anas that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was fighting

فقال: مَا أَذْرِي مَا الشُّهُمَانُ وَمَا يَبْلُغُ سَهْمِي فَسَمِّ لِي شَيْئًا كَانَ السَّهْمُ أَوْ لَمْ يَكُنْ، فَسَمَّيْتُ لَهُ ثَلَاثَةَ دَنَانِيرَ فَلَمَّا حَضَرَتْ غَنِيمَتُهُ أَرَدْتُ أَنْ أُجْرِيَ لَهُ سَهْمُهُ فَذَكَرْتُ الدَّنَانِيرَ، فَجِئْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ أَمْرَهُ فَقَالَ: «مَا أَحَدُ لَهُ فِي غَزْوَتِهِ هَذِهِ فِي الدُّنْيَا وَالْآخِرَةِ إِلَّا دَنَانِيرُهُ الَّتِي سَمَّيْتُ».

### [ت33/م31] - باب في الرجل يغزو وأبواه كارهان

**2528 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: جِئْتُ أَبَايُكَ عَلَى الْهَجْرَةِ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ، قَالَ: «ارْجِعْ عَلَيْهِمَا فَأُصْحِكُهُمَا كَمَا أَبْكَيْتَهُمَا».

**2529 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أَجَاهِدُ؟ قَالَ: «أَلَيْكَ أَبَوَانِ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَبَاهِدْ».

قال أبو داود: أبو العباس هذا الشاعر اسمه السائب بن فروخ.

**2530 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ دَرَّاجًا أَبَا السَّمْحِ حَدَّثَهُ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا هَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ فَقَالَ: «هَلْ لَكَ أَحَدٌ بِالْيَمَنِ؟» فَقَالَ: أَبَوَايَ، فَقَالَ: «أَذِنَا لَكَ؟» قَالَ: لَا. قَالَ: «ارْجِعْ إِلَيْهِمَا فَاسْتَأْذِنْهُمَا فَإِنْ أَذِنَا لَكَ فَبَاهِدْ وَإِلَّا فَبَرَّهُمَا».

### [ت34/م32] - باب في النساء يغزون

**2531 -** حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِأُمَّ سَلِيمٍ وَنِسْوَةٍ مِنَ الْأَنْصَارِ



(the tribe of) Banu Sulaim, some women from amongst the Ansar were providing the soldiers with water, and treating the wounded ones.

### **[35] What About Taking Part With The Unfair Rulers In Holy War**

**2532-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The following three are of the fundamentals of faith (as far as war is concerned): to withhold (the hand) from such as bears witness that there is no god but Allah, and not to ascribe him to infidelity nor to bring him out of Islam because of whatever sin or evil deed he might commit; and Jihad is and will remain standing since Allah Almighty sent me (as Messenger) until the last of my nation will fight Ad-Dajjal, and neither the injustice of an unfair ruler, nor the justice of a fair ruler will cancel it; and (the third is) to have faith in the destiny.”

**2533-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Taking part in Jihad is incumbent upon you with any ruler, be he righteous or wicked, and the prayer is incumbent upon you (in congregation) behind any Muslim, be he righteous or wicked, and even if he commits sins, and the prayer is incumbent upon every Muslim, be he righteous or wicked, and even if he commits sins, and fasting is incumbent upon every Muslim, be he righteous or wicked, and even if he commits sins.”

### **[36] When One Takes Part In Fighting On A Means Of Conveyance Given By Another**

**2534-** It is narrated on the authority of Jabir that he said: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” intended to set out for a holy battle, thereupon he said: “O assembly of Emigrants and Ansar! From amongst your (Muslim) brothers, there are such as has no means of conveyance, nor anyone of his clan (to provide him with it): so, let anyone of you (who has means of conveyance) join to himself two or three men.” There was none of us who had means of conveyance but that he had one of them (share riding with him by turns). I joined to me two or three men, and I had (no preference over them, since I had only) a turn of riding my camel like anyone of them.

### **[37] When One Takes Part In A Holy Battle In Search For Both Reward And Booty**

**2535-** It is narrated on the authority of Ibn Zughb Al-Iyadi that he said: Abdullah Ibn Hiwalah Al-Azdi was my guest, and he told me: Once, the Messenger of Allah “Allah’s blessing and peace be upon him” sent us (in a

لَيْسَتَيْنِ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى».

### [ت35/م33] - باب في الغزو مع أئمة الجور

**2532 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ يَزِيدَ بْنِ أَبِي نُشْبَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مِنَ أَصْلِ الْإِيمَانِ: الْكَفُّ عَنْ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نُكْفِرُهُ بِذَنْبٍ وَلَا نُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ، وَالْجِهَادُ مَا ضِ مُنْذُ بَعَثَنِي اللَّهُ إِلَى أَنْ يُقَاتِلَ آخِرُ أُمَّتِي الدَّجَالَ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ، وَلَا عَدْلُ عَادِلٍ، وَالْإِيمَانُ بِالْأَقْدَارِ».

**2533 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجِهَادُ وَاجِبٌ عَلَيْكُمْ مَعَ كُلِّ أَمِيرٍ بَرٍّ أَوْ فَاجِرٍ، وَالصَّلَاةُ وَاجِبَةٌ عَلَيْكُمْ خَلْفَ كُلِّ مُسْلِمٍ بَرٍّ أَوْ فَاجِرٍ وَإِنْ عَمِلَ الْكَبَائِرُ، وَالصَّلَاةُ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ بَرٍّ أَوْ فَاجِرٍ وَإِنْ عَمِلَ الْكَبَائِرُ، وَالصَّيَامُ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ بَرٍّ أَوْ فَاجِرٍ وَإِنْ عَمِلَ الْكَبَائِرُ».

### [ت36/م34] - باب الرجل يتَحَكَّمُ بمال غيره يغزو

**2534 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحِ الْعَنْزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: حَدَّثَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ أَرَادَ أَنْ يَغْزَوْ قَالَ: «يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ إِنْ مِنْكُمْ إِخْوَانُكُمْ قَوْمًا لَيْسَ لَهُمْ مَالٌ وَلَا عَشِيرَةٌ فَلْيَضْمَمُوا أَحَدَكُمْ إِلَيْهِ الرَّجُلَيْنِ أَوْ الثَّلَاثَةِ فَمَا لِأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلَّا عُقْبَةٌ كَعُقْبَةِ» - يَعْنِي أَحَدِهِمْ، قَالَ: فَضَمَمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلَاثَةً قَالَ: مَا لِي إِلَّا عُقْبَةٌ كَعُقْبَةِ «أَحَدِهِمْ مِنْ جَمَلِي».

### [ت37/م35] - باب في الرجل يَغْزُو يَلْتَمِسُ الْأَجْرَ وَالْغَنِيمَةَ

**2535 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي ضَمْرَةُ أَنَّ ابْنَ زُغَبٍ الْإِيَادِيَّ حَدَّثَهُ قَالَ: نَزَلَ عَلَيَّ عَبْدُ اللَّهِ بْنُ حَوَالَةَ الْأَزْدِيُّ فَقَالَ لِي: بَعَثْنَا رَسُولُ اللَّهِ ﷺ لِنَعْنَمَ عَلَى أَقْدَامِنَا فَرَجَعْنَا فَلَمْ نَعْنَمْ



military expedition) to gain booty (through war) on foot, and we returned with failure to gain anything, and the (traces of) weariness were visible on our faces. On that he stood and addressed us saying: "O Allah! Put not their trust in me, so that I would be too weak to help them, nor in their own souls, so that they would fail to satisfy themselves, nor in the people so that they would give themselves preference over them." Then, he put his hand on my head and said: "O Ibn Hiwalah! If you see the (headquarters of) ruling being moved to the Sacred land, (you should know) that it is nearly time for (so many) earthquakes, distresses, catastrophes, and disasters, and at that time, the Hour (of Judgement) will be much closer to the people than this hand of mine to your head."

### **[38] One Sells Himself (To Allah And His Messenger)**

**2536-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our Lord wonders at a man who takes part in a holy battle in Allah's Cause, but his companions were defeated, and since he knows whatever obligation is due upon him, he returns (and keeps fighting) until his blood is shed (and he killed). Allah Almighty says: "Look at My servant! He has returned (to fighting) out of desire for whatever (blessings) I have, and for fear of whatever (punishment) I have until his blood was shed (and he was martyred).""

### **[39] When One Embraces Islam And Immediately Is Killed In His Place In Allah's Cause**

**2537-** It is narrated on the authority of Abu Hurairah that Amr Ibn Uqaish used to practice usury during the pre-Islamic period of ignorance, and he disliked to embrace Islam before he would collect his money. On the day of (the holy battle of) Uhud he came and said: "Where is my paternal cousins?" it was said: "In Uhud." He asked: "Where is so and so?" it was said: "In Uhud." He further asked: "Where is so and so?" it was said: "In Uhud." He put on his armour and rode his horse, and then he went towards them, and when the Muslims met him they said: "Keep away from us O Amr!" he said: "I've come to have faith (in Allah and His Messenger)." He fought beside them until he was fatally wounded. He was carried as wounded to his family, and Sa'd Ibn Mu'adh came and said to his sister: "Ask him whether he had fought out of passion for his people, or anger for their sake, or anger for the sake of Allah and His Messenger." He said: "Nay! (I've fought) out of anger for Allah and His Messenger." He died and was admitted to the Garden, even though he never offered prayer.



شَيْئًا، وَعَرَفَ الْجَهْدَ فِي وُجُوهِنَا، فَقَامَ فِيْنَا، فَقَالَ: «اللَّهُمَّ لَا تَكِلْهُمْ إِلَيَّ فَأَضْعَفَ عَنْهُمْ، وَلَا تَكِلْهُمْ إِلَى أَنْفُسِهِمْ فَيَعْجِزُوا عَنْهَا، وَلَا تَكِلْهُمْ إِلَى النَّاسِ فَيَسْتَأْثِرُوا عَلَيْهِمْ» ثُمَّ وَضَعَ يَدَهُ عَلَى رَأْسِي أَوْ قَالَ: عَلَى هَامَتِي ثُمَّ قَالَ: «يَا ابْنَ حَوَالَةَ إِذَا رَأَيْتَ الْخِلَافَةَ قَدْ نَزَلَتْ أَرْضَ الْمُقَدَّسَةِ فَقَدْ دَنَتْ الزَّلَازِلُ وَالْبَلَابِلُ وَالْأُمُورُ الْعِظَامُ، وَالسَّاعَةُ يَوْمَئِذٍ أَقْرَبُ مِنَ النَّاسِ مِنْ يَدِي هَذِهِ مِنْ رَأْسِكَ».

قال أبو داود: عَبْدُ اللَّهِ بْنُ حَوَالَةَ حِمَصِيٌّ.

### [ت38/م36] - باب في الرَّجُلِ يَشْرِي نَفْسَهُ

**2536** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَنْبَأَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ مِرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبَ رَبُّنَا عَزَّ وَجَلَّ مِنْ رَجُلٍ غَرَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَاَنْهَزَمَ» يَعْنِي أَصْحَابُهُ «فَعَلِمَ مَا عَلَيْهِ فَرَجَعَ حَتَّى أَهْرَبَ دَمُهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِمَلَأْتُكَ بِهِ: انْظُرُوا إِلَى عَبْدِي رَجَعَ رَغْبَةً فِيمَا عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي حَتَّى أَهْرَبَ دَمُهُ».

### [ت39/م37] - باب فيمن يُسْلِمُ وَيُقْتَلُ مَكَانَهُ فِي سَبِيلِ اللَّهِ تَعَالَى

**2537** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ عَمْرَو بْنَ أَقِيْشٍ كَانَ لَهُ رِبَا فِي الْجَاهِلِيَّةِ فَكَّرَهُ أَنْ يُسْلِمَ حَتَّى يَأْخُذَهُ فَجَاءَ يَوْمَ أُحُدٍ فَقَالَ: أَيْنَ بَنُو عَمِّي؟ قَالُوا: بِأُحُدٍ قَالَ: أَيْنَ فُلَانُ قَالُوا: بِأُحُدٍ قَالَ: فَأَيْنَ فُلَانُ قَالُوا: بِأُحُدٍ فَلَيْسَ لِأَمَّتِهِ وَرَكِبَ فَرَسَهُ، ثُمَّ تَوَجَّهَ قِبَلَهُمْ، فَلَمَّا رَأَاهُ الْمُسْلِمُونَ قَالُوا: إِلَيْكَ عَنَّا يَا عَمْرُو قَالَ: إِنِّي قَدْ آمَنْتُ. فَقَاتَلَ حَتَّى جُرِحَ فَحُمِلَ إِلَى أَهْلِهِ جَرِيحًا فَجَاءَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ لِأُخْتِهِ: سَلِيهِ حِمِيَّةً لِقَوْمِكَ أَوْ غَضَبًا لَهُمْ أَمْ غَضَبًا لِلَّهِ؟ فَقَالَ بَلْ غَضَبًا لِلَّهِ وَلِرَسُولِهِ، فَمَاتَ فَدَخَلَ الْجَنَّةَ وَمَا صَلَّى لِلَّهِ صَلَاةً».

#### [40] When One Dies With His Weapon

**2538-** It is narrated on the authority of Salamah Ibn Al-Akwa' that he said: When it was the day of Khaibar my brother (Amir) fought so much fiercely and steadfastly, and his sword returned to him and killed him. Some of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" argued about him with doubt (in his faith): "A man was killed with his weapon." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He died as patiently persevering fighter (in the Cause of Allah)." Ibn Shihab said: I asked a son belonging to Salamah Ibn Al-Akwa', who related to me a narration like this, with variation of wording, according to which the Messenger of Allah "Allah's blessing and peace be upon him" said: "They have told a lie. He died as constantly persistent fighter (in the Cause of Allah), and he will receive a double reward."

**2539-** It is narrated on the authority of Mu'awiyah Ibn Abu Salam from his father (or brother according to Abu Dawud) from his grandfather Abu Salam that he said: We attacked a patch from Juhainah, and a man from amongst the Muslims pursued another from the infidels and when he struck him (with the sword), he failed to get him, and rather wounded himself with the sword. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Look for your brother O assembly of Muslims." They searched for him, and found him dead. On that the Messenger of Allah "Allah's blessing and peace be upon him" wrapped him with his garment, agitated in his blood, and offered the funeral prayer on him and then buried him. The people said: "O Messenger of Allah! Is he a martyr?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, and I'm witness for his (martyrdom)."

#### [41] The Supplication On Facing (The Enemies)

**2540-** It is narrated on the authority of Sahl Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two invocations which ever receive answer: the invocation at the time of Adhan, and the invocation at the time of war, when the fighters come closer and face each other (and the invocation under the rainfall, according to another narration)."

#### [42] What About Such As Asks Allah To Endow Him With Martyrdom?

**2541-** It is narrated on the authority of Mu'adh Ibn Jabal that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having

## [ت40/م38] - باب في الرَّجُل يموت بسلاحه

**2538 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ، وَعَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ - قَالَ أَبُو دَاوُدَ: قَالَ أَحْمَدُ: كَذَا قَالَ هُوَ - يَعْنِي ابْنَ وَهَبٍ وَعَنْبَسَةَ - ، يَعْنِي ابْنَ خَالِدٍ - جَمِيعًا، عَنْ يُونُسَ قَالَ أَحْمَدُ: وَالصَّوَابُ عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ: أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فِي ذَلِكَ وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ بِسِلَاحِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا». قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ ابْنَ سَلَمَةَ بْنَ الْأَكْوَعِ فَحَدَّثَنِي عَنْ أَبِيهِ بِمِثْلِ ذَلِكَ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبُوا مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

**2539 -** حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سَلَامٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَلَامٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: أَغْرَنَا عَلَى حَيٍّ مِنْ جُهَيْنَةَ فَطَلَبَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا مِنْهُمْ فَضْرَبَهُ فَأَخْطَأَهُ وَأَصَابَ نَفْسَهُ بِالسَّيْفِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخُوكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ»، فَابْتَدَرَهُ النَّاسُ فَوَجَدُوهُ قَدْ مَاتَ، فَلَفَّهَ رَسُولُ اللَّهِ ﷺ بِثِيَابِهِ وَدَمَائِهِ وَصَلَّى عَلَيْهِ وَدَفَنَهُ، فَقَالُوا: يَا رَسُولَ اللَّهِ أَشْهَيْدُ هُوَ؟ قَالَ: «نَعَمْ وَأَنَا لَهُ شَهِيدٌ».

قال أبو داود: إنما هو معاوية، عن أخيه، عن جده. قال: وهو معاوية بن سلام بن أبي سلام.

## [ت41/م39] - باب الدعاء عند اللقاء

**2540 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُوسَى بْنُ يَعْقُوبَ الزَّمْعِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِثْنَانِ لَا تُرْدَانِ أَوْ قَلَّ مَا تُرْدَانِ: الدُّعَاءُ عِنْدَ النَّدَاءِ وَعِنْدَ الْبَاسِ حِينَ يُلْحِمُ بَعْضُهُ بَعْضًا». قال موسى: وَحَدَّثَنِي رِزْقُ بْنُ سَعِيدٍ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «وَقْتُ الْمَطَرِ».

## [ت42/م40] - باب فيمن سأل الله الشهادة

**2541 -** حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ، أَبُو مَرْوَانَ، وَابْنُ الْمُصَفَّى، قَالَا: حَدَّثَنَا بَقِيَّةُ، عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ يَرُدُّ إِلَى مَكْحُولٍ إِلَى مَالِكِ بْنِ يُخَايِمِرَ أَنَّ مُعَاذَ بْنَ جَبَلٍ حَدَّثَهُمْ



said: "He, who fights in the Cause of Allah (and his role is even as trivial as a small quantity of milk that is) between two milkings of a she-camel, the Garden is assured to him; and he who asks Allah to endow him with martyrdom, sincerely and truthfully, he will receive the reward of a martyr, whether he dies (on his bed) or is killed (in war); and he, who is wounded or given to distress in the Cause of Allah, on the Day of Judgement, it will come with the most abundance it has ever been, having the colour of saffron, and the smell of musk; and he, who is affected by sores in his body in the Cause of Allah, he will then be stamped with the stamp of martyrs."

#### **[43] It Is Undesirable To Cut Off The Forelocks Of Horses**

**2542-** It is narrated on the authority of Utbah Ibn Abd As-Sulami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not cut off the forelocks, the hair of the necks and the tails of horses, for the tails are their defensive instrument, the hair of the necks save warmth for them, and the goodness is tied in the forelocks of horses."

#### **[44] Which Colours Are Desirable In Horses**

**2543-** It is narrated on the authority of Abu Wahb Al-Jushmi, and he was a companion of the Prophet, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to keep the horse of red complexion, white forehead, and white legs, or the horse of bold complexion, white forehead and legs, or the horse of very dark complexion, white forehead and legs."

**2544-** It is narrated on the authority of Abu Wahb that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to get the horse of bold complexion, white forehead and legs, or the horse of red complexion, white forehead, and white legs..." and the rest is the same. Muhammad Ibn Muhajir said: Why did he give favour to the bald one? He said: Because the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition, and the first one who brought (the glad tidings of the) conquest was of a bold horse.

#### **[...] The Good Omen Of Horses**

**2545-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The good omen of horses lies in the bold among them."

أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ فِي سَبِيلِ اللَّهِ فُؤَادَ نَاقَةٍ فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ سَأَلَ اللَّهَ الْقَتْلَ مِنْ نَفْسِهِ صَادِقًا ثُمَّ مَاتَ أَوْ قُتِلَ فَإِنَّ لَهُ أَجْرَ شَهِيدٍ» زَادَ ابْنُ الْمُصَفَّى مِنْ هُنَا: «وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللَّهِ، أَوْ نُكِبَ نَكْبَةً، فَإِنَّهَا تَحْيِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرَ مَا كَانَتْ، لَوْ أَنَّهَا لَوْنُ الرَّعْفَرَانِ وَرِيحُهَا رِيحُ الْمِسْكِ، وَمَنْ خَرَجَ بِهِ خُرَاجٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّ عَلَيْهِ طَابِعُ الشُّهَدَاءِ».

### [ت43/م41] - باب في كراهية جَرْ نَوَاصِي الْخَيْلِ وَأَذْنَابِهَا

2542 - حَدَّثَنَا أَبُو تَوْبَةَ، عَنِ الْهَيْثَمِ بْنِ حُمَيْدٍ. (ح) وَحَدَّثَنَا خُشَيْشُ بْنُ أَصْرَمَ: حَدَّثَنَا أَبُو عَاصِمٍ جَمِيعًا، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ نَضْرِ الْكِنَانِيِّ، عَنْ رَجُلٍ، وَقَالَ أَبُو تَوْبَةَ: عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ شَيْخٍ مِنْ بَنِي سُلَيْمٍ، عَنْ عُتْبَةَ بْنِ عَبْدِ السَّلَمِيِّ وَهَذَا لَفْظُهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْصُوا نَوَاصِيَ الْخَيْلِ وَلَا مَعَارِفَهَا وَلَا أَذْنَابَهَا، فَإِنَّ أَذْنَابَهَا مَذَابِهَا، وَمَعَارِفَهَا دِفَاؤُهَا، وَنَوَاصِيهَا مَعْقُودُ فِيهَا الْخَيْرُ».

### [ت44/م42] - باب فيما يُسْتَحَبُّ مِنْ أَلْوَانِ الْخَيْلِ

2543 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّلْقَانِيُّ، أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الْأَنْصَارِيُّ: حَدَّثَنِي عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ الْجُسَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِكُلِّ كُمَيْتٍ أَعْرَ مُحَجَّلٍ أَوْ أَشْقَرٍ أَعْرَ مُحَجَّلٍ أَوْ أَذْهَمٍ أَعْرَ مُحَجَّلٍ».

2544 - حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ: حَدَّثَنَا عَقِيلُ بْنُ شَبِيبٍ، عَنْ أَبِي وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِكُلِّ أَشْقَرٍ أَعْرَ مُحَجَّلٍ أَوْ كُمَيْتٍ أَعْرَ» فَذَكَرَ نَحْوَهُ، قَالَ مُحَمَّدٌ - يَعْنِي ابْنَ مُهَاجِرٍ -: وَسَأَلْتُهُ لِمَ فَضَّلَ الْأَشْقَرَ؟ قَالَ: لِأَنَّ النَّبِيَّ ﷺ بَعَثَ سَرِيَّةً فَكَانَ أَوَّلَ مَنْ جَاءَ بِالْفَتْحِ صَاحِبُ أَشْقَرٍ».

### [ت.../م...] - باب مَيَامِنِ الْخَيْلِ

2545 - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، عَنْ شَيْبَانَ، عَنْ عِيسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُمْنُ الْخَيْلِ فِي شُقْرِهَا».



### **[45] Should The Female-Horse Be Called Mare?**

**2546-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to give the name of mare to the female-horse.

### **[46] Which Thing Is Undesirable In Horses?**

**2547-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to dislike the colour-differing horses (which had whiteness in both the right leg and left arm, or in both the left leg and the right arm).

### **[47] Taking Care Of Beasts And Animals**

**2548-** It is narrated on the authority of Sahl Ibn Al-Hanzaliyyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon a camel whose back (was about to) get stuck to its abdomen (on account of the severe hunger), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah (and take care) of those mute animals! Ride them when they are fitting for riding, and (slaughter and) eat them when they are fitting for that."

**2549-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: the Messenger of Allah "Allah's blessing and peace be upon him" made me ride behind him on a camel, and told me something in secrecy, which he had never told anyone else, and whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to answer the call of nature, he liked most to screen himself behind a wall or an enclosed cluster of date-palms. He entered an enclosed cluster of date-palms belonging to a man from the Ansar, and behold! There was a camel there. When it saw the Messenger of Allah "Allah's blessing and peace be upon him", it bowed down, and its eyes shed tears. The Messenger of Allah "Allah's blessing and peace be upon him" went to it, and passed his hand over the back of its head, thereupon it calmed down. The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Who is the lord of this camel? To whom does this camel belong?" a young man belonging to the Ansar came and said: "It is mine O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not fear Allah (and take care) of this beast which Allah put in your possession? It complained to me that you always pain and beat it, and put it to trouble."

**2550-** It is narrated on the authority of Abu Hurairah: Allah's Apostle "Allah's blessing and peace be upon him" said: "While a man was walking he felt thirsty and went down a well from which he drank water. On coming



### [ت45/م...] - باب هل تُسمَّى الأنثى من الخيل فرسا؟

**2546 -** حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ: حَدَّثَنَا أَبُو زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُسَمِّي الْأُنْثَى مِنَ الْخَيْلِ فَرَسًا».

### [ت46/م43] - باب ما يُكره من الخيل

**2547 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَلَمٍ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ -، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشَّكَالَ مِنَ الْخَيْلِ وَالشَّكَالُ يَكُونُ الْفَرَسُ فِي رِجْلِهِ الْيُمْنَى بَيَاضٌ وَفِي يَدِهِ الْيُسْرَى بَيَاضٌ، أَوْ فِي يَدِهِ الْيُمْنَى وَفِي رِجْلِهِ الْيُسْرَى. قَالَ أَبُو دَاوُدَ: أَيْ مُخَالِفٌ».

### [ت47/م44] - باب ما يُؤمر به من القيام

#### على الدوابِّ والبهائم

**2548 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُسْكِينٌ - يَعْنِي ابْنَ بُكَيْرٍ -: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي كَبْشَةَ السَّلُولِيِّ، عَنْ سَهْلِ ابْنِ الْحَنْظَلِيَّةِ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ قَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَكُلُّوهَا صَالِحَةً».

**2549 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا ابْنُ أَبِي يَعْقُوبَ، عَنْ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ ذَاتَ يَوْمٍ فَأَسْرَ إِلَيَّ حَدِيثًا لَا أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبُّ مَا اسْتَرَبَّ بِهِ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ هَدَفًا أَوْ حَائِشَ نَحْلٍ. قَالَ: فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ، فَإِذَا جَمَلٌ، فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ ﷺ فَمَسَحَ ذِفْرَاهُ فَسَكَتَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ؟ لِمَنْ هَذَا الْجَمَلُ؟» فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ: لِي يَا رَسُولَ اللَّهِ، قَالَ: «أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُحْيِيهِمْ وَتَذْبِئُهُ».

**2550 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، فَاسْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بَيْئًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ

out of it, he saw a dog panting and eating mud because of excessive thirst. The man said: "This (dog) is suffering from the same problem as that of mine." So he (after going down the well) filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him." The people asked: "O Allah's Apostle! Is there a reward for us in serving animals?" He replied: "Yes, there is a reward for serving any (breathing) being, having a wet liver."

#### **[48] Halting At The Resting Places**

**2551-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever we descended at a resting place, we would not start glorifying Allah before unpacking the luggage.

#### **[49] What About Strings And Bands Round The Necks Of Horses?**

**2552-** It is narrated on the authority of Abu Bashir Al-Ansari that he was in the company of Allah's Apostle "Allah's blessing and peace be upon him" on journey, when he sent a messenger to the people, who were in their sleeping places, with the public announcement to remove whatever bands and collars were in the necks of camels. Malik said: I think this was to get rid of the (evil effect of the) eye.

#### **[50] Dealing With Horses Kindly**

**2553-** It is narrated on the authority of Abu Wahb Al-Jushmi, and he was a companion of the Prophet, that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tie the horses, and pass your hands over their forelocks and the lower portion of their backs (out of kindness and gentility towards them), and do not tie strings round their necks."

#### **[51] Hanging Bells**

**2554-** It is narrated on the authority of Abu Al-Jarrah, the freed slave of Umm Habibah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never are in the company of a group having a bell hung with them."

**2555-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never are in the company of a group having a dog or a bell hung with them."

**2556-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the bell: "It is the musical string of Satan."

يَلْهَتْ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلْعَنِي، فَتَزَلَ الْبُئْرُ وَمَلَأَ حُقْفَهُ مَاءً فَأَمْسَكَهُ فِيهِ حَتَّى رَقِيَ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ قَالُوا: يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ لِأَجْرًا؟ قَالَ: «فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٌ أَجْرٌ».

### [ت48/م...] - باب في نزول المنازل

**2551 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حَمْرَةَ الضَّبِّيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: «كُنَّا إِذَا نَزَلْنَا مَنْزِلًا لَا نُسَبِّحُ حَتَّى نَحِلَّ الرَّحَالَ».

### [ت49/م45] - باب في تقليد الخيل بالأوتار

**2552 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ: أَنَّ أَبَا بَشِيرٍ الْأَنْصَارِيَّ أَخْبَرَهُ أَنَّهُ كَانَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ قَالَ: فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ رَسُولًا، قَالَ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ: حَسِبْتُ أَنَّهُ قَالَ وَالنَّاسُ فِي مَبِيتِهِمْ: «لَا يَبْقَيْنَ فِي رَقَبَةٍ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ وَلَا قِلَادَةً إِلَّا قُطِعَتْ».

قَالَ مَالِكٌ: أَرَى أَنَّ ذَلِكَ مِنْ أَجْلِ الْعَيْنِ.

### [ت50/م...] - باب إكرام الخيل وارتباطها والمسح على أكفها

**2553 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّالِقَانِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ، قَالَ: حَدَّثَنِي عَقِيلُ بْنُ شَيْبٍ، عَنْ أَبِي وَهَبٍ الْجُسَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ارْتَبِطُوا الْخَيْلَ وَامْسَحُوا بِنَوَاصِيهَا وَأَعْجَازِهَا» أَوْ قَالَ: «أَكْفَالِهَا وَقَلْدُوهَا وَلَا تُقَلِّدُوهَا الْأَوْتَارَ».

### [ت51/م46] - باب في تعليق الأجراس

**2554 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سَالِمٍ، عَنْ أَبِي الْجَرَّاحِ مَوْلَى أُمِّ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُقْفَةً فِيهَا جَرَسٌ».

**2555 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُقْفَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ».

**2556 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ فِي الْجَرَسِ: «مِزْمَارُ الشَّيْطَانِ».



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**[52] It Is Forbidden To Ride Such Of Camels As Pick Up Dung**

**2557-** It is narrated on the authority of Ibn Umar that he said: It is forbidden to ride such of camels as pick up dung.

**2558-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade riding such of camels as pick up dung.

**[53] Giving Name To One’s Animal**

**2559-** It is narrated on the authority of Mu’adh that he said: I was riding behind the Messenger of Allah “Allah’s blessing and peace be upon him” on a donkey called Ufair.

**[54] Making A Public Call On Going Forth (For War): “O Horsemen Of Allah! Ride (Your Horses)!”**

**2560-** It is narrated on the authority of Samurah Ibn Jundub that he said: “To go further: No doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” gave our horsemen the name of Allah’s Horsemen, whenever we were prompted (to go forth); and whenever we were prompted (to go forth), and were engaged in fighting, the Messenger of Allah “Allah’s blessing and peace be upon him” used to order us to stick to the group, and adhere to firm patience and tranquility.

**[55] It Is Forbidden To Curse A Beast**

**2561-** It is narrated on the authority of Imran Ibn Husain that once, the Messenger of Allah “Allah’s blessing and peace be upon him” was on journey when he heard a curse, thereupon he asked: “What is that?” it was said: “This is such and such a woman, who has cursed her riding mount.” On that he said: “Then, keep away from it, since she became cursed.” They kept away from it. Imran said: As if I’m looking at it, a brown faint she-camel.

**[56] Instigating Animals Against Each Other**

**2562-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade instigating animals against each other.

**[57] Branding The Animals**

**2563-** It is narrated on the authority of Anas Ibn Malik that he said: I came to the Messenger of Allah “Allah’s blessing and peace be upon him” with a brother of mine once he was born in order to put his (the Prophet’s)

**[ت52/م47] - باب في ركوب الجلالة**

**2557 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نُهِيَ عَنْ رُكُوبِ الْجَلَالَةِ».

**2558 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْجَهْمِ: حَدَّثَنَا عَمْرُو - يَعْنِي ابْنَ أَبِي قَيْسٍ -، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَلَالَةِ فِي الْإِبِلِ أَنْ يُرَكَبَ عَلَيْهَا».

**[ت53/م48] - باب في الرجل يُسمي دابته**

**2559 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ مُعَاذٍ قَالَ: «كُنْتُ رَدَفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ لَهُ عُفَيْرٌ».

**[ت54/م49] - باب في النداء عند النفير: يا خيل الله اركبي**

**2560 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ حَسَّانٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدٍ بْنُ سَمُرَةَ بْنِ جُنْدَبٍ: حَدَّثَنِي حُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: «أَمَّا بَعْدُ، فَإِنَّ النَّبِيَّ ﷺ سَمَّى خَيْلَنَا خَيْلَ اللَّهِ إِذَا فَرَعْنَا، وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنَا إِذَا فَرَعْنَا بِالْجَمَاعَةِ وَالصَّبْرِ وَالسَّكِينَةِ وَإِذَا قَاتَلْنَا».

**[ت55/م50] - باب النهي عن لغن البهيمة**

**2561 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَسَمِعَ لَعْنَةً فَقَالَ: «مَا هَذِهِ؟» قَالُوا: هَذِهِ فَلَانَةٌ لَعَنَتْ رَاحِلَتَهَا، فَقَالَ النَّبِيُّ ﷺ: «ضَعُوا عَنْهَا فَإِنَّهَا مَلْعُونَةٌ»، فَوَضَعُوا عَنْهَا. قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ إِلَيْهَا نَاقَةً وَرَقَاءً».

**[ت56/م51] - باب في التحريش بين البهائم**

**2562 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ، عَنْ قُطَيْبَةَ بْنِ عَبْدِ الْعَزِيزِ بْنِ سَيَّاهٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ».

**[ت57/م52] - باب في وسم الدواب**

**2563 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ بِأَخٍ لِي حِينَ وُلِدَ لِيُحَنِّكُهُ فَإِذَا هُوَ فِي مِرْبَدٍ يَسُمُّ غَتْمًا،

saliva mixed with a chewed date into his (the babe's) mouth, and I found him in the lying place of animals, branding sheep in their ears.

### **[58] It Is Forbidden To Brand And Slap The Animals In The Face**

**2564-** It is narrated on the authority of Jabir that (one riding) a donkey, which was branded in its face, passed by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "Have you been reported that I have cursed such as brands or slaps an animal in its face?" he forbade that (decisively).

### **[59] It Is Undesirable To Have Donkeys Copulate With Horses**

**2565-** It is narrated on the authority of Ali Ibn Abu Talib that he said: A mule was presented to the Messenger of Allah "Allah's blessing and peace be upon him", and he rode it, thereupon Ali Ibn Abu Talib said: "If we have the donkeys copulate with horses, we will have (resulting animals) like that (mule)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as do so have no knowledge."

### **[60] When Three Men Ride A Beast**

**2566-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" returned from journey, he would be received by us, and whoever among us received him first, he would make him ride in front of him. Once, he was received by me, and carried me in front of him, and then he was received by Hasan or Husain, whom he made ride behind him. In that very state, we entered Medina (i.e. we three were riding the she-camel).

### **[61] Standing Over The Beast**

**2567-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of taking the beasts as pulpits (by standing over them): Indeed, Allah Almighty has subjugated them to you to convey you to those places, without which you could hardly be able to reach; and He has made the land for you to fulfill your need over it."

### **[62] These Which Should Be Avoided**

**2568-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be camels for devils and dwelling places for devils too: as to the camels of devils, I have seen them: anyone of you might set out with camels which he has well-fed until they have become fat, and he would



أَحْسَبُهُ قَالَ: فِي آذَانَهَا».

### [ت58/م...] - باب النَّهْيِ عَنِ الْوَسْمِ فِي الْوَجْهِ وَالضَّرْبِ فِي الْوَجْهِ

2564 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهِ بِحِمَارٍ قَدْ وُسمَ فِي وَجْهِهِ فَقَالَ: أَمَا بَلَّغْتُكُمْ أَنِّي قَدْ لَعَنْتُ مَنْ وُسمَ الْبَهِيمَةَ فِي وَجْهِهَا أَوْ صَرَبَهَا فِي وَجْهِهَا؟»، فَهَيَّ عَنْ ذَلِكَ.

### [ت59/م53] - باب فِي كَرَاهِيَةِ الْحُمْرِ تُنَزَى عَلَى الْخَيْلِ

2565 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ ابْنِ زُرَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ بَغْلَةٌ فَرَكَبَهَا، فَقَالَ عَلِيٌّ: لَوْ حَمَلْنَا الْحَمِيرَ عَلَى الْخَيْلِ فَكَانَتْ لَنَا مِثْلُ هَذِهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ».

### [ت60/م54] - باب فِي رُكُوبِ ثَلَاثَةِ عَلَى دَابَّةٍ

2566 - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ مُورِقٍ - يَعْنِي الْعِجْلِيَّ -، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ اسْتَقْبَلَ بِنَا فَأَيْنَا اسْتَقْبَلَ أَوَّلًا جَعَلَهُ أَمَامَهُ فَاسْتَقْبَلَ بِي فَحَمَلَنِي أَمَامَهُ، ثُمَّ اسْتَقْبَلَ بِحَسَنِ أَوْ حُسَيْنٍ فَجَعَلَهُ خَلْفَهُ فَدَخَلْنَا الْمَدِينَةَ وَإِنَّا لَكَذَلِكَ».

### [ت61/م55] - باب فِي الْوُقُوفِ عَلَى الدَّابَّةِ

2567 - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ أَبِي مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا كُمْ أَنْ تَتَّخِذُوا ظُهُورَ دَوَابِّكُمْ مَنَابِرَ، فَإِنَّ اللَّهَ إِنَّمَا سَخَّرَهَا لَكُمْ لِتُبَلِّغُوا إِلَى بَلَدٍ لَمْ تَكُونُوا بِالْغِيَةِ إِلَّا بِشِقِّ الْأَنْفُسِ، وَجَعَلَ لَكُمْ الْأَرْضَ، فَعَلَيْهَا فَاقْضُوا حَاجَاتِكُمْ».

### [ت62/م56] - باب فِي الْجَنَائِبِ

2568 - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَكُونُ إِبِلٌ لِلشَّيَاطِينِ، وَبُيُوتٌ لِلشَّيَاطِينِ، فَأَمَّا إِبِلُ الشَّيَاطِينِ، فَقَدْ رَأَيْتُهَا يَخْرُجُ أَحَدُكُمْ بِجَنِيَّاتٍ مَعَهُ قَدْ أَسْمَنَهَا فَلَا يَغْلُو بَعِيرًا مِنْهَا وَيَمُرُّ بِأَخِيهِ قَدْ انْقَطَعَ بِهِ فَلَا يَحْمِلُهُ، وَأَمَّا بُيُوتٌ

never ride over the back of any of them and come upon a brother of him in solitude (having no means of conveyance to transport him), and carry him (on his mount). As for the dwelling places of devils, I've never seen them." Sa'id said: I do not think but they are those cages which the people cover with heavy brocade.

### **[63] Proceeding Fast, And The Undesirability To Halt On The Main Road To Spend The Night**

**2569-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you set out on journey through a fertile land, give camels their due right; and when you travel through a barren land, be hasty in your marsh, and if you intend to halt to spend the night, keep yourselves away from the main road."

**2570-** It is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same, with a slight variation of wording.

### **[64] Proceeding On At The First Portion Of The Night**

**2571-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advise you to proceed on (your journey) at the first portion of the night, since the long distance is much easier to be covered at night."

### **[65] The Lord Of A Beast Has More Claim To Be On Its Front Part**

**2572-** It is narrated on the authority of Abu Buraidah that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was walking on foot a man came riding a donkey, and said: "O Messenger of Allah! Ride (with me)!" he moved backward (so that the Prophet would ride on the front portion of the donkey), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No: you have more claim over the front portion of your beast than me, unless you grant it to me." He said: "O Messenger of Allah! I've granted it to you." On that the Messenger of Allah "Allah's blessing and peace be upon him" rode.

### **[66] Should The Mount Be Slain During The Battlefield**

**2573-** It is narrated on the authority of Yahya Ibn Abbad that he said: my foster father, one of the sons of Murrah Ibn Awf, told me, and he was among those who took part in the battle of Tabuk: By Allah, as if I'm looking at Ja'far, when he dismounted from a bold horse which he was riding, and then he slew it and started fighting with the people until he was killed.

الشَّيَاطِينِ فَلَمْ أَرَهَا، كَانَ سَعِيدٌ يَقُولُ: «لَا أَرَاهَا إِلَّا هَذِهِ الْأَقْفَاصُ الَّتِي يَسْتُرُ النَّاسُ بِالذِّيَابِ».

### [ت63/م57] - باب في سُرْعَةِ السَّيْرِ وَالنَّهْيِ عَنِ التَّعْرِيسِ فِي الطَّرِيقِ

2569 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَافَرْتُمْ فِي الْخُصْبِ فَأَعْطُوا الْإِبِلَ حَقَّهَا، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ فَأَسْرِعُوا السَّيْرَ، فَإِذَا أَرَدْتُمْ التَّعْرِيسَ فَتَنَكَّبُوا عَنِ الطَّرِيقِ».

2570 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ، عَنْ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا قَالَ بَعْدَ قَوْلِهِ «حَقَّهَا»: «وَلَا تَعْدُوا الْمَنَازِلَ».

### [ت64/م...] - باب في الدَّلَجَةِ

2571 - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالدَّلَجَةِ، فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ».

### [ت65/م58] - باب رُبُّ الدَّابَّةِ أَحَقُّ بِصَدْرِهَا

2572 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ: حَدَّثَنِي أَبِي: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَمْشِي جَاءَ رَجُلٌ وَمَعَهُ جِمَارٌ، فَقَالَ: يَا رَسُولَ اللَّهِ ارْكَبْ وَتَأَخَّرَ الرَّجُلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، أَنْتَ أَحَقُّ بِصَدْرِ دَابَّتِكَ مِنِّي إِلَّا أَنْ تَجْعَلَهُ لِي»، قَالَ: فَإِنِّي قَدْ جَعَلْتُهُ لَكَ؛ فَارْكَبْ ﷺ».

### [ت66/م59] - باب في الدَّابَّةِ تُعَزَّقُ فِي الْحَرْبِ

2573 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي ابْنُ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ - قَالَ أَبُو دَاوُدَ: هُوَ يَحْيَى بْنُ عَبَّادٍ -: حَدَّثَنِي أَبِي الَّذِي أَرْضَعَنِي وَهُوَ أَحَدُ بَنِي مُرَّةَ بْنِ عَوْفٍ، وَكَانَ فِي تِلْكَ الْغَزَاةِ غَزَاةَ مُؤْتَةَ قَالَ: «وَاللَّهِ لَكَأَنِّي أَنْظُرُ إِلَى جَعْفَرٍ حِينَ اقْتَحَمَ عَنْ فَرَسٍ لَهُ شَقْرَاءُ فَعَقَرَهَا، ثُمَّ قَاتَلَ الْقَوْمَ حَتَّى قُتِلَ».



Abu Dawud says: This narration is not strong, and many of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” forbade such a conduct.

### **[67] The Charge Of The Race Winner**

**2574-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Nothing should be given as charge for a race winner more than a hoof, a nail, or a blade.”

**2575-** It is narrated on the authority of Abdullah Ibn Umar: The Prophet “Allah’s blessing and peace be upon him” made a race among such horses as made lean from Al-Hafya to Thaniyyat Al-Wada (two places, five or six miles far from one another); and made another race among the horses which had not been made lean from Thaniyyat Al-Wada to the mosque of Banu Zuraiq (a mile far from one another); and Abdullah was one of those who took part in this race.

**2576-** It is narrated on the authority of Ibn Umar: The Prophet “Allah’s blessing and peace be upon him” made lean some horses, so as to make them take part in the race.

**2577-** It is narrated on the authority of Abdullah Ibn Umar: The Prophet “Allah’s blessing and peace be upon him” made a race among horses, and gave preference to such as entered the fifth year.

### **[68] Making Race On Foot**

**2578-** It is narrated on the authority of A’ishah that she was in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” on journey, and she raced him, and she said: I was able to precede him on foot. When I put on flesh and I raced him once again, he preceded me and said: “This (winning of mine) is for that (of yours).”

### **[69] The Lawful Horse Race**

**2579-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who makes a horse take part with two horses in a race (i.e. to get the competition consist of three horses instead of two), without knowing it would win, it is not gambling; and he, who makes a horse take part with two horses in a race, knowing for certain it would win, it is then a kind of gambling” (for the purpose of having it take part with them in the race will not be achieved).

قال أَبُو دَاوُدَ: هَذَا الْحَدِيثُ لَيْسَ بِالْقَوِيِّ، وَقَدْ جَاءَ فِيهِ نَهْيٌ كَثِيرٌ عَنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ

### [ت67/م60] - باب في السَّبِقِ

**2574 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذَنْبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ فِي حَافِرٍ أَوْ نَضْلٍ».

**2575 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفِيَاءِ، وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللَّهِ كَانَ مِمَّنْ سَابَقَ بِهَا».

**2576 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مَعْتَمِرٌ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يُضْمَرُ الْخَيْلَ، يُسَابِقُ بِهَا».

**2577 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ سَبَقَ بَيْنَ الْخَيْلِ، وَفَضَّلَ الْفَرَحَ فِي الْعَايَةِ».

### [ت68/م61] - باب في السبق على الرَّجُلِ

**2578 -** حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَرَارِيَّ -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، وَعَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّهَا كَانَتْ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، قَالَتْ: فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلَيْ، فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي فَقَالَ: «هَذِهِ بَيْنَكَ السَّبَقَةُ».

### [ت69/م62] - باب في المحلل

**2579 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ. (ح) وَحَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ، الْمَعْنَى، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ - يَعْنِي وَهُوَ لَا يُؤْمِنُ أَنْ يُسَبَقَ - فَلَيْسَ بِقِمَارٍ، وَمَنْ أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَقَدْ آمَنَ أَنْ يُسَبَقَ فَهُوَ قِمَارٌ».

**2580-** The same is narrated on the authority of Az-Zuhri through the same chain of transmitters.

Abu Dawud says: The narration transmitted on the authority of Az-Zuhri is more authentic in our sight.

### **[70] What About Human Motivation In Horse Race**

**2581-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is neither human motivation nor animal supply in a horse race.” As to the human motivation, it is that a man is brought to run by the side of the racing horse, and motivate it to run faster by crying and encouraging; and the animal supply is to bring a horse to run a distant far from the racing one, and once the racing horse weakens and is given to trouble, the kept one will replace it.

**2582-** It is narrated on the authority of Qatadah that he said: There is neither human motivation nor animal supply in betting.

### **[71] Adorning The Sword**

**2583-** It is narrated on the authority of Anas that the handle of the sword of the Messenger of Allah “Allah’s blessing and peace be upon him” was adorned with silver.

**2584-** It is narrated on the authority of Al-Hasan that the handle of the sword of the Messenger of Allah “Allah’s blessing and peace be upon him” was adorned with silver. Qatadah said: No one followed Al-Hasan in that narration.

**2585-** It is narrated on the authority of Anas that the handle of the sword of the Messenger of Allah “Allah’s blessing and peace be upon him” was adorned with silver.

### **[72] Is It Permissible To Enter The Mosque With Spears?**

**2586-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered a man who was giving spears in charity in the mosque not to pass by while carrying them unless he is catching hold of their blades.

**2587-** It is narrated on the authority of Abu Musa that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone comes upon our mosque or market while carrying spears, let him catch hold of their blades, lest they might harm anyone of the Muslims (by mistake).”



**2580 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ بَشِيرٍ، عَنْ الزُّهْرِيِّ بِإِسْنَادٍ عَبَّادٍ وَمَعْنَاهُ.

قال أَبُو دَاوُدَ: رَوَاهُ مَعْمَرٌ وَشُعَيْبٌ وَعَقِيلٌ، عَنْ الزُّهْرِيِّ، عَنْ رِجَالٍ مِنْ أَهْلِ الْعِلْمِ، وَهَذَا أَصَحُّ عِنْدَنَا.

### [ت70/م63] - باب في الجَلْبِ على الخيل في السباق

**2581 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ حَبِيبٍ (ح) وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، عَنْ حُمَيْدِ الطَّوِيلِ جَمِيعًا، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قال: «لَا جَلْبَ وَلَا جَنْبَ». زَادَ يَحْيَى فِي حَدِيثِهِ: «فِي الرَّهَانِ».

**2582 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قال: «الْجَلْبُ وَالْجَنْبُ فِي الرَّهَانِ».

### [ت71/م64] - باب في السيف يُحْلَى

**2583 -** حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قال: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ فِضَّةً».

**2584 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قال: «كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللَّهِ ﷺ فِضَّةً».

قال قَتَادَةُ: وَمَا عَلِمْتُ أَحَدًا تَابَعَهُ عَلَى ذَلِكَ.

**2585 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ الْعَنْبَرِيُّ، عَنْ عُثْمَانَ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قال: «كَانَتْ» فَذَكَرَ مِثْلَهُ.

قال أَبُو دَاوُدَ: أَقْوَاهَا حَدِيثُ سَعِيدِ بْنِ أَبِي الْحَسَنِ، وَالْباقِي كُلُّهَا ضِعَافٌ.

### [ت72/م65] - باب في النَّبْلِ يُدْخَلُ بِهِ الْمَسْجِدَ

**2586 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ أَمَرَ رَجُلًا كَانَ يَتَصَدَّقُ بِالنَّبْلِ فِي الْمَسْجِدِ أَنْ لَا يَمُرَّ بِهَا إِلَّا وَهُوَ آخِذٌ بِنُصُولِهَا».

**2587 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنْ رَسُولِ اللَّهِ ﷺ قال: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا، أَوْ قال: فَلْيَقْبِضْ كَفَّهُ، أَوْ قال: فَلْيَقْبِضْ بِكَفِّهِ أَنْ تُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ».

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**[73] It Is Forbidden To Hand Over A Sword To Anyone While Unsheathed**

2588- It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade that a sword should be handed over to anyone while unsheathed.

**[74] It Is Forbidden To Slice The String (Of A Bow) While Being Between Two Fingers**

2589- It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade that the string (of a bow) should be sliced while being between two fingers (lest they might be vulnerable to injury).

**[75] Putting On Armours**

2590- It is narrated on the authority of As-Sa’ib Ibn Yazid from one whom he called that on the day of (the holy battle of) Uhud, the Messenger of Allah “Allah’s blessing and peace be upon him” put on two armours.

**[76] What About Flags And Banners**

2591- It is narrated on the authority of Yunus Ibn Ubaid, the freed slave of Muhammad Ibn Al-Qasim that he said: Muhammad Ibn Al-Qasim sent me to Al-Bara’ Ibn Azib to ask him about the constitution of the flag of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon he said: “It was black, square, made of wool.”

2592- It is narrated on the authority of Jabir tracing it up to the Messenger of Allah “Allah’s blessing and peace be upon him” that his flag was white on the day he entered Mecca.

2593- It is narrated on the authority of Simak from a man belonging to his people from another man of them that he said: I saw the flag of the Messenger of Allah “Allah’s blessing and peace be upon him”, and it was yellow.

**[77] Emerging Victorious By Virtue Of The (Blessing Of The) Weak Horsemen**

2594- It is narrated on the authority of Abu Ad-Darda’ that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Search for the weak (among you) for me, since you are given sustenance and victory by virtue of the (good invocation and blessing of the) weak persons among you.”

**[ت73/م66] - باب في النهي أن يتعاطى السيف مسلّولاً**

**2588 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزَّيْبِرِ، عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَعَاطَى السَّيْفُ مَسْلُولاً».

**[ت74/م67] - باب النهي أن يُقَدَّ السير بين إصبعين**

**2589 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ: حَدَّثَنَا أَشْعَثُ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُقَدَّ السَّيْرُ بَيْنَ إصْبَعَيْنِ».

**[ت75/م68] - باب في لبس الدروع**

**2590 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانٌ قَالَ: حَسِبْتُ أَنِّي سَمِعْتُ يَزِيدَ بْنَ خُصَيْفَةَ يَذْكُرُ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَجُلٍ قَدْ سَمَاهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ ظَاهَرَ يَوْمَ أُحُدٍ بَيْنَ دِرْعَيْنِ أَوْ لِبَسَ دِرْعَيْنِ».

**[ت76/م69] - باب في الرايات والألوية**

**2591 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا أَبُو يَعْقُوبَ الثَّقَفِيُّ: حَدَّثَنِي يُونُسُ بْنُ عَبْدِ مَوْلَى مُحَمَّدِ بْنِ الْقَاسِمِ قَالَ: «بَعَثَنِي مُحَمَّدُ بْنُ الْقَاسِمِ إِلَى الْبَرَاءِ بْنِ عَازِبٍ يَسْأَلُهُ عَنْ رَايَةِ رَسُولِ اللَّهِ ﷺ مَا كَانَتْ؟ فَقَالَ: كَانَتْ سَوْدَاءَ مُرَبَّعَةً مِنْ نَمْرَةٍ».

**2592 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمَرْوَزِيُّ وَهُوَ ابْنُ رَاهَوِيَّةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ، عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ أَبِي الزَّيْبِرِ، عَنْ جَابِرٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ: «أَنَّهُ كَانَ لِوَاؤُهُ يَوْمَ دَخَلَ مَكَّةَ أَبْيَضَ».

**2593 -** حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ الشَّعِيرِيُّ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ آخَرَ مِنْهُمْ قَالَ: «رَأَيْتُ رَايَةَ رَسُولِ اللَّهِ ﷺ صَفْرَاءَ».

**[ت77/م70] - باب في الانتصار برذل الخيل والضعفة**

**2594 -** حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ الْخَرَانِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ، عَنْ زَيْدِ بْنِ أَرْطَاةَ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ابْغُؤُنِي الضَّعَفَاءَ، فَإِنَّمَا تَرْزُقُونَ وَتَنْصَرُونَ بِضَعْفَائِكُمْ». قَالَ أَبُو دَاوُدَ: «زَيْدُ بْنُ أَرْطَاةَ أَخُو عَدِيٍّ بْنِ أَرْطَاةَ».



### [78] When One Calls With The Slogan

**2595-** It is narrated on the authority of Samurah Ibn Jundub that he said: 'Abdullah' was the slogan of the Muhajirs (Emigrants), and 'Abd Ar-Rahman' was the slogan of the Ansar (Helpers).

**2596-** It is narrated on the authority of Iyas Ibn Salamah from his father that he said: We took part in a holy battle under the leadership of Abu Bakr during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", in which our slogan was 'cause (your enemy) to die! cause (your enemy) to die!'.

**2597-** It is narrated on the authority of Al-Muhallab Ibn Abu Sufrah that he said: The one who heard the Messenger of Allah "Allah's blessing and peace be upon him" told me that he said: "If you are attacked (by your enemy surprisingly), let your slogan be: 'Ha Mim: they will never be victorious'."

### [79] What Man Says When He Sets Out On Journey

**2598-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" set out on journey, he would say: "O Allah! You are the companion in the journey, and the Guardian of our families (in our absence). O Allah! I seek refuge with You from the troubles of the journey, the gloominess of sight, and the evil changes in property and family (on return). O Allah! Fold up the long distance for us, and make the journey easy upon us."

**2599-** It is narrated on the authority of Ibn Umar that whenever The Messenger of Allah "Allah's blessing and peace be upon him" set firm on his mount for a journey, he would magnify Allah thrice and then say: "Glory be to Him, Who subdued that (mount) for us, and (had it not been for that reason) we would not have been able to bear its (power and obstinacy), and to our Lord we are returning. O Allah! We ask You in this journey of ours (to enable us to do) righteousness and piety, and from the deeds whatever You are pleased with. O Allah! Make easy this journey of ours, and fold up for us its far distance. O Allah! You are the companion in the journey, and the Guardian of our families. O Allah! I seek refuge with You from the troubles of the journey, the gloominess of sight, and the evil changes in property and family (on return)." Whenever he (The Prophet) returned (from journey) he would repeat it, and add: "We are returning (as) repentant, worshipping, and praising our Lord." Furthermore, whenever the Messenger of Allah "Allah's blessing and peace be upon him" and his army came up the high portions of the way, they would magnify Allah, and

## [ت78/م71] - باب في الرجل يُنادي بالشُّعار

**2595 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: «كَانَ شِعَارُ الْمُهَاجِرِينَ عَبْدَ اللَّهِ وَشِعَارُ الْأَنْصَارِ عَبْدَ الرَّحْمَنِ».

**2596 -** حَدَّثَنَا هَنَادٌ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: «عَزَوْنَا مَعَ أَبِي بَكْرٍ زَمَنَ رَسُولِ اللَّهِ ﷺ، فَكَانَ شِعَارُنَا أَمِيتٌ أَمِيتٌ».

**2597 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنْ بُيِّتُمْ فَلْيُكُنْ شِعَارُكُمْ: حُمٌ لَا يُنْصَرُونَ».

## [ت79/م72] - باب ما يقول الرجل إذا سافر

**2598 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ: حَدَّثَنِي سَعِيدُ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ اطْوِ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ».

**2599 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّ عَلِيًّا الْأَزْدِيَّ أَخْبَرَهُ أَنَّ ابْنَ عُمَرَ عَلَّمَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾﴾ [الزخرف: 13، 14]. اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى، اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، اللَّهُمَّ اطْوِ لَنَا الْبُعْدَ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ». وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِ: «آيُتُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ». وَكَانَ النَّبِيُّ ﷺ وَجِيوشُهُ إِذَا عَلَوْا الثَّنَايَا كَبَرُوا، وَإِذَا هَبَطُوا



whenever they came down they would glorify Allah; and it is upon this that the prayer was based.

### **[80] The Supplication On Bidding Farewell**

**2600-** It is narrated on the authority of Qaza'ah that Ibn Umar said to him: Let me bid farewell to you in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" did with me: "I entrust to Allah your faith, honesty and the conclusion of your deeds."

**2601-** It is narrated on the authority of Abdullah Al-Khatmi that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" bade farewell to his army he would say: "I entrust to Allah your faith, honesty and the conclusion of your deeds."

### **[81] What One Says On Riding**

**2602-** It is narrated on the authority of Ali Ibn Rabie'ah: I saw Ali (Ibn Abu Talib) having brought a mount, and when he put his feet in the stirrup he said: "In the Name of Allah"; and when he got himself seated firm on it he said: "Praise be to Allah. Glory be to Him Who has subjected these to our (use), for we could never have accomplished this (by ourselves). And to our Lord, surely, must we return back!" then, he praised Allah thrice, and magnified Allah thrice, and said: "Glorified be You: There is no god (to be worshipped) but You: I've wronged myself, so, forgive for me!" then, he laughed, I asked him: "What made you laugh O Commander of Believers?" he said: "I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same (I've done when he rode his mount) and then he laughed. I asked him: "What made you laugh O Messenger of Allah?" he said: "The Lord wonders at His servant when he says: "O Allah! Forgive for me!" and He (Allah) then says: "My servant has known that none forgives the sins other than I."

### **[82] What One Says On Halting At A Resting Place**

**2603-** It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was on journey and the night fell, he would say: "O land, my and your Lord is Allah: I seek refuge with Allah from the evil of you, the evil of what is in you, the evil of what is created in you, and the evil of what is walking on you; and I seek refuge with Allah from every lion and huge female-snake, from every snake and scorpion, from the inhabitants of the town (from amongst the jinns), and Iblis and his offspring."



سَبَّحُوا، فَوُضِعَت الصَّلَاةُ عَلَى ذَلِكَ».

### [ت80/م73] - باب في الدُّعَاء عند الوداع

**2600 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ إِسْمَاعِيلَ بْنِ جَرِيرٍ، عَنْ قَزَعَةَ قَالَ: قَالَ لِي ابْنُ عُمَرَ: هَلُمَّ أَوْدَعَكَ كَمَا وَدَّعَنِي رَسُولُ اللَّهِ ﷺ: «أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ».

**2601 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي جَعْفَرٍ الْخَطَمِيِّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عَبْدِ اللَّهِ الْخَطَمِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَسْتَوْدِعَ الْجَيْشَ قَالَ: «أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ».

### [ت81/م74] - باب ما يقول الرجل إذا ركب

**2602 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ وَأُتِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرَّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ: ﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (١٣) وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ مِنْ أَيِّ شَيْءٍ ضَحِكْتَ؟ قَالَ: «إِنَّ رَبَّكَ تَعَالَى يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ اغْفِرْ لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي».

### [ت82/م75] - باب ما يقول الرجل إذا نَزَلَ الْمَنْزِلَ

**2603 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي صَفْوَانٌ: حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدٍ، عَنْ الزُّبَيْرِ بْنِ الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلَ قَالَ: «يَا أَرْضُ رَبِّي وَرَبِّكَ اللَّهُ. أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ وَشَرِّ مَا خُلِقَ فِيكَ، وَمِنْ شَرِّ مَا يَدُبُّ عَلَيْكَ، وَأَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَأَسْوَدٍ، وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ».

### **[83] It Is Undesirable To Proceed On At The First Part Of The Night**

**2604-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not send your (riding and grazing) animals once the sun disappears until the deep darkness of the night dissipates the twilight, since Satans spread as of the disappearance of the sun until the deep darkness of the night.”

### **[84] On Which Day It Is Desirable For One To Set Out On Journey?**

**2605-** It is narrated on the authority of Ka’b Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” rarely set out on journey on a day other than Thursday.

### **[85] Setting Out On Journey In The Early Portion Of The Morning**

**2606-** It is narrated on the authority of Sakhr Al-Ghamidi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah! Send Your Blessing upon my nation as long as they always come out early in the morning!” however, whenever the Messenger of Allah “Allah’s blessing and peace be upon him” sent a detachment or an army, he would send it early in the first portion of the day. Sakhr (the narrator of this Hadith) was a trader, and he used to send his merchandise in the first portion of the day, with the result that he became rich with more property.

### **[86] When One Sets Out On Journey Alone**

**2607-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The rider on journey alone is like a devil (in his conduct), and two like two devils, and (no less than) three riders are considered to be a group (of riders).”

### **[87] When The Group Of Travelers Make One Of Them Their Chief**

**2608-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When three set out on journey, let them choose one as their chief.”

**2609-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When there are three on journey, let them choose one as their chief.” Nafi’ (the sub-narrator) said: We said to Abu Salamah: Then, you are our chief.

**[ت83/م76] - باب في كراهية السير في أول الليل**

**2604 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُرْسِلُوا فَوَاشِيَكُمْ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ، فَإِنَّ الشَّيَاطِينَ تَعِثُ إِذَا غَابَتِ الشَّمْسُ حَتَّى تَذْهَبَ فَحِمَةُ الْعِشَاءِ». قَالَ أَبُو دَاوُدَ: الْفَوَاشِي مَا يَفْشُو مِنْ كُلِّ شَيْءٍ.

**[ت84/م77] - باب في أي يوم يستحب السفر**

**2605 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: «قُلَ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ».

**[ت85/م78] - باب في الابتكار في السفر**

**2606 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ: حَدَّثَنَا عُمَارَةُ بْنُ حَدِيدٍ، عَنْ صَخْرِ الْغَامِدِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا»، وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهَا مِنْ أَوَّلِ النَّهَارِ، وَكَانَ صَخْرُ رَجُلًا تَاجِرًا، وَكَانَ يَبْعَثُ تِجَارَتَهُ مِنْ أَوَّلِ النَّهَارِ، فَأَثَرَى وَكَثُرَ مَالُهُ. قَالَ أَبُو دَاوُدَ: وَهُوَ صَخْرُ بْنُ وَدَاعَةَ.

**[ت86/م79] - باب في الرجل يسافر وحده**

**2607 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّاكِبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ».

**[ت87/م80] - باب في القوم يسافرون يؤمرون أحدهم**

**2608 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بْنِ بَرٍّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ».

**2609 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ» قَالَ نَافِعٌ: فَقُلْنَا لِأَبِي سَلَمَةَ: فَأَنْتَ أَمِيرُنَا.



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### **[88] Traveling With The Mushaf To The Land Of The Enemy**

**2610-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade to travel with the Mushaf to the land of the enemy, for fear they would touch it with harm.

### **[89] What About The Desirable Number Of The Army, Military Expeditions, And Companions?**

**2611-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best (group of) companions (in number) is of (no less than) four; the best of military expeditions (in number) is of (no less than) four hundred; and the best of armies (in number) is (no less than) four thousand; and (in case it is of twelve thousand, you should know that) twelve thousand are not too few (in number) to be defeated.”

Abu Dawud said: This narration is Mursal.

### **[90] Calling The Pagans (To One Of Three Things)**

**2612-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father: Whenever The Messenger of Allah “Allah’s blessing and peace be upon him” appointed anyone as leader of an army or detachment, he would privately urge him to fear Allah and to be good to the Muslims who were with him. He would say: “When you meet your enemies from amongst the pagans, call them to (one of) three things. If they respond to any one of them, you should accept it and keep yourself from causing any harm to them. Call them to (embrace) Islam. If they respond to you, you should accept it from them and withhold yourself from fighting them. Then call them to emigrate from their land to the land of the Emigrants, and tell them that if they do that, they will have all the privileges and obligations of the Emigrants. If they refuse to emigrate (from their land), and choose to remain in their homeland, inform them that they will become as the Bedouin Muslims and will be subject to the orders of Allah like other believers, but they will not share the spoils of war or booty with them unless they take part with the Muslims in fighting (the unbelievers). If they refuse to embrace Islam, ask them to give Jizyah. If they agree to give it, accept it from them and keep yourself from (fighting) them. If they refuse to give Jizyah, seek for Allah's help and fight them. When you besiege a fort whose people appeal to you to let them out according to Allah's Command, do not let them out according to Allah’s Command, but do that

**[ت88/م81] - باب في المصحف يُسَافَرُ به إلى أرض العدو**

**2610** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَنْبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ» قَالَ مَالِكٌ: «أَرَاهُ مَخَافَةً أَنْ يَنَالَهُ الْعَدُوُّ».

**[ت89/م...] - باب فيما يستحب من الجيوش والرفقاء والسرايا**

**2611** - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَخَيْرُ السَّرَايَا أَرْبَعُمَائَةٍ، وَخَيْرُ الْجِيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ».

قال أبو داود: وَالصَّحِيحُ أَنَّهُ مُرْسَلٌ.

**[ت90/م82] - باب في دعاء المشركين**

**2612** - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَمِيرًا عَلَى سَرِيَّةٍ أَوْ جَيْشٍ أَوْصَاهُ بِتَقْوَى اللَّهِ فِي خَاصَّةِ نَفْسِهِ وَبِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، وَقَالَ: «إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ، أَوْ خِلَالٍ، فَأَيُّتُهَا مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ: أَدْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَعْلِمُهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَأَنَّ عَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا وَاخْتَارُوا دَارَهُمْ فَأَعْلِمُهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ يُجْرَى عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يُجْرَى عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ نَصِيبٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ. فَإِنْ هُمْ أَبَوْا فَادْعُهُمْ إِلَى إِعْطَاءِ الْحِزْبِ فَإِنْ أَجَابُوا فَاقْبَلْ مِنْهُمْ وَكُفَّ عَنْهُمْ، فَإِنْ أَبَوْا فَاسْتَعِزْ بِاللَّهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَنْزِلَهُمْ

according to your own command, for you do not know whether you will be able to implement Allah's command regarding them.”

Sufyan Ibn Uyainah said: Alqamah said: I related this narration to Muqatil Ibn Hayyan, who related to me The same from Muslim from An-Nu'man Ibn Muqarrin from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**2613-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father: The Messenger of Allah “Allah’s blessing and peace be upon him” said (to the military expedition): “Fight in the name of Allah and in the cause of Allah. Fight against those who disbelieve in Allah. Fight and do not misappropriate (the spoils). You should neither break your pledge, nor should you mutilate (the dead) bodies. You should not also kill the children.”

**2614-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” said (to the military expedition): “Proceed on in the Name of Allah, and in accordance with the cult of the Messenger of Allah “Allah’s blessing and peace be upon him”, and kill no old man, nor child, nor boy, nor woman, and do not commit misappropriation; and join your booty and mend your deed, and do good, for Allah loves such as do good.”

### **[91] What About Burning In The Land Of Enemy?**

**2615-** It is narrated on the authority of Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" had the date-palm trees of Banu An-Nadir burnt and cut down at a place called Al-Buwairah. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) or you left them standing on their stems, it was by Allah's Permission."

(The Mustering "Al-Hashr" 5)

**2616-** It is narrated on the authority of Urwah that he said: Usamah told me that the Messenger of Allah “Allah’s blessing and peace be upon him” said to me: "Attack Ubna (a town in Palestine, between Ramlah and Asqalan) in the morning, and burn (their property)."

**2617-** It is narrated on the authority of Mushar that it was said to him: What is Ubna? He said: We have better knowledge of that: It is Ubna of Palestine.



عَلَى حُكْمِ اللَّهِ تَعَالَى فَلَا تُنْزِلُهُمْ فَإِنَّكُمْ لَا تَذَرُونَ مَا يَحْكُمُ اللَّهُ فِيهِمْ وَلَكِنْ أَنْزِلُوهُمْ عَلَى حُكْمِكُمْ ثُمَّ أَقْضُوا فِيهِمْ بَعْدَ مَا شِئْتُمْ».

قال سُفْيَانُ بْنُ عُيَيْنَةَ: قَالَ عَلْقَمَةُ: فَذَكَرْتُ هَذَا الْحَدِيثَ لِمُقَاتِلِ بْنِ حَيَّانَ فَقَالَ: حَدَّثَنِي مُسْلِمٌ.

قال أَبُو دَاوُدَ: هُوَ ابْنُ هِنَصَمَ، عَنِ الثُّعْمَانِ بْنِ مُقَرِّنٍ، عَنِ النَّبِيِّ ﷺ مِثْلَ حَدِيثِ سُلَيْمَانَ بْنِ بُرَيْدَةَ.

**2613** - حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ سُفْيَانَ، عَنِ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنِ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ، وَفِي سَبِيلِ اللَّهِ وَقَاتِلُوا مَنْ كَفَرَ بِاللَّهِ وَلَا تَغْدُرُوا، وَلَا تَغْلُوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا وَلِيدًا».

**2614** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، وَعُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ حَسَنِ بْنِ صَالِحٍ، عَنِ خَالِدِ بْنِ الْفَرَزِ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «انْظِلُّوا بِاسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ، وَلَا تَقْتُلُوا شَيْخًا فَانِيًا وَلَا طِفْلًا وَلَا صَغِيرًا وَلَا امْرَأَةً، وَلَا تَغْلُوا وَضُمُوا غَنَائِمَكُمْ وَأَصْلِحُوا ﴿وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾».

### [ت91/م83] - باب في الحرق في بلاد العدو

**2615** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ حَرَّقَ نَخِيلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُؤَيْرَةُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا قَطَعْتُمْ مِنْ لَيْنَةٍ أَوْ رَكْعَتُوهَا﴾ [الحشر: 5]».

**2616** - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنِ ابْنِ الْمُبَارَكِ، عَنِ صَالِحِ بْنِ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ قَالَ عُرْوَةُ: فَحَدَّثَنِي أُسَامَةُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَهْدَ إِلَيْهِ فَقَالَ: «أَغْرَ عَلَى ابْنِي صَبَاحًا وَحَرَّقَ».

**2617** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو الْعَزْيِيُّ، سَمِعْتُ أَبَا مُسْهَرٍ قِيلَ لَهُ: ابْنِي، قَالَ: نَحْنُ أَعْلَمُ هِيَ يُبْنَى فَلَسَطِينَ.

### **[92] Sending Reconnoiterers**

**2618-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” sent Busaisah as a reconnoiterer, to see what had happened to the caravan of Abu Sufyan.

### **[93] The Wayfarer Eats Of The Dates And Drinks From The Milk When He Comes Upon That**

**2619-** It is narrated on the authority of Samurah Ibn Jundub that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you comes upon a herd of cattle and sheep with its owner, let him take his permission and if he gives him permission, let him milk and drink; and in case he does not find the owner, let him call upon him thrice: if he answers him let him take his permission, and if he does not answer him, let him milk and drink properly, on the condition that he should carry nothing of that with him.”

**2620-** It is narrated on the authority of Abbad Ibn Shurahbil that he said: I was afflicted by a famine year, and I came upon a field of somebody in Medina, from which I picked up an ear (of wheat) which I rubbed, ate what it had, and put it in my garment. Then, the owner of the field came and beat me, and took my garment. I came to the Messenger of Allah “Allah’s blessing and peace be upon him”, and made a mention of that to him, thereupon he said: “You neither instructed him when he was ignorant (that he has only what falls down from the branches) nor did you give him food when he was hungry (or given to starvation).” The Messenger of Allah “Allah’s blessing and peace be upon him” ordered the man to give back his garment to him, and he ordered that a Wasaq or half a Wasaq of food be given to him.

**2621-** It is narrated on the authority of Abu Bishr that he said: I heard Abbad Ibn Shurahbil having said the same.

### **[94] The Opinion That One In Such A Similar State Should Eat Only Of What Falls Down**

**2622-** It is narrated on the authority of Abu Rafi’ Ibn Amr Al-Ghifari that he said: when I was still a boy, I used to throw (with pebbles) our date-palms, or the date-palms of the Ansar, and then I was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, who said to me: “O boy! Why do you throw (with pebbles) the date-palms?” I said: “In order to eat out of them.” On that he said: “Then, do not throw them (with pebbles), and rather eat of what falls down underneath them.” He passed his hand over my head and said: “O Allah! Satisfy his abdomen!”

**[ت92/م84] - باب في بَغْت العيون**

**2618 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ -، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «بَعَثَ - يَعْنِي النَّبِيُّ ﷺ - بُسَيْسَةَ عَيْنًا يَنْظُرُ مَا صَنَعَتْ عِيرُ أَبِي سُفْيَانَ».

**[ت93/م85] - باب في ابن السبيل يأكل من التمر ويشرب من اللبن إذا مر به**

**2619 -** حَدَّثَنَا عِيَّاشُ بْنُ الْوَلِيدِ الرَّقَّامُ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِذَا أَتَى أَحَدُكُمْ عَلَى مَاشِيَةٍ فَإِنْ كَانَ فِيهَا صَاحِبُهَا فَلْيَسْتَأْذِنْهُ، فَإِنْ أَذِنَ لَهُ فَلْيَحْتَلِبْ وَلْيَشْرَبْ، وَإِنْ لَمْ يَكُنْ فِيهَا فَلْيُصَوِّتْ ثَلَاثًا، فَإِنْ أَجَابَهُ فَلْيَسْتَأْذِنْهُ وَإِلَّا فَلْيَحْتَلِبْ وَلْيَشْرَبْ وَلَا يَحْمِلْ».

**2620 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ عَبَّادِ بْنِ شُرْحَبِيلَ قَالَ: «أَصَابَتْنِي سَنَةٌ فَدَخَلْتُ حَائِطًا مِنْ حِيطَانِ الْمَدِينَةِ فَفَرَكْتُ سُنْبُلًا فَأَكَلْتُ وَحَمَلْتُ فِي ثَوْبِي، فَجَاءَ صَاحِبُهُ فَضَرَبَنِي وَأَخَذَ ثَوْبِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: «مَا عَلَّمْتَ إِذْ كَانَ جَاهِلًا، وَلَا أَطْعَمْتَ إِذْ كَانَ جَائِعًا»، أَوْ قَالَ «سَاعِبًا»، وَأَمَرَهُ فَرَدَّ عَلَيَّ ثَوْبِي وَأَعْطَانِي وَسْقًا أَوْ نِصْفَ وَسْقٍ مِنْ طَعَامٍ».

**2621 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ شُرْحَبِيلَ رَجُلًا مِنَّا مِنْ بَنِي عُبْرٍ بِمَعْنَاهُ.

**[ت94/م...] - باب من قال إنه يأكل مما سقط**

**2622 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ، وَهَذَا لَفْظُ أَبِي بَكْرٍ، عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ أَبِي حَكَمٍ الْغِفَارِيَّ يَقُولُ: حَدَّثَنِي جَدَّتِي، عَنْ عَمِّ أَبِي رَافِعِ بْنِ عَمْرِو الْغِفَارِيِّ قَالَ: كُنْتُ غُلَامًا أُرْمِي نَخْلَ الْأَنْصَارِ فَأَتَيْتُ بِي النَّبِيَّ ﷺ فَقَالَ: «يَا غُلَامُ لِمَ تَرْمِي النَّخْلَ؟» قَالَ: أَكَلْتُ، قَالَ: «فَلَا تَرْمِي النَّخْلَ وَكُلْ مِمَّا يَسْقُطُ فِي أَسْفَلِهَا»، ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ: «اللَّهُمَّ أَشْبِعْ بَطْنَهُ».



### **[95] The Opinion That One In Such A Similar State Should Not Milk**

**2623-** It is narrated on the authority of Ibn Umar that he said: Allah's Messenger "Allah's blessing and peace be upon him" said: "None (of you) should milk the animal of another but with his permission. Does any one of you like that his chamber be raided, and his vaults be broken, and his foodstuff be taken? Verily the treasures for them (those who keep animals) are the udders of the animals which feed them. So none of you should milk the animal of another but with his permission."

### **[96] What About Obedience?**

**2624-** It is narrated on the authority of Ibn Juraij that he said: Allah's Statement: "you who believe! obey Allah, and obey the Messenger, and those charged with authority among you" (An-Nisa 59) was revealed in connection with Abdullah Ibn Qais Ibn Adi: The Messenger of Allah "Allah's blessing and peace be upon him" sent him heading a military expedition. As such I was reported by Ya'li from Sa'id Ibn Jubair from Ibn Abbas.

**2625-** It is narrated on the authority of Ali that The Messenger of Allah "Allah's blessing and peace be upon him" sent an expedition and appointed somebody over them. He kindled a fire and said: "Enter it." Some people decided to enter it (the fire), (in implementation of the order of their leader), but the others said: "We have fled from the fire (since we embraced Islam)." The matter was mentioned to The Messenger of Allah "Allah's blessing and peace be upon him". He said to those who decided to enter (the fire at the order of their leader): "If you had entered it, you would have remained there until the Day of Judgment." He lauded the act of the others and said: "There is no obedience in matters involving Allah's disobedience or displeasure. Obedience is obligatory only in what is good."

**2626-** It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "To hearken and obey (the ruler) is incumbent upon every Muslim in what he likes and dislikes as long as he is not ordered to do (any act leading to) disobedience: once he is ordered to do (such an act as leading to) disobedience, no hearkening nor obedience is binding upon him."

**2627-** It is narrated on the authority of Uqbah Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition, and I provided a man of them with a sword, and when they returned he said: Would that you saw how the Messenger of Allah

## [ت95/86] - باب فيمن قال: لا يَحْلُبُ

**2623 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ بِغَيْرِ إِذْنِهِ، أَيْحِبُّ أَحَدُكُمْ أَنْ تُؤْتَى مَشْرَبَتُهُ فَتُكْسَرَ خِرَازِنَتُهُ فَيُنْتَلَّ طَعَامُهُ؟ فَإِنَّمَا تَخْزَنُ لَهُمْ ضُرُوعُ مَوَاشِيهِمْ أَطْعَمَتَهُمْ، فَلَا يَحْلُبَنَّ أَحَدٌ مَاشِيَةً أَحَدٍ إِلَّا بِإِذْنِهِ».

## [ت96/87] - باب في الطاعة

**2624 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حَجَّاجٌ، قَالَ: «قَالَ ابْنُ جُرَيْجٍ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ﴾ [النساء: 59] فِي عَبْدِ اللَّهِ بْنِ قَيْسٍ بْنِ عَدِيٍّ بَعَثَهُ النَّبِيُّ ﷺ فِي سَرِيَّةٍ، أَخْبَرَنِيهِ يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ».

**2625 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ جَيْشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوا، فَأَجَجَ نَارًا وَأَمَرَهُمْ أَنْ يَقْتَحِمُوا فِيهَا، فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا، وَقَالُوا: إِنَّمَا فَرَزْنَا مِنَ النَّارِ، وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا أَوْ دَخَلُوا فِيهَا لَمْ يَزَالُوا فِيهَا»، وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

**2626 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ».

**2627 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ عُقْبَةَ بْنِ مَالِكٍ مِنْ رَهْطِهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً فَسَلَّحْتُ رَجُلًا مِنْهُمْ سَيْفًا فَلَمَّا رَجَعَ



“Allah’s blessing and peace be upon him” blamed us. He said: “Have you failed, when I sent a man of you, who did not comply with my commands, to replace him with another, to comply with my orders?”

### [97] Joining The Patches Of Troops

**2628-** It is narrated on the authority of Abu Tha’labah Al-Khushani that he said: It was the habit that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” halted at a resting place, the people would disperse in the surrounding valleys and mountain passes, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to them: “No doubt, such a dispersal as of you in the surrounding mountain passes and valleys is out of Satan.” Afterwards, he never descended at a resting place but that they would join to each other so much closely that if a garment was spread over them, it would imply all of them.

**2629-** It is narrated on the authority of Sahl Ibn Mu’adh Ibn Anas Al-Juhani from his father that he said: I took part with the Messenger of Allah “Allah’s blessing and peace be upon him” in such and such a holy battle, in which the people made narrow the resting places (on account of their crowd) which blocked the main roads. On that the Messenger of Allah “Allah’s blessing and peace be upon him” sent a message that “He, who contributes in making narrow a resting place and blocking the main road, no (reward of) Jihad is assured to him.”

**2630-** It is narrated on the authority of Sahl Ibn Mu’adh Ibn Anas Al-Juhani from his father that he said: We took part with the Messenger of Allah “Allah’s blessing and peace be upon him” in such and such a holy battle...and the rest is the same.

### [98] It Is Undesirable To Hope For Facing The Enemy

**2631-** It is narrated on the authority of Musa Ibn Uqbah from Abu An-Nadr that Abdullah Ibn Abu Awfa wrote to Umar Ibn Ubaidullah, when he (the later) proceeded to (fight those of) Haruriyyah (Khawarij), telling him that The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O People! Do not hope for facing the enemy, and ask Allah to provide you with power, but if you encounter them, be patiently steadfast, and know that the Paradise is under the shadows of swords (i.e. it would be accessible to you through striking by the swords in the cause of Allah).” Then, The Prophet “Allah’s blessing and peace be upon him” stood up and said: “O Allah! The revealer of the Book, the creator of the clouds, the defeater of the (unbelieving) confederates! Defeat those (enemies) and make us emerge victorious over them.”



قَالَ: لَوْ رَأَيْتَ مَا لَأَمَّنَا رَسُولُ اللَّهِ ﷺ، قَالَ: «أَعَجَزْتُمْ إِذْ بَعَثْتُ رَجُلًا مِنْكُمْ فَلَمْ يَمْضِ لِأَمْرِي أَنْ تَجْعَلُوا مَكَانَهُ مَنْ يَمْضِي لِأَمْرِي؟».

### [ت97/م88] - باب ما يؤمر من انضمام العسكر وسعته

**2628 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمَصِيُّ، وَيزِيدُ بْنُ قُبَيْسٍ مِنْ أَهْلِ جَبَلَةِ سَاحِلِ حِمَصَ، وَهَذَا لَفْظُ يَزِيدَ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ أَنَّهُ سَمِعَ مُسْلِمَ بْنَ مِشْكَمٍ أَبَا عُبَيْدٍ اللَّهِ يَقُولُ: حَدَّثَنَا أَبُو ثَعْلَبَةَ الْحُسَيْنِيُّ قَالَ: «كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا، قَالَ عُمَرُ: وَكَانَ النَّاسُ إِذَا نَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ تَفَرَّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ» فَلَمْ يَنْزِلْ بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ حَتَّى يُقَالَ لَوْ بَسَطَ عَلَيْهِمْ ثَوْبٌ لَعَمَّهُمْ».

**2629 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ أُسَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْخُثْعَمِيِّ، عَنْ فَرْوَةَ بْنِ مُجَاهِدٍ اللَّخْمِيِّ، عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ الْجُهَنِيِّ، عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ نَبِيِّ اللَّهِ ﷺ غَزْوَةً كَذَا وَكَذَا فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ، فَبَعَثَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي فِي النَّاسِ «أَنْ مَنْ ضَيَّقَ مَنْزِلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ».

**2630 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ، عَنْ الْأَوْزَاعِيِّ، عَنْ أُسَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ فَرْوَةَ بْنِ مُجَاهِدٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ قَالَ: «غَزَوْنَا مَعَ نَبِيِّ اللَّهِ ﷺ، بِمَعْنَاهُ».

### [ت98/م89] - باب في كراهية تمنّي لقاء العدو

**2631 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ مَعْمَرٍ - وَكَانَ كَاتِبًا لَهُ قَالَ: كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى حِينَ خَرَجَ إِلَى الْحَرُورِيَّةِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا الْعَدُوَّ قَالَ: «يَا أَيُّهَا النَّاسُ لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ وَسَلُّوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ الشُّيُوفِ». ثُمَّ قَالَ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ مُجْبِرِي السَّحَابِ وَهَازِمِ الْأَحْزَابِ أَهْزِمْنَهُمْ وَأَنْصُرْنَا عَلَيْهِمْ».

### **[99] Which Supplication One Should Say On Facing The Enemy?**

**2632-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” was engaged in war he would say:”O Allah! You are My Supporter and my Helper, with You I avert (the evil plots of the enemy), with You I attack (the enemy), and with You I carry on fighting.”

### **[100] The Invocation Pertaining To The Pagans**

**2633-** It is narrated on the authority of Ibn Awn that he said: I sent a letter to Nafi’ asking him about the invocation pertaining to the pagans on fighting, thereupon he replied: This was during the early days of Islam: The Messenger of Allah “Allah’s blessing and peace be upon him” attacked Banu Al-Mustaliq by surprise, while their cattle and sheep were being watered, thereupon he killed their fighters, and took as captives their women and children; and on that day, he got Juwairiyah Bint Al-Harith. Abdullah related that to me, and he was enrolled in this army.

Abu Dawud says: This narration is good, and it is narrated by Ibn Awn from Nafi, and none shared him in it.

**2634-** It is narrated on the authority of Anas that it was the habit of the Messenger of Allah “Allah’s blessing and peace be upon him” to start attacking the pagans at the time of Morning prayer: if he heard (the voice of) Adhan, he would stop, otherwise, he would carry on the attack.

**2635-** It is narrated on the authority of Ibn Isam Al-Muzni from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” sent us in a military expedition and said: “If you see a mosque or hear (the voice of) Adhan, do not kill anyone.”

### **[101] What About Making Plots In War?**

**2636-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The war is guile.”

**2637-** It is narrated on the authority of Abd Ar-Rahman Ibn Ka’b Ibn Malik from his father that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” intended to set out for a certain holy battle, he would make a public announcement for another one, and say: “The war is guile.”

Abu Dawud says: The same is narrated on the authority of both Jabir and Abu Hurairah, through different chains of transmitters.

## [ت99/م90] - باب ما يُدعى عند اللقاء

**2632 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبِي: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَالَ: «اللَّهُمَّ أَنْتَ عَضْدِي وَنَصِيرِي، بِكَ أَحْوَلُ، وَبِكَ أَصُولُ، وَبِكَ أَقَاتِلُ».

## [ت100/م91] - باب في دعاء المشركين

**2633 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا ابْنُ عَوْنٍ قَالَ: «كَتَبْتُ إِلَى نَافِعٍ أَسْأَلُهُ عَنْ دُعَاءِ الْمُشْرِكِينَ عِنْدَ الْقِتَالِ، فَكَتَبَ إِلَيَّ: أَنَّ ذَلِكَ كَانَ فِي أَوَّلِ الْإِسْلَامِ وَقَدْ أَغَارَ نَبِيُّ اللَّهِ ﷺ عَلَى بَنِي الْمُضْطَلِقِ وَهُمْ غَارُونَ وَأَنْعَامُهُمْ تُسْقَى عَلَى الْمَاءِ فَفَقَتَلُوا مُقَاتِلَتَهُمْ وَسَبَى سَبْيَهُمْ وَأَصَابَ يَوْمُئِذٍ جُوبَرِيَّةَ بِنْتَ الْحَارِثِ» حَدَّثَنِي بِذَلِكَ عَبْدُ اللَّهِ وَكَانَ فِي ذَلِكَ الْجَيْشِ.

قال أبو داود: هَذَا حَدِيثٌ نَبِيلٌ رَوَاهُ ابْنُ عَوْنٍ، عَنْ نَافِعٍ وَلَمْ يُشْرِكْهُ فِيهِ أَحَدٌ.

**2634 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُغَيِّرُ عِنْدَ صَلَاةِ الصُّبْحِ وَكَانَ يَتَسَمَّعُ، فَإِذَا سَمِعَ أَذَانًا أَمْسَكَ وَلَا أَغَارَ».

**2635 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ نَوْفَلٍ بْنِ مُسَاجِقٍ، عَنْ ابْنِ عَصَامِ الْمُزَنِيِّ، عَنْ أَبِيهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَقَالَ: «إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا».

## [ت101/م92] - باب المكر في الحرب

**2636 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو أَنَّهُ سَمِعَ جَابِرًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَرْبُ خُدْعَةٌ».

**2637 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ غَزْوَةً وَرَى غَيْرَهَا وَكَانَ يَقُولُ: «الْحَرْبُ خُدْعَةٌ».

قال أبو داود: لَمْ يَجِءْ بِهِ إِلَّا مَعْمَرٌ يُرِيدُ قَوْلَهُ: «الْحَرْبُ خُدْعَةٌ» بِهَذَا الْإِسْنَادِ إِنَّمَا يُرَوَّى مِنْ حَدِيثِ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، وَمِنْ حَدِيثِ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ. وَخَرَّجَ مُسْلِمُ الطَّرِيقَيْنِ.



### [102] Attacking The Enemy At Night

**2638-** It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" appointed Abu Bakr as our leader in a military expedition, and we attacked some people from amongst the pagans at night by surprise, and our slogan this night was: "Cause (your enemy) to die! Cause (your enemy) to die!" On that night, I killed seven with my own hand.

### [103] Adhering To The Rear To Drive The People

**2639-** It is narrated on the authority of Jabir that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to be in the rear in order to drive and help the weak among them in front of him, make ride behind him such as was in need of that, and invoke good upon them.

### [104] For Which Should The Pagans Be Fought?

**2640-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been ordered to fight the people until they say: "There is no god (to be worshipped) but Allah": if they say so, their property and blood would be saved from me except legally, and their reckoning is with Allah Almighty."

**2641-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight people until they testify that there is no God (to be worshipped) but Allah, and that Muhammad is the Apostle of Allah. If they said this, prayed like us, faced our Qiblah, and slaughtered as we slaughter (the animal according to Islamic law on which Allah's name should be mentioned) then their blood and property would be kept (as being sacred) from me (except within the rights of law), and they would further have the same rights and obligations as other Muslims have."

**2642-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I have been ordered (by Allah) to fight the pagans..."and the rest is the same.

**2643-** It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military detachment to attack the people of Al-Huruqat, who made a plot therewith they were able to flee away. We caught hold of a man who said once we attacked him: "There is no god but Allah." But, we struck him

## [ت102/م93] - باب في البيات

**2638 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَأَبُو عَامِرٍ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ: حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ عَلَيْنَا أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَغَزَوْنَا نَاسًا مِنَ الْمُشْرِكِينَ فَبَيَّتْنَاهُمْ نَقْلُهُمْ وَكَانَ شِعَارُنَا تِلْكَ اللَّيْلَةُ أَمِثُ أَمِثُ. قَالَ سَلَمَةُ: فَقَتَلْتُ بِيَدِي تِلْكَ اللَّيْلَةَ سَبْعَةَ أَهْلِ أَبْيَاتٍ مِنَ الْمُشْرِكِينَ».

## [ت103/م94] - باب في لزوم الساقة

**2639 -** حَدَّثَنَا الْحَسَنُ بْنُ شَوْكِرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَبِي عُثْمَانَ، عَنْ أَبِي الزُّبَيْرِ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُمْ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَلَّفُ فِي الْمَسِيرِ فَيَزِجِي الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُمْ».

## [ت104/م95] - باب على ما يُقَاتَلُ المشركون؟

**2640 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ».

**2641 -** حَدَّثَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالْقَانِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنْ يَسْتَقْبِلُوا قِبَلَتَنَا، وَأَنْ يَأْكُلُوا ذَبِيحَتَنَا، وَأَنْ يُصَلُّوا صَلَاتَنَا، فَإِذَا فَعَلُوا ذَلِكَ حُرِّمَتْ عَلَيْنَا دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَى الْمُسْلِمِينَ».

**2642 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ الْمُشْرِكِينَ بِمَعْنَاهُ».

**2643 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ قَالَ: «بَعَثَنَا رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى الْحُرَقَاتِ فَنَدَرُوا بِنَا فَهَرَبُوا فَأَذَرَكُنَا رَجُلًا، فَلَمَّا غَشِيَنَاهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَضَرَبْنَاهُ حَتَّى قَتَلْنَاهُ، فَذَكَرْتُهُ لِلنَّبِيِّ ﷺ فَقَالَ: «مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ



to death. I made a mention of it to the Prophet "Allah's blessing and peace be upon him", who asked: "What would you do with (his testimony) "There is no god but Allah" on the Day of Judgement?" I said: "O Messenger of Allah! He only said it for fear of the weapon." He (the Prophet) said: "Did you split open his heart to find out whether he had declared it (out of belief in it) or not? What would you do with (his testimony) "There is no god but Allah" on the Day of Judgement?" He went on repeating it to me till I wished I had embraced Islam (only from) that day.

**2644-**It is narrated on the authority of Ubaidullah Ibn Adi Ibn Al-Khiyar that Al-Miqdad Ibn Al-Aswad told him: I said: "O Messenger of Allah! Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off; then he took refuge in a tree and said: "I surrender to Allah (in Islam), could I kill him, O Allah's Apostle, after he had said this?" Allah's Apostle "Allah's blessing and peace be upon him" said: "You should not kill him." Al-Miqdad said: "O Allah's Apostle! But he had cut off one of my two hands, and then he uttered those words." Allah's Apostle "Allah's blessing and peace be upon him" replied: "You should not kill him, for if you killed him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

#### **[105] It Is Forbidden To Kill Such As Holds Fast To The Posture Of Prostration**

**2645-**It is narrated on the authority of Jarir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition to (the tribe of) Khath'am, and some of them held fast to the posture of prostration (to protect themselves from being killed), but these (Muslims) hastened to kill them. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him", he ordered that half the blood-wet (of their killed persons) should be given to them, and he said: "I have nothing to do with every Muslim who lives among the pagans." They asked: "What is the reason for that O Messenger of Allah?" he said: "Let not (the Muslims live with the pagans with their houses too close to them that) their fires become visible to each other."

#### **[106] Fleeing Away From The Battlefield On The Day Of Fighting**

**2646-**it is narrated on the authority of Ibn Abbas: When Allah Almighty revealed: "If there are twenty amongst you, patiently persevering, they will vanquish two hundred..." it was hard upon the believers, particularly with Allah's enjoining upon them that if there is only one of them facing ten (of the



يَوْمَ الْقِيَامَةِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا قَالَهَا مَخَافَةَ السَّلَاحِ. قَالَ: «أَفَلَا شَقَقْتُ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ مِنْ أَجْلِ ذَلِكَ قَالَهَا أَمْ لَا؟ مَنْ لَكَ بِلَا إِلَهَ إِلَّا اللَّهُ يَوْمَ الْقِيَامَةِ؟» فَمَا زَالَ يَقُولُهَا حَتَّى وَدِدْتُ أَنِّي لَمْ أُسَلِّمْ إِلَّا يَوْمَئِذٍ.

**2644 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ اللَّيْثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ الْخِيَارِ، عَنِ الْمُقَدَّادِ بْنِ الْأَسْوَدِ أَنَّهُ أَخْبَرَهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَلَنِي فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَّمْتُ لِلَّهِ، أَفَأَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ يَدَيَّ، قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ».

### [105/م...] - باب النهي عن قتل من اعتصم بالسجود

**2645 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى خَنْعَمٍ، فَأَعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ، فَأَسْرَعَ فِيهِمُ الْقَتْلُ. قَالَ: فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ: «أَنَا بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ». قَالُوا: يَا رَسُولَ اللَّهِ: لِمَ؟ قَالَ: «لَا تَرَأَى نَارَاهُمْ».

قال أبو داود: رواه هُشَيْمٌ وَمَعْمَرٌ وَخَالِدُ الْوَاسِطِيُّ وَجَمَاعَةٌ لَمْ يَذْكُرُوا جَرِيرًا.

### [106/م96] - باب في التولي يوم الزحف

**2646 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنِ الزُّبَيْرِ بْنِ خَرِيتٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَزَلَتْ ﴿إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَدِرُونَ يَغْلِبُوا مِائَتِينَ﴾ [الأنفال: 65] فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حِينَ فَرَضَ اللَّهُ عَلَيْهِمْ أَنْ لَا يَفِرَّ وَاحِدٌ مِنْ عَشْرَةٍ، ثُمَّ إِنَّهُ جَاءَ

unbelievers), he should not flee. Then, this task was lightened when Allah Almighty said: "For the present, Allah hath lightened the (burden) of you, for He knoweth that there is (some) weakness in you. But (even so), if there are a hundred of you, patiently persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand." In this way, Allah lightened their burden, and in return for that, He reduced their patience and steadfastness as much as their task was lightened.

**2647-** It is narrated on the authority of Ibn Umar: I was in a certain military expedition sent by the Messenger of Allah "Allah's blessing and peace be upon him" when the people were put to trouble and then they retreated, and I was one of them. When we emerged (and gathered) we said (to one another): "What would we do since we fled away from the hostile array, and thus incurred Allah's wrath upon ourselves?" then, we said: "Let's enter into Medina and hide ourselves there, so that none would be able to see us." Then, when we entered Medina, we said: "Let's display ourselves to the Messenger of Allah "Allah's blessing and peace be upon him": if there is repentance for us, we shall stay, otherwise, we should go back." We sat in expectation for the Messenger of Allah "Allah's blessing and peace be upon him" before the Morning Prayer, and when he came out we stood and went towards him and said: "We're the escapers (from the battlefield)." On that he came towards us and said: "Nay, you're rather the turners (to your troop)." We then came close to him and kissed his hand. Then he said: "I'm (your troop, as well as I'm) the troop of all the Muslims."

**2648-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Allah's following statement was revealed in connection with the day of (the holy battle of) Badr: "If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own) - he draws on himself the wrath of Allah, and his abode is Hell, an Evil refuge (indeed)!" (Al-Anfal 16)

### **[107] When A War Prisoner Is Forced To Renegade To Infidelity Under Compulsion**

**2649-** It is narrated on the authority of Khabbab that he said: We complained to Allah's Apostle "Allah's blessing and peace be upon him" (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his covering sheet. We said to him: "Wouldn't you seek help for us? Wouldn't you pray to Allah for us?" He sat for a while, with his face turning red (on account of anger), and then he said: "Among the nations before you, a (believing) man would be put in a

تَخْفِيفٌ فَقَالَ ﴿الَّذِينَ خَفَفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا﴾ [الأنفال: 66] - قَرَأَ أَبُو تَوْبَةَ إِلَى قَوْلِهِ ﴿يَعْلَبُوا بِمِثْقَلِ ذَرَّةٍ مِّنَ الْأَرْضِ بِغَيْرِ عِلْمٍ﴾ - قَالَ: فَلَمَّا خَفَّفَ اللَّهُ عَنْهُمْ مِنَ الْعِدَّةِ نَقَصَ مِنَ الصَّبْرِ بِقَدْرِ مَا خَفَّفَ عَنْهُمْ.

**2647 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّهُ كَانَ فِي سَرِيَّةٍ مِنْ سَرَايَا رَسُولِ اللَّهِ ﷺ. قَالَ: فَحَاصَ النَّاسُ حَيْصَةً فَكُنْتُ فِيْمَنْ حَاصٍ، قَالَ: فَلَمَّا بَرَزْنَا. قُلْنَا: كَيْفَ نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الرَّحْفِ وَبُؤْنَا بِالْغَضَبِ؟ فَقُلْنَا: نَدْخُلُ الْمَدِينَةَ فَتَنْبُثُ فِيهَا وَنَذْهَبَ وَلَا يَرَانَا أَحَدٌ، قَالَ: فَدَخَلْنَا فَقُلْنَا لَوْ عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ ﷺ فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقَمْنَا، وَإِنْ كَانَ غَيْرَ ذَلِكَ ذَهَبْنَا، قَالَ: فَجَلَسْنَا لِرَسُولِ اللَّهِ ﷺ قَبْلَ صَلَاةِ الْفَجْرِ، فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا: نَحْنُ الْفَرَارُونَ فَأَقْبَلَ إِلَيْنَا فَقَالَ: «لَا بَلَّ أَنْتُمْ الْعَكَارُونَ»، قَالَ: فَدَنَوْنَا فَقَبَّلَنَا يَدُهُ فَقَالَ: «أَنَا فِيئَةُ الْمُسْلِمِينَ».

**2648 -** حَدَّثَنَا مُحَمَّدُ بْنُ هِشَامٍ الْمِصْرِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: «نَزَلَتْ فِي يَوْمٍ بَدْرٍ: ﴿وَمَنْ يُؤْلَمْ يَوْمَئِذٍ دُبُرَهُ﴾ [الأنفال: 16]».

### [ت107/م97] - باب في الأسير يُكره على الكفر

**2649 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ وَخَالِدٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ حَبَّابٍ قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً فِي ظِلِّ الْكُعْبَةِ فَشَكُونَا إِلَيْهِ، فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو اللَّهَ لَنَا؟ فَجَلَسَ مُحَمَّرًا وَجْهَهُ فَقَالَ: «قَدْ كَانَ مِنْ قَبْلِكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ فِي الْأَرْضِ ثُمَّ يُؤْتَى بِالْمِنْشَارِ فَيُجْعَلُ عَلَى



ditch that was dug for him, a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones and nerves; yet that would not make him abandon his religion. By Allah, this religion (Islam) will prevail until a traveller from San'a (in Yemen) to Hadramaut will fear none but Allah, or a wolf as regards his sheep, but you (people) are hasty."

### [108] The Sentence Of A Muslim Spy

**2650-** It is narrated on the authority of Ali: The Messenger of Allah "Allah's blessing and peace be upon him" sent me along with Az-Zubair and Al-Miqdad and said: "Proceed till you reach a place called Rawdat-Khakh where there is a lady travelling in a howdah on a camel. She has a letter. Take the letter from her." So we set out, and our horses ran at full pace till we reached Rawdat Khakh, and behold, we saw the lady and said (to her): "Take out the letter!" She said: "I have no letter with me." I said: "Either you take out the letter or we will strip you of your clothes." So she took the letter out of her hair braid. We brought the letter to The Prophet "Allah's blessing and peace be upon him" and behold, it was addressed by Hatib Ibn Abu Balta'ah to some pagans at Mecca, informing them of some of the affairs of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" said: "What is this, O Hatib?" Hatib replied: "Do not be hasty with me, O Allah's Apostle! I do not belong to the Quraish people, but I was an ally to them from outside and had no blood relation with them, while the emigrants who were with you had their relatives who used to protect their families and properties at Mecca. So, to compensate for not having blood relation with them, I intended to do them some favor so that they might protect my relatives (at Mecca), and I did not do this out of disbelief or an inclination to desert my religion." The Prophet "Allah's blessing and peace be upon him" then said (to his companions): "He (Hatib) has told you the truth." Umar said: "O Allah's Apostle! Allow me to chop his head off!" The Messenger of Allah "Allah's blessing and peace be upon him" said: "He is one of those who attended (the holy battle of) Badr, and what do you know, perhaps Allah looked upon the people of Badr (who took part in the battle) and said: "Do what you want as I have forgiven for you.""

**2651-** The same story is narrated on the authority of Ali, in which he told that Hatib wrote in his letter to the Quraish: "Muhammad is going to proceed towards you..." he further told that the woman said: "I have no

رَأْسِهِ فَيُجْعَلُ فِرْقَتَيْنِ مَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَيُمَشِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ عَظْمِهِ مِنْ لَحْمٍ وَعَصَبٍ مَا يَضْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهُ لَيُتِمِّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّائِبُ مَا بَيْنَ صَنْعَاءَ وَحَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهَ وَالذُّبَّ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَعْجَلُونَ».

### [ت108/م98] - باب في حكم الجاسوس إذا كان مسلماً

**2650 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو: حَدَّثَهُ حَسَنُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ، أَخْبَرَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَكَانَ كَاتِبًا لِعَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمَقْدَادُ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاحٍ فَإِنَّ بِهَا طَعِينَةً مَعَهَا كِتَابٌ فَخُذُوهُ مِنْهَا» فَانْطَلَقْنَا تَتَعَادَى بَنَّا حَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالطَّعِينَةِ، فَقُلْنَا: هَلُمِّي الْكِتَابَ، قَالَتْ: مَا عِنْدِي مِنْ كِتَابٍ، فَقُلْتُ: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنُلْقِيَنَّ الشِّيَابَ، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ النَّبِيَّ ﷺ، فَإِذَا هُوَ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا هَذَا يَا حَاطِبُ؟» فَقَالَ: يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ، فَإِنِّي كُنْتُ امْرَأً مُلَصِّقًا فِي قُرَيْشٍ وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا، وَإِنَّ قُرَيْشًا لَهُمْ بِهَا قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ بِمَكَّةَ، فَأَحْبَبْتُ إِذْ فَاتَنِي ذَلِكَ أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ قَرَابَتِي بِهَا وَاللَّهُ يَا رَسُولَ اللَّهِ مَا كَانَ بِي مِنْ كُفْرٍ وَلَا ارْتِدَادٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَكُمْ». فَقَالَ عُمَرُ: دَغْنِي أَضْرِبْ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ».

**2651 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ بِهَذِهِ الْقِصَّةِ قَالَ: «انْطَلَقَ حَاطِبٌ فَكَتَبَ إِلَى أَهْلِ مَكَّةَ أَنَّ مُحَمَّدًا قَدْ سَارَ إِلَيْكُمْ وَقَالَ فِيهِ: قَالَتْ: مَا



letter.” We inspected for it with her, but found nothing. On that Ali said to her: “By Him, with Whom oaths should be taken: I would kill you unless you should bring out the letter...” and the rest is the same.

### **[109] The Spy From Amongst The Non-Muslims**

**2652-** It is narrated on the authority of Furat Ibn Hayyan that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that he should be killed, since he was a spy for Abu Sufyan, and at the same time, he was an ally to a man from amongst the Ansar. When he came upon a circle-shaped gathering of the Ansar he said: “I’m Muslim.” A man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! He says that he is Muslim.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “From amongst you, there are such men as Furat Ibn Hayyan, whom we entrust to their faith.”

### **[110] What About The Spy With Whom People Feel Safe?**

**2653-** It is narrated on the authority of Salamah Ibn Al-Akwa’ that he said: A spy from amongst the pagans came to the Messenger of Allah “Allah’s blessing and peace be upon him” while being on journey, and sat among his companions. When he withdrew stealthily, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Pursue and kill him.” I went to him before them and killed him, and took his belongings, which the Messenger of Allah “Allah’s blessing and peace be upon him” gave to me.

**2654-** It is narrated on the authority of Salamah Ibn Al-Akwa’: I took part in the holy Battle of Hawazin with The Messenger of Allah “Allah’s blessing and peace be upon him”. While we were having our breakfast with The Messenger of Allah “Allah’s blessing and peace be upon him”, a man came riding a red camel. He made it kneel down, took out a strap of leather from its girth with which he tied the camel. Then he started eating with the people and looking (curiously here and there). We were in a state of weakness and lacking of mounts, since some of us were on foot. Suddenly, he left us quickly, came to his camel, which he untied. He made it kneel down, rode it and then urged it and it ran with him. A man on a brown she-camel chased him (regarding him as a spy). Salamah (the narrator) added: I came out hurriedly on foot. I ran on until I was near the thigh of the she-camel. I proceeded further until I was near the thighs of the camel. I advanced further until I caught hold of the nose string of the camel. I made it kneel down. As soon as it had put its knee on the ground, I drew my sword and struck the head of the rider who fell down. I brought the camel



مَعِيَ كِتَابٌ فَانْتَحَيْنَاهَا فَمَا وَجَدْنَا مَعَهَا كِتَابًا، فَقَالَ عَلِيٌّ: وَالَّذِي يُخْلَفُ بِهِ لَأَقْتُلَنَّكَ أَوْ لَتُخْرِجَنَّ الْكِتَابَ» وَسَاقَ الْحَدِيثَ.

### [ت109/م99] - باب في الجاسوس الذمي

**2652 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُحَبِّبٍ أَبُو هَمَّامٍ الدَّلَّالُ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ، عَنْ فُرَاتِ بْنِ حَيَّانَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِ وَكَانَ عَيْنًا لِأَبِي سُفْيَانَ وَكَانَ حَلِيفًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَمَرَّ بِحَلْقَةٍ مِنَ الْأَنْصَارِ فَقَالَ: إِنِّي مُسْلِمٌ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ إِنَّهُ يَقُولُ إِنِّي مُسْلِمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْكُمْ رَجَالًا نَكِلُهُمْ إِلَى إِيْمَانِهِمْ مِنْهُمْ فُرَاتُ بْنُ حَيَّانٍ».

### [ت110/م100] - باب في الجاسوس المُسْتَأْمَن

**2653 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ، عَنْ ابْنِ سَلَمَةَ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: «أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ فَجَلَسَ عِنْدَ أَصْحَابِهِ ثُمَّ انْسَلَّ فَقَالَ النَّبِيُّ ﷺ: «اطْلُبُوهُ فَاقْتُلُوهُ»، قَالَ: فَسَبَقَتْهُمْ إِلَيْهِ فَقَتَلَتْهُ وَأَخَذَتْ سَلْبَهُ فَنَفَقَلْنِي إِيَّاهُ».

**2654 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ أَنَّ هَاشِمَ بْنَ الْقَاسِمِ وَهَشَامًا حَدَّثَاهُمَا، قَالَا: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ هَوَازِنَ، قَالَ فَبَيْنَمَا نَحْنُ نَتَضَحَّى وَعَامَّتُنَا، مُشَاءً وَفِينَا ضَعْفَةٌ إِذْ جَاءَ رَجُلٌ عَلَى جَمَلٍ أَحْمَرَ فَانْتَزَعَ طَلْقًا مِنْ حِفْوِ الْبَعِيرِ فَقَيَّدَ بِهِ جَمَلَهُ، ثُمَّ جَاءَ يَتَغَدَّى مَعَ الْقَوْمِ، فَلَمَّا رَأَى ضَعْفَتَهُمْ وَرِقَّةَ ظَهْرِهِمْ خَرَجَ يَعْدُو إِلَى جَمَلِهِ فَأَظْلَقَهُ ثُمَّ أَنَاخَهُ فَقَعَدَ عَلَيْهِ، ثُمَّ خَرَجَ يَرْكُضُهُ وَاتَّبَعَهُ رَجُلٌ مِنْ أَسْلَمَ عَلَى نَاقَةٍ وَرِقَاءَ هِيَ أَمْثَلُ ظَهْرِ الْقَوْمِ، قَالَ: فَخَرَجْتُ أَعْدُو فَأَذْرَكْتُهُ وَرَأْسُ النَّاقَةِ عِنْدَ وَرِكِ الْجَمَلِ وَكُنْتُ عِنْدَ وَرِكِ النَّاقَةِ، ثُمَّ تَقَدَّمْتُ حَتَّى كُنْتُ عِنْدَ وَرِكِ الْجَمَلِ، ثُمَّ تَقَدَّمْتُ حَتَّى أَخَذْتُ بِخَطَامِ الْجَمَلِ فَأَنْخَعْتُهُ، فَلَمَّا وَضَعَ رُكْبَتَهُ بِالْأَرْضِ اخْتَرَطْتُ سَيْفِي فَأَضْرَبْتُ رَأْسَهُ فَتَنَدَّرَ، فَجِئْتُ بِرَاحِلَتِهِ وَمَا عَلَيْهَا

driving it along with the man's baggage and arms. The Messenger of Allah "Allah's blessing and peace be upon him" along with the people came to receive me. He asked: "Who has killed the man?" The people said: "Ibn Al-Akwa." He said: "Then, the entire belongings of the man are for him."

### **[111] At Which Time Is It Desirable To Face (The Enemy)?**

**2655-** It is narrated on the authority of An-Nu'man Ibn Muqarrin that he said: I saw that whenever the Messenger of Allah "Allah's blessing and peace be upon him" did not start the attack (on the enemy) at the early portion of the day, he would delay it until the sun would pass the meridian, the wind would blow, thereupon the victory would descend.

### **[112] It Is Commendable To Keep Silent On Facing (The Enemy)**

**2656-** It is narrated on the authority of Qais Ibn Abbad that he said: The companions of the Messenger of Allah "Allah's blessing and peace be upon him" disliked making noise on fighting.

**2657-** It is narrated on the authority of Abu Burdah from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said a Hadith like this.

### **[113] A Man Dismounts And Walks On Foot On Facing (The Enemy)**

**2658-** It is narrated on the authority of Al-Bara' that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" (and the Muslims) met the pagans on the day of (the holy battle of) Hunain, the Messenger of Allah "Allah's blessing and peace be upon him" dismounted of his mule and stood on foot.

### **[114] What About Arrogance In War?**

**2659-** It is narrated on the authority of Jabir Ibn Atik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of (the kinds of) jealousy there is such as Allah likes, and such as Allah dislikes: as to that which He likes, it is the jealousy caused by (portents of) suspicion; and as to that which He dislikes, it is the jealousy caused by no suspicion; and out of (the kinds of) over-confidence there is such as Allah likes, and such as Allah dislikes: as to that which He likes, it is one's over-confidence in war, and his over-confidence on giving in charity; and as to that which He dislikes, it is one's over-confidence in transgressing the due limits (and arrogance)."

أَقُوْدَهَا، فَاسْتَقْبَلَنِي رَسُولُ اللَّهِ ﷺ فِي النَّاسِ مُقْبِلًا، فَقَالَ: «مَنْ قَتَلَ الرَّجُلَ؟» فَقَالُوا: سَلَمَةُ بْنُ الْأَكْوَعِ، فَقَالَ: «لَهُ سَلْبُهُ أَجْمَعُ» قَالَ هَارُونُ: هَذَا لَفْظُ هَاشِمٍ.

### [ت111/م101] - باب في أي وقت يُستحب فيه اللقاء

**2655** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَادٌ قَالَ: أَخْبَرَنَا أَبُو عَمْرٍانَ الْجَوْنِيُّ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُرْنِيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ أَنَّ النُّعْمَانَ - يَعْنِي ابْنَ مُقَرَّرٍ - قَالَ: «شَهِدْتُ رَسُولَ اللَّهِ ﷺ إِذَا لَمْ يُقَاتِلْ مِنْ أَوَّلِ النَّهَارِ آخَرَ الْقِتَالِ حَتَّى تَزُولَ الشَّمْسُ وَتَهْبِ الرِّيحُ وَيَنْزِلَ النَّصْرُ».

### [ت112/م102] - باب فيما يؤمر به من الصمت عند اللقاء

**2656** - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ. (ح) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: «كَانَ أَصْحَابُ النَّبِيِّ ﷺ يَكْرَهُونَ الصَّوْتَ عِنْدَ الْقِتَالِ».

**2657** - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ هَمَّامٍ قَالَ: حَدَّثَنَا مَطَرٌ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

### [ت113/م103] - باب في الرجل يترجل عند اللقاء

**2658** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: «لَمَّا لَقِيَ النَّبِيُّ ﷺ الْمُشْرِكِينَ يَوْمَ حُنَيْنٍ فَاَنْكَشَفُوا نَزَلَ عَنْ بَعْلَتِهِ فَتَرَجَّلَ».

### [ت114/م104] - باب في الخيلاء في الحرب

**2659** - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ جَابِرِ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَتِيكٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «مِنَ الْغَيْبَةِ مَا يُحِبُّ اللَّهُ وَمِنْهَا مَا يُبْغِضُ اللَّهُ، فَأَمَّا الَّتِي يُحِبُّهَا اللَّهُ عَزَّ وَجَلَّ فَالْغَيْبَةُ فِي الرَّبِيبَةِ، وَأَمَّا الْغَيْبَةُ الَّتِي يُبْغِضُهَا اللَّهُ فَالْغَيْبَةُ فِي غَيْرِ رَبِيبَةٍ. وَإِنَّ مِنَ الْخِيَلَاءِ مَا يُبْغِضُ اللَّهُ وَمِنْهَا مَا يُحِبُّ اللَّهُ، فَأَمَّا الْخِيَلَاءُ الَّتِي يُحِبُّ اللَّهُ فَاخْتِيَالُ الرَّجُلِ نَفْسَهُ عِنْدَ الْقِتَالِ وَاخْتِيَالُهُ عِنْدَ الصَّدَقَةِ، وَأَمَّا الَّتِي يُبْغِضُ اللَّهُ عَزَّ وَجَلَّ فَاخْتِيَالُهُ فِي الْبَغْيِ» قَالَ مُوسَى: «وَالْفَخْرِ».



### [115] Taking Captives (From Muslims)

**2660-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent out ten persons as reconnoiterers led by Asim Ibn Thabit Al-Ansari. Then, (a group of the tribe of) Hudhail went forth towards them in about one hundred archers. When Asim and his companions became aware of them, they took refuge to a (high) place. But the enemy encircled them and said: "Come down and surrender. We give you a promise and covenant not to kill anyone of you." Asim Ibn Thabit said: "O people! As for me, I will never get down to be under the protection of an infidel. So the archers threw their arrows at them and martyred Asim with seven men of the ten. (The remaining) three of them came down and surrendered to them, accepting their promise and covenant. They were Khubaib, Zaid Ibn Ad'-Dathinah and another man. When the archers got hold of them, they untied the strings of the arrow bows with which they tied the captives. The third man said: "This is the first proof of treachery! By Allah, I will not go with you for I follow the example of those (martyred companions)." The archers dragged him and tried hard with him until he was martyred. Khubaib remained imprisoned by them until they decided unanimously to kill him; Khubaib borrowed a razor for shaving his pubic hair. When they took him out of Mecca sanctuary to murder him, Khubaib requested them to allow for him to offer a two-rak'ah prayer. They allowed him; and he prayed two Rak'ahs. Then he said: "By Allah! Had I not been afraid that you would think I was worried, I would have prayed more."

**2661-** It is narrated on the authority of Amr Ibn Abu Sufyan Ibn Usaïd Ibn Jariyah Ath-Thaqafi, an ally of Banu Zuhrah, and he was one of the companions of Abu Hurairah that...and the rest is the same.

### [116] What About Such As Lie In Ambush (For The Enemy)

**2662-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Prophet "Allah's blessing and peace be upon him" appointed Abdullah Ibn Jubair as the commander of the infantry men (archers) who were fifty on the day of (the holy battle of) Uhud. He instructed them: "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of Abdullah Ibn Jubair said: "The booty! O people, the booty! Your

## [ت115/م105] - باب في الرجل يَسْتَأْسر

**2660 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ الثَّقَفِيُّ حَلِيفُ بَنِي زُهْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «بَعَثَ النَّبِيُّ ﷺ عَشْرَةَ عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ، فَنَفَرُوا لَهُمْ هَذِيلٌ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامَ، فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ لَجَأُوا إِلَى قَرَدٍ، فَقَالُوا لَهُمْ: انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمٌ: أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ، وَنَزَلَ إِلَيْهِمْ ثَلَاثَةُ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ خُبَيْبٌ وَزَيْدُ بْنُ الدِّثْنَةِ وَرَجُلٌ آخَرٌ، فَلَمَّا اسْتَمَكَّنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطَوْهُمْ بِهَا. قَالَ الرَّجُلُ الثَّالِثُ: هَذَا أَوَّلُ الْعَذْرِ وَاللَّهِ لَا أَصْحَبُكُمْ إِنْ لِي بِهِؤْلَاءِ لَأُسُوَّةُ فَجَرُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَقَتَلُوهُ، فَلَبِثَ خُبَيْبٌ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ فَاسْتَعَارَ مُوسَى يَسْتَحِدُّ بِهَا، فَلَمَّا خَرَجُوا بِهِ لِيَقْتُلُوهُ قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أَرْكَعَ رَكَعَتَيْنِ، ثُمَّ قَالَ: وَاللَّهِ لَوْلَا أَنْ تَحْسِبُوا مَا بِي جَزَعًا لَزِدْتُ».

**2661 -** حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ الثَّقَفِيُّ، وَهُوَ حَلِيفُ لِبْنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ فَذَكَرَ الْحَدِيثَ.

## [ت116/م106] - باب في الكُفَّاء

**2662 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقِيلِيُّ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ، قَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ عَلَى الرُّمَةِ يَوْمَ أُحُدٍ وَكَانُوا خَمْسِينَ رَجُلًا، عَبْدُ اللَّهِ بْنُ جُبَيْرٍ وَقَالَ: «إِنْ رَأَيْتُمُونَا تَخَطَّفْنَا الطَّيْرُ فَلَا تَبْرَحُوا مِنْ مَكَانِكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ وَإِنْ رَأَيْتُمُونَا هَرَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ» قَالَ: فَهَرَمَهُمُ اللَّهُ، قَالَ: فَأَنَا وَاللَّهِ رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ عَلَى الْجَبَلِ؟ فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ: الْغَنِيمَةُ،



companions have become victorious, what are you waiting for now?" Abdullah Ibn Jubair said: "Have you forgotten what The Messenger of Allah "Allah's blessing and peace be upon him" said to you?" They replied: "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were diverted and then forced to turn back in retreat and defeat.

### **[117] What About The Rows (Of Fighters)?**

**2663-** It is narrated on the authority of Hamzah Ibn Abu Usaid from his father that he said: When we aligned in rows for fighting on the day of (the holy battle of) Badr, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When they (the pagans) attack you, throw them with arrows, and hasten as in a race to throw your arrows."

### **[118] Unsheathing Swords On Meeting**

**2664-** It is narrated on the authority of Malik Ibn Hamzah Ibn Abu Usaid As-Sa'idi from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said on the day of (the holy battle of) Badr: "When they (the pagans) harass you, throw them with arrows, and do not unsheathe your swords before they attack you."

### **[119] What About Swordfight?**

**2665-** It is narrated on the authority of Ali that he said: Utbah Ibn Rabie'ah, followed by his son (Al-Walid) and his brother (Shaibah) proceeded forward and called: "Who would be engaged in combat with us?" three young men from the Ansar came out for them, whom they asked: "Who are you?" they said: "Young men from amongst the Ansar." They said: "We are not in need of you. We want to combat with our paternal cousins (from the Quraish)." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Stand up O Hamzah! Stand up O Ali! Stand up O Ubaidah Ibn Al-Harith!" Hamzah came towards Utbah, and I came towards Shaibah (and we killed them). Ubaidah and Al-Walid exchanged two strikes one for each, with the result that both were wounded. Then, we inclined to Al-Walid and killed him, and carried Ubaidah.

### **[120] It Is Forbidden To Mutilate The Body**

**2666-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of faith (i.e. the Muslims) are, from amongst all the people, the most ready to refrain (from mutilation) in killing their (enemies)."



أَيَّ قَوْمٍ الْغَنِيْمَةِ! طَهَرَ أَصْحَابُكُمْ فَمَا تَنْظُرُونَ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ: أَسْرَيْتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ؟ فَقَالُوا: وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَالْفُصَيْيَنَ مِنَ الْغَنِيْمَةِ فَأَتَوْهُمْ فَصَرَفَتْ وَجُوهَهُمْ وَأَقْبَلُوا مُنْهَرِمِينَ».

### [ت107م/117] - باب في الصفوف

2663 - حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ الْقَسِيلِ، عَنْ حُمْرَةَ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ اصْطَفَيْنَا يَوْمَ بَدْرٍ: «إِذَا أَكْبَرْتُمْ» يَعْنِي إِذَا عَشَرْتُمْ «فَارْمُوهُمْ بِالْبَلِّ وَاسْتَبِقُوا بَيْنَكُمْ».

### [ت108م/118] - باب في سَلِّ السيف عند اللقاء

2664 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ نَجِيحٍ وَلَيْسَ بِالْمَلْطِيِّ، عَنْ مَالِكِ بْنِ حُمْرَةَ بْنِ أَبِي أُسَيْدٍ السَّاعِدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْبَرْتُمْ فَارْمُوهُمْ بِالْبَلِّ، وَلَا تَسْلُوا السُّيُوفَ حَتَّى يَفْشَوْكُمْ».

### [ت109م/119] - باب في المبارزة

2665 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عُثْمَانُ بْنُ عَمْرٍو: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبٍ، عَنْ عَلِيٍّ قَالَ: «تَقْدَمُ - يَعْنِي عُثَيْبُ بْنُ رَبِيعَةَ - وَبِعْدَهُ ابْنُهُ وَأُخُوهُ قَتَادَةُ مِنْ يَمِينِي؟ فَأَنْتَدِبُ لَهُ شَبَابٌ مِنَ الْأَنْصَارِ، فَقَالَ: مَنْ أَنْتُمْ؟ فَأَجَبَرُوهُ، فَقَالَ: لَا حَاجَةَ لَنَا فِيكُمْ، إِنَّمَا أَرَدْنَا بَنِي عَمَّتِنَا، فَقَالَ النَّبِيُّ ﷺ: «قُمْ يَا حُمْرَةُ، قُمْ يَا عَلِيٌّ، قُمْ يَا عُيَيْنَةُ بْنُ الْحَارِثِ» فَأَقْبَلَ حُمْرَةُ إِلَى عُثَيْبٍ وَأَقْبَلَتْ إِلَى شَيْبَةَ وَاخْتَلَفَ بَيْنَ عُيَيْنَةَ وَالْوَلِيدِ صَرِيحَتَانِ، فَأَتَخَنَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، ثُمَّ مَلْنَا عَلَى الْوَلِيدِ فَقَتَلَنَاهُ وَاحْتَمَلْنَا عُيَيْنَةَ».

### [ت120م/110] - باب في النهي عن المثلثة

2666 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَزِيَادُ بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا هُسَيْنٌ قَالَ: أَخْبَرَنَا مُعِيقَرَةُ، عَنْ شَيْبَانَ، عَنْ إِبْرَاهِيمَ، عَنْ هُنَيْئِ بْنِ نُوَيْرَةَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعَفَّ النَّاسُ تِلْكَ أَهْلَ الْإِيمَانِ».

**2667-** It is narrated on the authority of Al-Hayyaj Ibn Imran that a slave belonging to Imran fled away from him, and Imran made it incumbent upon him to cut off his hand once he had control over him. He sent me to Samurah Ibn Jundub to ask for his religious verdict pertaining to that, thereupon he said: "The Messenger of Allah "Allah's blessing and peace be upon him" exhorted us to give in charity, and forbade us to practice mutilation." I went to Imran Ibn Husain and asked him, and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" exhorted us to give in charity, and forbade us to practice mutilation."

### **[121] Killing Women**

**2668-** It is narrated on the authority of Abdullah that a woman was found killed in one of the holy battles fought by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" disapproved of killing women and children in war.

**2669-** It is narrated on the authority of Rabah Ibn Rabie that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a holy battle, and he saw a crowd of people gathering around something, and he sent somebody saying: "Go and see around which those people were gathering." He returned to him and said: "Around a killed woman." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (woman) was not to take part in fighting (so that she might be killed)." Khalid Ibn Al-Walid was the leader of the front portion (of the army). The Messenger of Allah "Allah's blessing and peace be upon him" sent to him saying: "Kill neither woman nor hireling."

**2670-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the mature among the pagans (who are strong enough and able to fight), and save the lives of the adults among them."

**2671-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" did not kill of their women, i.e. the women of the Jews of Quraizhah other than a woman, and she was sitting in my house, talking and laughing loudly, while the Messenger of Allah "Allah's blessing and peace be upon him" was killing their men with the swords. Then, she was called with her name: "Where is so and so?" she said: "I'm." I asked: "What is wrong with you?" she said: "I've done an evil thing." (It is said that she insulted the Messenger of Allah "Allah's blessing and peace be upon him", and this was

**2667 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ الْهَيَّاجِ بْنِ عِمْرَانَ: «أَنَّ عِمْرَانَ أَبَقَ لَهُ غُلَامٌ فَجَعَلَ اللَّهُ عَلَيْهِ لَيْنٌ قَدَرٌ عَلَيْهِ لِيَقْطَعَ يَدَهُ، فَأَرْسَلَنِي لِأَسْأَلَ لَهُ فَأَتَيْتُ سَمُرَةَ بْنَ جُنْدَبٍ فَسَأَلْتُهَ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْتُنَّا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثْلَةِ، فَأَتَيْتُ عِمْرَانَ بْنَ حُصَيْنٍ فَسَأَلْتُهَ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَحْتُنَّا عَلَى الصَّدَقَةِ وَيَنْهَانَا عَنِ الْمُثْلَةِ».

### [ت121/م111] - باب في قتل النساء

**2668 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: «أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَعَارِي رَسُولِ اللَّهِ مَقْتُولَةً فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصَّبِيَّانِ».

**2669 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْمُرْقَعِ بْنِ صَيْفِيٍّ بْنِ رَبَاحٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّهِ رَبَاحِ بْنِ رَبِيعٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ، فَبَعَثَ رَجُلًا فَقَالَ: «انْظُرْ عَلَامَ اجْتِمَاعِ هَؤُلَاءِ» فَجَاءَ فَقَالَ: عَلَى امْرَأَةٍ قَتِيلٍ، فَقَالَ: «مَا كَانَتْ هَذِهِ لِنَقَاتِلَ»، قَالَ: وَعَلَى الْمُقَدَّمَةِ خَالِدِ بْنِ الْوَلِيدِ فَبَعَثَ رَجُلًا فَقَالَ: «قُلْ لِيخَالِدِ: لَا تَقْتُلَنَّ امْرَأَةً وَلَا عَسِيفًا».

**2670 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا قَتَادَةُ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «اقْتُلُوا سُيُوحَ الْمُشْرِكِينَ وَاسْتَبْقُوا شَرَحَهُمْ».

**2671 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: «لَمْ تُقْتَلْ مِنْ نِسَائِهِمْ - تَعْنِي بَنِي قُرَيْظَةَ - إِلَّا امْرَأَةٌ، إِنَّهَا لَعِنْدِي تُحَدِّثُ تَضْحَكَ ظَهْرًا وَبَطْنًا وَرَسُولُ اللَّهِ ﷺ يَقْتُلُ رِجَالَهُمْ بِالسُّيُوفِ إِذْ هَتَفَ بِهَا هَاتِفٌ بِاسْمِهَا: أَيْنَ فُلَانَةٌ؟ قَالَتْ: أَنَا، قُلْتُ: وَمَا شَأْنُكَ؟ قَالَتْ:



what she had done; and this provides a proof for the obligation of killing such as does the same ) she added: She was taken and her head was chopped off. I did not forget, out of astonishment at her, how she was laughing loudly even though she knew with certainty that she would be killed.

**2672-** It is narrated on the authority of Ibn Abbas that he said: As-Sa'b Ibn Jaththamah told that he asked the Messenger of Allah "Allah's blessing and peace be upon him" about the inhabitants of the town from amongst the pagans, when they are attacked at night, with the women and children killed (unintentionally), thereupon he said: "They belong to those (pagans, whose killing leads to no sin provided that it is done unintentionally)."

Az-Zuhri says: Afterwards, the Messenger of Allah "Allah's blessing and peace be upon him" forbade killing women and children (of the enemy).

### **[122] It Is Undesirable To Burn The Enemy**

**2673-** It is narrated on the authority of Muhammad Ibn Hamzah Al-Aslami from his father that the Messenger of Allah "Allah's blessing and peace be upon him" appointed him leader of a military expedition, and he said: I set out in it, and the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "If you find so and so, burn him." I no sooner had gone away than he called me and said: "If you find so and so, kill him, and not burn him, for none punishes with the fire other than (Allah) the Lord of the fire."

**2674-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" dispatched us in a military expedition and said to us: "If you find so and so..." and the rest is the same.

**2675-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah from his father that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him", and when he went to answer the call of nature we found a female-bird having two offspring, which we took, thereupon it came and went on fluttering its wings, and when the Messenger of Allah "Allah's blessing and peace be upon him" returned he asked: "Who has aggrieved this bird by taking its offspring? Restore them to it." He further saw a swarm of ants, which we burnt, and he asked: "Who has burnt this?" we said: "It is we who have done it." On that he said: "It is not befitting that any should punish with the fire but (Allah) the Lord of the fire."

حَدَّثَ أَحَدُثُهُ، قَالَتْ: فَانْطَلَقَ بِهَا فَضَرِبَتْ عُنُقُهَا، قَالَتْ: فَمَا أَنَسَى عَجَبًا مِنْهَا أَنَّهُ تَضَحَّكَ ظَهْرًا وَبَطْنًا وَقَدْ عَلِمَتْ أَنَّهَا تُقْتَلُ.

**2672 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ - يَعْنِي ابْنَ عَبْدِ اللَّهِ -، عَنْ ابْنِ عَبَّاسٍ، عَنْ الصَّعْبِ بْنِ جَثَامَةَ: «أَنَّ سَأَلَ النَّبِيَّ ﷺ عَنِ الدَّارِ مِنَ الْمُشْرِكِينَ يُبَيِّتُونَ فَيُصَابُ مِنْ ذَرَارِيِّهِمْ وَنِسَائِهِمْ، فَقَالَ النَّبِيُّ ﷺ: «هُمْ مِنْهُمْ»، وَكَانَ عَمْرُو - يَعْنِي ابْنَ دِينَارٍ - يَقُولُ: هُمْ مِنْ آبَائِهِمْ».

قال الزُّهْرِيُّ: ثُمَّ نَهَى رَسُولُ اللَّهِ ﷺ بَعْدَ ذَلِكَ عَنْ قَتْلِ النِّسَاءِ وَالْوِلْدَانِ.

### [ت122/م112] - باب في كراهية حَرْقِ العدو بالنار

**2673 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ، عَنْ أَبِي الزِّنَادِ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ حَمْرَةَ الْأَسْلَمِيُّ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ عَلَى سَرِيَّةٍ، قَالَ: فَخَرَجْتُ فِيهَا وَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا فَأُحْرِقُوهُ بِالنَّارِ» فَوَلَّيْتُ فَنَادَانِي فَرَجَعْتُ إِلَيْهِ فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا فَأَقْتُلُوهُ وَلَا تُحْرِقُوهُ فَإِنَّهُ لَا يُعَذَّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ».

**2674 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ وَقُتَيْبَةُ، أَنَّ اللَّيْثَ بْنَ سَعْدٍ حَدَّثَهُمْ، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا وَفُلَانًا» فَذَكَرَ مَعْنَاهُ.

**2675 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ ابْنِ سَعْدٍ قَالَ غَيْرُ أَبِي صَالِحٍ: عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَانْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَفْرُسُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوْا وَلَدَهَا إِلَيْهَا»، وَرَأَى قَرِيَةً تَمْلِي قَدْ حَرَّقْنَاهَا فَقَالَ: «مَنْ حَرَّقَ هَذِهِ؟» قُلْنَا: نَحْنُ قَالَ: «إِنَّهُ لَا يَبْنِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ».



### [123] When One Hires His Mount For Half Or The Whole Share

**2676-** It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" called upon the people to set out for the holy battle of Tabuk, and when I went to my family and returned, I found that the first patch of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" had set out. I made a public announcement in Medina: "Is there one to transport a man (to the battle) in return for his share?" an old man from amongst the Ansar said to me: "We would take his share, provided that we carry him and his provision with us." I agreed and he said: "Then, let's march by Allah's Blessing." I set out with a good companion, and when Allah bestowed booty upon us, my share was of some healthy young she-camels. I drove them until I came to him, and he came out and sat on a saddlebag of those of his camels and said to me: "Drive them as returning." Then he said: "Drive them as coming." I did accordingly. He said: "I do not see but that your healthy young she-camels are fat and huge." I said: "It is your booty upon which I've settled the agreement with you." On that he said: "Take your healthy young she-camels O son of my brother! We have intended something other than your share." (He refers to the reward in the hereafter).

### [124] Binding The Captive

**2677-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Our Lord wonders at a people, who will be driven to the Garden in their fetters."

**2678-** It is narrated on the authority of Jundub Ibn Makith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Abdullah Ibn Ghalib Al-Laithi heading a military detachment, and I took part in it, and commanded them to assail Banu Al-Mulawwah at (a place known as) Kadid. We set out until when we reached Kadid, we met Al-Harith Ibn Al-Barsa' Al-Laithi, whom we captured, and he said: "I've come out with the intention to embrace Islam, and I set out to meet the Messenger of Allah "Allah's blessing and peace be upon him"." We said to him: "If you are really a Muslim, then, capturing and binding you for a night and a day will do no harm to you; and if you are not so, then, let's be sure of your intention." We then bound him in fetters.

**2679-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" sent some cavalry



## [ت123/م113] - باب في الرجل يكرى دابته على النصف أو السهم

**2676 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ أَبُو النَّضْرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ: أَخْبَرَنِي أَبُو زُرْعَةَ يَحْيَى بْنُ أَبِي عَمْرٍو الشَّيْبَانِيُّ، عَنْ عَمْرٍو بْنِ عَبْدِ اللَّهِ أَنَّهُ حَدَّثَهُ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ: «نَادَى رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ فَخَرَجْتُ إِلَى أَهْلِي فَأَقْبَلْتُ وَقَدْ خَرَجَ أَوَّلُ صَحَابَةِ رَسُولِ اللَّهِ ﷺ، فَطَفَقْتُ فِي الْمَدِينَةِ أَنَادِي: أَلَا مَنْ يَحْمِلُ رَجُلًا لَهُ سَهْمُهُ، فَنَادَى شَيْخٌ مِنَ الْأَنْصَارِ، قَالَ: لَنَا سَهْمُهُ عَلَى أَنْ نَحْمِلَهُ عُقْبَةً وَطَعَامُهُ مَعَنَا؟ قُلْتُ: نَعَمْ، قَالَ: فَسِرْ عَلَى بَرَكََةِ اللَّهِ تَعَالَى قَالَ: فَخَرَجْتُ مَعَ خَيْرِ صَاحِبٍ حَتَّى أَفَاءَ اللَّهُ عَلَيْنَا فَأَصَابَنِي فَلَايِصُّ، فَسُقْتُهِنَّ حَتَّى أَتَيْتُهُ فَخَرَجَ فَقَعَدَ عَلَى حَقِيبةٍ مِنْ حَقَائِبِ إِبِلِهِ، ثُمَّ قَالَ: سُقْتُهِنَّ مُدْبِرَاتٍ، ثُمَّ قَالَ: سُقْتُهِنَّ مُقْبِلَاتٍ، فَقَالَ: مَا أَرَى فَلَايِصَّكَ إِلَّا كِرَامًا، قَالَ: إِنَّمَا هِيَ غَنِيمَتُكَ الَّتِي شَرَطْتَ لَكَ، قَالَ: خُذْ فَلَايِصَّكَ يَا ابْنَ أَخِي فَغَيَّرَ سَهْمَكَ أَرَدْنَا».

## [ت124/م114] - باب في الأسير يوثق

**2677 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَجِبَ رَبُّنَا تَعَالَى مِنْ قَوْمٍ يُقَادُونَ إِلَى الْجَنَّةِ فِي السَّلَاسِلِ».

**2678 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُثْبَةَ، عَنْ مُسْلِمِ بْنِ عَبْدِ اللَّهِ، عَنْ جُنْدُبِ بْنِ مَكِيثٍ قَالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ غَالِبٍ اللَّيْثِيَّ فِي سَرِيَّةٍ وَكُنْتُ فِيهِمْ وَأَمَرَهُمْ أَنْ يَشْنُؤُوا الْعَارَةَ عَلَى بَنِي الْمُلُوحِ بِالكَدِيدِ، فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِالْكَدِيدِ لَقِينَا الْحَارِثَ بْنَ الْبَرَصَاءِ اللَّيْثِيَّ فَأَخَذَنَا، فَقَالَ: إِنَّمَا جِئْتُ أُرِيدُ الْإِسْلَامَ، وَإِنَّمَا خَرَجْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: إِنَّ تَكُ مُسْلِمًا لَمْ يَضُرَّكَ رِبَاطُنَا يَوْمًا وَلَيْلَةً، وَإِنْ تَكُنْ غَيْرَ ذَلِكَ نَسْتَوِثُ مِنْكَ، فَسَدَدْنَا وَثَاقًا».

**2679 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ وَفُتَيْبَةُ، قَالَ فُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «بَعَثَ رَسُولُ اللَّهِ ﷺ

towards Najd and they brought a man from the tribe of Banu Hanifah called Thumamah Ibn Uthal, the chief of the people of Yamamah. They fastened him to one of the pillars of the Mosque. The Prophet "Allah's blessing and peace be upon him" went to him and said: "What have you got, O Thumamah?" He replied: "I have got a good idea, O Muhammad! If you kill me, you would kill a person who has already killed somebody, and if you set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want, and you will be given." He was left till the next day when The Prophet "Allah's blessing and peace be upon him" said to him: "What have you got O Thumamah?" He said: "What I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given." The Prophet "Allah's blessing and peace be upon him" left him till the day after, when he said: "What have you got, O Thumamah?" He said: "I have got what I told you: If you set me free, you would do a favour to one who is grateful; if you kill me, you would kill a person who has already killed somebody; and if you want property, then ask me whatever wealth you want, and you will be given." On that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Release Thumamah." So he (Thumamah) went to a garden of date-palm trees near the Mosque, took a bath and then entered the Mosque and said: "I testify that there is no God (to be worshipped) but Allah, and testify that Muhammad is His Apostle! By Allah, O Muhammad! There was no face on the surface of the earth which had been more disliked by me than yours, but now your face has become the most beloved face to me, By Allah, there was no religion which had been more disliked by me than yours, but now it is the most beloved religion to me. By Allah, there was no town which had been more disliked by me than yours, but now it is the most beloved town to me...."and he mentioned the narration in full.

**2680-** It is narrated on the authority of Yahya Ibn Abdullah Ibn Abd Ar-Rahman Ibn Sa'd Ibn Zurarah that he said: When the captives were brought, Sawdah Bint Zam'ah was in the resting place of the family of Afra', including Mu'adh Ibn Afra', and this was before their veiling was revealed. Sawdah said: I was with them and when I came it was said to me: "Those are the captives, who were brought." I returned to my house, and the Messenger of Allah "Allah's blessing and peace be upon him" was there, and behold! Abu Yazid: Suhail Ibn Amr was in one side of the chamber, with his hand bound to his neck with a rope...and he mentioned the narration in full.

خَيْلًا قَبْلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: عِنْدِي يَا مُحَمَّدُ خَيْرٌ، إِنْ تَقْتُلَ تَقْتُلَ ذَا دِمٍّ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا كَانَ مِنَ الْغَدِ، ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَأَعَادَ مِثْلَ هَذَا الْكَلَامِ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ بَعْدَ الْغَدِ فَذَكَرَ مِثْلَ هَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أُظْلِقُوا ثُمَامَةَ»، فَاِنْطَلَقَ إِلَى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ فَاغْتَسَلَ فِيهِ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» وَسَاقَ الْحَدِيثَ.

قَالَ عِيسَى: أَخْبَرَنَا اللَّيْثُ وَقَالَ: ذَا دِمٍّ.

**2680 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -، عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ قَالَ: «قُدِمَ بِالْأَسَارَى حِينَ قُدِمَ بِهِمْ وَسُودَةُ بِنْتُ زَمْعَةَ عِنْدَ آلِ عَفْرَاءَ فِي مُنَاجِهِمْ عَلَى عَوْفٍ وَمُعَوِذِ ابْنَيْ عَفْرَاءَ. قَالَ: وَذَلِكَ قَبْلَ أَنْ يُضْرَبَ عَلَيْهِنَّ الْحِجَابُ قَالَ: تَقُولُ سُودَةُ: وَاللَّهِ إِنِّي لَعِنْدَهُمْ إِذْ أَتَيْتُ فَقِيلَ هَؤُلَاءِ الْأَسَارَى قَدْ أُتِيَ بِهِمْ، فَارْجَعْتُ إِلَى بَيْتِي وَرَسُولُ اللَّهِ ﷺ فِيهِ، وَإِذَا أَبُو يَزِيدَ سُهَيْلُ بْنُ عَمْرٍو فِي نَاحِيَةِ الْحُجْرَةِ مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ بِحَبْلِ» ثُمَّ ذَكَرَ الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: وَهُمَا قَتَلَا أَبَا جَهْلٍ بْنَ هِشَامٍ وَكَانَا انْتَدَبَا لَهُ وَلَمْ يَعْرِفَاهُ وَقَتَلَاهُ يَوْمَ بَدْرٍ.



### **[125] When A Captive Is Beaten And Given To Torment**

**2681-** It is narrated on the authority of Anas that The Messenger of Allah “Allah’s blessing and peace be upon him” called upon his companions (to go forth to Jihad). So they set out and encamped at Badr. Then, the water-carriers of Quraish arrived. There was among them a black slave belonging to Banu Al-Hajjaj. The Companions of The Messenger of Allah “Allah’s blessing and peace be upon him” caught hold of him and asked him about Abu Sufyan and his companions. He said: “I know nothing about Abu Sufyan, but the Quraish people have come, including Abu Jahl, Utbah, Shaibah and Umayyah Ibn Khalaf.” When he said this, they beat him. Then he said: “Well, I will tell you about Abu Sufyan.” Whenever they stopped beating him and asked him (once again) about Abu Sufyan, he would say: “I know nothing about Abu Sufyan, but the Quraish people have come, including Abu Jahl, Utbah, Shaibah and Umayyah Ibn Khalaf.” When he said this, they beat him again. At the same time, The Messenger of Allah “Allah’s blessing and peace be upon him” was standing in prayer. When he saw this he finished his prayer and said: “By Allah in Whose hand is my life! You beat him when he tells you the truth, and you let him when he tells you a lie.” He (the narrator) further said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “This is the very location where so-and-so (of the infidels of Quraish) would be killed.” He put his hand on the ground (while saying) “here and here”; This is the very location where so-and-so (of the infidels of Quraish) would be killed.” He put his hand on the ground (while saying) “here and here”; This is the very location where so-and-so (of the infidels of Quraish) would be killed.” He put his hand on the ground (while saying) “here and here.” By Him, in Whose Hand is my soul, None of them fell far away from the very location to which The Messenger of Allah “Allah’s blessing and peace be upon him” had referred by putting his hand on the ground. The Messenger of Allah “Allah’s blessing and peace be upon him” ordered that they should be dragged from their legs, and thrown into the Qalib (well) of Badr.

### **[126] When A Non-Muslim Captive Is Forced To Embrace Islam**

**2682-** It is narrated on the authority of Ibn Abbas that he said: Whenever there was a woman, for whom no child lived, she would take a vow that if a child lived for her, she would convert him into Judaism. When the tribe of Banu An-Nadir was expelled (from Medina), from amongst them, there were some belonging to the Ansar, who said: “We should not leave our children (with them).” On that occasion Allah Almighty revealed: “Let

## [ت125/م115] - باب في الأسير ينال منه ويضرب ويقرر

**2681 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَذَبَ أَصْحَابَهُ فَانْطَلَقُوا إِلَى بَدْرٍ، فَإِذَا هُمْ بِرَوَايَا فُرَيْشٍ فِيهَا عَبْدٌ أَسْوَدُ لِبْنِي الْحَجَّاجِ، فَأَخَذَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَجَعَلُوا يَسْأَلُونَهُ أَيْنَ أَبُو سُفْيَانَ؟ فَيَقُولُ: وَاللَّهِ مَا لِي بِشَيْءٍ مِنْ أَمْرِهِ عِلْمٌ، وَلَكِنْ هَذِهِ فُرَيْشٌ قَدْ جَاءَتْ فِيهِمْ أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلْفٍ قَدْ أَقْبَلُوا، فَإِذَا قَالَ لَهُمْ ذَلِكَ ضَرْبُوهُ، فَيَقُولُ: دَعُونِي دَعُونِي أُخْبِرْكُمْ فَإِذَا تَرَكُوهُ قَالَ: وَاللَّهِ مَا لِي بِأَبِي سُفْيَانَ مِنْ عِلْمٍ، وَلَكِنْ هَذِهِ فُرَيْشٌ قَدْ أَقْبَلَتْ فِيهِمْ أَبُو جَهْلٍ وَعُتْبَةُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَأُمَيَّةُ بْنُ خَلْفٍ قَدْ أَقْبَلُوا وَالنَّبِيُّ ﷺ يُصَلِّي وَهُوَ يَسْمَعُ ذَلِكَ، فَلَمَّا انْصَرَفَ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ لَتَضْرِبُونَهُ إِذَا صَدَقَكُمْ وَتَدْعُونَهُ إِذَا كَذَبَكُمْ، هَذِهِ فُرَيْشٌ قَدْ أَقْبَلَتْ لِمَتَمَعِ أَبَا سُفْيَانَ» قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا مَضْرُوعٌ فُلَانٍ عَدَا»، وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، «وَهَذَا مَضْرُوعٌ فُلَانٍ عَدَا»، وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، «وَهَذَا مَضْرُوعٌ فُلَانٍ عَدَا» وَوَضَعَ يَدَهُ عَلَى الْأَرْضِ، فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ مَا جَاوَزَ أَحَدٌ مِنْهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ ﷺ. فَأَمَرَ بِهِمْ رَسُولُ اللَّهِ ﷺ، فَأَخَذَ بِأَرْجُلِهِمْ، فَسَجَّوْا، فَأُلْقُوا فِي قَلِيبِ بَدْرٍ».

## [ت126/م116] - باب في الأسير يُخْرَهُ عَلَى الْإِسْلَامِ

**2682 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِ بْنِ عَلِيٍّ الْمَقْدِمِيُّ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ اللَّهِ - يَعْنِي السَّجِسْتَانِيَّ - . (ح) وَحَدَّثَنَا ابْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَهَذَا لَفْظُهُ. (ح) وَحَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الْمَرْأَةُ تَكُونُ مِفْلَاتًا فَتَجْعَلُ عَلَى نَفْسِهَا إِنْ عَاشَ لَهَا وَلَدٌ أَنْ تُهَوِّدَهُ، فَلَمَّا أُجْلِيَتْ بَنُو النَّصِيرِ كَانَ فِيهِمْ مِنْ أَبْنَاءِ الْأَنْصَارِ فَقَالُوا: لَا نَدْعُ أَبْنَاءَنَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:



there be no compulsion in religion: Truth stands out clear from Error.” (Al-Baqarah 256)

**[127] When A Captive Is Killed Without Offering (The Idea Of Having Faith In) Islam To Him**

**2683-**It is narrated on the authority of Sa’d that he said: When it was the day of the conquest of Mecca, the Messenger of Allah “Allah’s blessing and peace be upon him” granted safety to all the people barring four men and two women, whom he named, including Abdullah Ibn Sa’d Ibn Abu Sarh...as to Ibn Abu Sarh, he was hidden in the house of Uthman, and when the Messenger of Allah “Allah’s blessing and peace be upon him” called the people to come to give him the pledge of allegiance, Uthman brought him, and made him stand near the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Prophet of Allah! Accept the pledge of allegiance of Abdullah!” he raised his head and looked at him (disapprovingly, and he did so) thrice, insisting on rejection at every time, after which he accepted his pledge of allegiance. Then, he faced his companions and said: “Has there not been anyone of good understanding among you to get up and kill that man when he saw me having withheld my hand from accepting his pledge of allegiance?” they said: “We have not been aware of your intention O Messenger of Allah! Had you not hinted (with your eyes) to us?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is not consonant with a Prophet to practice eye tricks.”

Abu Dawud says: Abdullah was Uthman’s foster brother, while Al-Walid Ibn Uqbah was Uthman’s half brother from the side of his mother; and it was he, upon whom Uthman implemented the legal punishment of drinking wine.

**2684-**It is narrated on the authority of Amr Ibn Uthman Ibn Abd Ar-Rahman Ibn Sa’id from his father from his grandfather that he said: On the day of the conquest of Mecca, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There are four persons, whom I should not grant safety whether within or outside the boundaries of the Sanctuary (and he named them) and two songstresses belonging to Maqis” one of whom was killed and the other was able to flee away and later she embraced Islam.

**2685-**It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” entered Mecca on the day of its conquest, having the helmet on his head, and when



﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾ [البقرة: 256].

قال أبو داود: المِثْلَةُ الَّتِي لَا يَعِيشُ لَهَا وَلَدٌ.

### [ت127/م117] - باب قتل الأسير ولا يُغرض عليه الإسلام

**2683 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا أَصْبَاطُ بْنُ نَضْرٍ قَالَ: زَعَمَ السُّدِّيُّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ أَمَّنَ رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَّا أَرْبَعَةَ نَفَرٍ وَامْرَأَتَيْنِ وَسَمَاهُمْ وَابْنُ أَبِي سَرْحٍ فَذَكَرَ الْحَدِيثَ، قَالَ: وَأَمَّا ابْنُ أَبِي سَرْحٍ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ، فَلَمَّا دَعَا رَسُولُ اللَّهِ ﷺ النَّاسَ إِلَى الْبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ بَايِعْ عَبْدَ اللَّهِ، فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يَأْبَى، فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَّا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَأَيْتُ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ؟»، فَقَالُوا: مَا نَذَرِي يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ إِلَّا أَوْمَاتُ إِلَيْنَا بِعَيْنِكَ؟ قَالَ: «إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ تَكُونَ لَهُ خَائِنَةُ الْأَعْيُنِ».

قال أبو داود: وَكَانَ عَبْدُ اللَّهِ أَخَا عُثْمَانَ مِنَ الرِّضَاعَةِ، وَكَانَ الْوَلِيدُ بْنُ عُقْبَةَ أَخَا عُثْمَانَ لِأُمِّهِ، وَضَرَبَهُ عُثْمَانُ الْحَدَّ إِذْ شَرِبَ الْخَمْرَ.

**2684 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ بْنِ يَرْبُوعِ الْمَخْزُومِيِّ، قَالَ: حَدَّثَنِي جَدِّي، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ فَتْحِ مَكَّةَ: «أَرْبَعَةٌ لَا أُؤْمِنُهُمْ فِي حِلٍّ وَلَا حَرَمٍ»، فَسَمَاهُمْ. قَالَ: وَفِيْنَتَيْنِ كَانَتَا لِمُقَيْسٍ فَقَتَلْتُ إِحْدَاهُمَا، وَأَفْلَتَتِ الْأُخْرَى فَأَسْلَمَتْ.

قال أبو داود: لَمْ أَفْهَمْ إِسْنَادَهُ مِنْ ابْنِ الْعَلَاءِ كَمَا أَحَبُّ.

**2685 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ

he put it off; a man came to him and said: "Ibn Khatal got himself hung in the curtains of the Ka'bah." On that he said: "Kill him."

Abu Dawud says: The name of Ibn Khatal is Abdullah, and he was reported to have been killed at the hands of Abu Barzah Al-Aslami.

### **[128] Killing The Captive While Being Fixed As A Target And Thrown To Death With Arrows**

**2686-** It is narrated on the authority of Ibrahim that he said: When Ad-Dahhak Ibn Qais intended to appoint Masruq (to be in charge of a certain job), Imarah Ibn Uqbah (Ibn Abu Mu'ait), the brother of Al-Walid Ibn Uqbah said to him: "Would you appoint somebody from amongst the remaining murderers of Uthman?" on that Masruq said to him: Abdullah related to us, and he was reliable in narration in our sight, that when he intended to kill your father (Uqbah Ibn Abu Mu'ait) he said to him: "who then should remain to educate my young boys (after you kill the infidel among them)?" the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "(You'd rather be concerned with yourself, since your final destiny will be) the fire (of Hell)." He (Masruq) said (to Imarah): "Then, I accept for you the same as the Messenger of Allah "Allah's blessing and peace be upon him" had accepted for your father."

### **[129] Killing The Captive With The Help Of Arrows**

**2687-** It is narrated on the authority of Ibn Ti'li that he said: We took part in a battle under the leadership of Abd Ar-Rahman Ibn Khalid Ibn Al-Walid, and four huge hardy fighters from amongst the enemy were brought to him, and he ordered that they should be killed while being fixed as targets, and thrown to death with arrows. Abu Dawud says: This news reached Abu Ayyub Al-Ansari who said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden the killing by way of fixing a man as a target, and throwing him to death with arrows. By Him in Whose Hand is my soul, had it been even a hen, I would not have killed it while being fixed and thrown to death with arrows." When this news reached Abd Ar-Rahman, he emancipated four slaves (as expiation).

### **[130] Granting Freedom To The Captive With No Ransom**

**2688-** It is narrated on the authority of Anas that eighty men from amongst the inhabitants of Mecca came from the mountain of At-Tan'im to the Messenger of Allah "Allah's blessing and peace be upon him" and his companions during the Morning prayer with the intention to kill them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" captured them, and then he released them with no ransom. On that

جَاءَهُ رَجُلٌ فَقَالَ: ابْنُ خَطْلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ: «اقْتُلُوهُ».

قال أبو داود: اسمُ ابنِ خَطْلٍ عَبْدُ اللَّهِ وَكَانَ أَبُو بَرَزَةَ الْأَسْلَمِيُّ قَتَلَهُ.

### [ت128/م118] - باب في قتل الأسير صبرًا

**2686 -** حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ الرَّقِّيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنْيَسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ قَالَ: أَرَادَ الصَّحَّاحُ بْنُ قَيْسٍ أَنْ يَسْتَعْمِلَ مَسْرُوقًا، فَقَالَ لَهُ عُمَارَةُ بْنُ عُقْبَةَ - أَخُو الْوَلِيدِ بْنِ عَقْبَةَ -: أَتَسْتَعْمِلُ رَجُلًا مِنْ بَقَايَا قَتْلَةِ عُثْمَانَ؟ فَقَالَ لَهُ مَسْرُوقٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَكَانَ فِي أَنْفُسِنَا مَوْثُوقَ الْحَدِيثِ: «أَنَّ النَّبِيَّ ﷺ لَمَّا أَرَادَ قَتْلَ أَبِيكَ قَالَ: مَنْ لِلصَّبِيَّةِ؟ قَالَ: «النَّارُ» فَقَدْ رَضِيتُ لَكَ مَا رَضِيَ لَكَ رَسُولُ اللَّهِ ﷺ».

### [ت129/م119] - باب في قتل الأسير بالنبل

**2687 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ ابْنِ تَعْلَى قَالَ: «غَزَوْنَا مَعَ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ فَأَتَيْتُ بِأَرْبَعَةِ أَغْلَاجٍ مِنَ الْعَدُوِّ فَأَمَرَ بِهِمْ فَقَتَلُوا صَبْرًا».

قال أبو داود: قال لنا غَيْرُ سَعِيدٍ، عَنْ ابْنِ وَهْبٍ فِي هَذَا الْحَدِيثِ، قَالَ: بِالنَّبْلِ صَبْرًا، فَبَلَغَ ذَلِكَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ فَقَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ قَتْلِ الصَّبْرِ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَتْ دَجَاجَةٌ مَا صَبَرْتُهَا، فَبَلَغَ ذَلِكَ عَبْدَ الرَّحْمَنِ بْنِ خَالِدِ بْنِ الْوَلِيدِ، فَأَعْتَقَ أَرْبَعَ رِقَابٍ».

### [ت130/م120] - باب في المن على الأسير بغير فداء

**2688 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسٍ: «أَنَّ ثَمَانِينَ رَجُلًا مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى النَّبِيِّ ﷺ وَأَصْحَابِهِ مِنْ جِبَالِ التَّنْعِيمِ عِنْدَ صَلَاةِ الْفَجْرِ لِيَقْتُلُوهُمْ، فَأَخَذَهُمْ رَسُولُ اللَّهِ ﷺ سَلْمًا، فَأَعْتَقَهُمْ



occasion Allah Almighty revealed: "And it is He Who has restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you the victory over them. And Allah sees well all that you do." (Al-Fath 24)

**2689-** It is narrated on the authority of Muhammad Ibn Jubair Ibn Mut'im from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said concerning the captives of Badr: "Had Al-Mut'im Ibn Adi been still alive and he interceded with me for these (captives), surely, I would have emancipated them for his sake."

### **[131] Ransoming The Captive With Money**

**2690-** It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab told him: When it was the day of (the holy battle of) Badr, and the Messenger of Allah "Allah's blessing and peace be upon him" accepted the ransom (for releasing the captives), Allah Almighty revealed: "It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: and Allah is Exalted in might, Wise. Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that you took. But (now) enjoy what you took in war, lawful and good: but fear Allah: for Allah is Oft-Forgiving, Most Merciful." (Al-Anfal 67:68) then, the war booty was made lawful for them by Allah Almighty.

**2691-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" fixed the ransom for releasing the captives from amongst the pagans on the day (of the holy battle of) Badr at four hundred (Dirhams for each).

**2692-** It is narrated on the authority of A'ishah that she said: (When the people of Mecca sent money to ransom their captives, Zainab, (the daughter of the Messenger of Allah "Allah's blessing and peace be upon him") sent for the ransom of her husband Abu Al-As Ibn Ar-Rabie a collar, which was previous owned by her mother Khadijah, and she had given her as a gift when her husband consummated marriage with her; and when the Messenger of Allah "Allah's blessing and peace be upon him" saw it, he sympathized her so much, and said to his companions: "If you see it convenient to release her captive for the sake of her, and give back her collar, you might do." They agreed accordingly. In this way, he set him free, for a promise to send Zainab to him in Medina. The Messenger of Allah "Allah's blessing and peace be upon him" sent Zaid Ibn Harithah

رَسُولُ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَאَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ﴾ [الفتح: 24] إِلَى آخِرِ الْآيَةِ.

**2689 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِأَسَارَى بَدْرٍ: «لَوْ كَانَ مُطْعِمُ بْنُ عَدِيٍّ حَيًّا ثُمَّ كَلَّمَنِي فِي هَؤُلَاءِ التَّنِي لَأُطْلَقْتُهُمْ لَهُ».

### [ت131/م121] - باب في فداء الأسير بالمال

**2690 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبُو نُوحٍ قَالَ: أَخْبَرَنَا عِكْرَمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ الْحَنْفِي قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: «لَمَّا كَانَ يَوْمُ بَدْرٍ فَأَخَذَ - يَعْنِي النَّبِيَّ ﷺ - الْفِدَاءَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَا كَانَتْ لِيَنِّي أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُنْخَرَفَ فِي الْأَرْضِ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ فِيمَا أَخَذْتُمْ﴾ [الأنفال: 67 - 68] مِنَ الْفِدَاءِ ثُمَّ أَحَلَّ اللَّهُ لَهُمُ الْغَنَائِمَ».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يُسْأَلُ عَنْ اسْمِ أَبِي نُوحٍ فَقَالَ: آيَشُ تَضْنَعُ بِاسْمِهِ؟ اسْمُهُ اسْمُ شَنِيعٍ.

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي نُوحٍ: فُرَادُ، وَالصَّحِيحُ عَبْدُ الرَّحْمَنِ بْنُ عَزْوَانٍ.

**2691 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ الْعِشِيُّ، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الشَّعَثَاءِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ جَعَلَ فِدَاءَ أَهْلِ الْجَاهِلِيَّةِ يَوْمَ بَدْرٍ أَرْبَعَمِائَةٍ».

**2692 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا بَعَثَ أَهْلُ مَكَّةَ فِي فِدَاءِ أَسْرَاهُمْ بَعَثَ زَيْنَبُ فِي فِدَاءِ أَبِي الْعَاصِ بِمَالٍ، وَبَعَثَتْ فِيهِ بِقِلَادَةٍ لَهَا كَانَتْ عِنْدَ خَدِيجَةَ أَدْخَلَتْهَا بِهَا عَلَى أَبِي الْعَاصِ. قَالَتْ: فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ﷺ رَقَّ لَهَا رِقَّةً شَدِيدَةً وَقَالَ: «إِنْ رَأَيْتُمْ أَنْ تُطْلِقُوا لَهَا أَسِيرَهَا وَتَرُدُّوا عَلَيْهَا الَّذِي لَهَا». فَقَالُوا: نَعَمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَخَذَ عَلَيْهِ، أَوْ وَعَدَهُ أَنْ يَحْلِيَ سَبِيلَ زَيْنَبَ إِلَيْهِ وَبَعَثَ رَسُولُ اللَّهِ ﷺ زَيْدَ بْنَ حَارِثَةَ وَرَجُلًا مِّنْ



and a man belonging to the Ansar, and said to them: "Be at the bottom of Ya'juj (eight miles from Mecca), and once Zainab comes upon you, be in her company until you would bring her (to Medina)."

**2693-** It is narrated on the authority of Urwah Ibn Az-Zubair that he said: Both of Al-Miswar Ibn Makhramah and Marwan told: When the delegates of the tribe of Hawazin after embracing Islam, came to The Messenger of Allah "Allah's blessing and peace be upon him", he got up. They appealed to him to return their property and their captives. Allah's Apostle "Allah's blessing and peace be upon him" said to them: "Indeed, I have with me what you see. The most beloved statement to me is the true one. So, you have the option of restoring your property or your captives, for I have delayed distributing them." (Indeed, Allah's Apostle "Allah's blessing and peace be upon him" had been waiting for them for more than ten days on his return from Ta'if. When they realized that Allah's Apostle "Allah's blessing and peace be upon him" would return to them only one of the two things) they said: "We choose our captives." So, Allah's Apostle "Allah's blessing and peace be upon him" got up in the gathering of the Muslims, praised Allah as He deserved, and said: "To proceed on: These brethren of yours have come to you with repentance and I see it proper to return their captives to them. So, whoever amongst you likes to do that as a favour, then he can do it, and whoever of you wants to stick to his share till we pay him from the very first booty which Allah will give us then he can do so." The people replied: "We agree to give up our shares willingly as a favour for the sake of Allah's Apostle." Then Allah's Apostle "Allah's blessing and peace be upon him" said: "We Don't know who amongst you has agreed and who hasn't. Go back and your chiefs may tell us your opinion." So, all of them returned and their chiefs discussed the matter with them. Then they (Their chiefs) came to Allah's Apostle "Allah's blessing and peace be upon him" to tell him that they (people) had given up their shares gladly and willingly.

**2694-** The same story is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather, in which he added: The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Give them back their women and children, and whoever among you has got anything of that (and he brings it back), will be given by us six camels from (one-fifth) the first booty of war which will be granted to us by Allah Almighty." Then, the Messenger of Allah "Allah's blessing and peace be upon him" came closer to a camel, and took a hair from its hump and said: "O people! I have nothing from that booty, and not even this (and he raised his fingers)



الْأَنْصَارِ فَقَالَ: «كُونَا يَبْطَنَ يَاجِجَ حَتَّى تَمُرَّ بِكُمْ زَيْنَبُ فَتَضَحَبَهَا حَتَّى تَأْتِيَا بِهَا».

**2693 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا عَمِّي - يَعْنِي سَعِيدَ بْنَ الْحَكَمِ - قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: وَذَكَرَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ وَالْمِسُورَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حِينَ جَاءَهُ وَفَدُ هَوَازَنَ مُسْلِمِينَ، فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ، فَاخْتَارُوا إِمَّا السَّبْيَ وَإِمَّا الْمَالَ»، فَقَالُوا: نَخْتَارُ سَبْيَنَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَثْنَى عَلَى اللَّهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ هَؤُلَاءِ جَاءُوا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أَرُدَّ إِلَيْهِمْ سَبْيَهُمْ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ»، فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ لَهُمْ يَا رَسُولَ اللَّهِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نَذَرِي مَنْ أَذِنَ مِنْكُمْ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاءُكُمْ أَمْرَكُمْ»، فَارْجَعَ النَّاسُ وَكَلَّمَهُمْ عُرْفَاؤُكُمْ فَأَخْبَرُوا أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا.

**2694 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ فِي هَذِهِ الْقِصَّةِ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «رُدُّوا عَلَيْهِمْ نِسَاءَهُمْ وَأَبْنَاءَهُمْ، فَمَنْ مَسَكَ بِشَيْءٍ مِنْ هَذَا الْفَيِّءِ، فَإِنَّ لَهُ بِهِ عَلَيْنَا سِتَّ فَرَائِضَ مِنْ أَوَّلِ شَيْءٍ يَفِيئُهُ اللَّهُ تَعَالَى عَلَيْنَا» ثُمَّ دَنَا - يَعْنِي النَّبِيَّ ﷺ - مِنْ بَعِيرٍ فَأَخَذَ وَبَرَةً مِنْ سَنَامِهِ ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّهُ لَيْسَ لِي مِنْ هَذَا الْفَيِّءِ شَيْءٌ وَلَا هَذَا»، وَرَفَعَ إِصْبَعِيهِ «إِلَّا الْخُمْسَ، وَالْخُمْسُ مَرْدُودٌ

barring the one-fifth, (which should be assigned to Allah and His Messenger), and even this one-fifth is given back to you. So, you should give back (everything of that booty, even if it is) a needle and a string.” A man having some hair in his hand stood up and said: “I’ve taken this to mend a saddle belonging to me.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “As to that which is owned by me and the sons of Abd Al-Muttalib, it is lawful for you to take (and as to the shares of the others, they should give their consent concerning that.” He said: “As long as it has come to such a state, I have then no need for that (cluster of hair).” He then threw it.

### **[132] When The Leader Stays, In Case Of Victory, In The Dwelling Places Of The Enemies**

**2695-** It is narrated on the authority of Anas that Abu Talhah said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” overpowered an enemy (and emerged victorious over them), he would stay (or liked to stay) three nights in their dwelling places.

Abu Dawud says: Yahya Ibn Sa’id criticized this narration, on the basis that it was of those early narrations transmitted by Sa’id.

### **[133] What About Separating The Captives (Of The Same Family)**

**2696-** It is narrated on the authority of Ali that he parted a slave-girl from her child (in selling), thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” forbade him, and cancelled the transaction.

### **[134] The Concession Pertaining To That In Relation To Those Who Have Attained The Age Of Discernment**

**2697-** It is narrated on the authority of Iyas Ibn Salamah that he said: My father (Salamah Ibn Al-Akwa’) told me: We fought (the tribe of) Fazarah under the leadership of Abu Bakr who was appointed by The Messenger of Allah “Allah’s blessing and peace be upon him”. We attacked from all sides and I saw a group of people consisting of women and children. Since I was afraid that they should precede me to the mountain, I shot an arrow between them and the mountain. When they saw the arrow, they stopped. I came driving them. Among them there was a woman from Banu Fazarah. She was wearing a leather coat. Her daughter, who was one of the most beautiful girls in Arabia, was with her. I drove them until I brought them to Abu Bakr who granted this girl to me as a reward. Then, we arrived in Medina. I had not yet disrobed her when The Messenger of Allah “Allah’s blessing and peace be upon him” met me in the street and said: “Give me

عَلَيْكُمْ فَأَذُوا الْخِيَاظَ وَالْمَخِيطَ» فَقَامَ رَجُلٌ فِي يَدِهِ كُبَّةٌ مِنْ شَعْرِ، فَقَالَ: أَخَذْتُ هَذِهِ لِأُصْلِحَ بِهَا بَرْدَعَةً لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مَا كَانَ لِي وَلِبْنِي عَبْدُ الْمُطَّلِبِ فَهُوَ لَكَ» فَقَالَ: أَمَّا إِذَا بَلَغْتَ مَا أَرَى فَلَا أَرَبَ لِي فِيهَا وَبَنَدَهَا.

### [ت132/م122] - باب في الإمام يقيم عند الظهور

#### على العدو بعرضتهم

**2695 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ. (ح) وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَلَبَ عَلَى قَوْمٍ أَقَامَ بِالْعَرَصَةِ ثَلَاثًا». قَالَ ابْنُ الْمُثَنَّى: «إِذَا غَلَبَ قَوْمًا أَحَبَّ أَنْ يُقِيمَ بِعَرَصَتِهِمْ ثَلَاثًا».

قَالَ أَبُو دَاوُدَ: كَانَ يَحْيَى بْنُ سَعِيدٍ يَطْعَنُ فِي هَذَا الْحَدِيثِ لِأَنَّهُ لَيْسَ مِنْ قَدِيمِ حَدِيثِ سَعِيدٍ لِأَنَّهُ تَغَيَّرَ سَنَةٌ خَمْسٍ وَأَرْبَعِينَ، وَلَمْ يُخْرِجْ هَذَا الْحَدِيثَ إِلَّا بِأَخْرَجَةٍ. قَالَ أَبُو دَاوُدَ: يُقَالُ إِنَّ وَكِيعًا حَمَلَ عَنْهُ فِي تَغْيِيرِهِ.

### [ت133/م123] - باب في التفريق بين السبني

**2696 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ، عَنْ عَلِيٍّ: «أَنَّهُ فَرَّقَ بَيْنَ جَارِيَةٍ وَوَلَدِهَا، فَنَهَاهُ النَّبِيُّ ﷺ عَنْ ذَلِكَ وَرَدَّ الْبَيْعَ». قَالَ أَبُو دَاوُدَ: وَمَيْمُونٌ لَمْ يَذْكُرْ عَلِيًّا قُتِلَ بِالْجَمَاجِمِ. وَالْجَمَاجِمُ سَنَةٌ ثَلَاثٌ وَثَمَانِينَ.

قَالَ أَبُو دَاوُدَ: وَالْحَرَّةُ سَنَةٌ ثَلَاثٌ وَسِتِّينَ، وَقُتِلَ ابْنُ الزُّبَيْرِ سَنَةً ثَلَاثَ وَسَبْعِينَ.

### [ت134/م124] - باب الرخصة في المدركين يُفرق بينهم

**2697 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا عِكْرِمَةُ قَالَ: حَدَّثَنِي إِيَاسُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: «خَرَجْنَا مَعَ أَبِي بَكْرٍ وَأَمْرُهُ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَغَزَوْنَا فَزَارَةَ، فَشَنَّا الْغَارَةَ، ثُمَّ نَظَرْتُ إِلَى عُتْقٍ مِنَ النَّاسِ فِيهِ الذَّرِيَّةُ وَالنِّسَاءُ، فَرَمَيْتُ بِهِمْ فَوَقَعَ بَيْنَهُمْ وَبَيْنَ الْجَبَلِ فَقَامُوا فَجِئْتُ بِهِمْ إِلَى أَبِي بَكْرٍ فِيهِمْ امْرَأَةٌ مِنْ فَزَارَةَ وَعَلَيْهَا قِشْعٌ مِنْ أَدَمَ، مَعَهَا بِنْتُ لَهَا مِنْ أَحْسَنِ الْعَرَبِ، فَتَقَلَّبَنِي أَبُو بَكْرٍ ابْتَنَاهَا فَقَدِمْتُ الْمَدِينَةَ، فَلَقَيْنِي رَسُولُ اللَّهِ ﷺ فَقَالَ لِي: «يَا سَلَمَةُ هَبْ لِي



that girl O Salamah.” I said: “O Messenger of Allah! By Allah! She has appealed me. I had not yet disrobed her.” On the next day The Messenger of Allah “Allah’s blessing and peace be upon him” met me in the street once again and said: “O Salamah! Give me that girl, may Allah bless your father.” I said: “She is for you O Messenger of Allah! By Allah! I have not yet disrobed her.” The Messenger of Allah “Allah’s blessing and peace be upon him” sent her to the people of Mecca, and ransomed with her many Muslims who had been fallen as captives (and kept) in their hands.

### **[135] When The Enemy Gets The Property Of Somebody Which Then Is Brought Back To Him Later In The War Booty**

**2698-** It is narrated on the authority of Ibn Umar that a slave belonging to Ibn Umar fled away and reached an enemy, and later on the Muslims overpowered that enemy, and the Messenger of Allah “Allah’s blessing and peace be upon him” (or Khalid Ibn Al-Walid, according to another narration) restored the slave to Ibn Umar, without being implied in the distributed booty.

**2699-** It is narrated on the authority of Ibn Umar that a horse belonging to him was lost, and taken by the enemy, and when the Muslims emerged victorious over them it was brought back to him during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”; and a slave belonging to him fled away and joined a Roman territory, and when the Muslims emerged victorious over them he was brought back to him by Khalid Ibn Al-Walid; and this was after the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[136] When Slaves Belonging To The Pagans Join The Muslims And Embrace Islam**

**2700-** It is narrated on the authority of Ali Ibn Abu Talib that he said: On the day of (the holy battle of) Hudaibiyah, and before the peace treaty was signed, two slaves set out and joined the Messenger of Allah “Allah’s blessing and peace be upon him”. Their masters sent a letter to him (asking for bringing them back), saying: “O Muhammad! By god, they did not come to you out of their desire for your religion so much as with the intention to flee away from slavery.” some people said: “They have told the truth O Messenger of Allah! Restore them (to their masters)!” on that the Messenger of Allah “Allah’s blessing and peace be upon him” grew angry and said: “I do not think you will desist (from your evil) O assembly of Quraish until Allah sends upon you such as strikes your necks for that.” He

الْمَرْأَةِ»، فَقُلْتُ: وَاللَّهِ لَقَدْ أَعْجَبْتَنِي وَمَا كَشَفْتُ لَهَا ثَوْبًا، فَسَكَتَ حَتَّى إِذَا كَانَ مِنَ الْغَدِ لَقَيْتَنِي رَسُولُ اللَّهِ ﷺ فِي السُّوقِ، فَقَالَ لِي: «يَا سَلَمَةُ هَبْ لِي الْمَرْأَةَ لِلَّهِ أَبُوكَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ وَاللَّهِ مَا كَشَفْتُ لَهَا ثَوْبًا وَهِيَ لَكَ، فَبَعَثَ بِهَا إِلَى أَهْلِ مَكَّةَ وَفِي أَيْدِيهِمْ أَسْرَى، فَفَدَاهُمْ بِتِلْكَ الْمَرْأَةِ».

### [ت135/م125] - باب في المال يُصيبه العدو من المسلمين

#### ثم يُذكره صاحبه في الغنيمة

**2698 -** حَدَّثَنَا صَالِحُ بْنُ سُهَيْلٍ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ أَبِي زَائِدَةَ -، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ غُلَامًا لَابْنِ عُمَرَ أَبَقَ إِلَى الْعَدُوِّ فَظَهَرَ عَلَيْهِ الْمُسْلِمُونَ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ عُمَرَ وَلَمْ يَقْسِمْ».

قال أبو داود: وقال غيره: رَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ.

**2699 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ، الْمَعْنَى، قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ قَالَ: «ذَهَبَ فَرَسٌ لَهُ فَأَخَذَهَا الْعَدُوُّ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّ عَلَيْهِ فِي زَمَنِ رَسُولِ اللَّهِ ﷺ، وَأَبَقَ عَبْدٌ لَهُ فَلَحِقَ بِأَرْضِ الرُّومِ فَظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ فَرَدَّهُ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ بَعْدَ النَّبِيِّ ﷺ».

### [ت136/م126] - باب في عبيد المشركين يلحقون بالمسلمين فيُسَلِّمُونَ

**2700 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ رَبِيعِ بْنِ حِرَاشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «خَرَجَ عَبْدَانِ إِلَى رَسُولِ اللَّهِ ﷺ - يَعْنِي يَوْمَ الْحُدَيْبِيَّةِ - قَبْلَ الصُّلْحِ، فَكَتَبَ إِلَيْهِ مَوَالِيَهُمْ، فَقَالُوا: يَا مُحَمَّدُ وَاللَّهِ مَا خَرَجُوا إِلَيْكَ رَغْبَةً فِي دِينِكَ، وَإِنَّمَا خَرَجُوا هَرَبًا مِنَ الرِّقِّ، فَقَالَ نَاسٌ: صَدَقُوا يَا رَسُولَ اللَّهِ رُدُّهُمْ إِلَيْهِمْ، فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «مَا أُرَاكُم تَنْتَهُونَ يَا مَعْشَرَ قُرَيْشٍ حَتَّى يَبْعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْكُم مِّنْ



refused to restore them and said: "They are released (from slavery) by Allah Almighty."

### **[137] It Is Permissible To Get Food In The Land Of The Enemy**

**2701-** It is narrated on the authority of Ibn Umar that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a military expedition gained as war booty food and honey, from which he did not take the fifth.

**2702-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: On the day of (the holy battle of) Khaibar, a leather container full of fat fell down, towards which I ran and I picked it up and said (to myself): "Today, I will give nothing of that to anyone." I turned and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was smiling at me.

### **[138] It Is Forbidden To Commit Robbery Of Food In The Land Of Enemy, Particularly If There Is Shortage Of Food**

**2703-** It is narrated on the authority of Abu Labid that he said: We were with Abd Ar-Rahman Ibn Samurah in Kabul when the people gained a booty which they robbed. On that he stood and addressed the people saying: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having forbidden to commit robbery." They then brought back what they had taken, which he distributed among them justly.

**2704-** It is narrated on the authority of Muhammad Ibn Mujalid that he asked Abdullah Ibn Abu Awfa: "Did you use to give one-fifth the booty of food during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "On the day of (the holy battle of) Khaibar, we gained food (as war booty), and anyone might come and take from it what would suffice him and then turn away."

**2705-** It is narrated on the authority of Asim Ibn Kulaib from his father from a man belonging to the Ansar that he said: We set out on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and the people were given to starvation and trouble, and then they saw some sheep, which they robbed. Our vessels were boiling when the Messenger of Allah "Allah's blessing and peace be upon him" came walking, leaning against his bow, therewith he overturned our vessels and went on covering the meat with dust and said: "No doubt, the robbery is not more lawful than the dead (or the dead is not more lawful than the robbery)."



يَضْرِبُ رِقَابَكُمْ عَلَى هَذَا» وَأَبَى أَنْ يَرُدَّهُمْ وَقَالَ: «هُمْ عُقَاءُ اللَّهِ عَزَّ وَجَلَّ».

### [ت137/م127] - باب في إباحة الطعام في أرض العدو

**2701 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ الزُّبَيْرِيُّ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ جَيْشًا غَنِمُوا فِي زَمَانِ رَسُولِ اللَّهِ ﷺ طَعَامًا وَعَسَلًا، فَلَمْ يُؤْخَذْ مِنْهُمْ الْخُمْسُ».

**2702 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَالْقَعْنَبِيُّ قَالَا: حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدٍ - يَعْنِي ابْنَ هِلَالٍ -، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ قَالَ: «دُلِّي جِرَابٌ مِنْ شَحْمِ يَوْمِ خَيْبَرٍ، قَالَ: فَأَتَيْتُهُ فَالْتَزَمْتُهُ قَالَ: ثُمَّ قُلْتُ: لَا أُعْطِي مِنْ هَذَا أَحَدًا الْيَوْمَ شَيْئًا، قَالَ: فَالْتَفْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ يَتَبَسَّمُ إِلَيَّ».

### [ت138/م128] - باب في النهي عن النهبي

#### إذا كان في الطعام قلة في أرض العدو

**2703 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ -، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ أَبِي لُبَيْدٍ قَالَ: «كُنَّا مَعَ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ بِكَأْبَلٍ، فَأَصَابَ النَّاسُ غَنِيمَةً فَانْتَهَبُوهَا، فَقَامَ خَطِيبًا، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنِ النَّهْبِ. فَرَدُّوا مَا أَخَذُوا فَقَسَمَهُ بَيْنَهُمْ».

**2704 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ، عَنْ مُحَمَّدِ بْنِ أَبِي مُجَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ: «قُلْتُ: هَلْ كُنْتُمْ تُخَمِّسُونَ - يَعْنِي الطَّعَامَ - فِي عَهْدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَصَبْنَا طَعَامًا يَوْمَ خَيْبَرٍ، فَكَانَ الرَّجُلُ يَجِيءُ فَيَأْخُذُ مِنْهُ مِقْدَارَ مَا يَكْفِيهِ ثُمَّ يَنْصَرِفُ».

**2705 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ - يَعْنِي ابْنَ كُلَيْبٍ -، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَأَصَابَ النَّاسَ حَاجَةٌ شَدِيدَةٌ وَجَهْدٌ وَأَصَابُوا غَنَمًا فَانْتَهَبُوهَا، فَإِنْ قُدُّورُنَا لَتَغْلِي إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ يَمْشِي عَلَى قَوْسِهِ فَأَكْمَأَ قُدُّورَنَا بِقَوْسِهِ ثُمَّ جَعَلَ يُرْمِلُ اللَّحْمَ بِالتُّرَابِ ثُمَّ قَالَ: «إِنَّ التُّهْبَةَ لَيْسَتْ بِأَحَلَّ مِنَ الْمَيْتَةِ» أَوْ: «إِنَّ الْمَيْتَةَ لَيْسَتْ بِأَحَلَّ مِنَ التُّهْبَةِ» الشُّكُّ مِنْ هَنَادٍ.

### **[139] Carrying Food From The Land Of The Enemy**

**2706-** It is narrated on the authority of Al-Qasim, the freed slave of Abd Ar-Rahman from one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: It happened that we ate a camel in a holy battle without distributing it among us, to the extent that we would return with our bags full of its meat.

### **[140] Selling The Surplus Food In The Land Of The Enemy**

**2707-** It is narrated on the authority of Abd Ar-Rahman Ibn Ghunm that he said: We besieged the town of Qinisrin under the leadership of Shurahbil Ibn As-Simt, and when it was conquered at his hand, he got cattle and sheep, and distributed among us a part thereof, and kept the remaining portion in the cattle place (for selling). When I met Mu’adh Ibn Jabal I told him about that, thereupon Mu’adh said: “We fought Khaibar with the Messenger of Allah “Allah’s blessing and peace be upon him”, and got cattle and sheep, a portion thereof was distributed among us by the Messenger of Allah “Allah’s blessing and peace be upon him”, who kept the remaining portion in the cattle place.”

### **[141] When A Man Gets Benefit From The War Booty**

**2708-** It is narrated on the authority of Ruwaifi’ Ibn Thabit Al-Ansari that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who has faith in Allah and the Last Day, should not ride a mount from those of the war booty of the Muslims (without being given to him) until when he makes it lean (out of severe effort), he then restores it to the public booty; and he, who has faith in Allah and the Last Day, should not wear a garment of those belonging to the war booty of the Muslims (without being given to him), until when he tears it, he restores it to the public booty.”

### **[142] The Concession To Utilize The Weapon (Of The Enemy) Therewith To Fight**

**2709-** It is narrated on the authority of Abu Ubaidah from his father that he said: I passed by and behold! Abu Jahl was lying down, with his leg struck (with the sword). I said to him: “O Abu Jahl (Father of Ignorance), Allah’s enemy! Allah has disappointed you.” I came to fear him naught. He said: “It is no more than a man whose people have killed (and there is no shame upon him in that).” I struck him with my sword, but in vain until his sword fell down from his hand, with which I struck him until he died.

### [ت129/م139] - باب في حمل الطعام من أرض العدو

**2706 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ ابْنَ حَرْشَفٍ الْأَزْدِيَّ حَدَّثَهُ، عَنِ الْقَاسِمِ مَوْلَى عَبْدِ الرَّحْمَنِ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: «كُنَّا نَأْكُلُ الْجَزُورَ فِي الْغَزْوِ وَلَا نَقْسِمُهُ حَتَّى أَنْ كُنَّا لَنَرْجِعُ إِلَى رِحَالِنَا وَأَخْرِجَتْنَا مِنْهُ مُمْلَأَةً».

### [ت140/م130] - باب في بيع الطعام إذا فُضِّلَ عن الناس في أرض العدو

**2707 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، عَنِ يَحْيَى بْنِ حَمَزَةَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الْعَزِيزِ - شَيْخٌ مِنْ أَهْلِ الْأُرْدُنِّ -، عَنْ عُبَادَةَ بْنِ نُسَيْيٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَنَمٍ قَالَ: «رَابَطْنَا مَدِينَةَ قَنْسَرِينَ مَعَ شُرَحْبِيلَ بْنِ السَّمْطِ، فَلَمَّا فَتَحَهَا أَصَابَ فِيهَا عَنَمًا وَبَقَرًا، فَقَسَمَ فِينَا طَائِفَةً مِنْهَا وَجَعَلَ بِقَيْتِهَا فِي الْمَعْنَمِ، فَلَقِيتُ مُعَاذَ بْنَ جَبَلٍ فَحَدَّثَنِي، فَقَالَ مُعَاذٌ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ خَيْرَ فَأَصْبْنَا فِيهَا عَنَمًا، فَقَسَمَ فِينَا رَسُولُ اللَّهِ ﷺ طَائِفَةً وَجَعَلَ بِقَيْتِهَا فِي الْمَعْنَمِ».

### [ت141/م131] - باب في الرجل ينتفع من الغنيمة بالشيء

**2708 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَ أَبُو دَاوُدَ: وَأَنَا لِحَدِيثِهِ أَتَقَنَّ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ مَوْلَى ثُجَيْبٍ، عَنْ حَنْشِ الصَّنْعَانِيِّ، عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الْأَنْصَارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَرْكَبُ دَابَّةً مِنْ فِئَةِ الْمُسْلِمِينَ حَتَّى إِذَا أَعْجَفَهَا رَدَّهَا فِيهِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَلْبَسُ ثَوْبًا مِنْ فِئَةِ الْمُسْلِمِينَ حَتَّى إِذَا أَخْلَقَهُ رَدَّهُ فِيهِ».

### [ت142/م132] - باب في الرخصة في السلاح يقاتل به في المعركة

**2709 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ يُونُسَ - قَالَ أَبُو دَاوُدَ: هُوَ إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ إِسْحَاقَ بْنِ أَبِي إِسْحَاقَ السَّبْيَعِيِّ - عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ السَّبْيَعِيِّ قَالَ: حَدَّثَنِي أَبُو عُبَيْدَةَ عَنْ أَبِيهِ قَالَ: «مَرَرْتُ إِذَا أَبُو جَهْلٍ صَرِيحٌ قَدْ ضُرِبَتْ رِجْلُهُ فَقُلْتُ: يَا عَدُوَّ اللَّهِ يَا أَبَا جَهْلٍ قَدْ أَخْرَى اللَّهُ الْآخِرَ، قَالَ: وَلَا أَهَابُهُ عِنْدَ ذَلِكَ، فَقَالَ: أَبْعُدْ مِنْ رَجُلٍ قَتَلَهُ قَوْمُهُ، فَضْرَبْتُهُ بِسَيْفٍ غَيْرِ طَائِلٍ فَلَمْ يُغْنِ شَيْئًا حَتَّى سَقَطَ سَيْفُهُ مِنْ يَدِهِ فَضْرَبْتُهُ بِهِ حَتَّى بَرَدَ».



### [143] The Severe Forbiddance Of Misappropriation

**2710-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: On the day of (the holy battle of) Khaibar, one from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Offer funeral prayer on your companion!" (and he seemed to have the intention not to lead it). on that The (colour of the) people's faces changed. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your companion has misappropriated (something from the war booty while he was fighting) in Allah's Cause." We inspected his luggage and found beads of those belonging to the Jews, of a value of less than two Dirhams.

**2711-** It is narrated on the authority of Abu Hurairah that he said: When we set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the year (in which we conquered) Khaibar, we gained neither gold nor silver as booty, but we gained garments, goods and wealth. Then the Messenger of Allah "Allah's blessing and peace be upon him" proceeded on to the valley of Al-Qura. On the other hand, A black slave called Mid'am had been given as a gift to the Messenger of Allah "Allah's blessing and peace be upon him". When they reached the valley of Al-Qura, and While Mid'am was dismounting the saddle of The Messenger of Allah "Allah's blessing and peace be upon him" he was hit by an arrow the thrower of which was unknown. The people said: "Congratulations to him for the martyrdom." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by Him, in Whose Hand my soul is, the sheet (of cloth) which he had misappropriated on the day of Khaibar from the booty before its distribution, has become a flame of Fire burning him." On hearing that, a man brought one or two leather straps of shoes to The Prophet "Allah's blessing and peace be upon him" and said: "These are things I misappropriated." The Messenger of Allah "Allah's blessing and peace be upon him" said: "This is a strap, or these are two straps of Fire."

### [144] The Leader Has The Right To Overlook The Insignificant Misappropriation

**2712-** It is narrated on the authority of Abdullah Ibn Amr that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" gained war booty (from a battle), he would command Bilal to make a public announcement to the people to bring their spoils so that one-fifth the total might be taken and then it would be distributed. Once, a man brought

## [ت143/م133] - باب في تعظيم الغلول

**2710 -** حَدَّثَنَا مُسَدَّدٌ، أَنَّ يَحْيَى بْنَ سَعِيدٍ وَبِشْرَ بْنَ الْمُفَضَّلِ حَدَّثَاهُمَا، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَيَّانَ، عَنْ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: «أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ تُوْفِيَ يَوْمَ خَيْبَرَ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ»، فَتَغَيَّرَتْ وَجُوهُ النَّاسِ لِذَلِكَ، فَقَالَ: «إِنَّ صَاحِبَكُمْ غَلَّ فِي سَبِيلِ اللَّهِ»، فَفَتَشْنَا مَتَاعَهُ فَوَجَدْنَا خَرَزًا مِنْ خَرَزِ يَهُودَ لَا يُسَاوِي دِرْهَمَيْنِ».

**2711 -** حَدَّثَنَا الْقُعْنَيْيُّ، عَنْ مَالِكٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ خَيْبَرَ فَلَمْ نَعْنَمْ ذَهَبًا وَلَا وَرَقًا إِلَّا الثِّيَابَ وَالْمَتَاعَ وَالْأَمْوَالَ. قَالَ: فَوَجَّهَ رَسُولُ اللَّهِ ﷺ نَحْوَ وَادِي الْقُرَى وَقَدْ أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ عَبْدٌ أَسْوَدُ يُقَالُ لَهُ مِدْعَمٌ، حَتَّى إِذَا كَانُوا بِوَادِي الْقُرَى، فَبَيْنَا مِدْعَمٌ يَحْطُ رَحَلَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ سَهْمٌ فَقَتَلَهُ، فَقَالَ النَّاسُ: هَنِيئًا لَهُ الْجَنَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشُّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنْ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلْ عَلَيْهِ نَارًا»، فَلَمَّا سَمِعُوا ذَلِكَ جَاءَ رَجُلٌ بِشِرَاكِ أَوْ شِرَاكَيْنِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ مِنْ نَارٍ»، أَوْ قَالَ: «شِرَاكَانِ مِنْ نَارٍ».

## [ت144/م134] - باب في الغلول إذا كان يسيرًا يتركه

## الإمام ولا يُحَرِّقُ رحله

**2712 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَوْذَبٍ قَالَ: حَدَّثَنِي عَامِرٌ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ -، عَنْ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَصَابَ غَنِيمَةً أَمَرَ بِلَالًا، فَتَدَاى فِي النَّاسِ، فَيَجِئُونَ بِغَنَائِمِهِمْ فَيُخَمُّسُهُ وَيُقَسِّمُهُ، فَجَاءَ



a rein of hair after that (distribution) and said: "O Messenger of Allah! This was a part of the booty we gained in the battle." He asked him: "Have you not heard the public announcement made by Bilal?" he asked him thrice, after which the man answered: "Yes, I have heard it." He asked him: "Then, what has prevented you from bringing it duly?" he apologized to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, let you bring it by yourself on the Day of Judgement: I will never accept it from you (in this world)."

### **[145] The Punishment Of Misappropriation**

**2713-** It is narrated on the authority of Abu Waqid Al-Laithi from Salim from Ibn Umar, who traced it up to the Prophet that he said: "Whoever misappropriates (anything of the booty) burn his luggage." It is further narrated by him: I entered with Maslamah (Ibn Abd Al-Malik) the land of the Romans, and a man who committed misappropriation, was brought to him, and he asked Salim about (the judgement pertaining to him), thereupon he said: I heard my father relating from Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "When you find a man having misappropriated (anything of the booty) burn his luggage and strike him (severely)." We found a Mushaf in his luggage, and when he asked Salim about it he said: "Sell it, and give its price in charity."

**2714-** It is narrated on the authority of Salih Ibn Muhammad that he said: We took part in a battle under the leadership of Al-Walid Ibn Hisham, and both Salim Ibn Abdullah Ibn Umar and Umar Ibn Abd Al-Aziz were among us. A man misappropriated goods, thereupon Al-Walid ordered that his luggage should be burnt, and he was made to go round the people (out of disgracing him), and he was deprived of his share of booty.

Abu Dawud says: This narration is more correct than the former, which is transmitted by more than one, according to which Al-Walid burnt the luggage of Ziyad Ibn Sa'd and struck him for his misappropriation.

**2715-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him", followed by both Abu Bakr and Umar burnt the luggage of, and struck such as misappropriated (from the war booty) (and deprived him of his share according to the addition made by Al-Walid).

Abu Dawud says: The same is narrated on the authority of Amr Ibn Shu'aib through another chain of transmitters.



رَجُلٌ بَعْدَ ذَلِكَ بِزِمَامٍ مِنْ شَعْرِ فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا فِيمَا كُنَّا أَصَبْنَاهُ مِنْ  
الْغَنِيمَةِ فَقَالَ: «أَسَمِعْتَ بِلَالًا يُنَادِي ثَلَاثًا؟» قَالَ: نَعَمْ. قَالَ: «فَمَا مَنَعَكَ أَنْ  
تَحْيِيَ بِهِ؟» فَاعْتَذَرَ إِلَيْهِ فَقَالَ: «كُنْ أَنْتَ تَحْيِي بِهِ يَوْمَ الْقِيَامَةِ فَلَنْ أَقْبِلُهُ عَنْكَ».

### [ت145/م135] - باب في عقوبة الغال

**2713 -** حَدَّثَنَا الثَّقَلِيُّ، وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ  
قَالَ: الثَّقَلِيُّ الْأَنْدَرَاوَرْدِيُّ، عَنْ صَالِحِ بْنِ مُحَمَّدٍ بْنِ زَائِدَةَ. قَالَ أَبُو دَاوُدَ:  
وَصَالِحٌ هَذَا أَبُو وَقِيدٍ قَالَ: «دَخَلْتُ مَعَ مُسْلِمَةَ أَرْضَ الرُّومِ فَأَتَيْتُ بِرَجُلٍ قَدْ غَلَّ  
فَسَأَلَ سَالِمًا عَنْهُ فَقَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، عَنِ النَّبِيِّ ﷺ  
قَالَ: «إِذَا وَجَدْتُمْ الرَّجُلَ قَدْ غَلَّ فَأَحْرِقُوا مَتَاعَهُ وَاضْرِبُوهُ». قَالَ: فَوَجَدْنَا فِي  
مَتَاعِهِ مُضْحَفًا، فَسَأَلَ سَالِمًا عَنْهُ، فَقَالَ: بَعُثْهُ وَتَصَدَّقْ بِثَمَنِهِ».

**2714 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى الْأَنْطَاكِيُّ قَالَ: أَخْبَرَنَا أَبُو  
إِسْحَاقَ، عَنْ صَالِحِ بْنِ مُحَمَّدٍ قَالَ: «غَزَوْنَا مَعَ الْوَلِيدِ بْنِ هِشَامٍ وَمَعَنَا سَالِمُ بْنُ  
عَبْدِ اللَّهِ بْنِ عُمَرَ، وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَعَلَّ رَجُلٌ مَتَاعًا فَأَمَرَ الْوَلِيدُ بِمَتَاعِهِ فَأَحْرَقَ  
وَطِيفَ بِهِ وَلَمْ يُعْطِهِ سَهْمَهُ».

قَالَ أَبُو دَاوُدَ: هَذَا أَصَحُّ الْحَدِيثَيْنِ رَوَاهُ غَيْرُ وَاحِدٍ أَنَّ الْوَلِيدَ بْنَ هِشَامٍ  
أَحْرَقَ رَحْلَ زِيَادِ بْنِ سَعْدٍ وَكَانَ قَدْ غَلَّ وَضَرَبَهُ.

**2715 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنَا  
الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ  
جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ حَرَّقُوا مَتَاعَ الْغَالِ وَضَرَبُوهُ».

قَالَ أَبُو دَاوُدَ: وَرَأَدَ فِيهِ عَلِيُّ بْنُ بَحْرٍ عَنِ الْوَلِيدِ: «وَلَمْ أَسْمَعْهُ مِنْهُ، وَمَنْعُوهُ  
سَهْمَهُ».

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا بِهِ الْوَلِيدُ بْنُ عُثْبَةَ وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، قَالَا:  
حَدَّثَنَا الْوَلِيدُ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَوْلَهُ وَلَمْ يَذْكُرْ  
عَبْدَ الْوَهَّابِ بْنِ نَجْدَةَ الْحَوْطِيَّ مَنَعَ سَهْمَهُ.

### **[146] It Is Forbidden To Screen The Crime Of Such As Misappropriates**

**2716-** It is narrated on the authority of Samurah Ibn Jundub that he said: "To go further: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who conceals (the crime of) such as misappropriates, is like him (in sin).""

### **[147] The Belongings Of The Killed One Should Be Given To His Killer**

**2717-** It is narrated on the authority of Abu Qatadah that he said: We set out with The Messenger of Allah "Allah's blessing and peace be upon him" (on an expedition) in the year of (the holy Battle of) Hunain. When we faced the enemy, some of the Muslims turned back. I saw a man from the unbelievers having overpowered one of the Muslims. I turned round and attacked him from behind, striking him between his neck and shoulder. He turned towards me and caught hold of me (so much violently) that I noticed death approaching me. Then death overtook him and he let me alone. I joined Umar Ibn Al-Khattab and said: "What has happened to the people (which led them to retreat)?" he said: "It is Allah's Decree." Then the people returned (and the battle ended with the victory of Muslims). The Messenger of Allah "Allah's blessing and peace be upon him" sat (to distribute the spoils of war) and said: "Whoever killed a pagan and has an evidence for it, then his (the deceased) belongings will be for him." I stood up and said (to myself): "Who will give evidence for me?" Then I sat down. He (The Prophet) said like this. I stood up and said: "Who will give evidence for me?" then, I sat down once again. He (The Prophet) said so for the third time, after which I stood up. The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter with you O Abu Qatadah?" I narrated the story to him. A man from among the people said: "He has told the truth O Messenger of Allah. The belongings of that (pagan) killed by him are with me. Make him concede his right (to me)." Abu Bakr said: "No, by Allah, this should not happen. The Messenger of Allah "Allah's blessing and peace be upon him" will not tend to deprive one of the lions of Allah who fights in the cause of Allah and His Messenger in order to give you his share of booty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "He (Abu Bakr) has told the truth. Give the belongings to him (Abu Qatadah)." He gave them to me. I sold the armour (included in the belongings which I got) and bought with its price a garden in the street of Banu Salamah. This was the first property I gained after embracing Islam.

## [ت146/م....] - باب النهي عن الستر على من غلّ

**2716 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدِ بْنِ سَمُرَةَ بْنِ جُنْدَبٍ، حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: أَمَّا بَعْدُ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَنْ كَتَمَ غَالًا فَإِنَّهُ مِثْلُهُ».

## [ت147/م136] - باب في السِّلْبِ يعطى القاتل

**2717 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ أَنَّهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَامِ حُنَيْنٍ، فَلَمَّا التَقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ، قَالَ: فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ الْمُسْلِمِينَ قَالَ: فَاسْتَدْرْتُ لَهُ حَتَّى أَتَيْتُهُ مِنْ وَرَائِهِ فَضَرَبْتُهُ بِالسَّيْفِ عَلَى حَبْلِ عَاتِقِهِ، فَأَقْبَلَ عَلَيَّ فَضَمَّنِي ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَلَحِقْتُ عَمْرَ بْنَ الْخَطَّابِ فَقُلْتُ لَهُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ، ثُمَّ إِنَّ النَّاسَ رَجَعُوا وَجَلَسَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ» قَالَ: فَقُمْتُ ثُمَّ قُلْتُ: مَنْ يَشْهَدُ لِي ثُمَّ جَلَسْتُ ثُمَّ قَالَ الثَّانِيَةَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ بَيِّنَةٌ فَلَهُ سَلْبُهُ». قَالَ: فَقُمْتُ ثُمَّ قُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ ثُمَّ قَالَ ذَلِكَ الثَّالِثَةَ فَقُمْتُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟» فَافْتَصَّصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: صَدَقَ يَا رَسُولَ اللَّهِ، وَسَلَبُ ذَلِكَ الْقَتِيلِ عِنْدِي، فَأَرْضِهِ مِنْهُ، فَقَالَ أَبُو بَكْرٍ الصِّدِّيقُ: لَاهَا اللَّهُ إِذَا يَعْمِدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ، فَيُعْطِيكَ سَلْبَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ فَأَعْطِهِ إِيَّاهُ».

فَقَالَ أَبُو قَتَادَةَ: «فَأَعْطَانِيهِ فَبِعْتُ الدَّرْعَ، فَابْتَعْتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلَّتُهُ فِي الْإِسْلَامِ».



**2718-** It is narrated on the authority of Anas Ibn Malik that he said: On that day, i.e. the day of (the holy battle of) Hunain, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who kills anyone of the pagans, should take his belongings.” On that very day, Abu Talhah killed twenty pagans, and took their belongings. At the same time, he met Umm Sulaim (his wife) and she was having a dragon, thereupon he asked her: “What is that Umm Sulaim?” she said: “By Allah, in order to split open with this (dragon) the belly of such (of the pagans) as came closer to me.” Abu Talhah made a mention of that to the Messenger of Allah “Allah’s blessing and peace be upon him”.

Abu Dawud describes this narration as good, and tells that the dragon was the weapon of the majority of the non-Arabs at that time.

#### **[148] The Leader Prevents The Killer To Take The Belongings (Of The Killed One) In Case They Include Horse Or Weapons**

**2719-** It is narrated on the authority of Awf Ibn Malik Al-Ashja’i that he said: I joined the expedition that proceeded under (the leadership of) Zaid Ibn Harithah to Mu’tah, and then, a reinforcement soldier from Yemen accompanied me (on the way), having nothing other than his sword. A man from amongst the Muslim slaughtered a camel, and when the reinforcement soldier asked him a portion of its hide he gave it to him, which he utilized as a container. Then, we proceeded on and faced he multitudes of the Romans, and among them there was a horseman riding a bold horse with golden saddle and he had a golden weapon. The Roman soldier went on fighting the Muslims so much fiercely, thereupon the reinforcement soldier lay in wait of him behind a rock, and when the Roman passed by him, he ensnared his horse and the Roman fell down, and he (the Muslim) overpowered him, and was able to kill him and got his belongings consisting of his horse and weapons. When Allah Almighty helped the Muslims overpower their enemy, Khalid Ibn Al-Walid (who was the leader) sent to him and took the belongings from him. Awf Ibn Malik said: I went to Khalid and said to him: “O Khalid! Do you not know that The Messenger of Allah “Allah’s blessing and peace be upon him” judged that the booty (of an enemy) should be given to the one who killed him?” He (Khalid) said: “Yes, but I regarded it as too much.” I said: “Either you should restore the belongings to him, or I would do harm to you with the help of the Messenger of Allah “Allah’s blessing and peace be upon him”.” Khalid refused to restore the belongings to him. Awf Ibn Malik further said: We gathered in the house of the Messenger of Allah “Allah’s blessing and peace be upon him” and related to him the story of the reinforcement

**2718 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ يَغْنِي يَوْمَ حُنَيْنٍ - : «مَنْ قَتَلَ كَافِرًا فَلَهُ سَلْبُهُ». فَقَتَلَ أَبُو طَلْحَةَ يَوْمَئِذٍ عَشْرِينَ رَجُلًا وَأَخَذَ أَسْلَابَهُمْ، وَلَقِيَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ وَمَعَهَا خِنْجَرٌ، فَقَالَ: يَا أُمَّ سُلَيْمٍ مَا هَذَا مَعَكَ؟ قَالَتْ: أَرَدْتُ وَاللَّهِ إِنْ دَنَا مِنِّي بَعْضُهُمْ أَبْعَجُ بِهِ بَطْنَهُ فَأَخْبَرَ بِذَلِكَ أَبُو طَلْحَةَ رَسُولَ اللَّهِ ﷺ».

قال أبو داود: هَذَا حَدِيثٌ حَسَنٌ.

قال أبو داود: أَرَدْنَا بِهَذَا الْخِنْجَرِ، فَكَانَ سِلَاحَ الْعَجَمِ يَوْمَئِذٍ الْخِنْجَرُ.

**[ت148/م137] - باب في الإمام يمنع القاتل السلب إن رأى**

**والفرس والسلاح من السلب**

**2719 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي صَفْوَانُ بْنُ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: خَرَجْتُ مَعَ زَيْدِ بْنِ حَارِثَةَ فِي غَزْوَةِ مُوتَةَ فَرَأَفَقَنِي مَدَدِيٌّ مِنْ أَهْلِ الْيَمَنِ لَيْسَ مَعَهُ غَيْرُ سَيْفِهِ، فَتَحَرَ رَجُلٌ مِنَ الْمُسْلِمِينَ جُزُورًا فَسَأَلَهُ الْمَدَدِيُّ طَائِفَةً مِنْ جَلَدِهِ فَأَعْطَاهُ إِيَّاهُ فَاتَّخَذَهُ كَهَيْئَةِ الدَّرَقِ وَمَضَيْنَا فَلَقِينَا جُمُوعَ الرُّومِ وَفِيهِمْ رَجُلٌ عَلَى فَرَسٍ لَهُ أَشْقَرٌ عَلَيْهِ سَرَجٌ مُذْهَبٌ وَسِلَاحٌ مُذْهَبٌ فَجَعَلَ الرُّومِيُّ يَفْرِي بِالْمُسْلِمِينَ فَقَعَدَ لَهُ الْمَدَدِيُّ خَلْفَ صَخْرَةٍ فَمَرَّ بِهِ الرُّومِيُّ فَعَرَقَبَ فَرَسَهُ فَحَرَّ وَعَلَاهُ فَقَتَلَهُ وَحَارَ فَرَسُهُ وَسِلَاحُهُ، فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ لِلْمُسْلِمِينَ بَعَثَ إِلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَأَخَذَ مِنَ السَّلْبِ، قَالَ عَوْفٌ: فَأَتَيْتُهُ فَقُلْتُ: يَا خَالِدُ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسَّلْبِ لِلْقَاتِلِ؟ قَالَ: بَلَى وَلَكِنِّي اسْتَكْثَرْتُهُ. قُلْتُ: لَتَرُدَّنَّهُ إِلَيْهِ أَوْ لَأَعْرِفَنَّكَهَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَأَبَى أَنْ يَرُدَّ عَلَيْهِ. قَالَ عَوْفٌ: فَاجْتَمَعْنَا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَصَصْتُ عَلَيْهِ قِصَّةَ



soldier, and what Khalid had done with him. He (The Prophet) asked Khalid: "What did prevent you to give him the booty?" he replied: "I regarded it as too much O Messenger of Allah." the Messenger of Allah "Allah's blessing and peace be upon him" said: "Restore to him what you have taken from him O Khalid." Then, I said: "Against your will O Khalid! Has what I had reported to you happened?" The Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is that?" I made a mention of that to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" got angry and said: "Do not restore to him anything O Khalid! Would you leave my leaders for me? However, (is it not out of injustice that) its clearness (i.e. the best reward) is for you, and its dirt (i.e. the blame) is for those (leaders)."

**2720-** The same is narrated on the authority of Awf Ibn Malik Al-Ashja'i through the same chain of transmitters.

#### **[149] No Fifth Should Be Taken From The Belongings**

**2721-** It is narrated on the authority of both Awf Ibn Malik Al-Ashja'i and Khalid Ibn Al-Walid that the Messenger of Allah "Allah's blessing and peace be upon him" passed the judgement that the belongings (of the killed one) should be given to the killer, and no fifth should be given out of the belongings.

#### **[150] Such As Puts An End To The Life Of A Fatally Wounded Man Has The Right To Be Given Of His Belongings**

**2722-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: On the day of (the holy battle of) Badr, the Messenger of Allah "Allah's blessing and peace be upon him" gave me the sword of Abu Jahl. (He had put an end to his life, after both sons of Afra' wounded him fatally).

#### **[151] When One Comes After (The Distribution Of The) War Booty, No Share Should Be Assigned To Him**

**2723-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent Aban Ibn Sa'id Ibn Al-As from Medina to Najd leading a certain detachment. Aban and his companions came to The Prophet "Allah's blessing and peace be upon him" at Khaibar after it had been conquered by The Prophet "Allah's blessing and peace be upon him". The reins of their horses were made of the fiber of date palm trees. Aban said: "Assign to us a share (from the booty) O Messenger of Allah!" Abu Hurairah said: I said: "O Allah's Apostle! Do not give them a share from the booty." Aban said (pointing to me): "How strange! You suggest such a thing though you are what you are,



الْمَدَدِيِّ وَمَا فَعَلَ خَالِدٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا خَالِدُ مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟» قَالَ: يَا رَسُولَ اللَّهِ اسْتَكَثَرْتُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا خَالِدُ رُدَّ عَلَيْهِ مَا أَخَذْتَ مِنْهُ». قَالَ عَوْفٌ: فَقُلْتُ لَهُ: دُونَكَ يَا خَالِدُ أَلَمْ أَفْ لَكَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قَالَ: فَأَخْبَرْتُهُ. قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «يَا خَالِدُ لَا تَرُدَّ عَلَيْهِ هَلْ أَنْتُمْ تَارِكُونَ لِي أَمْرًا لَكُمْ صَفْوَةٌ أَمْرِهِمْ وَعَلَيْهِمْ كَذْرُهُ».

**2720 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنَا الْوَلِيدُ، قَالَ: سَأَلْتُ ثَوْرًا عَنْ هَذَا الْحَدِيثِ فَحَدَّثَنِي عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ نَحْوَهُ.

### [ت149/م138] - باب في السِّلْبِ لَا يُخَمَّسُ

**2721 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ وَخَالِدِ بْنِ الْوَلِيدِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالسِّلْبِ لِلْقَاتِلِ وَلَمْ يُخَمَّسِ السِّلْبُ».

### [ت150/م139] - باب من أجازَ على جريحٍ مِثْخَنٌ يُنْفَلُ مِنْ سَلْبِهِ

**2722 -** حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «نَفَلَنِي رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ سَيْفَ أَبِي جَهْلٍ، كَانَ قَتَلَهُ».

### [ت151/م140] - باب فيمن جاء بعد الغنيمة لا سهم له

**2723 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيِّ أَنَّ عُنْبَسَةَ بْنَ سَعِيدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ سَعِيدَ بْنَ الْعَاصِ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَانَ بْنَ سَعِيدٍ إِلَى الْعَاصِ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قَبْلَ نَجْدٍ، فَقَدِمَ أَبَانُ بْنُ سَعِيدٍ وَأَصْحَابُهُ عَلَى رَسُولِ اللَّهِ ﷺ بِخَيْبَرَ بَعْدَ أَنْ فَتَحَهَا وَإِنَّ حُزْمَ خَيْلِهِمْ لَيْفٌ، فَقَالَ أَبَانُ: أَقْسِمُ لَنَا يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ: لَا تَقْسِمُ لَهُمْ يَا رَسُولَ اللَّهِ، فَقَالَ أَبَانُ: أَنْتَ بِهَا يَا وَبُرُّ تَحَدَّرُ

O guinea pig coming down from the top of (the mountain of) grazing sheep!" The Prophet "Allah's blessing and peace be upon him" said: "O Aban, sit down!" the Messenger of Allah "Allah's blessing and peace be upon him" gave them no share.

**2724-** It is narrated on the authority of Anbasah Ibn Sa'id from Abu Hurairah that he said: I came to The Messenger of Allah "Allah's blessing and peace be upon him" in Medina, after having conquered Khaibar, and asked him to be given a share (of the booty). But a son belonging to Sa'id Ibn Al-As said to him (The Prophet): "O Messenger of Allah! Do not give him anything of the war booty." Abu Hurairah said: I replied: "This (Aban Ibn Sa'id Ibn Al-As) is the murderer of Ibn Qawqal." Aban Ibn Sa'id said: "How strange! A guinea pig coming from (the mountain of) Qadum of grazing sheep blames me for killing a Muslim who was given superiority by Allah at my hands, and Allah did not disgrace me at his hands (because I Was not killed as an infidel)!"

Abu Dawud says: This (military expedition led by Aban) was of ten men, six of whom were killed and the remaining four returned.

**2725-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: We came (from Yemen) and joined the Messenger of Allah "Allah's blessing and peace be upon him" by the time he had conquered Khaibar, and he gave us a share thereof, even though he gave nothing to such as did not take part in the conquest of Khaibar barring those who accompanied us in the ship, i.e. Ja'far and his companions, who were given a share thereof.

**2726-** It is narrated on the authority of Ibn Umar that he said: On the day of (the holy battle of) Badr, the Messenger of Allah "Allah's blessing and peace be upon him" stood and addressed the people saying: "Uthman (Ibn Affan) went to fulfill a need required from him by Allah and His Messenger, and I give the pledge of allegiance (for war) on his behalf." He fixed a share to him, even though he fixed no share to anyone other than him, who did not attend the battle. (It is well-known that his wife Ruqayyah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" was fatally ill, and he had to remain with her to lead the funeral prayer for her, and undertake her burial ceremonies).

### **[152] A Woman Or A Slave Might Be Given Something From The War Booty**

**2727-** It is narrated on the authority of Yazid Ibn Hurmuz that Najdah sent a letter to Ibn Abbas asking him about such and such things, (and he mentioned many) including whether the slave should have something of the

عَلَيْنَا مِنْ رَأْسِ ضَالٍ، فَقَالَ النَّبِيُّ ﷺ: «اجْلِسْ يَا أَبَانُ»، وَلَمْ يَقْسِمْ لَهُمْ رَسُولُ اللَّهِ ﷺ.

**2724 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ فَحَدَّثَنَا الزُّهْرِيُّ أَنَّهُ سَمِعَ عَبْسَةَ بْنَ سَعِيدِ الْقُرَشِيِّ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَدِمْتُ الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ بِخَيْبَرَ حِينَ افْتَتَحَهَا، فَسَأَلْتُهُ أَنْ يُسْهِمَ لِي، فَتَكَلَّمَ بَعْضُ وَلَدِ سَعِيدِ بْنِ الْعَاصِ، فَقَالَ: لَا تُسْهِمَ لَهُ يَا رَسُولَ اللَّهِ، قَالَ: فَقُلْتُ: هَذَا قَاتِلُ ابْنِ قَوْقِلٍ، فَقَالَ سَعِيدُ بْنُ الْعَاصِ: يَا عَجَبًا لَوْ بَرَّ قَدْ تَدَلَّى عَلَيْنَا مِنْ قُدُومِ ضَالٍ يُعِيرُنِي بِقَتْلِ امْرِئٍ مُسْلِمٍ أَكْرَمَهُ اللَّهُ تَعَالَى عَلَى يَدَيَّ وَلَمْ يُهْنِ عَلَى يَدَيْهِ».

قال أبو داود: هؤلاء كانوا نحوَ عشرة. فقتل منهم ستة ورجع من بقي.

**2725 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا بُرَيْدٌ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: «قَدِمْنَا فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَأَسْهِمَ لَنَا، أَوْ قَالَ: فَأَعْطَانَا مِنْهَا، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا إِلَّا لِمَنْ شَهِدَ مَعَهُ إِلَّا أَصْحَابَ سَفِينَتِنَا جَعْفَرُ وَأَصْحَابُهُ، فَأَسْهِمَ لَهُمْ مَعَهُمْ».

**2726 -** حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ كُلَيْبِ بْنِ وَاثِلٍ، عَنْ هَانِئِ بْنِ قَيْسٍ، عَنْ حَبِيبِ بْنِ أَبِي مُلَيْكَةَ، عَنْ ابْنِ عُمَرَ قَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ - يَعْنِي يَوْمَ بَدْرٍ - فَقَالَ: «إِنَّ عُثْمَانَ انْطَلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ وَإِنِّي أَبَايَعُ لَهُ» فَضْرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمٍ وَلَمْ يَضْرِبْ لِأَحَدٍ غَابَ غَيْرُهُ».

### [ت152/م141] - باب المرأة والعبد يُخَذَّيان من الغنيمة

**2727 -** حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ الْمُخْتَارِ بْنِ صَيْفِي، عَنْ يَزِيدِ بْنِ هُرْمُزٍ، قَالَ: «كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ كَذَا وَكَذَا ذَكَرَ أَشْيَاءَ وَعَنِ الْمَمْلُوكِ أَلَهُ فِي



war booty, and whether the women used to set out in the company of The Messenger of Allah "Allah's blessing and peace be upon him" in his holy battles, and whether he would fix shares for them from the war booty. Ibn Abbas said: "Had it not been for fear that he would behave foolishly, I would not have written anything to him. As to the slave, he was accustomed to be given something of the war booty. As to women, they used (to set out with the Prophet in order) to treat the wounded persons, and provide water (to the soldiers) (and they would get something from the booty, but the Prophet did not fix certain shares to them as those of the fighters)."

**2728-** It is narrated on the authority of Yazid Ibn Hurmuz that he said: Najdah Ibn Amir Al-Haruri wrote to Ibn Abbas asking him about the women as to whether they used to take part in the war with the Messenger of Allah "Allah's blessing and peace be upon him", and whether he used to fix a share for them. I wrote the reply message of Ibn Abbas to Najdah by myself: "As to women, they used to attend the war in the company of the Messenger of Allah "Allah's blessing and peace be upon him"; but as to the fact that he would fix a share of the booty to them, no share was fixed to them (as those given to the fighting men) but he used to give them something as a reward."

**2729-** It is narrated on the authority of Hashrajah Ibn Ziyad from his grandmother, i.e. his father's mother that she said: I set out with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Khaibar, and I was the sixth of six women, and when the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he sent for us, and we came to him, and found the (traces of) anger on his face. He said: "With whom have you set out, and with which permission have you come out?" we said: "O Messenger of Allah! We set out with the purpose to spin hair and help (the fighters) in Allah's Cause. We also have medicine for the wounded; and we also give arrows to the archers, and provide men with Sawiq." He ordered us to stand. When Allah helped him conquer Khaibar he fixed a share to us as he did with the men. I asked her: "O my grandmother! Of which things did your share consist?" she said: "Of dates."

**2730-** It is narrated on the authority of Umair, the freed slave of the Rejecter of Meat that he said: I set out in the company of my masters to attend the holy battle of Khaibar, and when my masters made a mention of me to the Messenger of Allah "Allah's blessing and peace be upon him", he ordered that a sword be given to me (therewith to fight); and behold! I was

النَّفْيِ شَيْءٌ؟ وَعَنِ النِّسَاءِ هَلْ كُنَّ يَخْرُجْنَ مَعَ رَسُولِ اللَّهِ ﷺ، وَهَلْ لَهُنَّ نَصِيبٌ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ يَأْتِيَ أَحْمُوقَةٌ مَا كَتَبْتُ إِلَيْهِ، أَمَّا الْمَمْلُوكُ فَكَانَ يُحْذَى، وَأَمَّا النِّسَاءُ فَكُنَّ يُدَاوِينَ الْجَرْحَى وَيَسْقِينَ الْمَاءَ.

**2728 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ - يَعْنِي الْوَهْبِيَّ - قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ وَالزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمَزٍ قَالَ: «كَتَبَ نَجْدَةُ الْحُرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ النِّسَاءِ هَلْ كُنَّ يَشْهَدْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ ﷺ، وَهَلْ كَانَ يُضْرَبُ لَهُنَّ بِسَهْمٍ؟ قَالَ: فَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ: قَدْ كُنَّ يَحْضُرْنَ الْحَرْبَ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَنْ يَضْرَبَ لَهُنَّ بِسَهْمٍ فَلَا وَقَدْ كَانَ يَرْضَخُ لَهُنَّ».

**2729 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ وَغَيْرُهُ، قَالَا: أَخْبَرَنَا زَيْدٌ - يَعْنِي ابْنَ الْحُبَابِ - حَدَّثَنَا رَافِعُ بْنُ سَلَمَةَ بْنِ زِيَادٍ قَالَ: حَدَّثَنِي حَشْرَجُ بْنُ زِيَادٍ عَنْ جَدِّهِ أُمِّ أَبِيهِ: «أَنَّهَا خَرَجَتْ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ خَيْبَرَ سَادِسَ سِتِّ نِسْوَةٍ، فَبَلَغَ رَسُولَ اللَّهِ ﷺ فَبَعَثَ إِلَيْنَا فَجِئْنَا، فَرَأَيْنَا فِيهِ الْغَضَبَ، فَقَالَ: «مَعَ مَنْ خَرَجْتُنَّ وَبِإِذْنٍ مَنْ خَرَجْتُنَّ؟»، فَقُلْنَا: يَا رَسُولَ اللَّهِ خَرَجْنَا نَغْزِلُ الشَّعَرَ وَنُعِينُ بِهِ فِي سَبِيلِ اللَّهِ، وَمَعَنَا دَوَاءٌ لِلْجَرْحَى وَنَنَاوِلُ السَّهَامَ وَنَسْقِي السَّيْقَ، فَقَالَ: «قُمْنَ». حَتَّى إِذَا فَتَحَ اللَّهُ عَلَيْهِ خَيْبَرَ أَسْهَمَ لَنَا كَمَا أَسْهَمَ لِلرِّجَالِ. قَالَ: فَقُلْتُ لَهَا: يَا جَدَّةُ وَمَا كَانَ ذَلِكَ؟ قَالَتْ: تَمَرًا».

**2730 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -، عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ: حَدَّثَنِي عُمَيْرُ مَوْلَى أَبِي اللَّحْمِ قَالَ: «شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي فَكَلَّمُوا فِي رَسُولِ اللَّهِ ﷺ فَأَمَرَ بِي فَقُلِدْتُ سَيْفًا فَإِذَا أَنَا أَجْرُهُ



dragging it, and when he was told that I was a slave, he ordered that something of the furniture should be given to me.

Abu Dawud says: This means he fixed no share to him.

Abu Dawud says: Abu Ubaid said: As to the Rejecter of Meat, he forbade eating meat to himself, and thus he was given that name.

**2731-** It is narrated on the authority of Jabir that he said: I used to get down to the lowest portion of the well to fill the bucket with water and give it to my companions on the day of (the holy battle of) Badr.

### **[153] A Share Should Be Given To The Participant**

**2732-** It is narrated on the authority of A'ishah that a man belonging to the pagans joined the Messenger of Allah "Allah's blessing and peace be upon him" and offered to fight in his side, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go back, since we never seek the aid of a pagan."

### **[154] The Two Shares Of The Horse**

**2733-** It is narrated on the authority of Ibn Umar that Allah's Apostle "Allah's blessing and peace be upon him" gave every horseman three shares (from the war booty): one for himself, and the remaining two for his horse.

**2734-** It is narrated on the authority of Abu Amrah from his father that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him" (to take part in a holy battle with him) and we were four men and a horse, and he gave a share for each, and two for our horse.

**2735-** The same is narrated on the authority of Abu Amrah, with the change that he substituted three for four, and said: The horseman (among us) had three shares.

### **[155] What About Such As Is Given A Share?**

**2736-** It is narrated on the authority of Mujammi' Ibn Jariyah Al-Ansari, and he was one of those who recited the Qur'an that he said: We attended the (holy battle of) Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him", and when we turned away behold! The people started moving their riding camels thereupon some people said to others: "What is the matter with the people?" they said: "It was divinely revealed to the Messenger of Allah "Allah's blessing and peace be upon him"." We came out rushing hurriedly with the people and found the Messenger of Allah "Allah's blessing and peace be upon him" standing to his camel at (the place of) Kira' Al-Ghamam, and when the people gathered



فَأُخْبِرَ أَنِّي مَمْلُوكٌ فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرْنَبِيِّ الْمَتَاعِ.

قال أبو داود: مَعْنَاهُ أَنَّهُ لَمْ يُسْهِمْ لَهُ.

قال أبو داود: قال أبو عبيد: كَانَ حَرَّمَ اللَّحْمَ عَلَى نَفْسِهِ فَسَمَّى أَبِي اللَّحْمَ.

**2731 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي

سُفْيَانَ، عَنْ جَابِرٍ قَالَ: «كُنْتُ أَمِيحُ أَصْحَابِي الْمَاءَ يَوْمَ بَدْرٍ».

**[ت153/م142] - باب في المشرق يسهم له**

**2732 -** حَدَّثَنَا مُسَدَّدٌ، وَيَحْيَى بْنُ مَعِينٍ، قَالَا: حَدَّثَنَا يَحْيَى، عَنْ مَالِكٍ، عَنْ

الْفُضَيْلِ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ - قَالَتْ يَحْيَى -: أَنَّ رَجُلًا مِنَ الْمُشْرِكِينَ لَحِقَ بِالنَّبِيِّ ﷺ لِيُقَاتِلَ مَعَهُ فَقَالَ: «ارْجِعْ» ثُمَّ اتَّفَقَا فَقَالَ: «إِنَّا لَا نَسْتَعِينُ بِمُشْرِكٍ».

**[ت154/م143] - باب في سهران الخيل**

**2733 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ

نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَسْهَمَ لِرَجُلٍ وَلِفَرَسِهِ ثَلَاثَةَ أَسْهُمٍ: سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ».

**2734 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ:

حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنِي أَبُو عَمْرٍة عَنْ أَبِيهِ قَالَ: «أَتَيْنَا رَسُولَ اللَّهِ ﷺ أَرْبَعَةَ نَفَرٍ وَمَعَنَا فَرَسٌ، فَأَعْطَى كُلَّ إِنْسَانٍ مِنَّا سَهْمًا وَأَعْطَى الْفَرَسَ سَهْمَيْنِ».

**2735 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ رَجُلٍ مِنْ

آلِ أَبِي عَمْرٍة، عَنْ أَبِي عَمْرٍة بِمَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: ثَلَاثَةَ نَفَرٍ زَادَ: «فَكَانَ لِلْفَارِسِ ثَلَاثَةُ أَسْهُمٍ».

**[ت155/م143] - باب فيمن أسهم له سهماً**

**2736 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ مُجَمِّعِ بْنِ يَزِيدَ

الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَبِي يَعْقُوبَ بْنَ الْمُجَمِّعِ يَذْكُرُ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْأَنْصَارِيِّ، عَنْ عَمِّهِ مُجَمِّعِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ قَالَ: وَكَانَ أَحَدُ الْقُرَاءِ الَّذِينَ قَرَأُوا الْقُرْآنَ قَالَ: «شَهِدْتُ الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا انْصَرَفْنَا عَنْهَا إِذَا النَّاسُ يَهْزُونَ الْأَبَاعِرَ، فَقَالَ بَعْضُ النَّاسِ لِبَعْضٍ: مَا لِلنَّاسِ؟ قَالُوا: أَوْحِيَ إِلَى النَّبِيِّ ﷺ فَخَرَجْنَا مَعَ النَّاسِ نُوْجِفُ فَوَجَدْنَا النَّبِيَّ ﷺ وَاقِفًا عَلَى رَاحِلَتِهِ عِنْدَ كُرَاعِ الْغَمِيمِ فَلَمَّا

to him he recited to them: "Verily We have granted you a manifest Victory: That Allah may forgive you your faults of the past and those to follow; fulfill His favour to you; and guide you on the Straight Way; And that Allah may help you with powerful help." A man asked: "O Messenger of Allah! Is it a conquest (to come)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, by Him in Whose Hand is the soul of Muhammad: it is a conquest." (When Khaibar was conquered) it was distributed among the attendants of Hudaibiyah. The Messenger of Allah "Allah's blessing and peace be upon him" divided it into eighteen (each containing one hundred sub-shares) shares: the army consisted of fifteen hundred including three hundred horsemen. In this way, he gave two shares to each one of the cavalry, and a single share to each one of the infantry.

Abu Dawud says: The narration of Abu Mu'awiyah is more correct, in which he tells that they were two hundred horsemen, and not three hundred as Mujammi' relates mistakenly.

#### **[156] The Extra Giving Beyond The Fixed Share**

**2737-** It is narrated on the authority of Ibn Abbas that he said: When it was the day of (the holy battle of) Badr, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever does such and such a thing (in fight) will have such and such a reward (of the booty)." The young men competed one another in that, while the old men remained under the flag (in view of their weakness and old age). At the time of distributing the spoils, the young men came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him what they were promised. On that the old men said: "Do not give yourselves superiority over us in this matter. Indeed, we acted as protectors for you, and had you been exposed to defeat, surely, you would have returned to take shelter with us." The young men refused and said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has (promised to) assign it to us." Both parties disputed over that until Allah Almighty revealed: "They ask you concerning the Anfal (spoils of war). Say: "The spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves, and Obey Allah and His Messenger, if you really have faith... Just as your Lord ordered you out of your house in truth, even though a party among the Believers disliked it." This was (source of) goodness for them. It also means that you should obey Me (Allah), since I have better knowledge than you of the resulting consequences.

**2738-** It is narrated on the authority of Ibn Abbas that he said: When it was the day of (the holy battle of) Badr, the Messenger of Allah "Allah's blessing

اجْتَمَعَ عَلَيْهِ النَّاسُ قَرَأَ عَلَيْهِمْ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ [الفتح: 1]،  
فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ أَفْتَحَ هُو؟ قَالَ: «نَعَمْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ  
لَفَتْحٌ»، فَقُسِّمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَّةِ فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ عَلَى ثَمَانِيَةِ  
عَشَرَ سَهْمًا، وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسِمِائَةً، فِيهِمْ ثَلَاثُمِائَةِ فَارِسٍ، فَأَعْطَى  
الْفَارِسَ سَهْمَيْنِ، وَأَعْطَى الرَّاجِلَ سَهْمًا.

قال أبو داود: حَدِيثُ أَبِي مُعَاوِيَةَ أَصَحُّ وَالْعَمَلُ عَلَيْهِ وَأَرَى الْوَهْمَ فِي  
حَدِيثِ مُجَمِّعٍ أَنَّهُ قَالَ ثَلَاثَ مِائَةِ فَارِسٍ وَكَانُوا مِائَتِي فَارِسٍ.

### [ت156/م144، 145] - باب في النفل

**2737 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ قَالَ: أَخْبَرَنَا خَالِدٌ، عَنْ دَاوُدَ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَعَلَ كَذَا وَكَذَا فَلَهُ  
مِنَ النَّفْلِ كَذَا وَكَذَا». قَالَ: فَتَقَدَّمَ الْفُتَيَانُ وَلَزِمَ الْمَشِيخَةَ الرَّايَاتِ فَلَمْ  
يَبْرَحُوهَا. فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِمْ قَالَتِ الْمَشِيخَةُ: كُنَّا رِدْءًا لَكُمْ لَوْ انْهَزَمْتُمْ  
لَفُتْنْتُمْ إِلَيْنَا فَلَا تَذْهَبُوا بِالْمَعْنَمِ وَنَبْقَى، فَأَبَى الْفُتَيَانُ، وَقَالُوا: جَعَلَهُ رَسُولُ  
اللَّهِ ﷺ لَنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾  
إِلَى قَوْلِهِ: ﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَاذِبُونَ﴾  
[الأنفال: 1 - 5] يَقُولُ: فَكَانَ ذَلِكَ خَيْرًا لَهُمْ، فَكَذَلِكَ أَيْضًا:  
فَأَطِيعُونِي فَإِنِّي أَعْلَمُ بِعَاقِبَةِ هَذَا مِنْكُمْ.

**2738 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي

هِنْدٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ بَدْرٍ: «مَنْ قَتَلَ



and peace be upon him” said: “Whoever kills a person (from amongst the pagans) will have such and such (reward), and whoever captures a person (from amongst the pagans) will have such and such (reward)...”and the rest is the same, even though the narration of Khalid is more detailed.

**2739-** The same is narrated on the authority of Dawud, through a similar chain of transmission, in which he said: The Messenger of Allah “Allah’s blessing and peace be upon him” distributed it among them equally. However, the narration of Khalid is more complete.

**2740-** It is narrated on the authority of Mus’ab Ibn Sa’d from his father that he said: I brought a sword to the Messenger of Allah “Allah’s blessing and peace be upon him” on the day of (the holy battle of) Badr and said: “O Messenger of Allah! Allah has quenched my thirst of revenge from the enemy: grant me this sword (in addition to my share of the booty).” He said: “Indeed, this sword is not at my disposal (so that I would give it to you), nor is it for you in particular.” I went away while saying: “Today, this (sword) will be given to such as has not fought so much as I’ve done.” While I was sitting a messenger came to me, and asked me to respond to the invitation of the Messenger of Allah “Allah’s blessing and peace be upon him”. I thought something (of the Qur’an) had been revealed in connection with me on account of my statement. I came to the Messenger of Allah “Allah’s blessing and peace be upon him” who said to me: “You’ve asked me (to give you) this sword and it was not for you nor at my disposal; but Allah Almighty has made it at my disposal, and I grant it to you.” Then, he recited: “They ask you concerning the Anfal (spoils of war). Say: “The spoils are at the disposal of Allah and the Messenger: so fear Allah, and keep straight the relations between yourselves, and Obey Allah and His Messenger, if you really have faith.”

### **[157] The Extra Giving To The Military Expedition On Setting Out Of The Camp**

**2741-** It is narrated on the authority of Ibn Umar that he said: The Prophet “Allah’s blessing and peace be upon him” sent us in an army towards Najd, and a military expedition out of that army was dispatched, and the share of everyone of the army from the booty amounted to twelve camels, and he gave each of those of the military expedition an additional camel. So their share was thirteen camels each.

**2742-** It is narrated on the authority of Muslim Ibn Al-Walid: I related this narration to Ibn Al-Mubarak, and I said: The same is also narrated to us

قَتِيلًا فَلَهُ كَذَا وَكَذَا، وَمَنْ أَسَرَ أَسِيرًا فَلَهُ كَذَا وَكَذَا» ثُمَّ سَاقَ نَحْوَهُ وَحَدِيثُ خَالِدٍ أَتَمُّ.

**2739 -** حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنَا دَاوُدُ بِهِذَا الْحَدِيثِ بِإِسْنَادِهِ قَالَ: «قَسَمَهَا رَسُولُ اللَّهِ ﷺ بِالسَّوَاءِ» وَحَدِيثُ خَالِدٍ أَتَمُّ.

**2740 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي بَكْرٍ، عَنْ عَاصِمٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: «جِئْتُ إِلَى النَّبِيِّ ﷺ يَوْمَ بَدْرٍ بِسَيْفٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ شَفَى صَدْرِي الْيَوْمَ مِنَ الْعَدُوِّ فَهَبْ لِي هَذَا السَّيْفَ. قَالَ: «إِنَّ هَذَا السَّيْفَ لَيْسَ لِي وَلَا لَكَ» فَذَهَبْتُ وَأَنَا أَقُولُ: يُعْطَاهُ الْيَوْمَ مَنْ لَمْ يُبْلِ بِلَايِي، فَبَيْنَا أَنَا إِذْ جَاءَنِي الرَّسُولُ فَقَالَ: أَجِبْ فَظَنَنْتُ أَنَّهُ نَزَلَ فِي شَيْءٍ بِكَلَامِي، فَجِئْتُ، فَقَالَ لِي النَّبِيُّ ﷺ: «إِنَّكَ سَأَلْتَنِي هَذَا السَّيْفَ وَلَيْسَ هُوَ لِي وَلَا لَكَ وَإِنَّ اللَّهَ قَدْ جَعَلَهُ لِي فَهُوَ لَكَ»، ثُمَّ قَرَأَ: ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ﴾ إِلَى آخِرِ الْآيَةِ». قَالَ أَبُو دَاوُدَ: قِرَاءَةُ ابْنِ مَسْعُودٍ: يَسْأَلُونَكَ عَنِ النَّفْلِ.

### [ت157/م145] - باب في نفل السرية تخرج من العسكر

**2741 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. (ح)، وَحَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْأَنْطَاكِيُّ قَالَ: حَدَّثَنَا مُبَشَّرٌ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ - الْمَعْنَى - كُلُّهُمْ عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي جَيْشٍ قَبْلَ نَجْدٍ، وَانْبَعَثَتْ سَرِيَّةٌ مِنَ الْجَيْشِ، فَكَانَ سُهْمَانُ الْجَيْشِ اثْنِي عَشَرَ بَعِيرًا اثْنِي عَشَرَ بَعِيرًا وَنُفْلٌ أَهْلُ السَّرِيَّةِ بَعِيرًا بَعِيرًا فَكَانَتْ سُهْمَانُهُمْ ثَلَاثَةَ عَشَرَ ثَلَاثَةَ عَشَرَ».

**2742 -** حَدَّثَنَا الْوَلِيدُ بْنُ عُثْبَةَ الدَّمَشَقِيُّ قَالَ: قَالَ الْوَلِيدُ - يَعْنِي ابْنَ مُسْلِمٍ -: حَدَّثْتُ ابْنَ الْمُبَارَكِ بِهِذَا الْحَدِيثِ قُلْتُ: وَكَذَا حَدَّثَنَا ابْنُ أَبِي فَرْوَةَ عَنْ نَافِعٍ قَالَ: لَا تَعْدِلُ مَنْ سَمِيتَ بِمَالِكٍ هَكَذَا أَوْ نَحْوَهُ يَعْنِي مَالِكُ بْنُ أَنَسٍ.



from Ibn Abu Farwah from Nafi'. He said: Make no equality between those whom you have mentioned and Malik Ibn Anas.

**2743-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition towards Najd, and I was enrolled in them. We got a lot of cattle, thereupon our chief gave us a camel each, and when we came to the Messenger of Allah "Allah's blessing and peace be upon him", he distributed our booty among us, with everyone of us having twelve camels after reducing the fifth. However, the Messenger of Allah "Allah's blessing and peace be upon him" did neither account what our chief had given us as one of our share, nor did he criticize him for what he had done. In this way, the share of everyone of us was thirteen camels, including the extra giving beyond our fixed shares.

**2744-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" sent a military expedition towards Najd, and Abdullah was enrolled in them. They got a lot of camels, and their share was twelve camels each, in addition to an extra camel (given to them by their chief); and the Messenger of Allah "Allah's blessing and peace be upon him" made no change in that.

**2745-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us in a military expedition towards Najd, and our share was twelve camels each, and the Messenger of Allah "Allah's blessing and peace be upon him" gave each of us an extra camel.

Abu Dawud says: A Hadith like this is narrated on the authority of Nafi', and in the narration of Ayyub, no mention is made of the Messenger of Allah "Allah's blessing and peace be upon him": he tells that they were given an extra camel each.

**2746-** It is narrated on the authority of Salim from Abdullah Ibn Umar that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to give extra giving to some of the military expeditions he used to send, beyond the shares fixed to the public army; and in all of that, taking one-fifth the booty was binding.

**2747-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" set out on the day of (the holy battle of) Badr leading three hundred and fifteen, and said (by way of invocation): "O Allah! They are lacking in means of conveyance; so, provide them with means of conveyance! O Allah! They



**2743 -** حَدَّثَنَا هَنَّاذُ: حَدَّثَنَا عَبْدُهُ - يَعْنِي ابْنَ سُلَيْمَانَ الْكِلَابِيَّ -، عَنْ مُحَمَّدٍ يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً إِلَى نَجْدٍ، فَخَرَجْتُ مَعَهَا، فَأَصْبْنَا نَعْمًا كَثِيرًا، فَتَقَلْنَا أَمِيرُنَا بَعِيرًا بَعِيرًا لِكُلِّ إِنْسَانٍ، ثُمَّ قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَسَمَ بَيْنَنَا غَنِيمَتَنَا فَأَصَابَ كُلُّ رَجُلٍ مِنَّا اثْنِي عَشَرَ بَعِيرًا بَعْدَ الْخُمْسِ، وَمَا حَاسَبَنَا رَسُولُ اللَّهِ ﷺ بِالَّذِي أَعْطَانَا صَاحِبُنَا، وَلَا عَابَ عَلَيْهِ بَعْدَ مَا صَنَعَ، فَكَانَ لِكُلِّ رَجُلٍ مِنَّا ثَلَاثَةُ عَشَرَ بَعِيرًا بِنْفَلِهِ».

**2744 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ قَالَا: حَدَّثَنَا اللَّيْثُ، الْمَعْنَى، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ سَرِيَّةً فِيهَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَبْلَ نَجْدٍ، فَغَنِمُوا إِبِلًا كَثِيرَةً فَكَانَتْ سُهُمَانُهُمْ اثْنِي عَشَرَ بَعِيرًا وَنَفَلُوا بَعِيرًا بَعِيرًا». زَادَ ابْنُ مَوْهَبٍ: «فَلَمْ يُعِيرَهُ رَسُولُ اللَّهِ ﷺ».

**2745 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: «بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ فَلَبَغَتْ سُهُمَانُنَا اثْنِي عَشَرَ بَعِيرًا وَنَفَلْنَا رَسُولَ اللَّهِ ﷺ بَعِيرًا بَعِيرًا».

قال أبو داود: رواه بُرْدُ بْنُ سِنَانٍ مِثْلَهُ عَنْ نَافِعٍ مِثْلَ حَدِيثِ عُبَيْدِ اللَّهِ، وَرَوَاهُ أَيُّوبُ، عَنْ نَافِعٍ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَنَفَلْنَا بَعِيرًا بَعِيرًا لَمْ يَذْكُرِ النَّبِيُّ ﷺ.

**2746 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي. (ح)، وَحَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ قَالَ: حَدَّثَنِي حُجَّيْنٌ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يُنْفَلُ بَعْضُ مَنْ يَبْعَثُ مِنَ السَّرَايَا لَأَنْفُسِهِمْ خَاصَّةَ النَّفْلِ سِوَى قَسَمِ عَامَّةِ الْجَيْشِ، وَالْخُمْسُ وَاجِبٌ فِي ذَلِكَ كُلِّهِ».

**2747 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنَا حَيْيٌّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمَ بَدْرٍ فِي ثَلَاثِمِائَةٍ وَخَمْسَةِ عَشَرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّهُمْ حُفَاةٌ فَاحْمِلْهُمْ، اللَّهُمَّ إِنَّهُمْ عَرَاةٌ فَانْكُسْهُمْ، اللَّهُمَّ إِنَّهُمْ جِيَاعٌ فَاشْبِعْهُمْ»، فَفَتَحَ اللَّهُ لَهُ يَوْمَ بَدْرٍ فَانْقَلَبُوا حِينَ انْقَلَبُوا وَمَا مِنْهُمْ رَجُلٌ إِلَّا وَقَدْ رَجَعَ بِجَمَلٍ أَوْ

are naked, so, provide them with dresses! O Allah! They are given to hunger, so, provide them with food to satisfy them.” Allah helped him emerge victorious on the day of (the holy battle of) Badr, and they returned, and there was no man of them but that he returned with one or two camels; and they were dressed and satisfied.

**[158] The Opinion That One-Fifth The Booty Should Be Reduced (From The Booty) Before The Extra Giving**

**2748-** It is narrated on the authority of Habib Ibn Muslim Al-Fihri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” used, after cutting one-fifth the booty, to give the one-third as extra giving.

**2749-** It is narrated on the authority of Habib Ibn Muslim that the Messenger of Allah “Allah’s blessing and peace be upon him” used, after cutting one-fifth the booty, to give the one-fourth or the one-third as extra giving on his return from the holy battle.

**2750-** It is narrated on the authority of Makhul that he said: I was a slave in Egypt owned by a woman belonging to the tribe of Hudhail, and she manumitted me. When I came out of Egypt, there was no item of science in it but that I kept it to the best of my knowledge. Then, I went to Hijaz, and When I came out of Hijaz, there was no item of science in it but that I kept it to the best of my knowledge. Then, I went to Iraq, and When I came out of Iraq, there was no item of science in it but that I kept it to the best of my knowledge. Then, I went to Sham, and sifted (the knowledge) in it: in all those countries, I asked about the extra giving, and none gave me a satisfactory answer, until I met an old man called Ziyad Ibn Jariyah At-Tamimi, whom I asked: Have you heard anything pertaining to the extra giving? He said: I heard Habib Ibn Muslim Al-Fihri having said: I was present when the Messenger of Allah “Allah’s blessing and peace be upon him” gave as extra giving one-fourth the booty in the first portion (of the battle), and one-third on their return.

**[159] The Booty Gained By A Military Expedition Should Be Shared By All The Army**

**2751-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “All the Muslims are equal in their blood, and the pledge given even by such as belonging to the lowest status among them should be acted upon by all of them, as well as the right of protection given by the farthest of them to the non-Muslims should be respected by all of them, and they all are to help and back each other against anyone else. The

جَمَلَيْنِ وَاکْتَسَوْا وَشَبِعُوا».

### [ت158/م146] - باب فيمن قال: الخُمُس قبل النفل

**2748 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرِ الشَّامِيِّ، عَنْ مَكْحُولٍ، عَنْ زِيَادِ بْنِ جَارِيَةَ التَّمِيمِيِّ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ الْفَهْرِيِّ أَنَّهُ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُنْفِلُ الثُّلُثَ بَعْدَ الْخُمْسِ».

**2749 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُسَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ ابْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْفِلُ الرَّبْعَ بَعْدَ الْخُمْسِ وَالثُّلُثَ بَعْدَ الْخُمْسِ إِذَا قَفَلَ».

**2750 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ بْنُ ذَكْوَانَ وَمَحْمُودُ بْنُ خَالِدٍ الدَّمَشْقِيَّانِ، الْمَعْنَى، قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: سَمِعْتُ أَبَا وَهَبٍ يَقُولُ: سَمِعْتُ مَكْحُولًا يَقُولُ: «كُنْتُ عَبْدًا بِمِصْرَ لِمَرْأَةٍ مِنْ بَنِي هُذَيْلٍ فَأَعْتَقْتَنِي فَمَا خَرَجْتُ مِنْ مِصْرَ وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى، ثُمَّ أَتَيْتُ الْحِجَازَ فَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى، ثُمَّ أَتَيْتُ الْعِرَاقَ فَمَا خَرَجْتُ مِنْهَا وَبِهَا عِلْمٌ إِلَّا حَوَيْتُ عَلَيْهِ فِيمَا أَرَى، ثُمَّ أَتَيْتُ الشَّامَ فَعَرَبْلْتُهَا، كُلَّ ذَلِكَ أَسْأَلُ عَنِ النَّفْلِ، فَلَمْ أَجِدْ أَحَدًا يُخْبِرُنِي فِيهِ بِشَيْءٍ، حَتَّى لَقِيتُ شَيْخًا يُقَالُ لَهُ: زِيَادُ بْنُ جَارِيَةَ التَّمِيمِيِّ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ فِي النَّفْلِ شَيْئًا؟ قَالَ: نَعَمْ، سَمِعْتُ حَبِيبَ بْنَ مَسْلَمَةَ الْفَهْرِيِّ يَقُولُ: شَهِدْتُ النَّبِيَّ ﷺ نَفَلَ الرَّبْعَ فِي الْبُدَاةِ وَالثُّلُثَ فِي الرَّجْعَةِ».

### [ت159/م147] - باب في السرية تُرَدُّ على أهل العسكر

**2751 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ إِسْحَاقَ هُوَ مُحَمَّدٌ بَعْضُ هَذَا. (ح)، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنِي هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ جَمِيعًا، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ تَتَكَافَأُ دِمَاؤُهُمْ يَسْعَى بِدِمَتِهِمْ أَذْنَاهُمْ وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ، وَهُمْ يَدُّ عَلَى مَنْ سِوَاهُمْ يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ، وَمُتَسَرِّهِمْ



strongest among them should make the weakest among them share the booty with them; and such of them as sets out in the military expedition should make such as remains (in the bastion) share the booty with him. Let no believing man be killed in retaliation for a non-believer, nor such as living in accordance with a pledge be killed as long as he sticks to (the stipulations of) that pledge.”

**2752-** It is narrated on the authority of Iyas Ibn Salamah from his father Salamah Ibn Al-Akwa' that he said: Abd Ar-Rahman Ibn Uyainah raided and drove away all the camels of The Messenger of Allah “Allah’s blessing and peace be upon him”, and killed their shepherd. I set out in their pursuit in the company of some horsemen, and I stood (upon a hillock) facing Medina, and cried out thrice: “Come to help!” I set out in pursuit of the raiders, and continued shooting at them and hamstringing their animals. Whenever a horseman turned upon me, I would come to a tree and hide myself sitting at its base, (and then I would shoot at him and hamstring his horse, and so on) until I released all the camels of The Messenger of Allah “Allah’s blessing and peace be upon him” and no camel was left with them, and (I followed them shooting at them) until they dropped more than thirty garments and thirty lances, in order to lighten their burden. They remained as such until Ibn Uyainah joined them as reinforcement. He said: “Let a patch of you stand up towards him.” Four of them ascended the mountain and advanced towards me. When I was able to talk to them, I said: “Do you recognize me?” They said: “No. Who are you?” I said: “I am Salamah Ibn Al-Akwa'. By the One Who has honoured the face of Muhammad “Allah’s blessing and peace be upon him” I can kill whomever I like of you but none of you will be able to kill me.” I did not move from my place until I saw the horsemen of The Messenger of Allah “Allah’s blessing and peace be upon him” who came riding through the trees. behold! the first of them was Al-Akhram Al-Asadi. Al-Akhram ran towards Abd Ar-Rahman who turned to him. Both fought each other and exchanged two strikes, Al-Akhram hamstrung Abd Ar-Rahman's horse and the latter struck him to death. Abd Ar-Rahman turned and rode Al-Akhram's horse. Abu Qatadah overtook Abd Ar-Rahman and both exchanged two strikes, one of which hamstrung Abu Qatadah’s horse, thereupon Abu Qatadah struck him to death; and Abu Qatadah turned and rode the horse of Al-Akhram. Then, I came to the Messenger of Allah “Allah’s blessing and peace be upon him” at the spring of water from which I had driven them (the pagans) away, which was called Dhu-Qarad, as far as (a distance covered in) a day from Medina, and behold! The Messenger of Allah “Allah’s blessing and peace be upon him” was there in five hundred fighters. The Messenger of Allah “Allah’s

عَلَى قَاعِدِهِمْ لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

وَلَمْ يَذْكُرِ ابْنُ إِسْحَاقَ الْقَوَدَ وَالتَّكَافُؤَ.

**2752 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: «أَغَارَ عَبْدُ الرَّحْمَنِ بْنُ عُيَيْنَةَ عَلَى إِبْلِ رَسُولِ اللَّهِ ﷺ فَقَتَلَ رَاعِيَهَا وَخَرَجَ يَطْرُدُهَا هُوَ وَأَنَاسٌ مَعَهُ فِي خَيْلٍ، فَجَعَلْتُ وَجْهِي قِبَلَ الْمَدِينَةِ ثُمَّ نَادَيْتُ ثَلَاثَ مَرَّاتٍ: يَا صَبَاحَاهُ، ثُمَّ اتَّبَعْتُ الْقَوْمَ فَجَعَلْتُ أَرْمِي وَأَعْقِرُهُمْ، فَإِذَا رَجَعَ إِلَيَّ فَارِسٌ جَلَسْتُ فِي أَصْلِ شَجَرَةٍ حَتَّى مَا خَلَقَ اللَّهُ شَيْئًا مِنْ ظَهْرِ النَّبِيِّ ﷺ إِلَّا جَعَلْتُهُ وَرَاءَ ظَهْرِي وَحَتَّى أَلْقُوا أَكْثَرَ مِنْ ثَلَاثِينَ رُمْحًا وَثَلَاثِينَ بُرْدَةً يَسْتَخِفُّونَ مِنْهَا، ثُمَّ أَتَاهُمْ عُيَيْنَةُ مَدَدًا، فَقَالَ: لِيَقُمْ إِلَيْهِ نَفَرٌ مِنْكُمْ، فَقَامَ إِلَيَّ أَرْبَعَةٌ مِنْهُمْ فَصَعَدُوا الْجَبَلَ، فَلَمَّا أَسْمَعْتُهُمْ قُلْتُ: أَتَعْرِفُونِي؟ قَالُوا: وَمَنْ أَنْتَ؟ قُلْتُ: أَنَا ابْنُ الْأَكْوَعِ، وَالَّذِي كَرَّمَ وَجْهَ مُحَمَّدٍ ﷺ لَا يَطْلُبُنِي رَجُلٌ مِنْكُمْ فَيُدْرِكُنِي وَلَا أَطْلُبُهُ فَيَفُوتُنِي فَمَا بَرِحْتُ حَتَّى نَظَرْتُ إِلَى فَوَارِسِ رَسُولِ اللَّهِ ﷺ يَتَخَلَّلُونَ الشَّجَرَ أَوَّلُهُمُ الْأَخْرَمُ الْأَسَدِيُّ، فَيَلْحَقُ بِعَبْدِ الرَّحْمَنِ بْنِ عُيَيْنَةَ وَيَعْطِفُ عَلَيْهِ عَبْدُ الرَّحْمَنِ فَاخْتَلَفَا طُعْنَتَيْنِ، فَعَقَرَ الْأَخْرَمُ عَبْدَ الرَّحْمَنِ، وَطَعَنَهُ عَبْدُ الرَّحْمَنِ فَقَتَلَهُ، فَتَحَوَّلَ عَبْدُ الرَّحْمَنِ عَلَى فَرَسِ الْأَخْرَمِ فَيَلْحَقُ أَبُو قَتَادَةَ بِعَبْدِ الرَّحْمَنِ فَاخْتَلَفَا طُعْنَتَيْنِ فَعَقَرَ بِأَبِي قَتَادَةَ. وَقَتَلَهُ أَبُو قَتَادَةَ فَتَحَوَّلَ أَبُو قَتَادَةَ عَلَى فَرَسِ الْأَخْرَمِ ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى الْمَاءِ الَّذِي جَلَيْتُهُمْ عَنْهُ ذُو قَرَدٍ فَإِذَا نَبِيُّ اللَّهِ فِي



blessing and peace be upon him” gave me two shares of the booty: the share of a horseman and the share of a footman. He combined both of them for me.

### **[160] Giving Extra Giving From Gold And Silver**

**2753-**It is narrated on the authority of Abu Al-Juwairiyah Al-Jirmi that he said: I got a jar containing many Dinars (of gold) in the Roman land during the caliphate of Mu’awiyah, and our leader at that time was one of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, belonging to Banu Sulaim, called Ma’n Ibn Yazid. When I brought it to him he distributed it among the Muslims, and gave me the like of what he had given anyone of them and said: “Had it not been for the fact that I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No extra giving should be given from the booty before cutting the one-fifth of it”, I would have given you extra giving.” He went on offering to me to take from his share but I refused.

**2754-**The same is narrated on the authority of Asim Ibn Kulaib through the same chain of transmitters.

### **[161] When The Leader Favours Himself With Something From The Booty**

**2755-**It is narrated on the authority of Amr Ibn Anbasah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” led us in the prayer towards a camel of those of the war booty, and when he concluded with the end salutation he took some hair from the side of the camel and said: “Nothing of your war booty (even as trivial) as this (piece of hair) is lawful for me to take other than the fifth, and even the fifth is always brought back to you (in the form of gifts and aids).”

### **[162] The Fulfillment Of Treaties**

**2756-**It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A flag will be set up for the betrayer on the Day of Judgement, and it will be said: “This is the (flag which indicates to the) treachery of so and so, son of so and so.””

### **[163] Taking The Leader As Protective Shield In The Pledges**

**2757-**It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, the leader acts as a shield, with the help of which the people fight.”



خَمْسِمِائَةٍ، فَأَعْطَانِي سَهْمَ الْفَارِسِ وَالرَّاجِلِ»

### [ت160/م148] - باب في النفل من الذهب والفضة ومن أول مغنم

**2753** - حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي الْجَوَيْرِيَةِ الْجَرْمِيِّ قَالَ: «أَصَبْتُ بِأَرْضِ الرُّومِ جَرَّةَ حَمْرَاءَ فِيهَا دَنَانِيرُ فِي إِمْرَةٍ مُعَاوِيَةَ وَعَلَيْنَا رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ مَعْنُ بْنُ يَزِيدَ، فَأَتَيْتُهُ بِهَا فَقَسَمَهَا بَيْنَ الْمُسْلِمِينَ وَأَعْطَانِي مِنْهَا مِثْلَ مَا أُعْطِيَ رَجُلًا مِنْهُمْ ثُمَّ قَالَ: لَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نَفْلَ إِلَّا بَعْدَ الْخُمْسِ» لَأَعْطَيْتُكَ ثُمَّ أَخَذَ يَعْزِضُ عَلَيَّ مِنْ نَصِيهِهِ فَأَبَيْتُ».

**2754** - حَدَّثَنَا هَنَادٌ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ أَبِي عُوَانَةَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

### [ت161/م149] - باب في الإمام يستأثر بشيء من الفيء لنفسه

**2755** - حَدَّثَنَا الْوَلِيدُ بْنُ عُتْبَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ أَبَا سَلَامٍ الْأَسْوَدَ قَالَ: سَمِعْتُ عَمْرُو بْنَ عَبْسَةَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ إِلَى بَعِيرٍ مِنَ الْمَغْنَمِ فَلَمَّا سَلَّمَ أَخَذَ وَبَرَةً مِنْ جَنْبِ الْبَعِيرِ، ثُمَّ قَالَ: «لَا يَحِلُّ لِي مِنْ غَنَائِمِكُمْ مِثْلُ هَذَا إِلَّا الْخُمْسُ، وَالْخُمْسُ مَرْدُودٌ فِيكُمْ».

### [ت162/م150] - باب في الوفاء بالعهد

**2756** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْغَادِرَ يُنْصَبُ لَهُ لُؤَاءٌ يَوْمَ الْقِيَامَةِ فَيُقَالُ هَذِهِ غَدْرُهُ فَلَانُ بْنُ فُلَانٍ».

### [ت163/م151] - باب في الإمام يُسْتَجَنُّ به في العهود

**2757** - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ بِهِ».

**2758-** It is narrated on the authority of Abu Rafi' that he said: the Quraish (people) sent me as envoy to the Messenger of Allah "Allah's blessing and peace be upon him", and when I saw the Messenger of Allah "Allah's blessing and peace be upon him", (the faith in) Islam was placed in my heart, thereupon I said to him: "O Messenger of Allah! By Allah, I will never return to them." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I'm not to repeal a covenant, nor to withhold the mail carriers. But return to them now, and if you should find in your heart what you are having now, come back (to me) once again." I went and later I came back to the Messenger of Allah "Allah's blessing and peace be upon him" and embraced Islam. Bukair said: Abu Rafi' was Christian (before he embraced Islam).

#### **[164] When There Is A Peace Treaty Between The Leader And The Enemy Who Violates It**

**2759-** It is narrated on the authority of Sulaim Ibn Amir, a man belonging to Himyar that he said: There was a peace treaty between Mu'awiyah and the Romans, and Mu'awiyah proceeded on towards their territories until when the term of the treaty came to an end he started attacking them. A man came riding a horse or a riding mount saying: "Allah is Greater! Allah is Greater! Let it be fulfillment (of treaties) and not treachery (and repealing of treaties)!" they looked and behold! He was Amr Ibn Abasah. Mu'awiyah sent to him and asked him about that, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, between whom and a people there is a peace treaty, let him neither tie nor undo a knot until its term comes to an end, or he throws back (their treaty) to them, (so as to be) on equal terms." Consequently, Mu'awiyah retracted.

#### **[165] It Is Obligatory For One To Fulfill The Rights Of Such As Has Treaty With Muslims**

**2760-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who illegally kills such as has a covenant with Muslims, the Garden will be forbidden by Allah to him."

#### **[166] What About The Envoys And Emissaries?**

**2761-** It is narrated on the authority of Muhammad Ibn Ishaq that Musailamah sent a letter to the Messenger of Allah "Allah's blessing and peace be upon him"...and Na'im Ibn Mas'ud Al-Ashja'i told: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having asked

**2758 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ أَنَّ أَبَا رَافِعٍ أَخْبَرَهُ، قَالَ: بَعَثَنِي قُرَيْشٌ إِلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَلْقَيْ فِي قَلْبِي الْإِسْلَامَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ لَا أَرْجِعُ إِلَيْهِمْ أَبَدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَا أَخِيسُ بِالْعَهْدِ وَلَا أَخِيسُ الْبُرْدَ وَلَكِنْ أَرْجِعُ فَإِنْ كَانَ فِي نَفْسِكَ الَّذِي فِي نَفْسِكَ الْآنَ فَارْجِعْ». قَالَ: فَذَهَبْتُ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَأَسْلَمْتُ قَالَ بُكَيْرٌ: وَأَخْبَرَنِي أَنَّ أَبَا رَافِعٍ كَانَ قَبِيطًا.

قال أبو داود: هَذَا كَانَ فِي ذَلِكَ الزَّمَانِ، فَأَمَّا الْيَوْمَ لَا يَصْلُحُ.

#### [ت164/م152] - باب في الإمام يكون بينه وبين العدو عهد

فيسير عدوه ليقرب نحو منهم فيغير بعد المدة عليهم

**2759 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي الْفَيْضِ عَنْ سُلَيْمِ بْنِ عَامِرٍ - رَجُلٍ مِنْ جَمِيرٍ - قَالَ: «كَانَ بَيْنَ مُعَاوِيَةَ وَبَيْنَ الرُّومِ عَهْدٌ وَكَانَ يَسِيرُ نَحْوَ بِلَادِهِمْ، حَتَّى إِذَا انْقَضَى الْعَهْدُ غَزَاهُمْ، فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَوْ بِرْذَوْنٍ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَفَاءٌ لَا غَدْرَ فَنَظَرُوا فَإِذَا عَمْرُو بْنُ عَبْسَةَ، فَأَرْسَلَ إِلَيْهِ مُعَاوِيَةُ فَسَأَلَهُ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَشُدُّ عُقْدَةً وَلَا يَحْلِلُهَا حَتَّى يَنْقُضِيَ أَمْدُهَا، أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ»، فَارْجَعَ مُعَاوِيَةُ».

#### [ت165/م153] - باب في الوفاء للمعاهد وحرمة ذمته

**2760 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ مُعَاهِدًا فِي غَيْرِ كُنْهٍ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

#### [ت166/م154] - باب في الرُّسُلِ

**2761 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: كَانَ مُسْلِمُهُ كَتَبَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: وَقَدْ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ شَيْخٍ مِنْ أَشْجَعٍ يُقَالُ لَهُ سَعْدُ بْنُ طَارِقٍ، عَنْ سَلَمَةَ بْنِ نُعَيْمٍ بْنِ مَسْعُودٍ الْأَشْجَعِيِّ، عَنْ أَبِيهِ نُعَيْمٍ قَالَ: سَمِعْتُ رَسُولَ



the two envoys sent by Musailamah when he read his letter: "As to you, what do you say (i.e. in which thing do you have faith)?" they said: "We say (and has faith in) what he says." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! Had it not been for the fact that the envoys should not be killed, surely I would have chopped off your heads."

**2762-** It is narrated on the authority of Harithah Ibn Mudarrib that he came to Abdullah and said: "There is no feeling of resentment between me and anyone of the Arabs; and I came upon a mosque belonging to Banu Hanifah, and behold! They had faith in (the Prophethood of) Musailamah." Abdullah sent to them and when they were brought he asked them to turn to Allah in repentance, and they accepted barring Ibn An-Nawwahah, to whom he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Had it not been for the fact that the envoys should not be killed, surely I would have chopped off your head." But now you are not an envoy. He ordered Qarzah Ibn Ka'b to kill him; and he chopped off his head in the market and said: Who does like to see Ibn An-Nawwahah killed in the market?

### **[167] The (Right Of) Safety Given By The Woman**

**2763-** It is narrated on the authority of Ibn Abbas that Umm Hani' Bint Abu Talib gave shelter to one of the pagans on the day of the conquest (of Mecca), and she came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said to her: "We give shelter to such as you give shelter and give (the right of) safety to such as you give (the right of) safety O Umm Hani'."

**2764-** It is narrated on the authority of A'ishah that she said: It happened that a woman gave shelter among the believers (to whomever she wanted), and this (shelter which she gave) was respected (by all the Muslims).

### **[168] Making Peace Treaty With The Enemy**

**2765-** It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: Allah's Apostle "Allah's blessing and peace be upon him" set out at the time of Al-Hudaibiyah (treaty), and when they reached Dhul-Hulaifah, they garlanded the sacrificial animals and branded them, and assumed Ihram for Umrah...The Prophet "Allah's blessing and peace be upon him" went on advancing till he reached a mountainous way through which one would go to them. The she-camel of The Prophet "Allah's blessing and peace be upon him" sat down. The people tried their best to cause the she-camel to get up but in vain, so they said: "Al-Qaswa' (The she-camel's

اللَّهُ ﷺ يَقُولُ لَهُمَا حِينَ قَرَأَ كِتَابَ مُسَيْلَمَةَ: «مَا تَقُولَانِ أَنْتُمَا»، قَالَا: نَقُولُ كَمَا قَالَ، قَالَ: «أَمَّا وَاللَّهِ لَوْلَا أَنَّ الرُّسُلَ لَا تُقْتَلُ لَضَرَبْتُ أَعْنَاقَكُمَا».

**2762 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ أَنَّهُ أَتَى عَبْدَ اللَّهِ فَقَالَ: «مَا بَيْنِي وَبَيْنَ أَحَدٍ مِنَ الْعَرَبِ حِنَّةٌ وَإِنِّي مَرَرْتُ بِمَسْجِدٍ لِبَنِي حَنِيفَةَ فَإِذَا هُمْ يُؤْمِنُونَ بِمُسَيْلَمَةَ، فَأَرْسَلَ إِلَيْهِمْ عَبْدُ اللَّهِ، فَجِئَ بِهِمْ فَاسْتَتَابَهُمْ غَيْرَ ابْنِ النَّوَاحَةِ قَالَ لَهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْلَا أَنَّكَ رَسُولٌ لَضَرَبْتُ عُنُقَكَ» فَأَنْتَ الْيَوْمَ لَسْتَ بِرَسُولٍ، فَأَمَرَ قَرْظَةَ بْنَ كَعْبٍ، فَضَرَبَ عُنُقَهُ فِي السُّوقِ، ثُمَّ قَالَ: مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى ابْنِ النَّوَاحَةِ فَيَلَأَ بِالسُّوقِ».

### [ت155/م167] - باب في أمان المرأة

**2763 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عِيَاضُ بْنُ عَبْدِ اللَّهِ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أُمُّ هَانِئٍ بِنْتُ أَبِي طَالِبٍ: أَنَّهَا أَجَارَتْ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْفَتْحِ فَأَتَتْ النَّبِيَّ ﷺ فَذَكَرَتْ ذَلِكَ لَهُ، قَالَ فَقَالَ: «قَدْ أَجَرْنَا مَنْ أَجَرْتَ وَأَمَّا مَنْ أَمَّنْتَ».

**2764 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «إِنْ كَانَتِ الْمَرْأَةُ لَتَجِيرُ عَلَى الْمُؤْمِنِينَ فَيَجُوزُ».

### [ت156/م168] - باب في صلح العدو

**2765 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ أَنَّ مُحَمَّدَ بْنَ ثَوْرٍ حَدَّثَهُمْ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ، وَأَحْرَمَ بِالْعُمْرَةِ». وَسَاقَ الْحَدِيثَ، قَالَ: وَسَارَ النَّبِيُّ ﷺ حَتَّى إِذَا كَانَ بِالشَّيْثَةِ الَّتِي يُهْبِطُ عَلَيْهِمْ مِنْهَا بَرَكَتٌ بِهِ رَاحِلَتُهُ، فَقَالَ النَّاسُ: حَلْ حَلْ خَلَّاتِ الْقُصُوءَ مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «مَا خَلَّاتُ وَمَا ذَلِكَ



name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet "Allah's blessing and peace be upon him" said: "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him, Who stopped the elephant." Then he said: "By the Name of Him, in Whose Hands my soul is, if they (Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them." The Prophet "Allah's blessing and peace be upon him" then rebuked the she-camel and she got up. The Prophet "Allah's blessing and peace be upon him" changed his way till he dismounted at the farthest end of Al-Hudaibiyah at a pit (Well) containing a little water which the people used in small amounts. While they were still in that state, Budail Ibn Warqa' Al-Khuza'i came to the Messenger of Allah "Allah's blessing and peace be upon him" (and those of Khuza'ah were the advisers of Allah's Apostle. They used to keep no secret from him and they were from the people of Tihamah). Then, Urwah Ibn Mas'ud came and kept on talking to The Prophet "Allah's blessing and peace be upon him" and grabbing The Prophet's beard as he was talking while Al-Mughirah Ibn Shu'bah was standing near the head of The Prophet, holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of The Prophet, Al-Mughirah would hit his hand with the handle of the sword and say (to Urwah): "Remove your hand from the beard of Allah's Apostle." Urwah raised his head and asked: "Who is that?" The people said: "He is Al-Mughirah Ibn Shu'bah." Urwah said: "O treacherous! Am I not doing my best to prevent the evil consequences of your treachery?" Before he embraced Islam, Al-Mughirah was in the company of some people during the pre-Islamic period of ignorance. He killed them and took their property and later he came (to Medina) to embrace Islam. The Prophet "Allah's blessing and peace be upon him" said (to him): "As regards your Islam, I accept it, but as for the property, it is a property gained through treachery, and we are not in need of it."...Then the Messenger of Allah "Allah's blessing and peace be upon him" dictated: "This is the peace treaty which Mohammad, Allah's Apostle has concluded with Suhail Ibn Amr..." Then Suhail said: "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." When the Messenger of Allah "Allah's blessing and peace be upon him" finished from writing the treaty, he said to his companions: "Get up and slaughter your sacrifices, and get your heads shaved!" Then some believing women came (to The Prophet "Allah's blessing and peace be upon him"); and Allah revealed the following Divine Verse: "O you who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if you ascertain that they are Believers, then send them not back to the



لَهَا بِخُلُقٍ وَلَكِنْ حَبَسَهَا حَابِسُ الْفِيلِ» ثُمَّ قَالَ: «وَالَّذِي  
نَفْسِي بِيَدِهِ لَا يَسْأَلُونِي الْيَوْمَ خُطَّةً يُعْظُمُونَ بِهَا حُرْمَاتِ  
اللَّهِ إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا»، ثُمَّ زَجَرَهَا فَوَثَبَتْ فَعَدَلَ عَنْهُمْ  
حَتَّى نَزَلَ بِأَقْصَى الْحَدِيثِ عَلَى ثَمَدٍ قَلِيلِ الْمَاءِ فَجَاءَهُ  
بُدَيْلُ بْنُ وَرْقَاءِ الْخُزَاعِيُّ، ثُمَّ أَتَاهُ - يَعْنِي عُرْوَةَ بْنَ  
مَسْعُودٍ - فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ فَكَلَّمَا كَلَّمَهُ أَخَذَ بِلِحْيَتِهِ  
وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى النَّبِيِّ ﷺ وَمَعَهُ السَّيْفُ وَعَلَيْهِ  
الْمِغْفَرُ، فَضْرَبَ يَدَهُ بِنَعْلِ السَّيْفِ، وَقَالَ: أَخْرُ يَدَكَ عَنْ  
لِحْيَتِهِ فَرَفَعَ عُرْوَةُ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغِيرَةُ بْنُ  
شُعْبَةَ، قَالَ: أَيُّ غَدْرٍ أَوْلَسْتُ أَسْعَى فِي غَدْرَتِكَ؟ وَكَانَ  
الْمُغِيرَةُ صَحْبَ قَوْمًا فِي الْجَاهِلِيَّةِ فَقَتَلَهُمْ وَأَخَذَ أَمْوَالَهُمْ  
ثُمَّ جَاءَ فَأَسْلَمَ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا الْإِسْلَامُ فَقَدْ قَبِلْنَا  
وَأَمَّا الْمَالُ فَإِنَّهُ مَالُ غَدْرٍ لَا حَاجَةَ لَنَا فِيهِ». فَذَكَرَ  
الْحَدِيثَ.

فَقَالَ النَّبِيُّ ﷺ: «أُكْتُبُ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ  
رَسُولُ اللَّهِ» وَقَصَّ الْخَبَرَ، فَقَالَ سُهَيْلٌ: وَعَلَى أَنَّهُ لَا  
يَأْتِيكَ مِنَّا رَجُلٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتُهُ إِلَيْنَا، فَلَمَّا

Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women.” (Al-Mumtahinah 10) In this way, Allah Almighty forbade the Muslims to return them (the emigrating believing women) back (to the pagans), even though He ordered that their dower (paid by their husband amongst the infidels) should be given back to them. When The Prophet "Allah's blessing and peace be upon him" returned to Medina, Abu Basir (a new Muslim convert) from Quraish came to him. The Infidels sent to The Prophet "Allah's blessing and peace be upon him" to return him back, and the Prophet "Allah's blessing and peace be upon him" handed him over to two men. They took him out (of the City) till they reached Dhul-Hulaifah where they dismounted to eat some dates they had with them. Abu Basir said to one of them: "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said: "By Allah, it is very fine and I have tried it many times." Abu Basir said: "Let me have a look at it." When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the Mosque running. When Allah's Apostle "Allah's blessing and peace be upon him" saw him he said: "This man appears to have been frightened." When he reached The Prophet "Allah's blessing and peace be upon him" he said: "My companion has been murdered and I would have been murdered too." Abu Basir came and said: "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (The Infidels), but Allah has saved me from them." The Prophet "Allah's blessing and peace be upon him" said: "Woe to his mother! What excellent war kindler he would be, should he only have supporters!" When Abu Basir heard that, he understood that The Prophet "Allah's blessing and peace be upon him" would return him to them again. So he set off till he reached the seashore. At the same time, Abu Jandal Ibn Suhail got himself released from them (Infidels) and joined to Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. (Whenever they heard about a caravan of Quraish heading towards Sham, they stopped and attacked it, killed them (Infidels) and took their properties. The people of Quraish sent a message to The Prophet "Allah's blessing and peace be upon him" requesting him for the Sake of Allah and Kith and kin to send for Abu Basir and his companions promising that whoever amongst them came to The Prophet "Allah's blessing and peace be upon him" would be secure. So The Prophet "Allah's blessing and peace be upon him" sent for them).

فَرَعَ مِنْ قَضِيَّةِ الْكِتَابِ قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «قُومُوا  
فَانْحَرُوا ثُمَّ اخْلُقُوا» ثُمَّ جَاءَ نِسْوَةٌ مُؤْمِنَاتٌ مُهَاجِرَاتُ  
الْآيَةِ، فَنَهَاَهُمُ اللَّهُ أَنْ يَرُدُّوهُنَّ وَأَمَرَهُمْ أَنْ يَرُدُّوا  
الصَّدَاقَ. ثُمَّ رَجَعَ إِلَى الْمَدِينَةِ فَجَاءَهُ أَبُو بَصِيرٍ رَجُلٌ مِنْ  
قُرَيْشٍ - يَعْنِي فَأَرْسَلُوا فِي طَلَبِهِ - فَدَفَعَهُ إِلَى الرَّجُلَيْنِ  
فَخَرَجَا بِهِ حَتَّى إِذَا بَلَّغَا ذَا الْحُلَيْفَةِ نَزَلُوا يَأْكُلُونَ مِنْ تَمْرِ  
لَهُمْ فَقَالَ أَبُو بَصِيرٍ لِأَحَدِ الرَّجُلَيْنِ: وَاللَّهِ إِنِّي لَأَرَى  
سَيْفَكَ هَذَا يَا فُلَانُ جَيِّدًا فَاسْتَلَّهُ الْآخَرُ، فَقَالَ: أَجَلُ قَدْ  
جَرَّبْتُ بِهِ، فَقَالَ أَبُو بَصِيرٍ: أَرِنِي أَنْظُرُ إِلَيْهِ فَأَمْكَنَهُ مِنْهُ  
فَضْرَبَهُ حَتَّى بَرَدَ، وَفَرَّ الْآخَرُ حَتَّى أَتَى الْمَدِينَةَ فَدَخَلَ  
الْمَسْجِدَ يَعْذُو، فَقَالَ النَّبِيُّ ﷺ: «لَقَدْ رَأَى هَذَا ذُعْرًا»  
فَقَالَ: قُتِلَ وَاللَّهِ صَاحِبِي وَإِنِّي لَمَقْتُولٌ. فَجَاءَ أَبُو بَصِيرٍ  
فَقَالَ: قَدْ أَوْفَى اللَّهُ ذِمَّتَكَ فَقَدْ رَدَدْتَنِي إِلَيْهِمْ ثُمَّ نَجَّانِي  
اللَّهُ مِنْهُمْ، فَقَالَ النَّبِيُّ ﷺ: «وَيْلُ أُمَّهِ مِسْعَرِ حَرْبٍ لَوْ كَانَ  
لَهُ أَحَدٌ» فَلَمَّا سَمِعَ ذَلِكَ عَرَفَ أَنَّهُ سَيَرُدُّهُ إِلَيْهِمْ فَخَرَجَ  
حَتَّى أَتَى سَيْفَ الْبَحْرِ وَيَنْفِلْتُ أَبُو جَنْدَلٍ بْنُ سَهِيلٍ فَلَحِقَ  
بِأَبِي بَصِيرٍ حَتَّى اجْتَمَعَتْ مِنْهُمْ عِصَابَةٌ.



**2766-** It is narrated on the authority of both Al-Miswar Ibn Makhramah and Marwan Ibn Al-Hakam that both (parties) made a ten-year peace treaty, during which the people would be safe, and that there should be a strong rope (pledge that should not be repealed), and there should be no robbery nor treachery.

**2767-** It is narrated on the authority of Jubair Ibn Nufair that he said: Let's go to Dhu-Makhbar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and when we came to him Jubair asked him about the armistice, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You will have a peace treaty with the Romans, during which you both will live safely, and both of you will take part in fighting an enemy from behind you."

### **[169] When The Enemy Is Taken By Surprise**

**2768-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "Who is willing to kill Ka'b Ibn Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad Ibn Maslamah got up saying: "O Allah's Apostle! Would you like that I kill him?" The Prophet "Allah's blessing and peace be upon him" said: "Yes." Muhammad Ibn Maslamah said: "Then allow me to say a (false) thing (in order To deceive Ka'b)." The Prophet "Allah's blessing and peace be upon him" said: "You may say it." Then Muhammad Ibn Maslamah went to Ka'b and said: "That man (Muhammad) demands the alms from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said: "By Allah, you will get tired of him!" Muhammad Ibn Maslamah said: "Now as we have followed him, we do not want to leave him until we see how his end is going to be. Now we want you to lend us one or two Wasaqs." Ka'b said: "Yes, (I will), but you should mortgage something to me." Muhammad Ibn Maslamah and his companions said: "What do you want?" Ka'b replied: "Mortgage your women to me." He said: "How can we mortgage our women to you, which will put us to shame, and you are the most handsome of the Arabs?" Ka'b said: "Then mortgage your sons to me." They said: "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so was mortgaged for one or two Wasaqs of food. That would cause us great disgrace. But we will mortgage our arms to you." He accepted. When they came and called him, he went to them wrapped in his clothes, and diffusing perfume. When Muhammad Ibn Maslamah sat near him, and he had come in the company of three or four men, he said: "I have never smelt

**2766 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ ابْنَ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ بْنِ الْحَكَمِ «أَنْهُمْ اضْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ عَشْرَ سِنِينَ يَأْمَنُ فِيهِنَّ النَّاسُ وَعَلَى أَنَّ بَيْنَنَا عَيَّةٌ مَكْفُوفَةٌ وَأَنَّهُ لَا إِسْلَاحَ وَلَا إِغْلَاحَ».

**2767 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكْرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ وَمِلْتُ مَعَهُمَا فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: قَالَ جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ - رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - فَأَتَيْنَاهُ فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُدَنَةِ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا وَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ».

**[ت169/م157] - باب في العدو يُؤْتَى على غُرَّةٍ ويتشبه بهم**

**حتى تنال الفرصة**

**2768 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ» قَالَ: فَأَذَنْ لِي أَنْ أَقُولَ شَيْئًا؟ قَالَ: «نَعَمْ».

فَاتَّاهُ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا الصَّدَقَةَ، وَقَدْ عَنَانَا، قَالَ: وَأيضًا لَتَمْلَأَهُ! قَالَ: اتَّبَعْنَاهُ فَنَحْنُ نَكْرَهُ أَنْ نَدْعُهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ أَمْرُهُ، وَقَدْ أَرَدْنَا أَنْ تُسَلِّفَنَا وَسَقَا أَوْ وَسَقَيْنِ. قَالَ كُعْبٌ: أَيُّ شَيْءٍ تَرَهْنُونِي؟ قَالَ: وَمَا تُرِيدُ مِنَّا؟ فَقَالَ: نِسَاءُكُمْ. قَالُوا: سُبْحَانَ اللَّهِ أَنْتَ أَجْمَلُ الْعَرَبِ نَرَهْنُكَ نِسَاءَنَا فَيَكُونُ ذَلِكَ عَارًا عَلَيْنَا، قَالَ: فَتَرَهْنُونِي أَوْلَادَكُمْ، قَالُوا: سُبْحَانَ اللَّهِ يُسَبُّ ابْنُ أَحَدِنَا فَيُقَالُ: رَهْنَتْ بَوَسْقٍ أَوْ وَسْقَيْنِ؟ قَالُوا نَرَهْنُكَ اللَّأَمَةَ - يُرِيدُ السَّلَاحَ - قَالَ: نَعَمْ.

فَلَمَّا أَتَاهُ نَادَاهُ فَخَرَجَ إِلَيْهِ وَهُوَ مُتَطَيَّبٌ يَنْضَحُ رَأْسَهُ، فَلَمَّا أَنْ جَلَسَ إِلَيْهِ وَقَدْ كَانَ جَاءَ مَعَهُ بِنَفَرٍ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ فَذَكَرُوا لَهُ، فَقَالَ: عِنْدِي فُلَانَةٌ، وَهِيَ أَعْظَرُ



a better scent than this." Ka'b replied: "I have got the best Arab women who know how to use the high class of perfume." Muhammad Ibn Maslamah requested Ka'b: "Will you allow me to smell your head?" Ka'b said: "Yes." Mohammad got his hand into his head and smelt it. Then he requested Ka'b again: "Will you allow me (to smell your head once again)?" Ka'b said: "Yes." When Muhammad got his hand into his head, and thus caught a strong hold of him, he said (to his companions): "Get at him!" So they struck him to death.

**2769-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The faith prevents one from taking by surprise such as is inattentive (in reliance on safety granted to him), and no believer is permitted to take anyone by surprise."

### **[170] Magnifying Allah At Every Elevation Of The Ground**

**2770-** It is narrated on the authority of Abdullah Ibn Umar that he said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" returned from a holy battle, Hajj or Umrah, he used to magnify Allah thrice at every elevation of the ground and then say: "There is no God (to be worshipped) but Allah; He is One and has no partner. The dominion is for Him, all the praises are for Him, and He has power over all things. We are returning as repentant, worshipping, prostrating, and praising our Lord. He has kept up His promise and made His servant emerge victorious, and He Alone defeated all the confederates (of unbelievers)."

### **[171] The Permission For The Fighters To Leave (To Fulfill Their Needs) Which Cancelled The Forbiddance**

**2771-** It is narrated on the authority of Ibn Abbas that he said: Allah's saying: "Those who believe in Allah and the Last Day ask you for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty" (At-Tawbah 44) was abrogated by His saying in the Surah of An-Nur: "Only those are Believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave: those who ask for your leave are those who believe in Allah and His Messenger; so when they ask for your leave, for some business of theirs, give leave to those of them whom you wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful." (62)



نساء النَّاسِ، قال: تَأْذُنُ لِي فَأَشْمُ؟ قال: نعم، فَأَدْخَلَ يَدَهُ فِي رَأْسِهِ فَشَمَّهُ، قال: أَعُوذُ؟ قال: نَعَمْ، فَأَدْخَلَ يَدَهُ فِي رَأْسِهِ، فَلَمَّا اسْتَمَكَّنَ مِنْهُ قال: دُونَكُمْ فَضْرَبُوهُ حَتَّى قَتَلُوهُ.

**2769 -** حَدَّثَنَا مُحَمَّدُ بْنُ حُزَابَةَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ مَنْصُورٍ -: حَدَّثَنَا أَسْبَاطُ الْهَمْدَانِيُّ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ قَيْدُ الْفَتْكِ، لَا يَفْتِكُ مُؤْمِنٌ».

**[ت170/م158] - باب في التكبير على كل شرف**

**في المسير**

**2770 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنْ عَزْوٍ أَوْ حَجٍّ أَوْ عُمْرَةٍ يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ وَيَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ».

**[ت171/م159] - باب في الإذن في القُفُول بعد النُّهْي**

**2771 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَا يَسْتَنْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ» [التوبة: 44] الْآيَةَ نَسَخَتْهَا الَّتِي فِي النُّورِ: ﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ﴾ إِلَى قَوْلِهِ: ﴿عَفُورٌ رَحِيمٌ﴾ ﴿٦٢﴾ [النور: 62].

### [172] Sending The Carriers Of Glad Tidings

**2772-** It is narrated on the authority of Jarir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “Should you not relieve me from (the house of) Dhul-Khalasah?” he went and burnt it, and sent a man called Abu Artah, belonging to (the tribe of) Ahmas to give the glad tidings of that to the Messenger of Allah “Allah’s blessing and peace be upon him”.

### [173] Rewarding The Carrier Of Glad Tidings

**2773-** It is narrated on the authority of Ka’b Ibn Malik that he said: Whenever the Messenger of Allah “Allah’s blessing and peace be upon him” came from journey, he would start with the mosque, and offer a two-rak’ah prayer and then he would sit with the people...and the Messenger of Allah “Allah’s blessing and peace be upon him” forbade the people to talk to us the three men (who failed to attend the holy battle of Tabuk)... When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abu Qatadah who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings... When I had offered the Fajr prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described (in the Qur’an), there I heard the voice of one who had ascended the mountain of Sala’ calling with his loudest voice: “O Ka’b Ibn Malik! Be happy by receiving good tidings.” When he whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah’s Apostle. When I entered the Mosque, I saw The Messenger of Allah “Allah’s blessing and peace be upon him” sitting with the people around him. Talhah Ibn Ubaidullah swiftly came to me, shook hands with me and congratulated me.

### [174] Falling In Prostration Out Of Giving Thanks

**2774-** It is narrated on the authority of Abu Bakrah that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” received any item of happy news for which he should be pleased, he would fall in prostration to Allah out of giving thanks.

**2775-** It is narrated on the authority of Amir Ibn Sa’d from his father that he said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him” with the intention to go to Medina, and when we reached Azuza (a place at Al-Juhfah), he dismounted, raised both his hands

**[ت172/م160] - باب في بعثة البشراء**

**2772 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا عَيْسَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟» فَأَتَاهَا فَحَرَّقَهَا ثُمَّ بَعَثَ رَجُلًا مِنْ أَحْمَسَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ، يُكْنَى أَبَا أَرْطَاةَ.

**[ت173/م161] - باب في إعطاء البشير**

**2773 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَنْبَأَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنُ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، وَقَصَّ ابْنُ السَّرْحِ الْحَدِيثَ، قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ وَهُوَ ابْنُ عَمِّي فَسَلَّمْتُ عَلَيْهِ فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ، ثُمَّ صَلَّيْتُ الصُّبْحَ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَسَمِعْتُ صَارِخًا يَا كَعْبُ بْنُ مَالِكٍ أَبَشِّرْ فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبِي فَكَسَوْتُهُمَا إِيَّاهُ، فَأَنْطَلَقْتُ حَتَّى إِذَا دَخَلْتُ الْمَسْجِدَ، فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ، فَقَامَ إِلَيَّ طَلَحَةُ بْنُ عُبَيْدٍ اللَّهُ يُهْرُولُ حَتَّى صَافَحَنِي وَهَنَانِي».

**[ت174/م162] - باب في سجود الشكر**

**2774 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِي بَكْرَةَ بَكَّارِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: أَخْبَرَنِي أَبِي عَبْدُ الْعَزِيزِ، عَنْ أَبِي بَكْرَةَ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ كَانَ إِذَا جَاءَهُ أَمْرٌ سُرُورٍ أَوْ بُشْرٍ بِهِ خَرَّ سَاجِدًا شَاكِرًا لِلَّهِ».

**2775 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ، عَنْ ابْنِ عُثْمَانَ - قَالَ أَبُو دَاوُدَ: وَهُوَ يَحْيَى بْنُ الْحَسَنِ بْنِ عُثْمَانَ - عَنْ أَشْعَثِ بْنِ إِسْحَاقَ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ نُرِيدُ الْمَدِينَةَ، فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَرَا نَزَلَ، ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللَّهَ سَاعَةً، ثُمَّ خَرَّ سَاجِدًا، فَمَكَثَ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ فَدَعَا اللَّهَ تَعَالَى



and invoked Allah for a while, after which he fell in prostration, and kept as such for a long time. Then he stood, raised both his hands and invoked Allah for a while, after which he fell in prostration, and kept as such for a long time. Then, he stood, raised both his hands and invoked Allah for a while, after which he fell in prostration, and kept as such for a long time. He said: "I asked my Lord, and interceded for my nation, and He Almighty gave me (permission to admit to the Garden) one-third of my nation. I fell in prostration out of giving thanks to my Lord, then raised my head and interceded for my nation, and He Almighty gave me (permission to admit to the Garden) the second third of my nation. I fell in prostration out of giving thanks to my Lord, then raised my head and interceded for my nation, and He Almighty gave me (permission to admit to the Garden) the remaining third of my nation, thereupon I fell in prostration out of giving thanks to my Lord."

### **[175] What About The Night Visits**

**2776-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" disliked that a man should come to his family (from journey by surprise) at night

**2777-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The time that is most fitting for a man to visit his family once he comes from journey is the first portion of the night."

**2778-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and when we came back and intended to enter (the city) he said: "Wait until we enter at (the first portion of the) night, to give opportunity to such of women as of unkempt hair to comb her hair, and such of women as whose husband has been absent from her to shave the hair of the pubic area."

### **[176] Receiving Such As Returns From Journey**

**2779-** It is narrated on the authority of As-Sa'ib Ibn Yazid that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" came back from the holy battle of Tabuk, he was received by the people, and I received him with some boys at Thaniyyat Al-Wada'.

### **[177] It Is Desirable To Consume The Provisions On Return**

**2780-** It is narrated on the authority of Anas Ibn Malik that a young man belonging to (the tribe of) Aslam said to the Messenger of Allah "Allah's

سَاعَةً، ثُمَّ خَرَّ سَاجِدًا فَمَكَتْ طَوِيلًا، ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا. ذَكَرَهُ أَحْمَدُ ثَلَاثًا، قَالَ: «إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لَأُمَّتِي، فَأَعْطَانِي ثَلَاثَ أُمَّتِي، فَخَرَزْتُ سَاجِدًا شُكْرًا لِرَبِّي، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لَأُمَّتِي، فَأَعْطَانِي ثَلَاثَ أُمَّتِي، فَخَرَزْتُ سَاجِدًا لِرَبِّي شُكْرًا، ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لَأُمَّتِي، فَأَعْطَانِي الثُّلَاثَ الْآخِرَ، فَخَرَزْتُ سَاجِدًا لِرَبِّي».

قال أَبُو دَاوُدَ: أَشَعَثَ بَنُ إِسْحَاقَ أَسْقَطَهُ أَحْمَدُ بْنُ صَالِحٍ حِينَ حَدَّثَنَا بِهِ، فَحَدَّثَنِي بِهِ، عَنْهُ مُوسَى بْنُ سَهْلٍ الرَّفْلِيُّ.

### [ت175/م163] - باب في الطُّرُوقِ

**2776** - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَكْرَهُ أَنْ يَأْتِيَ الرَّجُلُ أَهْلَهُ طُرُوقًا».

**2777** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَحْسَنَ مَا دَخَلَ الرَّجُلُ عَلَى أَهْلِهِ إِذَا قَدِمَ مِنْ سَفَرٍ أَوَّلَ اللَّيْلِ».

**2778** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَلَمَّا ذَهَبْنَا لِنَدْخُلَ قَالَ: «أَمْهَلُوا حَتَّى نَدْخُلَ لَيْلًا، لِكَيْ تَمْتَشِطَ الشَّيْئَةُ وَتَسْتَحِدَّ الْمُغِيبَةَ».

قال أَبُو دَاوُدَ: قَالَ الزُّهْرِيُّ: الطُّرُوقُ بَعْدَ الْعِشَاءِ.

قال أَبُو دَاوُدَ: وَبَعْدَ الْمَغْرِبِ لَا بَأْسَ بِهِ.

### [ت176/م164] - باب في التلقِي

**2779** - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: «لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ مِنْ غَزْوَةِ تَبُوكَ تَلَقَّاهُ النَّاسُ، فَلَقِيَتْهُ مَعَ الصَّبِيَّانِ عَلَى ثَنِيَّةِ الْوَدَاعِ».

### [ت177/م165] - باب فيما يستحب من إنفاذ الزاد في الغزو إذا قَفَلَ

**2780** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْجِهَادَ وَلَيْسَ لِي

blessing and peace be upon him”: “O Messenger of Allah! I want to take part in Jihad, but I have no property therewith to furnish myself with provisions (suitable for it).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Go to so and so Al-Ansari who had furnished himself with provisions (fitting for war) but he fell ill, and say to him: “The Messenger of Allah “Allah’s blessing and peace be upon him” salutes you, and tells you to give me whatever provisions therewith you had furnished yourself.” When he came to him and said to him (what he was commanded to say) the man said to his wife: “O so and so! Give him whatever provisions you had furnished me with, and withhold nothing from it for by Allah, if you withhold anything of it, it will not be blessed by Allah.”

### **[178] Offering Prayer On Coming Back From Journey**

**2781-** It is narrated on the authority of Ka’b Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” hardly came back from journey but by the day, at forenoon (in particular), and once he came back, he would go to the mosque and offer a two-rak’ah prayer, and then sit in it.

**2782-** It is narrated on the authority of Ibn Umar that when the Messenger of Allah “Allah’s blessing and peace be upon him” returned to Medina from his Farewell Hajj, he made his riding mount kneel down near the gate of the mosque, and then he entered the mosque and offered a two-rak’ah prayer, after which he went to his house. Nafi’ told that Ibn Umar used to do the same.

### **[179] What About Hiring Such As Divides Joint Things Between The People**

**2783-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Beware of the portion taken out of the joint thing by such as divides it between the people!” we asked: “What is meant by that portion?” he said: “It is that a man comes to divide a thing jointly shared among its owners, and reduces it (by taking a part thereof as charge for his job).”

**2784-** The same is narrated on the authority of Ata’ Ibn Yasar from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the following addition: “It is that a man appoints himself in charge of a group of people, thereupon he takes (as fees for his claim that he is protecting them) something from the right of so and so and something from the right of so and so.”



مَالٌ أَتَجَهَّزُ بِهِ، قَالَ: «أَذْهَبَ إِلَى فَلَانٍ الْأَنْصَارِيِّ فَإِنَّهُ كَانَ قَدْ تَجَهَّزَ فَمَرَضَ فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ يُفَرِّتُكَ السَّلَامَ، وَقُلْ لَهُ: ادْفَعْ إِلَيَّ مَا تَجَهَّزْتَ بِهِ» فَأَتَاهُ فَقَالَ لَهُ ذَلِكَ، فَقَالَ لَامْرَأَتِهِ: يَا فَلَانَةُ ادْفَعِي إِلَيْهِ مَا جَهَّزْتَنِي بِهِ، وَلَا تَحْسِبِي مِنْهُ شَيْئًا، فَوَاللَّهِ لَا تَحْسِبِينَ مِنْهُ شَيْئًا فَيُبَارِكَ اللَّهُ فِيهِ».

### [ت178/م166] - باب في الصلاة عند القدوم من السفر

**2781 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ كَعْبٍ وَعَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِمَا كَعْبِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَارًا، - قَالَ الْحَسَنُ: فِي الضُّحَى -، فَإِذَا قَدِمَ مِنْ سَفَرٍ أَتَى الْمَسْجِدَ فَرَكَعَ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ فِيهِ».

**2782 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ أَقْبَلَ مِنْ حَجَّتِهِ دَخَلَ الْمَدِينَةَ فَأَنَاحَ عَلَى بَابِ مَسْجِدِهِ، ثُمَّ دَخَلَهُ، فَرَكَعَ فِيهِ رَكَعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَى بَيْتِهِ».

قَالَ نَافِعٌ: فَكَانَ ابْنُ عُمَرَ كَذَلِكَ يَصْنَعُ.

### [ت179/م167] - باب في كراء المقاسم

**2783 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنَا الرَّمَعِيُّ، عَنْ الزُّبَيْرِ بْنِ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالْقَسَامَةَ»، قَالَ: فَقُلْنَا: وَمَا الْقَسَامَةُ؟ قَالَ: «الشَّيْءُ يَكُونُ بَيْنَ النَّاسِ فَيُحْيِي فَيَنْتَقِصُ مِنْهُ».

**2784 -** حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ شَرِيكَ - يَعْنِي ابْنَ أَبِي نَمِرٍ -، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ قَالَ: «الرَّجُلُ يَكُونُ عَلَى الْفَنَاءِ مِنَ النَّاسِ فَيَأْخُذُ مِنْ حَظِّ هَذَا وَحَظِّ هَذَا».

### [180] Practicing Traffic During The War

**2785-** It is narrated on the authority of Ubaidullah Ibn Salman that a man from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” related to him: When we conquered Khaibar, they brought out their spoils of goods and captives, and entered into transactions among each other, and a man came to the Messenger of Allah “Allah’s blessing and peace be upon him” after he had offered prayer and said: “O Messenger of Allah! Today, I’ve gained profits so much as none of the inhabitants of this valley has ever gained.” He asked: “Allah’s mercy be upon you! What profit have you gained?” he said: “I kept engaged in transactions until I profited three hundred ounces (of gold).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Should I not tell you about something more profitable than that?” he asked: “What is that O Messenger of Allah?” He said: “It is to pray two rak’ahs after (each obligatory) prayer.”

### [181] Carrying Weapons To The Land Of The Enemy

**2786-** It is narrated on the authority of Dhul-Jawshan, a man from Ad-Dibab that he said: I went to the Messenger of Allah “Allah’s blessing and peace be upon him” after he had finished from the holy battle of Badr with a young horse belonging to me called Al-Barha’, and said: “O Muhammad! I’ve brought to you the son of Al-Barha’ in order to take it (as your riding mount.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’m not in need of it. But, if you like that I would barter it for the best chosen of the armours of the holy battle of Badr, I would do so.” On that he said: “I’m not to barter it for anything else.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, I have no need for it.”

### [182] What About The Stay In The Land Of The Pagans?

**2787-** It is narrated on the authority of Samurah Ibn Jundub that he said: To go further: the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who joins a pagan or lives with him, he becomes then like him.”

## [ت180/م168] - باب في التجارة في الغزو

**2785 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ -، عَنْ زَيْدٍ - يَعْنِي ابْنَ سَلَامٍ - أَنَّهُ سَمِعَ أَبَا سَلَامٍ يَقُولُ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سُلَيْمَانَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ قَالَ: لَمَّا فَتَحْنَا خَيْبَرَ أَخْرَجُوا غَنَائِمَهُمْ مِنَ الْمَتَاعِ وَالسَّبْيِ، فَجَعَلَ النَّاسُ يَتَبَايَعُونَ غَنَائِمَهُمْ، فَجَاءَ رَجُلٌ حِينَ صَلَّى رَسُولُ اللَّهِ ﷺ، فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ رِبَحْتُ رِبْحًا مَا رِبَحَ الْيَوْمَ مِثْلُهُ أَحَدٌ مِنْ أَهْلِ هَذَا الْوَادِي قَالَ: «وَيْحَكَ وَمَا رِبَحْتَ؟» قَالَ: مَا زِلْتُ أُبِيعُ وَأَبْتَاغُ حَتَّى رِبَحْتُ ثَلَاثِمِائَةَ أَوْقِيَّةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أُنَبِّئُكَ بِخَبَرِ رَجُلٍ رِبِحَ». قَالَ: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَكْعَتَيْنِ بَعْدَ الصَّلَاةِ».

## [ت181/م169] - باب في حمل السلاح إلى أرض العدو

**2786 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: أَخْبَرَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، عَنْ ذِي الْجَوْشَنِ - رَجُلٍ مِنَ الضُّبَابِ - قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بَعْدَ أَنْ فَرَعَ مِنْ أَهْلِ بَذْرِ بَابِنِ فَرَسٍ لِي يُقَالُ لَهَا الْقَرْحَاءُ، فَقُلْتُ: يَا مُحَمَّدُ إِنِّي قَدْ جِئْتُكَ بَابِنِ الْقَرْحَاءِ لِتَتَّخِذَهُ، قَالَ: «لَا حَاجَةَ لِي فِيهِ، فَإِنْ شِئْتَ أَنْ أُقِضَ بِكَ بِهِ الْمُخْتَارَةُ مِنْ دُرُوعِ بَذْرِ فَعَلْتُ»، قُلْتُ: مَا كُنْتُ أُقِضُهُ الْيَوْمَ بِغُرَّةٍ قَالَ: «فَلَا حَاجَةَ لِي فِيهِ».

## [ت182/م170] - باب في الإقامة بأرض الشرك

**2787 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ مُوسَى أَبُو دَاوُدَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سَعْدٍ بْنِ سَمُرَةَ بْنِ جُنْدَبٍ، قَالَ: حَدَّثَنِي خُبَيْبُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ سُلَيْمَانَ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَمَّا بَعْدُ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَامَعَ الْمُشْرِكَ وَسَكَنَ مَعَهُ فَإِنَّهُ مِثْلُهُ».



## **(10/16) THE BOOK OF SACRIFICE**

### **[1] The Obligation Of Sacrifice**

**2788-** It is narrated on the authority of Mikhnaf Ibn Sulaim that he said: While we were standing with the Messenger of Allah “Allah’s blessing and peace be upon him” at Arafah he said: “O people! It is incumbent upon every family to slaughter a sacrifice and an Atirah every year. Do you know what Atirah is? It is that which the people called Rajabiyyah.” (It is a goat that is to be slaughtered in the month of Rajab )

Abu Dawud says: As to Atirah, it is abrogated; and the narration in general is abrogated.

**2789-** It is narrated on the authority Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve been commanded (by Allah) to celebrate the day of Sacrifice as festival which Allah Almighty has made for this (Muslim) nation, (on which a sacrifice should be offered).” A man said: “Tell me: if I find no sacrifice except a milch animal, which is given to the indigent to milk it and drink its milk, and then he restores it as female: should I offer it as sacrifice?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, but let you take something from your hair and nail, trim your mustache, and shave the hair of your pubic area: this is the perfection of your sacrifice in the Sight of Allah Almighty.”

### **[2] Offering Sacrifice On Behalf Of A Dead**

**2790-** It is narrated on the authority of Hanash that he said: I saw Ali having sacrificed two rams thereupon I asked him: “What is that?” he said: “The Messenger of Allah “Allah’s blessing and peace be upon him” recommended me to offer sacrifice on his behalf; and I offer (a ram as) sacrifice on his behalf.”

### **[3] When A Man Takes Something From His Hair During The (First) Ten (Days Of Dhul-Hijjah) While Having The Intention To Offer Sacrifice**

**2791-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who has a sacrifice to offer, then, when the new moon of (the month of) Dhul-Hijjah appears, let him take nothing of his hair and nails before he offers his sacrifice.”

## [16/10] - كتاب الضحايا

## [ت1م1] - باب ما جاء في إيجاب الأضاحي

**2788 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ. (ح)، وَحَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْنٍ، عَنْ عَامِرِ أَبِي رَمْلَةَ قَالَ: أَنْبَأَنَا مِخْنَفُ بْنُ سُلَيْمٍ قَالَ: وَنَحْنُ وَفُوفٌ مَعَ رَسُولِ اللَّهِ ﷺ بِعَرَافَاتٍ قَالَ: قَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ عَلَى كُلِّ أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أَضْحِيَّةً وَعَتِيرَةً أَتَدْرُونَ مَا الْعَتِيرَةُ؟ هَذِهِ الَّتِي يَقُولُ النَّاسُ: الرَّجَبِيَّةُ». قَالَ أَبُو دَاوُدَ: الْعَتِيرَةُ مَنْسُوخَةٌ هَذَا خَبَرٌ مَنْسُوخٌ.

**2789 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي عِيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أُمِرْتُ بِيَوْمِ الْأَضْحَى: عِيدٌ جَعَلَهُ اللَّهُ لِهَذِهِ الْأُمَّةِ». قَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَنِحَةً، أَنْتَى أَفَأُضْحِي بِهَا؟ قَالَ: «لَا، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَأَظْفَارِكَ، وَتَقْصُ شَارِبَكَ، وَتَحْلِقُ عَاتِكَ، فِتْلِكَ تَمَامُ أَضْحِيَّتِكَ عِنْدَ اللَّهِ».

## [ت2م1، 2] - باب الأضحية عن الميت

**2790 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْحَسَنِ، عَنْ الْحَكَمِ، عَنْ حَنْسٍ قَالَ: «رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يُضْحِي بِكَبْشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَوْصَانِي أَنْ أَضْحِيَ عَنْهُ فَإِنَّا أَضْحِي عَنْهُ».

## [ت3م2، 3] - باب الرّجل يأخذ من شعره في العشر وهو يريد أن يضحي

**2791 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا عَمْرٍو بْنُ مُسْلِمٍ اللَّيْثِيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ فَإِذَا أَهْلٌ هَلَالٌ ذِي الْحِجَّةِ فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضْحِيَ».

قَالَ أَبُو دَاوُدَ: اخْتَلَفُوا عَلَى مَالِكٍ وَعَلَى مُحَمَّدِ بْنِ عَمْرٍو فِي عَمْرٍو بْنِ مُسْلِمٍ، فَقَالَ بَعْضُهُمْ: عُمَرُ، وَأَكْثَرُهُمْ قَالَ: عَمْرٍو.

قَالَ أَبُو دَاوُدَ: وَهُوَ عَمْرٍو بْنُ مُسْلِمٍ بْنِ أَكِيمَةَ اللَّيْثِيِّ الْجَنْدَعِيُّ.

#### [4] Which Of Animals Is Desirable To Be Offered As Sacrifice?

**2792-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that a ram trampling in blackness, i.e. having blackness in its hoofs, the parts of kneeling in its body, and the area surrounding its eyes, having blackness in both eyes, and blackness in its knees, be brought to him; and a ram of such a description was brought to him, which he offered as sacrifice. He said: "O A'ishah! Bring me the knife and whet it with the help of a stone." I did accordingly, and he took it and caught hold of the ram and made it lie on the ground, and then slaughtered it saying: "In the Name of Allah: accept it from Muhammad and the family of Muhammad, and from the nation of Muhammad." Then he "Peace be upon him" offered it as sacrifice.

**2793-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" slaughtered seven sacrificial camels while standing with his hand, and in Medina, he offered as sacrifice two horned white and black rams.

**2794-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" offered as sacrifice two horned rams white and black in colour, which he slaughtered while magnifying Allah, mentioning His Name (on slaughtering), and putting his foot on their sides.

**2795-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sacrificed on the Id of Al-Adha two horned rams white and black in colour, with their testicles removed; and he said when he turned them (to be slaughtered): "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah." (Al-An'am 79) "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds; No partner hath He: this am I commanded, and I am the first of those who bow to His Will." (162 163) (Then he said) "O Allah! from You it is, and to You it is (slaughtered) on behalf of Muhammad and his nation. In the Name of Allah, and Allah is Greater." Then, he slaughtered them.

**2796-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to offer as sacrifice a horned male ram, which had blackness in his belly, feet and eyes.



## [ت4/م3 ، 4] - باب ما يستحب من الضحايا

**2792 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي حَيَّوَةُ قَالَ: حَدَّثَنِي أَبُو صَخْرٍ، عَنْ ابْنِ قُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ وَيَبْرُكُ فِي سَوَادٍ، فَأَتَيْ بِهِ، فَضَحَّى بِهِ، فَقَالَ: «يَا عَائِشَةُ هَلُمِّي الْمُدْيَةَ»، ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ» فَفَعَلْتُ، فَأَخَذَهَا، وَأَخَذَ الْكَبْشَ، فَأَضْجَعَهُ فَذَبَحَهُ، وَقَالَ: «بِسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةٍ مُحَمَّدٍ»، ثُمَّ ضَحَّى بِهِ ﷺ.

**2793 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا وَهْبٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ نَحَرَ سَبْعَ بَدَنَاتٍ بِيَدِهِ قِيَامًا، وَضَحَّى بِالْمَدِينَةِ بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ».

قال أبو داود: الأملح إذا كان الغالب عليه البياض.

**2794 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ ضَحَّى بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ، يَذْبَحُ وَيُكَبِّرُ وَيُسَمِّي وَيَضَعُ رِجْلَهُ عَلَى صَفْحَتِهِمَا».

**2795 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: حَدَّثَنَا عَيْسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِيَّاشٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ذَبَحَ النَّبِيُّ ﷺ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مُوجَّئَيْنِ فَلَمَّا وَجَّهَهُمَا، قَالَ: «إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمِّهِ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ»، ثُمَّ ذَبَحَ.

**2796 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَفْصُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُضَحِّي بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَنْظُرُ فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَمْشِي فِي سَوَادٍ».

### [5] Which Age Should A Sacrifice Attain

**2797-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not slaughter (as sacrifice) (of cows) but a three-year-old cow, or of sheep and rams but a one-year-old (sheep or goat), unless it is difficult upon you (to find it) and in this case, you could slaughter a six-month-old ram."

**2798-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" distributed his sacrifices among his companions, and he gave me a one-year-old healthy strong mail goat, and when I brought it back to him and told him that it was a one-year-old goat, he said to me: "Offer it as sacrifice."

**2799-** It is narrated on the authority of Asim Ibn Kulaib from his father that he said: We were with one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" called Mujashi', belonging to Banu Sulaim; and there were scarcity of sheep thereupon he ordered a caller to pronounce that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, a six-month-old ram is fitting (for sacrifice) as a two-year-old sheep is."

**2800-** It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon after offering the prayer on the Day of Sacrifice and said: "Whoever offers the prayer like us and slaughters like us then his ritual of sacrifice has become complete and he in fact has observed the religious practice of the Muslims. Whoever slaughters his sacrifice before the Feast prayer, has not offered a sacrifice." Abu Burdah Ibn Niyar said: "O Allah's Apostle! I have slaughtered my sheep before I should come out to offer prayer and I thought today as a day of eating and drinking, and I liked my sheep to be the first to be slaughtered in my house. So I slaughtered my sheep and took my food and gave food to my family and neighbours." The Prophet "Allah's blessing and peace be upon him" said: "The sheep which you have slaughtered is just mutton (not a sacrifice)." He (Abu Burdah) said: "O Allah's Apostle! I have a young she-goat less than year in age, which is dearer to me than two sheep. Will that be sufficient as a sacrifice on my behalf?" The Prophet "Allah's blessing and peace be upon him" said: "Yes, it will be sufficient for you but it will not be sufficient (as a sacrifice) for anyone else after you."

## [ت5/م4، 5] - باب ما يجوز في الضحايا من السن

**2797 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ قَالَ: أَخْبَرَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً، إِلَّا أَنْ يَغْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

**2798 -** حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ عَبْدِ اللَّهِ بْنِ طُعْمَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: «قَسَمَ رَسُولُ اللَّهِ ﷺ فِي أَصْحَابِهِ ضَحَايَا، فَأَعْطَانِي عَتُودًا جَذَعًا، قَالَ: فَرَجَعْتُ بِهِ إِلَيْهِ فَقُلْتُ لَهُ: إِنَّهُ جَذَعٌ، فَقَالَ: «صَحَّ بِهِ»، فَضَحَيْتُ بِهِ».

**2799 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ مُجَاشِعٌ مِنْ بَنِي سُلَيْمٍ، فَعَزَّتِ الْغَنَمُ، فَأَمَرَ مُنَادِيًا فَنَادَى: إِنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْجَذَعَ يُوقِي مِمَّا يُوقِي مِنْهُ الشَّيْءُ». قَالَ أَبُو دَاوُدَ: وَهُوَ مُجَاشِعُ بْنُ مَسْعُودٍ.

**2800 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا مَنْصُورٌ، عَنْ الشَّعْبِيِّ، عَنْ الْبَرَاءِ قَالَ: حَظَبْنَا رَسُولُ اللَّهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ فَقَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسْكَنَا فَقَدْ أَصَابَ النُّسْكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَتِلْكَ شَاةُ لَحْمٍ»، فَقَامَ أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهِ لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلِ وَشُرْبٍ، فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ»، فَقَالَ: إِنَّ عِنْدِي عَنَاقًا جَذَعَةً وَهِيَ خَيْرٌ مِنْ شَاتِي لَحْمٍ، فَهَلْ تُجْزِيءُ عَنِّي؟ قَالَ: «نَعَمْ، وَلَكِنْ تُجْزِيءُ عَنْ أَحَدٍ بَعْدَكَ».



**2801-** It is narrated on the authority of Al-Bara' that he said: A maternal uncle of mine called Abu Burdah sacrificed his animal before ( Id) Prayer. Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the Day of Al-Adha)." He (Abu Burdah) said: "I have a six-month lamb." He (The Prophet) said: "Offer it as a sacrifice, but it will not suffice for sacrifice anyone other than you (afterwards)."

#### **[6] Which Of Animals Is Undesirable To Be Offered As Sacrifice?**

**2802-** It is narrated on the authority of Ubaid Ibn Fairuz that he said: I asked Al-Bara' Ibn Azib: Which of animals is impermissible to be offered as sacrifice?" On that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said (pointing) with his fingers as such, and mine are shorter than his, as well as my fingertips are shorter than his: "There are four (characteristics, for anyone of which) the animal is not fitting for sacrifice: such as has clear blindness in one eye; such as ill, whose illness is evident; such as lame, whose lameness is evident; and such as (has any of its feet) broken, which could not move." He said: "I dislike that it might be short of age." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave whatever you dislike of it, but do not forbid it to anyone."

**2803-** It is narrated on the authority of Yazid Dhu Misr: I came to Utbah Ibn Abd As-Sulami and said to him: "O Abu Al-Walid! I came out in search for (animals to be offered as) sacrifice, and found none appealing to me but an animal one or two of whose teeth have fallen, which I disliked: what do you say pertaining to it?" he said: "Would that you have brought it to me!" I said: "Glory to Allah! Should it be fitting for sacrifice on your behalf and not on mine?" he said: "Yes, for you are in doubt, while I'm not. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to offer as sacrifice such as has its ears cut off, such as has its horns uprooted, such as has its sight lost, such as too weak and faint to follow the rest of the flock of sheep, and such as has (any part of its body) broken."

**2804-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to catch a glimpse of both eyes and ears (of the animal which is to be offered as sacrifice, to know how perfect it is), and not to offer as sacrifice such of animals as has blindness in one of its eyes, such as has its ears cut from the front, such as has its ears cut from the back, such as has its ears slit, such as has its ears holed, or such as has damage in its horns."

**2801 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: ضَحَّى خَالٌ لِي - يُقَالُ لَهُ أَبُو بُرْدَةَ - قَبْلَ الصَّلَاةِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «شَأْنُكَ شَأْنُ لَحْمٍ»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ عِنْدِي دَاجِنًا جَذَعَةً مِنَ الْمَعِزِ، فَقَالَ: «اذْبَحْهَا وَلَا تَصْلُحْ لِغَيْرِكَ».

### [ت/6م، 5، 6] - باب ما يكره من الضحايا

**2802 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ النَّمَرِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ بْنِ فَيْرُوزَ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَمَّا لَا يَجُوزُ فِي الْأَضَاجِي، فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِهِ، وَأَنَا مِلِّي أَقْصَرُ مِنْ أَنَا مِلِهِ، فَقَالَ: «أَرَبَّعٌ لَا تَجُوزُ فِي الْأَضَاجِي: الْعَوْرَاءُ بَيْنَ عَوْرَتِهَا، وَالْمَرِيضَةُ بَيْنَ مَرَضَتِهَا، وَالْعَرَجَاءُ بَيْنَ ظِلْعَيْهَا، وَالْكَسِيرُ الَّتِي لَا تَنْقَى» قَالَ: قُلْتُ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ فِي السِّنِّ نَقْصٌ فَقَالَ: «مَا كَرِهْتَ فَدَعَهُ وَلَا تُحَرِّمُهُ عَلَى أَحَدٍ».

قال أَبُو دَاوُدَ: تَنْقَى الَّتِي لَيْسَ لَهَا مَخٌّ.

**2803 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ قَالَ: أَخْبَرَنَا (ح)، وَحَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ بَرِيٌّ: حَدَّثَنَا عِيسَى، الْمَعْنَى، عَنْ ثَوْرٍ قَالَ: حَدَّثَنِي أَبُو حُمَيْدٍ الرَّعِينِيُّ قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ مَضَرٍ قَالَ: «أَتَيْتُ عُتْبَةَ بْنَ عَبْدِ السَّلَامِ فَقُلْتُ: يَا أَبَا الْوَلِيدِ إِنِّي خَرَجْتُ أَلْتَمِسُ الضَّحَايَا فَلَمْ أَجِدْ شَيْئًا يُعْجِبُنِي غَيْرَ ثَرْمَاءَ فَكَرِهْتُهَا فَمَا تَقُولُ؟ قَالَ: أَفَلَا جِئْتَنِي بِهَا. قُلْتُ: سُبْحَانَ اللَّهِ تَجُوزُ عَنْكَ وَلَا تَجُوزُ عَنِّي؟ قَالَ: نَعَمْ إِنَّكَ تَشْكُ وَلَا أَشْكُ، إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُضْفَرَةِ وَالْمُسْتَأْصَلَةِ وَالْبُخْقَاءِ وَالْمُشِيعَةِ وَالْكَسْرَاءِ».

فَالْمُضْفَرَةُ الَّتِي تُسْتَأْصَلُ أُذُنُهَا حَتَّى يَبْدُوَ سِمَاحُهَا، وَالْمُسْتَأْصَلَةُ: الَّتِي اسْتَوْصَلَ قُرْنُهَا مِنْ أَصْلِهِ، وَالْبُخْقَاءُ: الَّتِي تُبْحَقُ عَيْنُهَا، وَالْمُشِيعَةُ: الَّتِي لَا تَتَّبِعُ الْغَنَمَ عَجَفًا وَضَعْفًا، وَالْكَسْرَاءُ: الْكَسِيرَةُ».

**2804 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ نُعْمَانَ وَكَانَ رَجُلًا صِدْقًا، عَنْ عَلِيٍّ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَيْنِ وَلَا نُضَحِّيَ بِعَوْرَاءَ، وَلَا مُقَابِلَةً، وَلَا مُدَابِرَةً، وَلَا خَرْقَاءَ، وَلَا شَرْقَاءَ».

قال زُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ عَضْبَاءَ؟ قَالَ لَا، قُلْتُ: فَمَا الْمُقَابِلَةُ؟ قَالَ: يُقَطَّعُ طَرَفُ الْأُذُنِ، قُلْتُ: فَمَا الْمُدَابِرَةُ؟ قَالَ: يُقَطَّعُ مِنْ مُؤَخَّرِ الْأُذُنِ. قُلْتُ: فَمَا الشَّرْقَاءُ؟ قَالَ: تُشَقُّ الْأُذُنُ. قُلْتُ: فَمَا الْخَرْقَاءُ؟ قَالَ: تَحْرَقُ أُذُنُهَا لِلْسَّمَةِ.



**2805-** It is narrated on the authority of Ali that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to offer as sacrifice such of animals as has damage in its ears and horns.

**2806-** It is narrated on the authority of Qatadah that he said: I asked Sa’id Ibn Al-Musayyab: “What is meant by damage (in both ears and horns)?” he said: “It is to have half its ears or horns cut off.”

### **[7] How Many Persons On Behalf Of Whom A Cow Or Camels Might Be Sufficient For Sacrifice**

**2807-** It is narrated on the authority of Jabir Ibn Abdullah that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we completed Umrah unto Hajj, during which we slaughtered as sacrifice cows and camels in a rate of one on behalf of seven to joined in it.

**2808-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A cow is sufficient for sacrifice on behalf of seven, as well as a camel is sufficient for sacrifice on behalf of seven (to join in it).”

**2809-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We slaughtered sacrifices while we were with the Messenger of Allah “Allah’s blessing and peace be upon him” in Hudaibiyah, in which a sacrificial camel was sufficient on behalf of seven, as well as a cow on behalf of seven (to join in it).

### **[8] Could A Sheep Be Sacrificed On Behalf Of A Group Of People**

**2810-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I was present with the Messenger of Allah “Allah’s blessing and peace be upon him” in the praying place on the day of Id Al-Adha, and when he finished from his sermon, he dismounted from the pulpit, and a ram was brought to him, which he slaughtered with his own hand and said: “In the Name of Allah, and Allah is Greater! This is (to be sacrificed) on behalf of me, and on behalf of such of my nation as has not offered sacrifice.”

### **[9] The Imam Slaughters His Sacrifice At The Praying Place**

**2811-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” used to slaughter his sacrifice at the praying place, and Ibn Umar used to do so (in imitation of his guidance).



**2805 -** حَدَّثَنَا مُسْلِمُ بْنُ إِدْرِاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيُّ وَيُقَالُ لَهُ: هِشَامُ بْنُ سُنْبُرٍ، عَنْ قَتَادَةَ، عَنْ جُرَيْجِ بْنِ كَلَيْبٍ، عَنْ عَلِيٍّ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُضْحَى بِعَضْبَاءِ الْأُذُنِ وَالْقُرْنِ».

قال أبو داود: جُرَيْجٌ سَدُوسِيٌّ بَصْرِيٌّ، يقال سَمِعَ بَشِيرًا ابْنَ الْخِصَاصِيَّةِ، لَمْ يُحَدِّثْ عَنْهُ إِلَّا قَتَادَةَ.

**2806 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ قَالَ: «قُلْتُ يَعْنِي لِسَعِيدِ بْنِ الْمُسَيَّبِ: مَا الْأَعْصَبُ؟ قَالَ: النَّصْفُ فَمَا فَوْقَهُ».

### [ت7/م6، 7] - باب في البقر والجزور عن كم تجزى؟

**2807 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا نَتَمَتُّعُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ نَذْبَحُ الْبَقْرَةَ عَنْ سَبْعَةٍ وَالْجَزُورَ عَنْ سَبْعَةٍ نَشْرِكُ فِيهَا».

**2808 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَقْرَةُ عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ».

**2809 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: «نَحَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ، وَالْبَقْرَةَ عَنْ سَبْعَةٍ».

### [ت8/م7، 8] - باب في الشاة يضحي بها عن جماعة

**2810 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْإِسْكَندَرَانِيَّ -، عَنْ عَمْرِو، عَنْ الْمُطَّلِبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْأَضْحَى فِي الْمُصَلَّى، فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ مِنْ مِنْبَرِهِ وَأَتَى بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، وَقَالَ: «بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي».

### [ت9/م8، 9] - باب الإمام يذبح بالمصلّي

**2811 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ أَنَّ أَبَا أُسَامَةَ حَدَّثَهُمْ، عَنْ أُسَامَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَذْبَحُ أَضْحِيَّتَهُ بِالْمُصَلَّى»، وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

### **[10] Keeping The Meat Of Sacrifice**

**2812-** It is narrated on the authority of A'ishah that she said: A people from amongst the desert dwellers came to attend Id Al-Adha during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Keep for yourselves one-third (your sacrifices, or what is sufficient for your food along three days), and give in charity what remains." Some time later, it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The people used to utilized of their sacrifices: they used to melt fat and make water-skins from their hide." The Messenger of Allah "Allah's blessing and peace be upon him" said: "What is the matter?" (or similarly). They said: "O Messenger of Allah! You've forbidden to keep the meat of sacrifice after three (days)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, I forbade you to do so on account of these people who came to visit you (from the desert to attend the Id with you). But now, eat, give in charity, and keep (as much as you like)."

**2813-** It is narrated on the authority of Nubaishah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We forbade you (to save) the meat of sacrifice more than three days in order that it would be sufficient for you all to eat; and now, whilst Allah has enlarged sustenance in abundance, you could eat (as much as you can) and save (it as long as you can), and practice trade (as you like). Behold! Those days are days of eating, drinking and celebrating of Allah Almighty."

### **[11] The Traveler Offers Sacrifice**

**2814-** It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered his sacrifice, and said to me: "O Thawban! Get the meat of this sacrifice ready (for eating)." I kept feeding him from it until we reached Medina.

### **[12] It Is Forbidden To Kill The Animal By Way Of Binding It And Throwing Arrows At It As If It Is A Target**

**2815-** It is narrated on the authority of Shaddad Ibn Aws that he said: There are two things which I heard from the Messenger of Allah "Allah's blessing and peace be upon him". He said: "No doubt, Allah Almighty has decreed kindness in everything: so, when you kill, you should be kind in killing (i.e. do not start with giving strikes in the parts of body which does not lead to death); and when you slaughter, you should be kind in slaughtering, and let anyone of you make sharp his blade, and comfort his

**[ت/10م/9، 10] - باب [في] حبس لحوم الأضاحي**

**2812 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: دَفَّ نَاسٌ مِنْ أَهْلِ الْبَادِيَةِ حُضْرَةَ الْأَضْحَى فِي زَمَانِ رَسُولِ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْخِرُوا الثُّلُثَ، وَتَصَدَّقُوا بِمَا بَقِيَ» قَالَتْ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ لَقَدْ كَانَ النَّاسُ يَنْتَفِعُونَ مِنْ ضَحَايَاهُمْ وَيَجْمَلُونَ مِنْهَا الْوَدَّكَ، وَيَتَّخِذُونَ مِنْهَا الْأَسْقِيَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» أَوْ كَمَا قَالَ، قَالُوا: يَا رَسُولَ اللَّهِ نَهَيْتَ عَنْ إِمْسَاكِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا نَهَيْتُكُمْ مِنْ أَجْلِ الدَّافَةِ الَّتِي دَفَّتْ عَلَيْكُمْ، فَكُلُوا وَتَصَدَّقُوا وَادْخِرُوا».

**2813 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا كُنَّا نَهْنَأُكُمْ عَنْ لُحُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسَعَّكُمْ، فَقَدْ جَاءَ اللَّهُ بِالسَّعَةِ، فَكُلُوا وَادْخِرُوا وَاتَّجِرُوا، أَلَا وَإِنَّ هَذِهِ الْأَيَّامَ أَيَّامُ أَكْلِ وَشُرْبٍ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ».

**[ت/11م/10، 11] - باب في المسافر يضحي**

**2814 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْخَيَّاطُ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ ثَوْبَانَ قَالَ: «ضَحَّى رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «يَا ثَوْبَانُ، أَصْلِحْ لَنَا لَحْمَ هَذِهِ الشَّاةِ». قَالَ: فَمَا زِلْتُ أَطْعِمُهُ مِنْهَا حَتَّى قَدِمْنَا الْمَدِينَةَ».

**[ت/12م/11، 12] - باب في النهي أن تصبر البهائم، والرفق بالذبيحة**

**2815 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: خَضَلَتَانِ سَمِعْتُهُمَا مِنْ رَسُولِ اللَّهِ ﷺ: «إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا» قَالَ غَيْرُ مُسْلِمٍ: يَقُولُ «فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ



slaughtered animal (by slaying it swiftly in avoidance of pain and torment).”

**2816-** It is narrated on the authority of Hisham Ibn Zaid that he said: I entered in the company of Anas into Al-Hakam Ibn Ayyub, and he saw some young men having tied a hen and went on throwing arrows at it (as if it were a target), thereupon he said: No doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to kill the animal by way of fixing it and throwing it with arrows.

### **[13] Eating The (Meat Of The) Animals Slaughtered By The People Of Scripture**

**2817-** It is narrated on the authority of Ibn Abbas that he said: As to Allah’s saying: “So eat of (meats) on which Allah’s name hath been pronounced, if you have faith in His Signs... Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety” was abrogated by His saying: “The food of those of Scripture is lawful for you to eat, as well as yours is lawful for them to eat.”

**2818-** It is narrated on the authority of Ibn Abbas that he said: Satans reveal to their devotees saying: “Eat not of whatever is slaughtered by Allah, and do eat of whatever is slaughtered by you.” On that Allah Almighty revealed: “Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety.”

**2819-** It is narrated on the authority of Ibn Abbas that he said: The Jews came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “Let’s eat of whatever is slaughtered by us, and eat not of whatever is slaughtered by Allah.” On that Allah Almighty revealed: “Eat not of (meats) on which Allah’s name hath not been pronounced: that would be impiety.”

### **[14] What About The Food Of Such Of The Bedouins As (Compete Each Other In) Slaying Their Camels (By Way Of Showing Off And Not Out Of Generosity)**

**2820-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade to get the food of such of the Bedouins as (compete each other in) slaying their camels (by way of showing off and not out of generosity).

### **[15] Slaughtering With The Help Of The Stone**

**2821-** It is narrated on the authority of Abayah Ibn Rifa’ah Ibn Rafi’ from his grandfather Rafi’ Ibn Khadij: I said to The Prophet “Allah’s

وَلْيُحَدِّثْ أَحَدَكُمْ شَفْرَتَهُ، وَلْيُرِخْ ذَبِيحَتَهُ».

**2816 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: «دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ بْنِ أَيُّوبَ فَرَأَى فُتْيَانًا أَوْ غِلْمَانًا قَدْ نَضَبُوا دَجَاجَةً يَرْمُونَهَا، فَقَالَ أَنَسٌ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُضَبَّرَ الْبَهَائِمُ».

### [ت13/م12، 13] - باب في ذبائح أهل الكتاب

**2817 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ ثَابِتِ الْمَرْوَزِيِّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿فَكُلُوا وَمَا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام: 118] ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام: 121] فَتَنَسَّخَ وَاسْتَنْفَى مِنْ ذَلِكَ فَقَالَ: ﴿وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ﴾ [المائدة: 5].

**2818 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَإِنَّ الشَّيْطَانَ لِيَوْحُونَ إِلَىٰ أَوْلِيَائِهِمْ﴾ [الأنعام: 121] يَقُولُونَ: مَا ذَبَحَ اللَّهُ فَلَا تَأْكُلُوهُ، وَمَا ذَبَحْتُمْ أَنْتُمْ فَكُلُوهُ، فَأَنْزَلَ اللَّهُ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام: 121].

**2819 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «جَاءَتِ الْيَهُودُ إِلَى النَّبِيِّ ﷺ فَقَالُوا: نَأْكُلُ مِمَّا قَتَلْنَا، وَلَا نَأْكُلُ مِمَّا قَتَلَ اللَّهُ؟ فَأَنْزَلَ اللَّهُ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ﴾ إِلَى آخِرِ الْآيَةِ».

### [ت14/م13، 14] - باب ما جاء في أكل معاقره الأعراب

**2820 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مُسْعَدَةَ، عَنْ عَوْفٍ، عَنْ أَبِي رِيحَانَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مُعَاقَرَةِ الْأَعْرَابِ».

قال أبو داود: اسْمُ أَبِي رِيحَانَةَ عَبْدُ اللَّهِ بْنُ مَطَرٍ.

قال أبو داود: عُندَرُ أَوْفَقُهُ عَلَى ابْنِ عَبَّاسٍ.

### [ت15/م14، 15] - باب [في] الذبيحة بالمروة

**2821 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَسْرُوقٍ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: أَتَيْتُ رَسُولَ



blessing and peace be upon him”: "We may meet the enemies in the future and have no knives: can we slaughter the animals with the help of a stone or the side of a stick?" The Prophet "Allah's blessing and peace be upon him" said: " Make haste or be careful (in using whatever) causes blood to flow, and eat the animals if the name of Allah has been mentioned (on slaughtering them). Do not slaughter with teeth or fingernails and I will tell you why: It is because teeth are bones (which Cannot cut properly) and fingernails are the tools used by the Abyssinians (whom we should not imitate for they are infidels)." The hasty among the people hurried and slaughtered animals from the booty while the Messenger of Allah "Allah's blessing and peace be upon him" was still in the rear, and set up boiling vessels and when the Messenger of Allah "Allah's blessing and peace be upon him" passed by those earthen pots, he ordered the pots to be upset and then he distributed the animals (of the booty), regarding ten sheep as equal to one camel. At the same time, (we had gained many sheep and camels as booty, and) one of those camels fled, and since we had no horsemen (to run in its pursuit), a man threw an arrow at the camel, with which Allah stopped it. The Prophet "Allah's blessing and peace be upon him" said: "Some of these animals are like wild animals, so if you lose control over one of these animals, treat it as such."

**2822-** It is narrated on the authority of Safwan Ibn Muhammad (or Muhammad Ibn Safwan) that he said: I got two rabbits and slaughtered them with the help of a stone, and when I asked the Messenger of Allah "Allah's blessing and peace be upon him" (whether they were lawful for eating) he told me that they were (lawful) to eat.

**2823-** It is narrated on the authority of Ata' Ibn Yasar from one belonging to Banu Harithah that he was grazing a milch camel in the mountain pass of Uhud, when death approached it, and he found nothing therewith to slaughter it, thereupon he picked up a long stick, and pierced it in the knee until he caused the blood to flow from it. Then he came to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him about that, thereupon he told him that it (was lawful for him) to eat.

**2824-** It is narrated on the authority of Adi Ibn Hatim that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me: if anyone of us catches a game and he has no knife therewith to slaughter it: is it lawful to slaughter it with the help of a stone or the side of a stick?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "The main point is to cause the blood to flow with



اللَّهُ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدَى أَفَنْذِبُحْ بِالْمَرَّةِ وَشِقَّةِ الْعَصَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرِنِ أَوْ اعْمِلْ مَا أَنْهَرَ الدَّمَ وَذَكَرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُّوا، مَا لَمْ يَكُنْ سِنَّ أَوْ ظُفْرٌ وَسَاحِدَتُكُم عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعَظْمٌ، وَأَمَّا الظُّفْرُ فَمُدَى الْحَبْشَةِ».

وَتَقَدَّمَ بِهِ سَرْعَانِ مِنَ النَّاسِ فَتَعَجَّلُوا فَأَصَابُوا مِنَ الْغَنَائِمِ، وَرَسُولُ اللَّهِ ﷺ فِي آخِرِ النَّاسِ، فَنَصَبُوا قُدُورًا، فَمَرَّ رَسُولُ اللَّهِ ﷺ بِالْقُدُورِ فَأَمَرَ بِهَا فَأَكْفَيْتُ، وَقَسَمَ بَيْنَهُمْ فَعَدَلَ بَعِيرًا بِعَشْرِ شِيَاهِ، وَنَدَّ بَعِيرٌ مِنْ إِبِلِ الْقَوْمِ وَلَمْ يَكُنْ مَعَهُمْ خَيْلٌ، فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لَهُذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ، فَمَا فَعَلَ مِنْهَا هَذَا فافْعَلُوا بِهِ مِثْلَ هَذَا».

**2822 -** حَدَّثَنَا مُسَدَّدٌ، أَنَّ عَبْدَ الْوَاحِدِ بْنَ زِيَادٍ وَحَمَادًا حَدَّثَاهُمَا، الْمَعْنَى وَاحِدٌ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ - أَوْ صَفْوَانَ بْنِ مُحَمَّدٍ - قَالَ: «اصَّدْتُ أَرْزَبَيْنِ فَذَبَحْتُهُمَا بِمَرَّةٍ، فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْهُمَا، فَأَمَرَنِي بِأَكْلِهِمَا».

**2823 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا يَعْقُوبُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ: «أَنَّهُ كَانَ يَرْعَى لِفَحَةً بِشَعْبٍ مِنْ شَعَابِ أُحُدٍ، فَأَخَذَهَا الْمَوْتُ، فَلَمْ يَجِدْ شَيْئًا يَنْحَرُهَا بِهِ، فَأَخَذَ وَتَدًا فَوَجَأَ بِهِ فِي لَبَتِهَا حَتَّى أَهْرِيْقَ دَمُهَا، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، فَأَمَرَهُ بِأَكْلِهَا».

**2824 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُرَيِّْ بْنِ قَطَرِيٍّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ أَحَدَنَا أَصَابَ صَيْدًا وَلَيْسَ مَعَهُ سِكِّينٌ أَيْذِبُحْ بِالْمَرَّةِ وَشِقَّةِ الْعَصَا؟

whatever you want, and mention the Name of Allah Almighty (on slaughtering it).”

### **[16] What About Such Of Animals As Is Killed By A Headlong Fall**

**2825-** It is narrated on the authority of Abu Al-Ushara’ from his father that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! Is it necessary to cause the blood to flow from the throat or the upper part of the breast in order to make lawful a slaughtered animal?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Even if you pierce it in the thigh (which causes the blood to flow), it would be sufficient for you (to make it lawful).”

Abu Dawud says: This is not fitting but for such as is killed by a headlong fall, or such as flees away and one loses control over it.

### **[17] What About The Improper Way Of Slaughtering**

**2826-** It is narrated on the authority of both Ibn Abbas and Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade to slice (the animal like the slicing of) Satan, i.e. to slaughter an animal by cutting its skin apart from the jugular veins and leaving it until it dies.

### **[18] What Makes The (Meat Of A) Fetus Lawful To Eat**

**2827-** It is narrated on the authority of Abu Sa’id that he said: We asked the Messenger of Allah “Allah’s blessing and peace be upon him” about the fetus, thereupon he said: “Eat it if you so like.” According to the narration of Musaddad, we said: “O Messenger of Allah! We slaughter a camel, a sheep or a cow and find a fetus in its belly: should we throw or eat it?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Eat it if you so like, for its meat is made lawful by such (slaughtering) as makes lawful the meat of its mother.”

**2828-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The meat of a fetus is made lawful by such (slaughtering) as makes lawful the meat of its mother.”

### **[19] What About Eating The Meat Of An Animal, Without Knowing Whether Allah’s Name Is Or Is Not Mentioned On Slaughtering It**

**2829-** It is narrated on the authority of A’ishah that they said: “O Messenger of Allah! A people, still close (in time) to the pre-Islamic period of ignorance, bring us meat and we do not know whether they have or have

فقال: «أَمِرَ الدَّمُ بِمَا شِئْتُ، وَادْكُرِ اسْمَ اللَّهِ عِزَّ وَجَلَّ».

### [ت16/15، 16] - باب [ما جاء] في ذبيحة المتردية

**2825 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْعُشْرَاءِ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَمَا تَكُونُ الذَّكَاءُ إِلَّا مِنَ اللَّبَةِ أَوْ الْحَلْقِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَ عَنْكَ».

قال أبو داود: وهذا لا يصلح إلا في المتردية والمتوحش.

### [ت17/16، 17] - باب في المبالغة في الذبح

**2826 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ وَالْحَسَنُ بْنُ عِيسَى مَوْلَى ابْنِ الْمُبَارَكِ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ - زَادَ ابْنُ عِيسَى: وَأَبِي هُرَيْرَةَ - قَالَا: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ شَرِيطَةِ الشَّيْطَانِ».

زَادَ ابْنُ عِيسَى فِي حَدِيثِهِ: وَهِيَ الَّتِي تُذْبَحُ فَيُقَطَّعُ الْجِلْدُ، وَلَا تُفَرَى الْأَوْدَاجُ ثُمَّ تُتْرَكَ حَتَّى تَمُوتَ.

### [ت18/17، 18] - باب ما جاء في ذكاة الجنين

**2827 -** حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُجَالِدٍ، عَنْ أَبِي الْوَدَّاعِ، عَنْ أَبِي سَعِيدٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْجَنِينِ، فَقَالَ: «كُلُّوهُ إِنْ شِئْتُمْ»، وَقَالَ مُسَدَّدٌ: قُلْنَا: يَا رَسُولَ اللَّهِ نَنْحَرُ النَّاقَةَ وَنَذْبَحُ الْبَقَرَةَ وَالشَّاةَ فَتَنْجِدُ فِي بَطْنِهَا الْجَنِينَ أُنَلِّقِيهِ أَمْ نَأْكُلُهُ؟ قَالَ: «كُلُّوهُ إِنْ شِئْتُمْ فَإِنَّ ذَكَاتَهُ ذَكَاءُ أُمِّهِ».

**2828 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهَوِيَةَ قَالَ: حَدَّثَنَا عَتَّابُ بْنُ بَشِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ الْقَدَّاحُ الْمَكِّيُّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «ذَكَاءُ الْجَنِينِ ذَكَاءُ أُمِّهِ».

### [ت19/18، 19] - باب [ما جاء] في أكل اللحم

لا يُدْرَى أَذْكَرَ اسْمَ اللَّهِ عَلَيْهِ أَمْ لَا

**2829 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا يُونُسُ بْنُ مَوْسَى، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَبَّانَ وَمُحَاضِرٌ - الْمَعْنَى -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَلَمْ يَذْكُرَا عَنْ حَمَّادٍ وَمَالِكٍ، عَنْ عَائِشَةَ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ إِنْ قَوْمًا حَدِيثُوا عَهْدَ بَجَاهِلِيَّةٍ يَأْتُونَ بِالْحِمَانِ، لَا نَذْرِي



not mentioned Allah's Name on slaughtering them: should we or should we not eat of it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Mention Allah's Name and then eat of it."

### **[20] What About Far' And Atirah**

(the Far'ah was the first offspring of camels or sheep which the pagans used to offer as a sacrifice to their idols; and the Atirah was a sheep which was to be slaughtered during the month of Rajab)

**2830-** It is narrated on the authority of Nubaishah that he said: A man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "O Messenger of Allah! We used to offer (as sacrifice) a sheep in the month of Rajab during the period of ignorance: what do you order us concerning that?" he said: "Slaughter (your sacrifices) for (the sake of) Allah in any month you like to do, and be dutiful to Allah (by giving in charity) and feed (the indigent)." He further said: "O Messenger of Allah! We used to offer the first offspring of camels as sacrifice to our idols during the period of ignorance: what do you order us to do concerning that?" on that he said: "In every (herd of) grazing animals, there is such as being the first offspring, which is fed (like a babe) by (the milk of) your cattle: when it (grows up and) becomes able to carry, slaughter it and give its meat in charity (I think he said) to the wayfarers: this is good (for you)." Khalid said: I asked Abu Qilabah: "How many camels of which such a grazing herd should consist (to be fitting for that?" he said: "One hundred."

**2831-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Far' nor Atirah is binding (in Islam)."

**2832-** It is narrated on the authority of Sa'id that he said: As to Far' it was the first offspring of the camels, which they used to slaughter.

**2833-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered to slaughter a sheep out of every (herd consisting of) fifty.

Abu Dawud says: As to Far' it was the first offspring produced by their camels, which they used to slaughter for their idols, eat its meat and put its hide on the trees; and as to Atirah, it used to be slaughtered during the first ten days of the month of Rajab.

### **[...] The Book Of Aqiqah**

**2834-** It is narrated on the authority of Umm Kurz that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having

أَذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا أَمْ لَمْ يَذْكُرُوا، أَتَأْكُلُ مِنْهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَمُوا اللَّهَ وَكُلُوا».

### [ت20/م19، 20] - باب في العتيرة

**2830 -** حَدَّثَنَا مُسَدَّدٌ. (ح)، وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، الْمَعْنَى، قَالَ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ قَالَ: قَالَ نُبَيْشَةُ: «نَادَى رَجُلٌ رَسُولَ اللَّهِ ﷺ إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ، فَمَا تَأْمُرُنَا؟ قَالَ: «اذْبَحُوا فِي أَيِّ شَهْرٍ كَانَ وَبَرُّوا اللَّهَ وَأَطِعُمُوا»، قَالَ: إِنَّا كُنَّا نَفْرَعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَا شِيتَكَ حَتَّى إِذَا اسْتَحْمَلَ» قَالَ نَصْرٌ: اسْتَحْمَلَ «لِلْحَجِيجِ، ذَبَحْتُهُ فَتَصَدَّقَتْ بِلَحْمِهِ»، قَالَ خَالِدٌ أَحْسَبُهُ قَالَ: «عَلَى ابْنِ السَّبِيلِ فَإِنَّ ذَلِكَ خَيْرٌ».

قَالَ خَالِدٌ: قُلْتُ لِأَبِي قِلَابَةَ: كَمْ السَّائِمَةُ، قَالَ: مَائَةٌ.

**2831 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا فَرَعٌ وَلَا عَتِيرَةٌ».

**2832 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ قَالَ: «الْفَرَعُ أَوَّلُ النَّتَاجِ، كَانَ يُنْتَجُ لَهُمْ فَيَذْبَحُونَهُ».

**2833 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ مِنْ كُلِّ خَمْسِينَ شَاةً شَاةً».

قَالَ أَبُو دَاوُدَ: قَالَ بَعْضُهُمْ: الْفَرَعُ أَوَّلُ مَا تُنْتَجُ الْإِبِلُ، كَانُوا يَذْبَحُونَهُ لَطَوَاعِيهِمْ، ثُمَّ يَأْكُلُهُ وَيُلْقِي جِلْدَهُ عَلَى الشَّجَرِ. وَالْعَتِيرَةُ: فِي الْعَشْرِ الْأَوَّلِ مِنْ رَجَبٍ.

### [ت.../م20، 21] - باب العقيقة

**2834 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ، عَنْ أُمِّ كُرْزٍ الْكَعْبِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ



said: "Two sheep of similar age are (sufficient as Aqiqah) for a male babe, and a single sheep for a female babe."

**2835-** It is narrated on the authority of Umm Kurz that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not disturb the bird to leave its nestle." I further heard him having said: "Two sheep are (sufficient as Aqiqah) for a male babe, and a single sheep for a female babe; and it is of no harm to you whether they are males or females."

**2836-** It is narrated on the authority of Umm Kurz that she said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "Two sheep of similar age are (sufficient as Aqiqah) for a male babe, and a single sheep for a female babe."

**2837-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) that should be offered on behalf of him on the seventh day (of his birth), his head should be shaved, and he should have his head covered with blood." whenever Qatadah was asked what to do with the blood, he would say: When an Aqiqah is slaughtered, a piece of its wool should be taken, therewith to face its jugular veins, and then it should be placed over the cranium of the babe, until the blood would flow on his head as a string, and then his head should be washed and shaved.

Abu Dawud says: This narration is false, and Hammam seems to have fallen into mistake by his misconception; and it is not acted upon by anyone.

**2838-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every kid is in pledge (i.e. forbidden to intercede for his parents) for his Aqiqah (the sacrifice) that should be offered on behalf of him on the seventh day (of his birth), his head should be shaved, and he should be given a name."

Abu Dawud says: This narration is more correct, and it is further narrated on the authority of Ash'ath from Al-Hasan from the Messenger of Allah "Allah's blessing and peace be upon him".

**2839-** It is narrated on the authority of Salman Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "With a kid, there is hair (which should be removed once he is born). So, shed blood (i.e. offer sacrifice as Aqiqah) on behalf of him, and remove harm from him (by shaving his head)."



يَقُولُ: «عَنِ الْغُلَامِ شَاتَانِ مُكَافِتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ».

قال أبو داود: سَمِعْتُ أَحْمَدَ قَالَ: مُكَافِتَانِ أَيُّ مُسْتَوِيَّتَانِ أَوْ مُتَقَارِبَتَانِ.

**2835** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ أَبِيهِ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَقْرُوا الطَّيْرَ عَلَى مَكْنَاتِهَا» قَالَتْ: وَسَمِعْتُهُ يَقُولُ: «عَنِ الْغُلَامِ شَاتَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ، لَا يَضُرُّكُمْ أَذْكُرَانَا كُنَّ أَمْ إِنَاتَا».

**2836** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَنِ الْغُلَامِ شَاتَانِ مِثْلَانِ، وَعَنِ الْجَارِيَةِ شَاةٌ».

قال أبو داود: هَذَا هُوَ الْحَدِيثُ، وَحَدِيثُ سُفْيَانَ وَهَمَّ.

**2837** - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، قَالَ: حَدَّثَنَا هَمَّامٌ، قَالَ: حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ سُمُرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ السَّابِعِ، وَيُحْلَقُ رَأْسُهُ وَيُدْمَى»، فَكَانَ قَتَادَةُ إِذَا سُئِلَ عَنِ الدَّمِ كَيْفَ يُضْنَعُ بِهِ، قَالَ: إِذَا ذُبِحَتِ الْعَقِيقَةُ أَخَذْتُ مِنْهَا صُوفَةً وَاسْتَقْبَلْتُ بِهِ أَوْدَاجَهَا، ثُمَّ تَوَضَّعْتُ عَلَى يَافُوخِ الصَّبِيِّ حَتَّى يَسِيلَ عَلَى رَأْسِهِ مِثْلُ الْخَيْطِ، ثُمَّ يُغْسَلُ رَأْسُهُ بَعْدَ وَيُحْلَقُ.

قال أبو داود: هَذَا وَهَمَّ مِنْ هَمَّامٍ: وَيُدْمَى.

قال أبو داود: خُولِفَ هَمَّامٌ فِي هَذَا الْكَلَامِ، وَهُوَ وَهَمَّ مِنْ هَمَّامٍ وَإِنَّمَا قَالُوا: «يُسَمَّى»، فَقَالَ هَمَّامٌ: «يُدْمَى».

قال أبو داود: وَلَيْسَ يُؤْخَذُ بِهَذَا.

**2838** - حَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سُمُرَةَ بْنِ جُنْدَبٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى».

قال أبو داود: وَيُسَمَّى أَصَحُّ. كَذَا قَالَ سَلَامٌ بْنُ أَبِي مُطِيعٍ، عَنْ قَتَادَةَ. وَإِيَّاسُ بْنُ دَغْفَلٍ، وَأَشْعَثُ، عَنِ الْحَسَنِ قَالَ: «وَيُسَمَّى»، وَرَوَاهُ أَشْعَثُ، عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ قَالَ: «وَيُسَمَّى».

**2839** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنِ الرَّبَابِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى».

**2840-** It is narrated on the authority of Al-Hasan that he said: To remove harm from him is to shave his head.

**2841-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” slaughtered Aqiqah on behalf of both Al-Hasan and Al-Husain “Allah be pleased with them” in a form of ram for each.

**2842-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” was asked about Aqiqah thereupon he said: “No doubt, Allah Almighty dislikes defiance (of anyone to his parents).” It seemed as if he had aversion towards the name (Aqiqah). He further said: “He, for whom a child is born, and he likes to offer a sacrifice on behalf of him, let it be two sheep of equal age on behalf of a male, and a single sheep on behalf of a female.” He was asked about Far’ thereupon he said: “Far’ is a fact, and if you leave it until it grows strong, and becomes, say, one-year-old, or two-year-old, and you then give it (in charity) to a widow (to utilize it), or to use it in transportation in Allah’s Cause, it would be better than to slaughter it, its meat gets stuck to its hair, and you turn over your vessel, and cause its mother to be bereave of it.”

**2843-** It is narrated on the authority of Abu Buraidah that he said: During the pre-Islamic period of ignorance, it was our habit that whenever a child was born for anyone of us, he would slaughter a sheep, and stain his head with its blood. When Allah Almighty brought Islam to us, we came to slaughter a sheep (once a child was born for anyone of us), shave his head, and stain it with saffron.

**2840 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ:

حَدَّثَنَا هِشَامٌ، عَنِ الْحَسَنِ أَنَّهُ كَانَ يَقُولُ: «إِمَاطَةُ الْأَذَى حَلْقُ الرَّأْسِ».

**2841 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو، قَالَ: حَدَّثَنَا

عَبْدُ الْوَارِثِ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللَّهُ عَنْهُمَا كَبْشًا كَبْشًا».

**2842 -** حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ عَمْرِو بْنِ

شُعَيْبٍ، أَنَّ النَّبِيَّ ﷺ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا

عَبْدُ الْمَلِكِ - يَعْنِي ابْنَ عَمْرٍو -، عَنْ دَاوُدَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ

أَبِيهِ، أَرَاهُ عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْعَقِيقَةِ؟ فَقَالَ: «لَا

يُحِبُّ اللَّهُ الْعُقُوقَ» كَأَنَّهُ كَرِهَ الْأَسْمَ وَقَالَ: «مَنْ وُلِدَ لَهُ وَلَدٌ فَأَحَبَّ أَنْ

يَنْسُكَ عَنْهُ فَلْيَنْسُكْ، عَنِ الْغُلَامِ شَاتَانِ مُكَافِئَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ».

وَسُئِلَ عَنِ الْفَرَعِ؟ قَالَ: «وَالْفَرَعُ حَقٌّ، وَإِنْ تَرَكُوهُ حَتَّى يَكُونَ بَكْرًا شُغْرُبًا

ابْنِ مَخَاضٍ، أَوْ ابْنِ لَبُونٍ فَتُعْطِيهِ أَرْمَلَةٌ أَوْ تَحْمِلَ عَلَيْهِ فِي سَبِيلِ اللَّهِ خَيْرٌ

مِنْ أَنْ تَذْبَحَهُ فَيَلْزَقَ لَحْمُهُ بِوَبَرِهِ، وَتُكْفِيَءَ إِنَاءَكَ، وَتُوَلِّهِ نَاقَتَكَ».

**2843 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ

الْحُسَيْنِ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ:

سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: «كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وُلِدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ

شَاةً وَلَطَخَ رَأْسَهُ بِدَمِهَا، فَلَمَّا جَاءَ اللَّهُ بِالْإِسْلَامِ كُنَّا نَذْبَحُ شَاةً، وَنَحْلِقُ

رَأْسَهُ، وَنَلْطِخُهُ بِزَعْفَرَانٍ».



## (11/16) THE BOOK OF HUNTING

### [1] Taking A Dog For Hunting, Guarding, Etc

**2844-** It is narrated on the authority of Abu Hurairah that he said: The Prophet “Allah’s blessing and peace be upon him” said: “He, who takes a dog, unless it is used for guarding sheep or farms, or for hunting, (as much as) a Qirat will be daily reduced from his reward.”

**2845-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Had the dogs been one of the sects (created by Allah, Who has never created anything in vain or by way of jesting), surely, I would have ordered that they should be killed. But anyway, kill the dark black from amongst them.”

**2846-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” ordered us to kill the dogs, and we did accordingly to the extent that if a woman came from the desert having a dog with her, we would kill it. Later on, he forbade us and rather commanded us to kill only the dark black among them.

### [2] What About Hunting

**2847-** It is narrated on the authority of Adi Ibn Hatim that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! I set off trained dogs and they catch for me (the game).” He said: “When you set off your trained dogs and you recite the name of Allah (while setting them off), then eat (the game).” I said: “Even if these (trained dogs) kill that (the game)?” He (the Prophet) said: “Even if these kill, but (on the condition) that no other dog, which you did not set off (along with your dogs), participates (in catching the game).” I said to him: “I throw a heavy featherless blunt arrow, for hunting and killing (the game).” He said: “When you throw such a featherless blunt arrow, and it pierces, then eat, but if it falls flatly (and beats the game to death), then do not eat that.”

**2848-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah “Allah’s blessing and peace be upon him” saying: “We are people who hunt with these (trained) dogs, then (what should we do)?” He (The Prophet) said: “When you set off your trained dogs having recited the name of Allah, then eat what they catch for you, even if it (the game) is killed, on the condition that (the hunting dog) has

## [16/11] - كتاب الصيد

## [ت1/م21، 22] - باب [في] اتّخاذ الكلب للصّيد وغيره

**2844 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ،  
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اتَّخَذَ كَلْبًا  
إِلَّا كَلْبَ مَاشِيَةٍ أَوْ صَيْدٍ أَوْ زَرْعٍ انْتَقَصَ مِنْ أَجْرِهِ كُلِّ يَوْمٍ قِيرَاطٌ».

**2845 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدٌ، قَالَ: حَدَّثَنَا يُونُسُ، عَنِ الْحَسَنِ،  
عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ  
الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا، فَأَقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَيْهَمَ».

**2846 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ:  
أَخْبَرَنِي أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَمَرَ نَبِيُّ اللَّهِ ﷺ بِقَتْلِ الْكِلَابِ حَتَّى أَنْ كَانَتْ  
الْمَرَأَةُ تَقْدُمُ مِنَ الْبَادِيَةِ يَغْنِي بِالْكَلْبِ فَنَقْتُلُهُ، ثُمَّ نَهَانَا عَنْ قَتْلِهَا وَقَالَ: «عَلَيْكُمْ  
بِالْأَسْوَدِ».

## [ت2/م22، 23] - باب في الصّيد

**2847 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ مَنْصُورٍ، عَنِ  
إِبْرَاهِيمَ، عَنْ هَمَامٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ قُلْتُ: إِنِّي أُرْسِلُ  
الْكِلَابَ الْمُعَلَّمَةَ فَتُمْسِكُ عَلَيَّ أَفَأَكُلُ؟ قَالَ: «إِذَا أُرْسِلْتَ الْكِلَابَ الْمُعَلَّمَةَ وَذَكَرْتَ  
اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكْنَ عَلَيْكَ». قُلْتُ: وَإِنْ قَتَلَنَ؟ قَالَ: «وَإِنْ قَتَلَنَ مَا لَمْ  
يَشْرُكْهَا كَلْبٌ لَيْسَ مِنْهَا». قُلْتُ: أُرْمِي بِالْمِغْرَاضِ فَأَصِيبُ أَفَأَكُلُ؟ قَالَ: «إِذَا  
رَمَيْتَ بِالْمِغْرَاضِ وَذَكَرْتَ اسْمَ اللَّهِ فَأَصَابَ فَخَرَقَ فَكُلْ، وَإِنْ أَصَابَ بِعَرَضِهِ فَلَا  
تَأْكُلْ».

**2848 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، قَالَ: أَخْبَرَنَا ابْنُ فَضِيلٍ، عَنْ بَيَانَ، عَنْ  
عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: إِنَّا نَصِيدُ بِهِذِهِ  
الْكِلَابِ؟ فَقَالَ لِي: «إِذَا أُرْسِلَتْ كِلَابُكَ الْمُعَلَّمَةَ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهَا فَكُلْ  
مِمَّا أَمْسَكْنَ عَلَيْكَ وَإِنْ قَتَلَ إِلَّا أَنْ يَأْكُلَ الْكَلْبُ، فَإِنْ أَكَلَ الْكَلْبُ فَلَا تَأْكُلْ، فَإِنِّي



not eaten (any portion of the game). If it has eaten (the game), then don't eat it since I fear that it might have caught it for its own self."

**2849-** It is narrated on the authority of Adi Ibn Hatim that he said: I asked The Messenger of Allah "Allah's blessing and peace be upon him" about hunting. He said: "When you shoot your arrow, recite the name of Allah, but it (the game) goes out of your sight for a day and you do not find it drowned in water, nor having on it but the mark of your arrow, then eat it if you wish, but if you find along with your dog another dog, and it (the game) has been killed, then don't eat, for you do not know which of the two has killed it."

**2850-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "when your game falls into water and it is drowned, do not eat of it (for you do not know whether the water has caused it to die or your arrow)."

**2851-** It is narrated on the authority of Adi Ibn Hatim that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you have a trained dog or falcon which you set off for hunting, having mentioned Allah's Name, eat of whatever it catches for you." I asked: "Even though it has killed the game?" he said: "Even though it has killed the game for if it has eaten nothing out of it, it has indeed caught it for you."

Abu Dawud says: There is no harm if the falcon eats a portion out of it; but in case of the dog, it is undesirable; and if the dog drinks of its blood, there is no harm.

**2852-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said pertaining to the game caught by a dog: "If you set off your dog having mentioned Allah's Name, eat of what it catches, even though it has eaten out of it; and further eat of what you catch with your hand (with the help of a bow, an arrow, etc)."

**2853-** It is narrated on the authority of Adi Ibn Hatim that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Anyone of us might shoot a game with an arrow (which disappears from his sight) thereupon he traces it for two or three days, after which he might find it dead having his arrow: should he eat it?" he said: "Let him do if he so likes. "

**2854-** It is narrated on the authority of Adi Ibn Hatim: I asked The Prophet "Allah's blessing and peace be upon him" about the game killed by



أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَهُ عَلَى نَفْسِهِ».

**2849 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا رَمَيْتَ سَهْمَكَ وَذَكَرْتَ اسْمَ اللَّهِ فَوَجَدْتَهُ مِنَ الْغَدِ وَلَمْ تَجِدْهُ فِي مَاءٍ وَلَا فِيهِ أَثَرٌ غَيْرَ سَهْمِكَ فَكُلْ، وَإِذَا اخْتَلَطَ بِكَلَابِكَ كَلْبٌ مِنْ غَيْرِهَا فَلَا تَأْكُلْ لَا تَدْرِي لَعَلَّهُ قَتَلَهُ الَّذِي لَيْسَ مِنْهَا».

**2850 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ، قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، قَالَ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا وَقَعْتَ رَمِيَّتَكَ فِي مَاءٍ فَغَرِقَتْ فَمَاتَ فَلَا تَأْكُلْ».

**2851 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا مُجَالِدٌ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا عَلَّمْتُ مِنْ كَلْبٍ أَوْ بَارِئٍ ثُمَّ أَرْسَلْتَهُ وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ مِمَّا أَمْسَكَ عَلَيْكَ». قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «إِذَا قَتَلَهُ وَلَمْ يَأْكُلْ مِنْهُ شَيْئًا فَإِنَّمَا أَمْسَكَهُ عَلَيْكَ».

قال أبو داود: الْبَارِئُ إِذَا أَكَلَ فَلَا بَأْسَ بِهِ وَالْكَلْبُ إِذَا أَكَلَ كُرْهُ وَإِنْ شَرِبَ الدَّمَ فَلَا بَأْسَ.

**2852 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، قَالَ: حَدَّثَنَا هُشَيْمٌ، قَالَ: أَخْبَرَنَا دَاوُدُ بْنُ عَمْرٍو، عَنْ بُسْرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي صَيْدِ الْكَلْبِ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللَّهِ تَعَالَى فَكُلْ، وَإِنْ أَكَلَ مِنْهُ، وَكُلْ مَا رَدَّتْ عَلَيْكَ يَدُكَ».

**2853 -** حَدَّثَنَا الْحُسَيْنُ بْنُ مُعَاذِ بْنِ خُلَيْفٍ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ أَحَدُنَا يَرْمِي الصَّيْدَ فَيَقْتَنِي أَثَرَهُ الْيَوْمَيْنِ وَالثَّلَاثَةَ ثُمَّ يَجِدُهُ مَيِّتًا وَفِيهِ سَهْمُهُ أَيَأْكُلُ؟ قَالَ: «نَعَمْ إِنْ شَاءَ» أَوْ قَالَ: «يَأْكُلُ إِنْ شَاءَ».

**2854 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، قَالَ: قَالَ عَدِيُّ بْنُ حَاتِمٍ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الْمِعْرَاضِ،

a sharp-edged piece of wood or a piece of wood provided with a sharp piece of iron used for hunting. He said: "If the game is killed with its sharp edge, eat of it, but if it is killed with its shaft, (i.e. with a hit by its broad side) then the game is unlawful (to eat) for it has been beaten to death." I asked him about my hunting dog. He replied: "If you let loose (with Allah's name) your trained dog after a game and it hunts it, you may eat it. But if the dog eats of (that game) then do not eat it because the dog has caught it for itself." I further said: "Sometimes I send my dog for hunting but find another dog with it. (What can I do with the hunted game?)" He said: "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

**2855-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he said; I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I hunt the game with my tamed and untamed hound. Then what is lawful for me to eat?" He said: "If you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

**2856-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abu Tha'labah! Eat of whatever you catch with your hand (i.e. with the help of a bow, an arrow, etc), as well as whatever is caught by your trained hound, whether it has or has not been (killed before having been) slaughtered."

**2857-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a desert dweller called Abu Tha'labah said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have trained dogs used for hunting, so, would you please give me your verdict concerning chasing with the help of them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you have trained hounds used for hunting, you might eat of whatever they catch for you." He asked: "Is it so even if the game is or is not slaughtered?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes." He asked: "Even if they eat of it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Yes, even if they eat of it." He said: "O Messenger of Allah! Give me your religious verdict concerning (hunting with) my bow." He said: "You might eat whatever your bow gets for you." He said: "Even if it is or is not slaughtered?" the Messenger of

فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فُكُلٌ، وَإِذَا أَصَابَ بِعَرَضِهِ فَلَا تَأْكُلْ فَإِنَّهُ وَقِيدٌ»،  
فَقُلْتُ: أُرْسِلُ كُلِّي قَالَ: «إِذَا سَمِيتَ فُكُلٌ، وَإِلَّا فَلَا تَأْكُلْ وَإِنْ أَكَلَ مِنْهُ فَلَا  
تَأْكُلْ فَإِنَّمَا أَمْسَكَ لِنَفْسِهِ» فَقَالَ: أُرْسِلُ كُلِّي فَأَجِدُ عَلَيْهِ كَلْبًا آخَرَ، فَقَالَ:  
«لَا تَأْكُلْ لِأَنَّكَ إِنَّمَا سَمِيتَ عَلَى كَلْبِكَ».

**2855 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ حَيَوَةَ بْنِ شُرَيْحٍ  
قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ الدَّمَشْقِيَّ يَقُولُ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ  
عَائِدُ اللَّهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُسَيْنِيَّ يَقُولُ: قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي  
أَصِيدُ بِكُلِّي الْمُعَلَّمِ وَبِكُلِّي الَّذِي لَيْسَ بِمُعَلَّمٍ؟ قَالَ: «مَا صِدَّتْ بِكُلْبِكَ  
الْمُعَلَّمُ فَادْكُرْ اسْمَ اللَّهِ وَكُلْ، وَمَا اصْدَّتْ بِكُلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَذْرَكَتْ  
ذَكَاتَهُ فَكُلْ».

**2856 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ.  
(ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، قَالَ: حَدَّثَنَا بَقِيَّةٌ، عَنِ الزُّبَيْدِيِّ، قَالَ:  
حَدَّثَنَا يُونُسُ بْنُ سَيْفٍ، قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، قَالَ: حَدَّثَنِي أَبُو  
ثَعْلَبَةَ الْخُسَيْنِيُّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ثَعْلَبَةَ كُلْ مَا رَدَّتْ عَلَيْكَ  
قَوْسُكَ وَكُلْبُكَ». زَادَ عَنِ ابْنِ حَرْبٍ: «الْمُعَلَّمُ وَيَدُكَ فَكُلْ ذَكِيًّا وَغَيْرَ ذَكِيٍّ».

**2857 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرْعٍ،  
قَالَ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ  
أَعْرَابِيًّا يُقَالُ لَهُ أَبُو ثَعْلَبَةَ، قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي كِلَابًا مُكَلَّبَةً، فَأَفْتِنِي  
فِي صَيْدِهَا، فَقَالَ النَّبِيُّ ﷺ: «إِنْ كَانَ لَكَ كِلَابٌ مُكَلَّبَةٌ فَكُلْ مِمَّا أَمْسَكَنَ  
عَلَيْكَ». قَالَ: ذَكِيًّا أَوْ غَيْرَ ذَكِيٍّ؟ قَالَ: «نَعَمْ». قَالَ: فَإِنْ أَكَلَ مِنْهُ؟ قَالَ:  
«وَإِنْ أَكَلَ مِنْهُ». قَالَ: يَا رَسُولَ اللَّهِ أَفْتِنِي فِي قَوْسِي قَالَ: «كُلْ مَا رَدَّتْ



Allah “Allah’s blessing and peace be upon him” said: “Yes.” He said: “Even though the game goes out of my sight (for some time)?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Even if it (the game) disappears from you (for some time after which you find it) as long as it is not (partly) eaten, and you find in it any mark other than that of your arrow.” He said: “Then, give me your religious verdict concerning the utensils of the Magians, particularly if we are forced by necessity to use it.” He said to him: “You should wash it, and then you might eat in it.”

### **[3] When A Portion Is Cut Off From A Game**

**2858-** It is narrated on the authority of Abu Waqid that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whatever (portion) is cut off from a living animal, that portion is (as unlawful as the) dead.”

### **[4] What About Chasing A Game**

**2859-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who always lives in the desert, has his heart hardened; and he, who is engaged in chasing the game, becomes heedless (of celebrating Allah); and he, who always is devoted to going to the ruler, becomes vulnerable to seduction.”

**2860-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said the same, with the following addition: “And he, who adheres to the ruler puts himself to trial; and the more one becomes close to the ruler, the more he becomes far from Allah Almighty.”

### **[...] Pertaining To The Hunted Game**

**2861-** It is narrated on the authority of Abu Tha’labah Al-Khushani that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If you shoot a game with your arrow and then you do not find it but after three nights, with your arrow still in it, eat it as long as it has not yet become rotten.”

عَلَيْكَ قَوْسُكَ» قَالَ: ذَكِيًّا أَوْ غَيْرَ ذَكِيٍّ؟ قَالَ: «نعم»، قَالَ: وَإِنْ تَغَيَّبَ عَنِّي؟ قَالَ: «وَإِنْ تَغَيَّبَ عَنْكَ مَا لَمْ يَصِلْ أَوْ تَجَدَّ فِيهِ أَثَرًا غَيْرَ سَهْمِكَ». قَالَ: أَفْتَنِي فِي آنِيَةِ الْمَجُوسِ إِذَا اضْطَرَرْنَا إِلَيْهَا، قَالَ «اغْسِلْهَا وَكُلْ فِيهَا».

### [ت/3م/23، 24] - باب في صيد قطع

#### منه قطعة

**2858 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي وَاقِدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَا قُطِعَ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ».

### [ت/4م/24، 25] - باب في اتباع الصيد

**2859 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي أَبُو مُوسَى، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ وَقَالَ مَرَّةً سُفْيَانُ: وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنْ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنْ أَتَى السُّلْطَانَ أَفْتِنَ».

**2860 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ شَيْخٍ مِنَ الْأَنْصَارِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى مُسَدَّدٍ قَالَ: «وَمَنْ لَزِمَ السُّلْطَانَ أَفْتِنَ». زَادَ «وَمَا ازْدَادَ عَبْدٌ مِنَ السُّلْطَانِ دُنُوًّا إِلَّا ازْدَادَ مِنَ اللَّهِ بُعْدًا».

### [في الصيد]

**2861 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ الْحَيَّاطُ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ، عَنِ النَّبِيِّ ﷺ: «إِذَا رَمَيْتَ الصَّيْدَ فَأَدْرَكْتَهُ بَعْدَ ثَلَاثِ لَيَالٍ وَسَهْمُكَ فِيهِ فَكُلْهُ مَا لَمْ يُتَنَّنَ».

## **(12/17) THE BOOK OF BEQUESTS**

### **[1] It Is Commanded To Make A Bequest**

**2862-** It is narrated on the authority of Ibn Umar: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim who has got anything of which he should make a bequest, has the right to spend two successive nights without his bequest being written with him."

**2863-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" left no Dinar nor Dirham nor sheep nor camel (i.e. nothing to be inherited), nor did he make a bequest (pertaining to property).

### **[2] What Is Permissible For A Bequest Maker To Do In His Property**

**2864-** It is narrated on the authority of Amir Ibn Sa'd from his father that he fell ill and was about to die as a result of that disease. The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health. I said: "O Allah's Apostle! I am very ill as you see. I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?" He said: "No." I said: "Shall I then give one half of it in charity?" He said: "No." I said: "Shall I then give one-third of it in charity?" He said: "O Sa'd! Give one-third (in charity); and even one-third is too much. No doubt, it is better to leave your dependents rich than to leave them poor, begging from others. Allah will reward you for whatever you spend with the intention of getting Allah's Pleasure even if it were a mouthful of food you put into your wives mouth." I said: "O Allah's Apostle! Shall I be left behind (in Mecca) after my companions go?" He said: "If you are left behind, you will be upgraded and elevated for every deed you will do with a desire to get Allah's Pleasure. I hope that you will live long so that some people will benefit by you while others will be harmed. O Allah! Please fulfill the migration of my companions and do not make them turn back on their heels. But (we feel sorry for) the unlucky Sa'd Ibn Khawlah." The Messenger of Allah "Allah's blessing and peace be upon him" lamented his death in Mecca.

### **[3] It Is Undesirable To Cause Harm By A Bequest**

**2865-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Tell me: which is the best item of charity one might give (out of his property)?" the Messenger of Allah "Allah's



## [17/12] - كتاب الوصايا

## [ت1/م1] - باب ما جاء فيما يؤمر به من الوصية

**2862 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ عُمَرَ -، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا حَقَّ امْرِئٌ مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

**2863 -** حَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مُسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: «مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا بَعِيرًا وَلَا شَاةً وَلَا أَوْصَى بِشَيْءٍ».

## [ت2/م2] - باب ما جاء فيما يجوز للموصي في ماله

**2864 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَابْنُ أَبِي خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: «مَرَضَ مَرَضًا - قَالَ ابْنُ أَبِي خَلْفٍ بِمَكَّةَ ثُمَّ اتَّفَقَا - أَشْفَى فِيهِ، فَعَادَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي أَفَأَتَصَدَّقُ بِالثَّلْثَيْنِ؟ قَالَ: «لَا»، قَالَ: فَبِالشَّطْرِ؟ قَالَ: «لَا»، قَالَ: فَبِالثُّلُثِ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ إِنْ تَتْرَكَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، وَإِنَّكَ لَنْ تَنفَقَ نَفَقَةً إِلَّا أُجِرْتَ بِهَا حَتَّى اللَّقْمَةُ تَرْفَعَهَا إِلَى فِي امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ أَتُخَلِّفُ عَنْ هِجْرَتِي؟ قَالَ: «إِنَّكَ إِنْ تُخَلِّفَ بَعْدِي فَتَعْمَلْ عَمَلًا صَالِحًا تُرِيدُ بِهِ وَجْهَ اللَّهِ لَا تَزْدَادُ بِهِ إِلَّا رِفْعَةً وَدَرَجَةً لَعَلَّكَ أَنْ تُخَلِّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ آخَرُونَ»، ثُمَّ قَالَ: «اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَغْقَابِهِمْ، لِكِنَّ الْبَائِسَ سَعْدُ بْنُ حَوَلَةَ»، يَرِثُنِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ مَاتَ بِمَكَّةَ».

## [ت3/م3] - باب ما جاء في كراهية الإضرار في الوصية

**2865 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ

blessing and peace be upon him” said: “It is to give in charity while being healthy, thrifty, hoping for life (as long as you could) and fearing poverty (to afflict you), and do not wait until your soul reaches the throat (at the moment of death) and then say: My property should be given to so and so, and so and so; and surely it will be for them (by way of inheritance even though you dislike that).”

**2866-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “To give one Dirham in charity while one is still at the affluence of his life is much better for him than to give one hundred Dirhams in charity at (the moment of) his death.”

#### **[...] Dislike of Harming the bequest**

**2867-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “One might do the deeds which the people of goodness do (as long as even) sixty years, and when he (or she) makes a bequest in which he (or she) proves to be partial, his (or her) deeds would be concluded with an evil one, by which he (or she) would be admitted to the fire (of Hell).” Then, Abu Hurairah recited: “(The distribution in all cases is) after the payment of legacies and debts... and that will be the Supreme achievement.” (An-Nisa<sup>11:13</sup>)

#### **[4] Being Involved In A Bequest**

**2868-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said to me: “O Abu Dharr! I see that you are weak, and I love for you the same as I love for myself. So, do not (seek to) be a chief of even two persons, nor to be a guardian of the property of an orphan.”

#### **[5] Abrogating The (Commandment Of The Inheritance Of) Both Parents And Next Of Kin By A Bequest**

**2869-** It is narrated on the authority of Ibn Abbas that he said: As to Allah’s statement: “It is prescribed, when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing”, it remained as such until it was abrogated by the Holy Verse of the inheritance.

#### **[6] What About Making A Bequest To The Heir**

**2870-** It is narrated on the authority of Abu Umamah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him”

صَحِيحٌ حَرِيصٌ، تَأْمُلُ الْبَقَاءَ وَتَخْشَى الْفَقْرَ وَلَا تُمَهِّلُ حَتَّى إِذَا بَلَغَتْ الْحُلُقُومَ قُلْتَ: لِفُلَانٍ كَذَا، وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ».

**2866** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ، عَنْ شُرْحِبِيلَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأَنْ يَتَصَدَّقَ الْمَرْءُ فِي حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةِ دِرْهَمٍ عِنْدَ مَوْتِهِ».

### [ت/...م/...] - باب كراهية الإضرار في الوصية

**2867** - حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ، قَالَ: أَخْبَرَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْحُدَّانِيُّ، قَالَ: أَخْبَرَنَا الْأَشْعَثُ بْنُ جَابِرٍ، قَالَ: حَدَّثَنِي شَهْرُ بْنُ حَوْشَبٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ أَوْ الْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِينَ سَنَةً، ثُمَّ يَحْضُرُهُمَا الْمَوْتُ فَيُضَارَانِ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ». قَالَ: وَقَرَأَ عَلَيَّ أَبُو هُرَيْرَةَ مِنْ هَهُنَا ﴿مِنْ بَعْدِ وَصِيَّتِهِ يُوصِيكَ بِهَا أَوْ دَيْنٍ﴾ حَتَّى بَلَغَ ﴿وَذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ [النساء: 11 - 13].

قال أبو داود: هذا - يَعْنِي الْأَشْعَثُ بْنُ جَابِرٍ - جَدُّ نَصْرِ بْنِ عَلِيٍّ.

### [4م/4] - باب ما جاء في الدخول في الوصايا

**2868** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِي، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِنِّي أَرَاكَ ضَعِيفًا وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي فَلَا تَأْمُرَنَّ عَلَى اثْنَيْنِ وَلَا تَوَلِّينَ مَالَ يَتِيمٍ».

قال أبو داود: تَفَرَّدَ بِهِ أَهْلُ مِصْرَ.

### [5م/5] - باب ما جاء في نسخ الوصية للوالدين والأقربين

**2869** - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدِ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ ﴿إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ﴾ [البقرة: 180] فَكَانَتْ الْوَصِيَّةُ كَذَلِكَ حَتَّى نَسَخَهَا آيَةُ الْمِيرَاثِ.

### [6م/6] - باب ما جاء في الوصية للوارث

**2870** - حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ، قَالَ: حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ شُرْحِبِيلَ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ



having said: "No doubt, Allah has given everyone having a right his own right, and thus, no bequest should be made to an heir."

### **[7] Mixing With The Orphan In Food**

**2871-** It is narrated on the authority of Ibn Abbas that when Allah Almighty revealed: "Those who unjustly eat up the property of orphans, eat up a fire into their own bodies: they will soon be enduring a blazing fire" everyone who had an orphan under his guardianship hurried and separated his food and drink from those of the guardian (and his family), and thus, whenever some food was leftover (after the orphan's having his meals), it would be kept until he might eat it later, otherwise it might putrefy. This became hard upon them (the guardians), and they mentioned that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon, Allah Almighty revealed: "They ask you concerning orphans. Say: the best thing to do is what is for their good; if you mix their affairs with yours, they are your brethren." Henceforth, they mixed their food and drink with theirs.

### **[8] Could The Guardian Of An Orphan Have The Right To Take From His Property Fairly And Reasonably**

**2872-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a man came and said to the Messenger of Allah "Allah's blessing and peace be upon him": "I've an orphan under my guardianship (who has property), and I've no property (to provide sustenance for me, should I take from the property of this orphan?)" upon this the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "You might take from the property of your orphan, but not wastefully, nor extravagantly, without utilizing it to invest your own, nor saving your property (from being spent) (or said nor sacrificing the property of the orphan for your own property)."

### **[9] When Should The State Of Orphanage Come To An End**

**2873-** It is narrated on the authority of Ali that he said: I learnt from the Messenger of Allah "Allah's blessing and peace be upon him" his statement: "The orphanage becomes futile after one attains the age of puberty, and there is no fast to be observed until night."

### **[10] The Severe Punishment Of Eating The Property Of The Orphans**

**2874-** It is narrated on the authority of Abu Hurairah: The Prophet "Allah's blessing and peace be upon him" said: "Avoid (committing) the seven great destructive sins." The people enquired: "O Allah's Apostle!

اللَّهُ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لِرِوَارِثٍ».

### [7/7م] - باب مخالطة اليتيم في الطعام

**2871 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [الأنعام: 152] وَ﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا﴾ [النساء: 10] الْآيَةَ، انْطَلَقَ مَنْ كَانَ عِنْدَهُ يَتِيمٌ فَعَزَلَ طَعَامَهُ مِنْ طَعَامِهِ وَشَرَابِهِ مِنْ شَرَابِهِ، فَجَعَلَ يَفْضَلُ مِنْ طَعَامِهِ فَيَحْسِسُ لَهُ حَتَّى يَأْكُلَهُ أَوْ يَفْسُدَ، فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ، فَذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ﴾ [البقرة: 220] فَخَلَطُوا طَعَامَهُمْ بِطَعَامِهِ وَشَرَابَهُمْ بِشَرَابِهِ».

### [8/8م] - باب ما جاء فيما لولي اليتيم أن ينال

#### من مال اليتيم

**2872 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، أَنَّ خَالِدَ بْنَ الْحَارِثِ، حَدَّثَهُمْ قَالَ: حَدَّثَنَا حُسَيْنٌ - يَعْنِي الْمُعَلَّمُ -، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ، قَالَ فَقَالَ: «كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَاذِرٍ وَلَا مُتَأَلِّلٍ».

### [9/9م] - باب ما جاء متى يَنْقَطِعَ الْيَتِيمُ؟

**2873 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ الْمَدِينِيُّ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خَالِدِ بْنِ سَعِيدٍ بْنُ أَبِي مَرْيَمَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ رُقَيْشٍ، أَنَّهُ سَمِعَ شَيْوَحًا مِنْ بَنِي عَمْرِو بْنِ عَوْفٍ، وَمِنْ خَالِهِ عَبْدِ اللَّهِ بْنِ أَبِي أَحْمَدَ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ: «لَا يَتِمُّ بَعْدَ اخْتِلَامٍ وَلَا ضِمَاتٍ يَوْمٌ إِلَى اللَّيْلِ».

### [10/10م] - باب ما جاء في التشديد

#### في أكل مال اليتيم

**2874 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ»، قِيلَ: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ:



What are they? "He said: "To associate others in worship along with Allah, to practice sorcery, to kill the soul which Allah has forbidden except for a just cause (according to Islamic law), to eat up usury, to eat up an orphan's wealth, to flee from the battlefield at the time of fighting, and to slander indiscreet believing chaste women."

**2875-** It is narrated on the authority of Ubaid Ibn Umair from his father, and he had a portion of companionship (with the Messenger of Allah "Allah's blessing and peace be upon him"), that one asked him: "O Messenger of Allah! What are the major sins?" he said: "They are nine..." and the rest is the same, with the addition of the following two: "To be undutiful to one's Muslim parents, and to disregard the sanctity of the Sacred House, your Qiblah while being alive and dead."

#### **[11] The Shroud Should Be From One's Property**

**2876-** It is narrated on the authority of Khabbab that he said: Mus'ab Ibn Umair was martyred on the day (of the holy battle) of Uhud leaving a striped woollen cloak. When we covered his head with it, his feet became naked, and when we covered his feet, his head became naked. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover his head with it, and put (some grass of) Idhkhir over his feet.

#### **[12] When Something Is Granted As A Gift To Someone, Which Is Brought Back To Him By Way Of A Bequest Or Inheritance**

**2877-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've given a slave-girl in charity to my mother, and she died." On that he said: "Allah has given you a reward for that, and restored to you the heritage." She said: "She died and a fasts of a month were due upon her: would it suffice her to observe them on her behalf?" he answered in the affirmative. She said: "She (died and) did not perform Hajj: would it be sufficient for her to perform Hajj on her behalf?" he answered in the affirmative.

#### **[13] What About The Endowment**

**2878-** It is narrated on the authority of Ibn Umar: Umar Ibn Al-Khattab got some land in Khaibar and he went to The Prophet "Allah's blessing and peace be upon him" to consult him about it saying: "O Messenger of Allah! I got some land in Khaibar better than which I have never had, what do you suggest for me to do with it?" The Prophet "Allah's blessing and peace be upon him" said: "If you like you can give the land as endowment and give its yield in charity." So Umar gave it in charity as an endowment on the



«الشُّرْكُ بِاللَّهِ، وَالسَّحَرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

قال أَبُو دَاوُدَ: أَبُو الْعَيْثِ: سَالِمٌ مَوْلَى ابْنِ مُطِيعٍ.

**2875 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجَوْزَجَانِيُّ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِيٍّ، قَالَ: أَخْبَرَنَا حَرْبُ بْنُ شَدَّادٍ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سِنَانٍ: أَخْبَرَنَا عُبَيْدُ بْنُ عُمَيْرٍ، عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ - وَكَانَ لَهُ صُحْبَةٌ - أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْكَبَائِرُ؟ قَالَ: «هُنَّ تِسْعٌ» فَذَكَرَ مَعْنَاهُ، زَادَ: «عُقُوقُ الْوَالِدَيْنِ الْمُسْلِمِينَ، وَاسْتِحْلَالُ الْبَيْتِ الْحَرَامِ قِبَلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا».

### [ت11/م11] - باب ما جاء في الدليل على أن الكَفَنَ من جميع المال

**2876 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَكُنْ لَهُ إِلَّا نَمِرَةٌ، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ مِنَ الْإِذْخِرِ».

### [ت12/م12] - باب ما جاء في الرجل يَهَبُ الهبة

#### ثم يوصى له بها أو يرثها

**2877 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنِّهَا مَاتَتْ وَتَرَكْتُ تِلْكَ الْوَلِيدَةَ؟ قَالَ: «قَدْ وَجَبَ أَجْرُكَ وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ». قَالَتْ: وَإِنِّهَا مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ أَفِيْجُزِيْ أَوْ يَقْضِي عَنْهَا أَنْ أَصُومَ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَتْ: وَإِنِّهَا لَمْ تَحْجَّ أَفِيْجُزِيْ أَوْ يَقْضِي عَنْهَا أَنْ أَحْجَّ عَنْهَا؟ قَالَ: «نَعَمْ».

### [ت13/م13] - باب ما جاء في الرجل يُوقِفُ الوقف

**2878 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ قَالَ: أَخْبَرَنَا يَحْيَى، عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضًا لَمْ أَصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ فَكَيْفَ تَأْمُرُنِي بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا»، فَتَصَدَّقَ بِهَا عُمَرُ، أَنَّهُ لَا يُبَاعُ أَصْلُهَا وَلَا

condition that it should neither be sold, nor given to anybody as a gift, nor be inherited. However, its yield would be given in charity to the poor people, to the Kith and kin, for manumitting slaves, in Allah's Cause, to the travellers and guests. But there would be no harm if the administrator of the endowment ate from it, according to his need, and fed others without the intention of getting wealthy from it.

**2879-** It is narrated on the authority of Yahya Ibn Sa'id pertaining to the endowment of Umar Ibn Al-Khattab that he said: A copy was made to me by Abd Al-Hamid Ibn Abdullah Ibn Abdullah Ibn Umar Ibn Al-Khattab, and it goes as follows: "In the Name of Allah, Most Gracious, Most Merciful: This is what Allah's servant Umar Ibn Al-Khattab has written concerning Thamgh (a piece of land facing Medina, and it was in the possession of Umar)..."and he narrated the same story of Nafi'..."and whatever fruits are produced should be assigned to the beggar and such as is short of wealth...and if its guardian likes to purchase slave for service in it by the price of its fruits, he could do." It was written by Mu'aiqib, with the witness of Abdullah Ibn Al-Arqam: "In the Name of Allah, Most Gracious, Most Merciful: This is the bequest of Allah's servant Umar Ibn Al-Khattab, the Commander of the Believers, if he is befallen by something (i.e. death): (the endowment of) both Thamgh and Sirmah Ibn Al-Akwa', and the slave therein, the hundred shares of Khaibar and their slaves, the hundred shares given to him by Muhammad "Peace e upon him" in the Valley, should be under the guardianship of Hafsa during her lifetime, and then such as of good understanding among her family, on the condition that it should neither be sold, nor purchased, and it should be spent according to what is most convenient, on the beggar, such as short of wealth, and the kith and kin. There is no harm upon the guardian to eat or feed anyone from it, or to purchase slaves from its wealth (for service in it)."

#### **[14] Giving In Charity On Behalf Of The Dead**

**2880-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone dies, all of his deed will cease barring three things: recurring item of charity, beneficial knowledge of which the people make use, and a righteous child to invoke good for him."

#### **[15] When One Dies With No Bequest To Give Charity On His Behalf**

**2881-** It is narrated on the authority of A'ishah that a woman said to the Messenger of Allah "Allah's blessing and peace be upon him": "O

يُوهَبُ وَلَا يُورَثُ لِلْفُقَرَاءِ وَالْقُرْبَى وَالرَّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ». وَزَادَ عَنْ بَشِيرٍ: «وَالضَّيْفِ»، ثُمَّ اتَّفَقُوا «لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ وَيُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ». زَادَ عَنْ بَشِيرٍ قَالَ: وَقَالَ مُحَمَّدٌ: «غَيْرَ مُتَأَثِّلٍ مَالًا».

**2879 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ صَدَقَةَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَسَخَهَا لِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا كَتَبَ عَبْدُ اللَّهِ عُمَرُ فِي ثَمَغٍ فَقَصَّ مِنْ خَبْرِهِ نَحْوَ حَدِيثٍ نَافِعٍ قَالَ: غَيْرَ مُتَأَثِّلٍ مَالًا، فَمَا عَفَا عَنْهُ مِنْ ثَمَرِهِ، فَهُوَ لِلْسَّائِلِ وَالْمَحْرُومِ. قَالَ: وَسَاقِ الْقِصَّةَ قَالَ: وَإِنْ شَاءَ وَلِيٌّ ثَمَغٍ اشْتَرَى مِنْ ثَمَرِهِ رَقِيقًا لِعَمَلِهِ، وَكَتَبَ مُعَيَّقِبٌ، وَشَهِدَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمِ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا أَوْصَى بِهِ عَبْدُ اللَّهِ عُمَرُ أَمِيرُ الْمُؤْمِنِينَ، إِنْ حَدَّثَ بِهِ حَدَّثَ أَنْ ثَمَغًا وَصِرْمَةً بَنَ الْأَكْوَعَ وَالْعَبْدَ الَّذِي فِيهِ وَالْمِائَةَ سَهْمٍ الَّتِي بِخَبِيرٍ وَرَقِيقَةً الَّذِي فِيهِ وَالْمِائَةَ الَّتِي أَطْعَمَهُ مُحَمَّدٌ ﷺ بِالْوَادِي تَلِيهِ حَفْصَةُ مَا عَاشَتْ، ثُمَّ يَلِيهِ ذُو الرَّأْيِ مِنْ أَهْلِهَا أَنْ لَا يُبَاعَ وَلَا يُشْتَرَى يُنْفَقُهُ حَيْثُ رَأَى مِنَ السَّائِلِ وَالْمَحْرُومِ وَذِي الْقُرْبَى وَلَا حَرَجَ عَلَى مَنْ وَلِيَهُ إِنْ أَكَلَ أَوْ أَكَلَ أَوْ اشْتَرَى رَقِيقًا مِنْهُ».

### [ت14/م14] - باب ما جاء في الصدقة عن الميت

**2880 -** حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، أَرَاهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ أَشْيَاءَ: مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ».

### [ت15/م15] - باب ما جاء فيمن مات عن غير وصية يتصدق عنه

**2881 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي افْتَلَتَتْ نَفْسَهَا وَلَوْلَا ذَلِكَ



Messenger of Allah! Death approached my mother suddenly, and had she not died suddenly, surely, she would have given in charity: is it sufficient for her to give in charity on her behalf?" he answered: "Yes, give in charity on her behalf."

**2882-** It is narrated on the authority of Ibn Abbas that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Messenger of Allah! My mother died: would evil be averted from her if I give in charity on her behalf?" he answered in the affirmative. On that he said: "I have got a garden of date-palms, and I make you witness that I've given it in charity on her behalf."

#### **[16] Should The Bequest Of A Pagan Be Implemented By The Heir After He Embraces Islam**

**2883-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that Al-As Ibn Wa'il bequeathed at his death that one hundred slaves should be emancipated on his behalf. His son Hisham emancipated fifty and when Amr intended to emancipate the remaining fifty, he said: "Let me first of all ask the Messenger of Allah "Allah's blessing and peace be upon him"." He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My father bequeathed that one hundred slaves should be emancipated on his behalf, and Hisham emancipated fifty, and fifty remained due upon him: should I emancipate the remaining fifty on his behalf?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had he been a Muslim, then, (the reward of) your emancipating slaves on his behalf, giving in charity on his behalf, and even performing Hajj on his behalf would have reached him."

#### **[17] When One Dies While Being In Debt, Whose Payment Is Expected By His Creditors From The Heirs**

**2884-** It is narrated on the authority of Jabir Ibn Abdullah that when his father died he owed a Jew thirty Wasaqs (of dates). Jabir Ibn Abdullah requested the Jew to give him respite for repaying but he refused. Jabir requested The Messenger of Allah "Allah's blessing and peace be upon him" to intercede with the Jew. The Messenger of Allah "Allah's blessing and peace be upon him" went to the Jew and asked him to accept the fruits of his trees in place of the debt but the Jew refused. The Messenger of Allah "Allah's blessing and peace be upon him" spoke to the Jew (asking him for respite), but the Jew refused to give respite (for the repayment of the debt). Then, the Messenger of Allah "Allah's blessing and peace be

لَتَصَدَّقْتَ وَأَعْطْتَ، أَفِيُجْزِيءُ أَنْ أَتَصَدَّقَ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ فَتَصَدَّقْ بِي عَنْهَا».

**2882 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا رَوْحُ بْنُ عُبَادَةَ، قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ، قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُؤْفِيْتُ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ»، قَالَ: فَإِنَّ لِي مَخْرَفًا، وَإِنِّي أَشْهَدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا».

**[ت16/م16] - باب ما جاء في وصية الحربي يُسَلِّمُ وليه**

**أَيُلْزِمُهُ أَنْ يُنْفِذَهَا**

**2883 -** حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزِيدٍ، قَالَ: أَخْبَرَنِي أَبِي، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ الْعَاصَ بْنَ وَائِلٍ أَوْصَى أَنْ يُعْتَقَ عَنْهُ مِائَةُ رَقَبَةٍ، فَأَعْتَقَ ابْنُهُ هِشَامٌ خَمْسِينَ رَقَبَةً، فَأَرَادَ ابْنُهُ عَمْرُو أَنْ يُعْتَقَ عَنْهُ الْخَمْسِينَ الْبَاقِيَةَ، فَقَالَ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَوْصَى بِعِتْقِ مِائَةِ رَقَبَةٍ، وَإِنَّ هِشَامًا أَعْتَقَ عَنْهُ خَمْسِينَ وَبَقِيَتْ عَلَيْهِ خَمْسُونَ رَقَبَةً، أَفَأَعْتِقُ عَنْهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَوْ كَانَ مُسْلِمًا فَأَعْتَقْتُمْ عَنْهُ، أَوْ تَصَدَّقْتُمْ عَنْهُ، أَوْ حَبَجْتُمْ عَنْهُ، بَلَغَهُ ذَلِكَ».

**[ت17/م17] - باب ما جاء في الرجل يموت وعليه دين وله**

**وفاء يَسْتَنْظِرُ غَرَمَاؤَهُ وَيَرْفُقُ بِالْوَارِثِ**

**2884 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَنَّ شُعَيْبَ بْنَ إِسْحَاقَ حَدَّثَهُمْ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ أَخْبَرَهُ: «أَنَّ

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upon him” entered the garden of the date-palms, wandered among the trees and told Jabir: "Pluck (the fruits) and give him his due to the full." So, he plucked the fruits for him after the departure of The Messenger of Allah “Allah’s blessing and peace be upon him” and gave him his thirty Wasaqs, and twelve Wasaqs remained for him. Jabir went to The Messenger of Allah “Allah’s blessing and peace be upon him” to brief him of what had happened, but he found him absent. After the Messenger of Allah “Allah’s blessing and peace be upon him” had turned away, he came to him, and told him that he had fulfilled his right, and made a mention of the extra fruits which remained. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Inform Umar Ibn Al-Khattab of it.” When Jabir went to Umar and told him about it, Umar said: "When The Messenger of Allah “Allah’s blessing and peace be upon him” walked in your garden, I was sure that Allah would definitely bless it."



أَبَاهُ تُؤْفِي وَتَرَكَ عَلَيْهِ ثَلَاثِينَ وَسَقَا لِرَجُلٍ مِنَ الْيَهُودِ، فَاسْتَنْظَرَهُ جَابِرٌ فَأَبَى،  
فَكَلَّمَ جَابِرٌ رَسُولَ اللَّهِ ﷺ أَنْ يَشْفَعَ لَهُ إِلَيْهِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَكَلَّمَ  
الْيَهُودِيَّ لِيَأْخُذَ ثَمَرَ نَخْلِهِ بِالَّذِي لَهُ عَلَيْهِ، فَأَبَى عَلَيْهِ، وَكَلَّمَهُ رَسُولُ اللَّهِ ﷺ  
أَنْ يُنْظَرَهُ فَأَبَى» وَسَاقَ الْحَدِيثَ .

## (13/18) THE BOOK OF THE OBLIGATORY SHARES OF INHERITANCE

### [1] What About Instructing The People In The Obligatory Shares Of Inheritance

**2885-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The essential knowledge (which is of fundamental use for the people) are of three things, and what is beyond that is supplementary: A Holy Verse (from the Qur'an) of well-established meaning, a standing (item of) sunnah, and a just and fair obligatory share of inheritance."

### [2] What About Kalalah (The Deceased Who Has Neither Descendants Nor Ascendants)

**2886-** It is narrated on the authority of Jabir (Ibn Abdullah) that he said: I fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" and Abu Bakr came on foot to pay me a visit; and when he talked to me, I did not answer him since I was unconscious, so the Prophet "Allah's blessing and peace be upon him" asked for water from which he performed ablution and sprinkled some water over me. I came to my senses and said: "O Allah's Apostle! What do (you order me) to do? How do I dispose of my wealth since I have no heirs but my sisters?" So there was revealed at the conclusion of (the Surah of) Women: " They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs."

### [3] When One Has No Offspring, And Has No Heirs But His Sisters

**2887-** It is narrated on the authority of Jabir that he said: I became seriously sick and I had seven sisters. The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health. He blew in my face thereupon I restored my consciousness and said to him: "O Messenger of Allah! Should I not make a bequest in favour of my sisters to inherit one-third (my property)?" he said: "Do better than that!" I asked: "Then, let it be the half?" he said: "Do better than that." Then he came out and left me, and said: "O Jabir! I do not think you will die because of this illness you are suffering; and Allah Almighty has revealed what shows clearly the portion of your sisters. He assigned two-thirds the property to them." Jabir used to say: The following statement was revealed in connection with me: " They ask you for a legal decision. Say:

## [18/13] - كتاب الفرائض

## [ت1/1م] - باب ما جاء في تعليم الفرائض

**2885 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ التَّنُوخِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعِلْمُ ثَلَاثَةٌ وَمَا سِوَى ذَلِكَ فَهُوَ فَضْلٌ: آيَةٌ مُحْكَمَةٌ، أَوْ سُنَّةٌ قَائِمَةٌ، أَوْ فَرِيضَةٌ عَادِلَةٌ».

## [ت2/2م] - باب في الكلالة

**2886 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «مَرِضْتُ فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَاشِيَيْنِ، وَقَدْ أَعْمِيَ عَلَيَّ فَلَمْ أَكَلِّمُهُ فَتَوَضَّأَ وَصَبَّهُ عَلَيَّ، فَأَفَقْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ أَصْنَعُ فِي مَالِي وَلِي أَخَوَاتُ؟ قَالَ: فَتَزَلَّتْ آيَةُ الْمَوَارِيثِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾» [النساء: 176].

## [ت3/3م] - باب من كان ليس له ولد له أخوات

**2887 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا هِشَامٌ - يَعْنِي الدَّسْتَوَائِيَّ -، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: اشْتَكَيْتُ وَعِنْدِي سَبْعُ أَخَوَاتٍ فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَفَتَحَ فِي وَجْهِهِ فَأَفَقْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَلَا أُوصِي لِأَخَوَاتِي بِالثُلُثِ؟ قَالَ: «أَحْسِنُ»، قُلْتُ: الشُّطْرُ؟ قَالَ: «أَحْسِنُ»، ثُمَّ خَرَجَ وَتَرَكَنِي فَقَالَ: «يَا جَابِرُ لَا أَرَاكَ مَيِّتًا مِنْ وَجْعِكَ هَذَا، وَإِنَّ اللَّهَ قَدْ أَنْزَلَ فَبَيِّنَ الَّذِي لِأَخَوَاتِكَ، فَجَعَلَ لَهُنَّ الثُّلُثَيْنِ». قَالَ: وَكَانَ جَابِرٌ يَقُولُ: أَنْزَلَتْ فِي هَذِهِ



Allah directs (thus) about those who leave no descendants or ascendants as heirs.”

**2888-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The last statement to be revealed pertaining to the deceased who has no descendants nor ascendants is: " They ask you for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs.”

**2889-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: A man said to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! What is Kalalah?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Holy Verse (which was revealed in the) summer is sufficient for (explaining the meaning to) you.” I asked Abu Ishaq: “Is he the deceased who leaves no descendants nor ascendants?” he said: “They thought so.”

#### [4] The Heritage Of The Offspring

**2890-** It is narrated on the authority of Al- Huzail Ibn Shurahbil Al-Awdi: A man came to both Abu Musa and Salman Ibn Rabie’ah and asked them about (the inheritance of) a daughter, a son's daughter, and a full sister. They said: "The daughter will take a half and the sister will take the other half. (In this case, they assigned nothing to the son’s daughter) If you go to Ibn Mas'ud, he will tell you the same." The man went to Ibn Mas'ud and told him of what they had said. On that Ibn Mas'ud said: "If I give the same verdict, I will go astray and will not be of the rightly-guided people. The verdict I will give in this case, will be the same as The Prophet “Allah’s blessing and peace be upon him" did. That is, One-half is for the daughter, and one-sixth for the son's daughter, with the result that Both shares make two-thirds of the total property; and the rest is for the sister."

**2891-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We set out in the company of the Messenger of Allah “Allah’s blessing and peace be upon him”, until when we came upon Aswaf (within the boundaries of the Sanctuary of Medina made by the Messenger of Allah “Allah’s blessing and peace be upon him”), a woman (the wife of Sa’d Ibn Ar-Rabie) brought two daughters to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! Both are the daughters of Qais Ibn Thabit (even though the right is Sa’d Ibn Ar-Rabie), who was killed when he was fighting beside you in (the holy battle of) Uhud; and their uncle usurped all of their property and heritage, and left nothing (belonging to their father) but that he took it; and it is a well-known

الآية: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾ [النساء: 176].

**2888 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «آخِرُ آيَةٍ نَزَلَتْ فِي الْكَلَالَةِ: ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾».

**2889 -** حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﴿يَسْتَفْتُونَكَ فِي الْكَلَالَةِ﴾ فَمَا الْكَلَالَةُ؟ قَالَ: «تُجْزِيكَ آيَةُ الصَّيْفِ». فَقُلْتُ لِأَبِي إِسْحَاقَ: هُوَ مَنْ مَاتَ وَلَمْ يَدَعْ وَلَدًا وَلَا وَالِدًا؟ قَالَ: كَذَلِكَ ظَنُّوْا أَنَّهُ كَذَلِكَ».

#### [ت4/4م] - باب ما جاء في ميراث الصُّلب

**2890 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ زُرَّارَةَ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ الْأَعْمَشِ، عَنْ أَبِي قَيْسٍ الْأَوْدِيِّ، عَنْ هُزَيْلِ بْنِ شَرْحِبِيلِ الْأَوْدِيِّ قَالَ: «جَاءَ رَجُلٌ إِلَى أَبِي مُوسَى الْأَشْعَرِيِّ وَسَلْمَانَ بْنِ رَبِيعَةَ، فَسَأَلَهُمَا عَنْ ابْنَةٍ وَابْنَةِ ابْنٍ وَأُخْتٍ لِأَبٍ وَأُمٍّ، فَقَالَا: لَا بِنْتَهُ النَّصْفُ وَلِلْأُخْتِ مِنَ الْأَبِ وَالْأُمِّ النَّصْفُ، وَلَمْ يُورَّثَا بِنْتُ الْإِبْنِ شَيْئًا، وَابْنُ ابْنٍ مَسْعُودٍ فَإِنَّهُ سَيَتَابِعُنَا، فَأَتَاهُ الرَّجُلُ، فَسَأَلَهُ، وَأَخْبَرَهُ بِقَوْلِهِمَا. فَقَالَ: لَقَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، وَلَكِنِّي سَأَفْضِي فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: لَا بِنْتَهُ النَّصْفُ، وَلَا بِنْتُ الْإِبْنِ سَهْمٌ تَكْمِلُهُ الثُّلُثَيْنِ، وَمَا بَقِيَ فَلِلْأُخْتِ مِنَ الْأَبِ وَالْأُمِّ».

**2891 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى جِئْنَا امْرَأَةً مِنَ الْأَنْصَارِ فِي الْأَسْوَافِ فَجَاءَتِ الْمَرْأَةُ بِابْنَتَيْنِ لَهَا فَقَالَتْ: يَا رَسُولَ اللَّهِ هَاتَانِ بِنْتَانِ ابْنِ قَيْسٍ قُتِلَ مَعَكَ يَوْمَ أُحُدٍ وَقَدْ اسْتَفَاءَ عَمُّهُمَا مَالُهُمَا وَمِيرَاثُهُمَا كُلُّهُ وَلَمْ يَدَعْ لَهُمَا مَالًا إِلَّا أَخَذَهُ، فَمَا تَرَى يَا رَسُولَ اللَّهِ؟ فَوَاللَّهِ لَا تُنْكَحَانِ أَبَدًا إِلَّا وَلَهُمَا مَالٌ. فَقَالَ



that, they would not be married (in most cases) but on account of their property.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah will definitely decide the matter.” Then, the Holy Verse of the inheritance was revealed: “Allah (thus) directs you as regards your children’s (inheritance).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” invited the woman and her opponent (i.e. the brother of Sa’d Ibn Ar-Rabie) and said to him: “Give the daughters of Sa’d two-thirds his property, his wife one-eighth, and take the remaining portion.”

Abu Dawud says: It is correct to say that those were the daughters of Sa’d Ibn Ar-Rabie, who was killed on the day of the holy battle of Uhud, but Qais Ibn Thabit was killed on the day of the battle of Yamamah.

**2892-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The wife of Sa’d Ibn Ar-Rabie brought his two daughters to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! Both are the daughters of Sa’d, who was killed when he was fighting beside you in (the holy battle of) Uhud...” and the rest is the same.

Abu Dawud says: This narration is more correct.

**2893-** It is narrated on the authority of Al-Aswad Ibn Yazid that Mu’adh (Ibn Jabal) made the sister and the daughter (of a deceased) inherit half the property each while he was the governor of Yemen; and this was during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[5] The Heritage Of The Grandmother**

**2894-** It is narrated on the authority of Qabisah Ibn Dhu’aib that he said: A grandmother came to Abu Bakr to ask for her heritage, thereupon he said: “Nothing is fixed for you (to inherit) in Allah’s Book, nor have I known that there is anything for you in the sunnah of the Messenger of Allah “Allah’s blessing and peace be upon him”: so, go back (and give me respite) until I ask the people (about that).” When he asked the people, Al-Mughirah Ibn Shu’bah said: “I was attendant when the Messenger of Allah “Allah’s blessing and peace be upon him” gave her one-sixth (the property).” Abu Bakr said: “Do you have another (to support your witness)?” Muhammad Ibn Maslamah Al-Ansari got up and said the same as Al-Mughirah Ibn Shu’bah had said, thereupon Abu Bakr decided it for her. Then, the other grandmother from the side of the father came to Umar to ask him for her heritage, thereupon he said: “I have no knowledge that you have anything (to inherit) in Allah’s Book, and the judgement that was



رَسُولُ اللَّهِ ﷺ: «يُتْضَى اللَّهُ فِي ذَلِكَ». قَالَ: وَنَزَلَتْ سُورَةُ النَّسَاءِ: ﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾ [النساء: 11] الْآيَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْعُوا لِي الْمَرْأَةَ وَصَاحِبَهَا» فَقَالَ لِعَمَّهُمَا: «أَعْطِيهِمَا الثُّلُثَيْنِ وَأَعْطِ أُمَّهُمَا الثُّمْنَ وَمَا بَقِيَ فَلَكُمْ».

قال أبو داود: أخطأ بشر فيه، إنما هما ابنتا سعد بن الربيع. وثابت بن قيس، قُتِلَ يَوْمَ الْيَمَامَةِ.

**2892 -** حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي دَاوُدُ بْنُ قَيْسٍ وَغَيْرُهُ مِنْ أَهْلِ الْعِلْمِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ امْرَأَةَ سَعْدِ بْنِ الرَّبِيعِ قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ سَعْدًا هَلَكَ وَتَرَكَ ابْنَتَيْنِ وَسَاقَ نَحْوَهُ.

قال أبو داود: هَذَا هُوَ أَصَحُّ.

**2893 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي أَبُو حَسَّانَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ: «أَنَّ مُعَاذَ بْنَ جَبَلٍ وَرَثَ أَخْتًا وَابْنَةً، فَجَعَلَ لِكُلِّ وَاحِدَةٍ مِنْهُمَا النِّصْفَ وَهُوَ بِالْيَمَنِ وَنَبِيُّ اللَّهِ ﷺ يَوْمَئِذٍ حَيٌّ».

### [5/5م] - باب في ميراث الجدة

**2894 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُثْمَانَ بْنِ إِسْحَاقَ بْنِ خُرْشَةَ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ، أَنَّهُ قَالَ: «جَاءَتِ الْجَدَّةُ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ تَسْأَلُهُ مِيرَاثَهَا، فَقَالَ: مَا لَكَ فِي كِتَابِ اللَّهِ تَعَالَى شَيْءٌ، وَمَا عَلِمْتُ لَكَ فِي سُنَّةِ نَبِيِّ اللَّهِ ﷺ شَيْئًا، فَارْجِعِي حَتَّى أَسْأَلَ النَّاسَ، فَسَأَلَ النَّاسَ، فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: حَضَرْتُ رَسُولَ اللَّهِ ﷺ أَعْطَاهَا السُّدُسَ، فَقَالَ أَبُو بَكْرٍ: هَلْ مَعَكَ غَيْرُكَ؟ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. ثُمَّ جَاءَتِ الْجَدَّةُ الْأُخْرَى إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ تَسْأَلُهُ مِيرَاثَهَا، فَقَالَ: مَا لَكَ فِي كِتَابِ اللَّهِ شَيْءٌ وَمَا

passed earlier was but in favour of another grandmother (from the side of the mother), and I'm not to add anything to the obligatory shares of inheritance. But, here it is the one-sixth: if you both join in it, let it be divided between you, and if anyone of you takes it alone, it will be for her."

**2895-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" assigned one-sixth the property to be inherited by the grandmother, in case the mother was not living (for if the mother is living, then, she has more claim to have it as its obligatory share according to the Qur'an).

### **[6] The Heritage Of The Grandfather**

**2896-** It is narrated on the authority of Imran Ibn Husain that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My grandson died: what portion of heritage should I have from his property?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should have one-sixth." When he turned away he turned back he invited him and said: "You have another sixth." When he turned back he invited him once again and said: "The other sixth is given to you as a gift (and not by way of obligation)."

Qatadah said: They do not know with which of the heirs he shared the heritage. However, the portion of the grandfather from the property should be at minimum of one-sixth.

**2897-** It is narrated on the authority of Al-Hasan that Umar asked the people: "Who among you knows the portion of the heritage given by the Messenger of Allah "Allah's blessing and peace be upon him" to the grandfather?" Ma'qil Ibn Yasar said: "I know. The Messenger of Allah "Allah's blessing and peace be upon him" gave him one-sixth the property as heritage." He asked him: "With which of heirs did he share the heritage?" he said: "I do not know." He said: "You do not know? Then, what significance do your statement have?"

### **[7] The Heritage Of The Next Male Of Kinship From The Side Of The Father**

**2898-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Distribute the property (of the deceased) among the holders of the obligatory shares of inheritance in accordance with the (principles stipulated in) Allah's Book, and what remains out of the obligatory shares of inheritance should go to the next male of kinship from the side of the father."

كَانَ الْقَضَاءُ الَّذِي قُضِيَ بِهِ إِلَّا لِعَيْرِكَ وَمَا أَنَا بِزَائِدٍ فِي الْفَرَائِضِ وَلَكِنْ هُوَ ذَلِكَ السُّدُسُ، فَإِنْ اجْتَمَعْتُمَا فِيهِ فَهُوَ بَيْنَكُمَا وَأَيْتُكُمَا مَا خَلَتْ بِهِ فَهُوَ لَهَا».

**2895 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: أَخْبَرَنِي أَبِي، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ أَبُو الْمُنِيبِ الْعَتَكِيُّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ جَعَلَ لِلْجَدَّةِ السُّدُسَ إِذَا لَمْ تَكُنْ دُونَهَا أُمٌّ».

### [ت/6م6] - باب ما جاء في ميراث الجد

**2896 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ ابْنَ ابْنِي مَاتَ فَمَا لِي مِنْ مِيرَاثِهِ؟ قَالَ: «لَكَ السُّدُسُ»، فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: «لَكَ سُدُسٌ آخَرُ»، فَلَمَّا أَذْبَرَ دَعَاهُ فَقَالَ: «إِنَّ السُّدُسَ الْآخَرَ طُعْمَةٌ»، قَالَ قَتَادَةُ: فَلَا يَدْرُونَ مَعَ أَيِّ شَيْءٍ وَرَثَهُ قَالَ قَتَادَةُ: أَقْلُ شَيْءٍ وَرَثَ الْجَدُّ السُّدُسَ.

**2897 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ عُمَرَ قَالَ: «أَيُّكُمْ يَعْلَمُ مَا وَرَثَ رَسُولُ اللَّهِ ﷺ الْجَدَّ؟ فَقَالَ مَعْقِلُ بْنُ يَسَارٍ: أَنَا، وَرَثَهُ رَسُولُ اللَّهِ ﷺ السُّدُسَ، قَالَ: مَعَ مَنْ؟ قَالَ: لَا أَذْرِي، قَالَ: لَا دَرَيْتَ فَمَا تُغْنِي إِذَا».

### [ت/7م7] - باب في ميراث العصبية

**2898 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَمَخْلَدُ بْنُ خَالِدٍ - وَهَذَا حَدِيثُ مَخْلَدٍ وَهُوَ أَشْبَعُ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْسِمِ الْمَالَ بَيْنَ أَهْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ، فَمَا تَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكَرٍ».



### [8] The Heritage Of The Subjects Of The Blood-Relations

**2899-** It is narrated on the authority of Al-Miqdam that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who left dependents (or debts to be fulfilled), it should be referred to us (or to Allah and His Messenger to fulfill); and he who left property, it should go to his heirs; and I’m the heir of such as has no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies); and the maternal uncle is the heir of such as has no heir, to give the blood-wet on his behalf (if he has to give it), and inherit his property (if he dies).”

**2900-** It is narrated on the authority of Al-Miqdam Al-Kindi that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I have more claim over every faithful believer than his own self. He, who left dependents or debts to be fulfilled, it should be referred to me to fulfill; and he who left property, it should go to his heirs; and I’m the devotee of such as has no devotee, to inherit his property (if he dies) and to release his captive; and the maternal uncle is the devotee of such as has no devotee, to inherit his property (if he dies) and release his captive.”

**2901-** It is narrated on the authority of Salih Ibn Yahya Ibn Al-Miqdam from his father from his grandfather that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “I’m the devotee of such as has no devotee, to inherit his property (if he dies) and to release his captive; and the maternal uncle is the devotee of such as has no devotee, to inherit his property (if he dies) and release his captive.”

**2902-** It is narrated on the authority of A’ishah that a devotee belonging to the Messenger of Allah “Allah’s blessing and peace be upon him” died and left some property, but he had no offspring nor relative (of any degree). On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give his property to anyone from the inhabitants of his village.”

Abu Dawud says: This narration so Sufyan is more complete, in which the Messenger of Allah “Allah’s blessing and peace be upon him” said, according to Musaddad: “Is there anyone belonging to his village?” they answered in the affirmative, thereupon he said: “Then, give his property to him.”

**2903-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: A man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! I have the property of one who died belonging to (the tribe of) Azd, and I could find no one belonging to Azd so that I would give it to him.” The

## [ت8/م8] - باب في ميراث ذوي الأرحام

**2899 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ بُذَيْلٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهُوزَنِيِّ عَبْدَ اللَّهِ بْنِ لُحَيٍّ، عَنْ الْمُقَدَّامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ كَلًّا فَلِإِيَّيَّ وَرَبَّمَا قَالَ: «إِلَى اللَّهِ وَإِلَى رَسُولِهِ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَأَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ، أَغْفِلُ لَهُ وَارِثُهُ، وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ، يَغْفِلُ عَنْهُ وَبِرَّثُهُ».

**2900 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ فِي آخِرِينَ قَالُوا: حَدَّثَنَا حَمَّادٌ، عَنْ بُذَيْلٍ - يَعْنِي ابْنَ مَيْسَرَةَ -، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ أَبِي عَامِرٍ الْهُوزَنِيِّ، عَنْ الْمُقَدَّامِ الْكِنْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، فَمَنْ تَرَكَ دِينًا أَوْ ضِيعَةً فَلِإِيَّيَّ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَأَنَا مَوْلَى مَنْ لَا مَوْلَى لَهُ، أَرِثُ مَالَهُ وَأَفْكَ عَانَهُ، وَالْخَالُ مَوْلَى مَنْ لَا مَوْلَى لَهُ، يَرِثُ مَالَهُ وَيَفْكَ عَانَهُ».

قال أبو داود: الضِّيعَةُ مَعْنَاهُ عِيَالٌ.

قال أبو داود: رَوَاهُ الزُّبَيْدِيُّ عَنْ رَاشِدِ بْنِ سَعْدٍ عَنْ ابْنِ عَائِذٍ عَنِ الْمُقَدَّامِ. وَرَوَاهُ مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَاشِدٍ قَالَ سَمِعْتُ الْمُقَدَّامَ.

**2901 -** حَدَّثَنَا عَبْدُ السَّلَامُ بْنُ عَتِيقٍ الدَّمَشْقِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ يَزِيدَ بْنِ حُجْرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمُقَدَّامِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا وَارِثُ مَنْ لَا وَارِثَ لَهُ، أَفْكَ عَانِيَهُ وَأَرِثُ مَالَهُ، وَالْخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ، يَفْكَ عَانِيَهُ وَيَرِثُ مَالَهُ».

**2902 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: أَخْبَرَنَا يَحْيَى، قَالَ: حَدَّثَنَا شُعْبَةُ الْمَعْنَى. (ح)، وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: أَخْبَرَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ جَمِيعًا، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ مُجَاهِدِ بْنِ وَرْدَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ مَوْلَى لِنَبِيِّ ﷺ مَاتَ وَتَرَكَ شَيْئًا وَلَمْ يَدَعْ وَلَدًا وَلَا حَمِيمًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوا مِيرَاثَهُ رَجُلًا مِنْ أَهْلِ قَرْنَتِهِ».

قال أبو داود: وَحَدِيثُ سُفْيَانَ أَتَمُّ، وَقَالَ مُسَدَّدٌ قَالَ فَقَالَ النَّبِيُّ ﷺ: «هَهُنَا أَحَدٌ مِنْ أَهْلِ أَرْضِهِ؟» قَالُوا: نَعَمْ، قَالَ: «فَأَعْطُوهُ مِيرَاثَهُ».

**2903 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ، قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ جَبْرِيلَ بْنِ أَحْمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ رَجُلٌ فَقَالَ: إِنَّ عِنْدِي مِيرَاثَ رَجُلٍ مِنَ الْأَزْدِ وَلَسْتُ أَجِدُ أَزْدِيًّا أَذْفَعُهُ إِلَيْهِ، قَالَ: «ادْهَبْ فَالْتَمِسْ أَزْدِيًّا



Messenger of Allah “Allah’s blessing and peace be upon him” said: “Go and keep looking for one belonging to the Azd for a year.” A year later he came to him and said: “O Messenger of Allah! I have found none belonging to the (tribe of) Azd so that I would give it to him.” He said: “Then, go and give it to the first one belonging to (the tribe of) Khuza’ah you meet.” When the man turned back he invited him and said: “Give it to the one who is the closest to his higher grandfather, through fathers less in number, from amongst the remaining of his clan of Khuza’ah.”

**2904-** It is narrated on the authority of Ibn Buraidah from his father that he said: A man belonging to the tribe of Khuza’ah, and his property was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, who said: “Search for an heir or anyone having blood-relation with him.” But they found no heir nor one having blood-relation with him. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, give his property to the eldest among the men of Khuza’ah.

**2905-** It is narrated on the authority of Ibn Abbas that a man died and had no heir; and he had only a slave whom he had emancipated. The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “Does he have anyone (to inherit his property)?” they said: “No, but he had a slave whom he had emancipated.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” gave his property to the freed slave.

### **[9] The Heritage Of The Child Of The Woman For Whom She Is Involved In Mula’annah**

(Invoking Allah’s curse upon the liar of the couple when the husband accuses his wife of committing adultery)

**2906-** It is narrated on the authority of Wathilah Ibn Al-Asqa’ that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The woman receives heritage from three (sources): her child, her manumitted slave (or slave-girl), and her child for whom she is involved in Mula’annah.”

**2907-** It is narrated on the authority of Makhul that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave the property of the child of a woman for whom she would be involved in Mula’annah to his mother, and her heir after her death.

**2908-** A Hadith like this is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather from the Messenger of Allah “Allah’s blessing and peace be upon him”



حَوْلًا». قَالَ: فَأَتَاهُ بَعْدَ الْحَوْلِ فَقَالَ: يَا رَسُولَ اللَّهِ لَمْ أَجِدْ أَزْدِيًّا أَدْفَعُهُ إِلَيْهِ. قَالَ: «فَانْظُرْ أَفَإَنْظُرُ أَوَّلَ خُزَاعِي تُلْقَاهُ فَاذْفَعُهُ إِلَيْهِ»، فَلَمَّا وَلَّى قَالَ: «عَلَيَّ الرَّجُلُ»، فَلَمَّا جَاءَهُ قَالَ: «انْظُرْ كُبْرَ خُزَاعَةٍ فَاذْفَعُهُ إِلَيْهِ».

**2904 -** حَدَّثَنَا الْحُسَيْنُ بْنُ أَسْوَدَ الْعَجَلِيُّ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ آدَمَ - قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ جَبْرِيلَ بْنِ أَحْمَرَ أَبِي بَكْرٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: مَاتَ رَجُلٌ مِنْ خُزَاعَةٍ فَأَتَيْتِ النَّبِيَّ ﷺ بِمِيرَاثِهِ، فَقَالَ: «الْتَمِسُوا لَهُ وَارِثًا أَوْ ذَا رَحِمٍ»، فَلَمْ يَجِدُوا لَهُ وَارِثًا وَلَا ذَا رَحِمٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطُوهُ الْكُبْرَ مِنْ خُزَاعَةٍ». قَالَ يَحْيَى: قَدْ سَمِعْتُهُ مَرَّةً يَقُولُ فِي هَذَا الْحَدِيثِ: «انْظُرُوا أَكْبَرَ رَجُلٍ مِنْ خُزَاعَةٍ».

**2905 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَوْسَجَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَجُلًا مَاتَ وَلَمْ يَدَعْ وَارِثًا إِلَّا غُلَامًا لَهُ كَانَ أَعْتَقَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ لَهُ أَحَدٌ؟» قَالُوا: لَا، إِلَّا غُلَامًا لَهُ كَانَ أَعْتَقَهُ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ مِيرَاثَهُ لَهُ».

### [ت9/م9] - باب ميراث ابن الملائنة

**2906 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنِي عَمْرُو بْنُ رُوَبَةَ التَّغْلِبِيُّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ النَّصْرِيِّ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَرْأَةُ تُحَرِّزُ ثَلَاثَةَ مَوَارِيثَ: عَتِيقَهَا وَلَقِيطَهَا وَوَلَدَهَا الَّذِي لَأَعَنْتَ عَنْهُ».

**2907 -** حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ، وَمُوسَى بْنُ عَامِرٍ، قَالَا: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: أَخْبَرَنَا مَكْحُولٌ قَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ مِيرَاثَ ابْنِ الْمَلَأَنِ لَأُمِّهِ وَلِوَرَثَتِهَا مِنْ بَعْدِهَا».

**2908 -** حَدَّثَنَا مُوسَى بْنُ عَامِرٍ: حَدَّثَنَا الْوَلِيدُ: أَخْبَرَنِي عِيسَى أَبُو مُحَمَّدٍ، عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

### **[10] Does A Muslim Inherit The Property Of An Infidel?**

**2909-** It is narrated on the authority of Usamah Ibn Zaid that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No Muslim should inherit the property of an infidel, nor should an infidel inherit the property of a Muslim.”

**2910-** It is narrated on the authority of Usamah Ibn Zaid that he said: I asked The Messenger of Allah “Allah’s blessing and peace be upon him”: “O Allah’s Apostle! Where will you halt tomorrow?” that was during his (Farewell) pilgrimage. He replied: “Has Aqil (Ibn Abu Talib) left any house for us?” then, the Messenger of Allah “Allah’s blessing and peace be upon him” further said: “We are going tomorrow to halt at the valley of Banu Kinanah”, i.e. the Muhassab, where the Quraish people agreed to affirm their disbelief. That was when Banu Kinanah made alliance with the Quraish against Banu Hashim not to marry from them, nor to enter into transactions with them, nor to house them.

**2911-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no mutual inheritance between two persons belonging to different religions.”

**2912-** It is narrated on the authority of Abdullah Ibn Buraidah that two brothers, one was a Jew and the other a Muslim, appealed to Yahya Ibn Ya’mur to judge between them pertaining to their heritage, thereupon he gave it to the Muslim among them, and said: Abu Al-Aswad told me from a man that Mu’adh said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No doubt, Islam gives increase (to its holder) no decrease.” He gave the heritage to the Muslim.

**2913-** It is narrated on the authority of Abdullah Ibn Buraidah from Yahya Ibn Ya’mur from Abu Al-Aswad Ad-Du’ali that the heritage of a deceased Jew was brought to Mu’adh, and his heir was a Muslim, and related the same from the Messenger of Allah “Allah’s blessing and peace be upon him”.

### **[11] When One Embraces Islam In The Existence Of Heritage**

**2914-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Every distribution (of the heritage) made during the pre-Islamic period of ignorance has been in accordance with (the regulations and traditions) upon which it was acted; and any distribution (of the heritage) upon which Islam

**[ت10/م10] - باب هل يرث المسلم الكافر؟**

**2909 -** حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ: «لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُسْلِمَ».

**2910 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَسَامَةَ بْنِ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَيْنَ تَنْزِلُ عَدَا؟ فِي حَجَّتِهِ، قَالَ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مَنَزِلًا؟»، ثُمَّ قَالَ: «نَحْنُ نَازِلُونَ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمْتُ قُرَيْشٌ عَلَى الْكُفْرِ» يَعْنِي الْمُحَصَّبَ وَذَلِكَ أَنَّ بَنِي كِنَانَةَ حَالَفَتْ قُرَيْشًا عَلَى بَنِي هَاشِمٍ أَنْ لَا يُنَاجِحُوهُمْ وَلَا يُبَايِعُوهُمْ وَلَا يُؤْوُوهُمْ.

قال الزُّهْرِيُّ: وَالْخَيْفُ الْوَادِي.

**2911 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبِ الْمَعْلَمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَوَارِثُ أَهْلُ مِلَّتَيْنِ شَتَّى».

**2912 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَمْرِو بْنِ أَبِي حَكِيمٍ الْوَاسِطِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ: أَنَّ أَخَوَيْنِ اخْتَصَمَا إِلَى يَحْيَى بْنِ يَعْمَرَ يَهُودِيٍّ وَمُسْلِمٍ فَوَرَّثَ الْمُسْلِمُ مِنْهُمَا، وَقَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ أَنَّ رَجُلًا حَدَّثَهُ أَنَّ مُعَاذًا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْإِسْلَامُ يَزِيدُ وَلَا يَنْقُصُ» فَوَرَّثَ الْمُسْلِمَ.

**2913 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ أَبِي حَكِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي الْأَسْوَدِ الدِّلِيِّ، أَنَّ مُعَاذًا أَتَى بِمِيرَاثٍ يَهُودِيٍّ وَارِثُهُ مُسْلِمٌ بِمَعْنَاهُ عَنِ النَّبِيِّ ﷺ.

**[ت11/م11] - باب فيمن أسلم على ميراث**

**2914 -** حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعَثَاءِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «كُلُّ قِسْمٍ قُسِمَ فِي الْجَاهِلِيَّةِ فَهُوَ عَلَى مَا



has come should be made in accordance with (the laws and principles governing the way of heritage) distribution of Islam.”

### [12] What About The Devotion

**2915-** It is narrated on the authority of Ibn Umar that A'ishah, the Mother of the Believers, intended to buy a slave-girl in order to manumit her (and get the reward of that), thereupon her masters said to her: “We are ready to sell her to you on the condition that her devotion should remain to us.” When she made a mention of that to the Messenger of Allah “Allah’s blessing and peace be upon him”, he said: “Let not this (condition they have stipulated) prevent you (from buying and manumitting her), since the devotion should be to the manumitter.”

**2916-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, the devotion (of a slave or a slave-girl) should be to the price giver and manumitter.”

**2917-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: Rabab Ibn Hudhaifah Ibn Sa'id Ibn Sahn got married to a woman (reported to have been Umm Wa'il Bint Ma'mar Al-Jumahiyyah), and she gave birth to three children for him, and when she died, her sons inherited her property and the devotion of her devotees. Amr Ibn Al-As was the next of kin to her sons from the side of their father. He accompanied them to Sham, where they died. A devotee belonging to her died and left much property. Her sisters carried on a lawsuit against him before Umar Ibn Al-Khattab (over the devotion of their sister's devotee, which he inherited from her sons), thereupon Umar said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whatever both the son and the father gain should go to their closest relative from the side of the father.” He then gave a judgement in our favour, and wrote to us a document, having the witness of Abd Ar-Rahman Ibn Awf, Zaid Ibn Thabit, and a third one. when Abd Al-Malik Ibn Marwan became the caliph, they brought the case to Hisham Ibn Isma'il (or Isma'il Ibn Hisham), who raised it up to Abd Al-Malik (to whom we brought the document of Umar). On that he said: “I think this is of the judgements in which there should be no doubt.” Thus, he gave the same judgement of Umar Ibn Al-Khattab, in our favour concerning it; and we still get benefit from it.

قُسِمَ، وَكُلُّ قُسْمٍ أَدْرَكَهُ الْإِسْلَامُ فَإِنَّهُ عَلَى قُسْمِ الْإِسْلَامِ.

### [ت12/م12] - باب في الولاء

**2915 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: قُرِئَ عَلَى مَالِكٍ وَأَنَا حَاضِرٌ قَالَ مَالِكٌ: عَرَضَ عَلَيَّ نَافِعٌ، عَنْ ابْنِ عُمَرَ: أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتَقُهَا، فَقَالَ أَهْلُهَا: نَبِيعُكَهَا عَلَى أَنْ وَلَاءَهَا لَنَا، فَذَكَرَتْ عَائِشَةُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «لَا يَمْنَعُكَ ذَلِكَ، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

**2916 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْطَى الثَّمَنَ وَوَلِيَ النِّعْمَةَ».

**2917 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ أَبِي الْحَجَّاجِ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ رِثَابَ بْنَ حُذَيْفَةَ تَزَوَّجَ امْرَأَةً فَوَلَدَتْ لَهُ ثَلَاثَةَ غِلْمَةٍ فَمَاتَتْ أُمُّهُمْ فَأَوْرَثُوهَا رَبَاعَهَا وَوَلَاءَ مَوَالِيهَا، وَكَانَ عَمْرُو بْنُ الْعَاصِ عَصَبَةَ بَنِيهَا، فَأَخْرَجَهُمْ إِلَى الشَّامِ فَمَاتُوا، فَقَدِمَ عَمْرُو بْنُ الْعَاصِ وَمَاتَ مَوْلَى لَهَا وَتَرَكَ مَالًا لَهُ فَخَاصَمَهُ إِخْوَتُهَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْرَزَ الْوَلَدُ أَوْ الْوَالِدُ فَهُوَ لِعَصَبَتِهِ مَنْ كَانَ»، قَالَ: فَكَتَبَ لَهُ كِتَابًا فِيهِ شَهَادَةُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَزَيْدِ بْنِ ثَابِتٍ وَرَجُلٍ آخَرَ، فَلَمَّا اسْتُخْلِفَ عَبْدُ الْمَلِكِ اخْتَصَمُوا إِلَى هِشَامِ بْنِ إِسْمَاعِيلَ أَوْ إِلَى إِسْمَاعِيلَ بْنِ هِشَامٍ، فَرَفَعَهُمْ إِلَى عَبْدِ الْمَلِكِ فَقَالَ: هَذَا مِنَ الْقَضَاءِ الَّذِي مَا كُنْتُ أَرَاهُ. قَالَ: فَقَضَى لَنَا بِكِتَابِ عُمَرَ بْنِ الْخَطَّابِ فَنَحْنُ فِيهِ إِلَى السَّاعَةِ».

### **[13] When One Embraces Islam At The Hands Of Another**

**2918-** It is narrated on the authority of Tamim Ad-Dari that he said: I said: “O Messenger of Allah! What is the commandment pertaining to a man who embraces Islam at the hands of another?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He is the closest to him during his life (by supporting and helping him), and at his death (by inheriting his property if he has no heir, or offering funeral prayer for him according to another interpretation).”

### **[14] What About Selling The Devotion**

**2919-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling and granting the devotion (of anyone other than such as of whom one is a devotee).

### **[15] What About (The Commandment Pertaining To) The Child Who Is Born, Cries And Then Dies Immediately**

**2920-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the born child cries (portending his being born alive), then (his portion of the property) should be subject to inheritance.”

### **[16] Abrogating The Inheritance Because Of Pledge By The Inheritance Because Of The Blood-Relations**

**2921-** It is narrated on the authority of Ibn Abbas concerning Allah’s saying: “To those, also, to whom your right hand was pledged, give their due portion”: It was the habit that a man would agree with another that any of them died first, the other would inherit his property. Then, Allah Almighty revealed: “Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless Do you what is just to your closest friends: such is the writing of the Decree (of Allah).” (Al-Ahzab 6)

**2922-** It is narrated on the authority of Ibn Abbas, regarding Allah’s saying: “To those, also, to whom your right hand was pledged, give their due portion”: When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter’s relatives, in view of the bond of brotherhood established between them by The Messenger of Allah “Allah’s blessing and peace be upon him”. But when the Verse “To (benefit) every one, we have appointed sharers and heirs” was revealed, (such an inheritance) was cancelled.” Ibn Abbas further said: “(As for



## [ت13/م13] - باب في الرجل يُسلم

## على يدي الرجل

2918 - حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ، وَهَشَامُ بْنُ عَمَّارٍ، قَالَا: حَدَّثَنَا يَحْيَى - قَالَ أَبُو دَاوُدَ: هُوَ ابْنُ حَمْزَةَ - عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَوْهَبٍ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ، قَالَ هَشَامٌ: عَنْ تَمِيمِ الدَّارِيِّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، وَقَالَ يَزِيدُ إِنَّ تَمِيمًا قَالَ: يَا رَسُولَ اللَّهِ مَا السُّنَّةُ فِي الرَّجُلِ يُسَلِّمُ عَلَى يَدَيِ الرَّجُلِ مِنَ الْمُسْلِمِينَ؟ قَالَ: «هُوَ أَوْلَى النَّاسِ بِمَحْيَاةٍ وَمَمَاتِهِ».

## [ت14/م14] - باب في بيع الولاء

2919 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هَبْتِهِ».

## [ت15/م15] - باب في المولود يستهل ثم يموت

2920 - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ، أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَهَلَ الْمَوْلُودُ وَرَثَ».

## [ت16/م16] - باب نسخ ميراث العقد

## بميراث الرِّجَم

2921 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّخَوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَكَاثُوهُمْ نَصِيْبُهُمْ﴾ [النساء: 33] كَانَ الرَّجُلُ يُحَالِفُ الرَّجُلَ لَيْسَ بَيْنَهُمَا نَسَبٌ فَيَرِثُ أَحَدُهُمَا الْآخَرَ فَتَنْسَخَ ذَلِكَ الْأَنْفَالُ فَقَالَ تَعَالَى: ﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ﴾ [الأنفال: 75].

2922 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي إِدْرِيسُ بْنُ يَزِيدَ، حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَكَاثُوهُمْ نَصِيْبُهُمْ﴾ قَالَ: كَانَ الْمُهَاجِرُونَ حِينَ قَدِمُوا الْمَدِينَةَ تَوَرَّثُوا الْأَنْصَارَ دُونَ ذَوِي رَحِمِهِمْ لِلْأُخُوَّةِ الَّتِي آخَى رَسُولُ اللَّهِ ﷺ بَيْنَهُمْ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَلِكُلٍّ جَعَلْنَا مَوَالِيًا مِمَّا تَرَكَ﴾ [النساء: 33] قَالَ: نَسَخْتُهَا ﴿وَالَّذِينَ

Allah's saying) "To those, also, to whom your right hand was pledged, give their due portion", it is concerned with the covenant of helping and advising each other. Though they can no longer inherit each other, but they can bequeath each other some of their property by means of a will.

**2923-** It is narrated on the authority of Dawud Ibn Al-Hasin that he said: I used to recite (the Qur'an) to Umm Sa'd Ibn Ar-Rabie, and she was a female orphan under the guardianship of Abu Bakr. When I recited to her (Allah's saying): "To those, also, to whom your right hand was pledged, give their due portion", she said to me: "Do not recite it as such! However, this was revealed in connection with Abu Bakr and his son Abd Ar-Rahman when he rejected to embrace Islam, thereupon Abu Bakr took an oath not to make him one of his heirs. When he embraced Islam, Allah Almighty ordered His Prophet "Peace be upon him" to give him his due portion." According to the addition of Abd Al-Aziz, he did not embrace Islam until he was compelled to do so under the edge of the sword.

**2924-** It is narrated on the authority of Ibn Abbas that he said: (According to Allah's statement) "Such as have believed and emigrated (in Allah's Cause), and such as have believed but have not emigrated", a desert dweller was not to inherit the property of an Emigrant, nor was the Emigrant to inherit the property of a desert dweller, until it was abrogated by the statement of Allah Almighty: "Blood-relations among each other have closer personal ties, in the Decree of Allah.." (Al-Ahzab 6)

### **[17] What About (The Inheritance Because Of) The Alliance**

**2925-** It is narrated on the authority of Jubair Ibn Mut'im that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance in Islam but whatever (alliance) established in the pre-Islamic period of ignorance (for good), should be intensified and strengthened by Islam."

**2926-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made (a bond of) alliance between both the Muhajirs (Emigrants) and the Ansar (Helpers) in our home. It was said to him: Is it not that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no alliance in Islam"? he said twice or thrice: The Messenger of Allah "Allah's blessing and peace be upon him" made (a bond of) alliance between both the Muhajirs (Emigrants) and the Ansar (Helpers) in our home.

عَقَدَتْ أَيْمَنُكُمْ فَتَأْتُوهُمْ نَصِيبُهُمْ ﴿٢٩٢٣﴾ مِنَ النَّصْرِ وَالنَّصِيحَةِ وَالرَّفَادَةِ، وَيُؤْصِي لَهُ وَقَدْ ذَهَبَ الْمِيرَاثُ.

**2923 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَعَبْدُ الْعَزِيزِ بْنُ يَحْيَى، الْمَعْنَى، قَالَ أَحْمَدُ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ قَالَ: «كُنْتُ أَقْرَأُ عَلَى أُمِّ سَعْدِ بِنْتِ الرَّبِيعِ، وَكَانَتْ يَتِيمَةً فِي حَجَرِ أَبِي بَكْرٍ فَقَرَأْتُ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ﴾ فَقَالَتْ: لَا تَقْرَأْ: ﴿وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ﴾ إِنَّمَا نَزَلَتْ فِي أَبِي بَكْرٍ وَابْنِهِ عَبْدُ الرَّحْمَنِ حِينَ أَبِي الْإِسْلَامَ، فَحَلَفَ أَبُو بَكْرٍ أَنْ لَا يُورَثُهُ، فَلَمَّا أَسْلَمَ أَمَرَ اللَّهُ تَعَالَى نَبِيَّهُ عَلَيْهِ السَّلَامُ أَنْ يُؤْتِيَهُ نَصِيبَهُ. زَادَ عَبْدُ الْعَزِيزِ: فَمَا أَسْلَمَ حَتَّى حُمِلَ عَلَى الْإِسْلَامِ بِالسَّيْفِ».

قَالَ أَبُو دَاوُدَ: مَنْ قَالَ: ﴿عَقَدْتُ﴾ جَعَلَهُ حِلْفًا، وَمَنْ قَالَ: ﴿عَاقَدْتُ﴾ جَعَلَهُ حَالِفًا. قَالَ: وَالصَّوَابُ حَدِيثُ طَلْحَةَ ﴿عَاقَدْتُ﴾.

**2924 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ بَرِيدِ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَالَّذِينَ آمَنُوا وَهَاجَرُوا﴾ [الأنفال: 74] ﴿وَالَّذِينَ آمَنُوا وَلَمْ يَهَاجَرُوا﴾ [الأنفال: 72] فَكَانَ الْأَعْرَابِيُّ يَرِثُ الْمُهَاجِرَ وَلَا يَرِثُهُ الْمُهَاجِرُ فَنَسَخْتَهَا فَقَالَ تَعَالَى: ﴿فَأُولَئِكَ مِنْكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ﴾ [الأنفال: 75].

### [ت17/م17] - باب في الحلف

**2925 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَابْنُ نُمَيْرٍ وَأَبُو أَسَامَةَ، عَنْ زَكَرِيَّا، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَإِنَّمَا حِلْفُ كَانَ فِي الْجَاهِلِيَّةِ لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً».

**2926 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا، فَقِيلَ لَهُ: أَلَيْسَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ»؟ فَقَالَ: حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا مَرَّتَيْنِ أَوْ ثَلَاثًا».



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### **[18] The Woman Inherits Her Portion From The Blood-Money Of Her Husband**

**2927-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that Umar used to say: "The blood-money should be inherited by one's close relative from the side of his father, and the woman inherits nothing from the blood-money of her husband" until Ad-Dahhak Ibn Sufyan said to him: The Messenger of Allah "Allah's blessing and peace be upon him" wrote to me (a message in which he ordered me) to make the wife of Ashyam Ad-Dibabi inherit from the blood-money of her husband." On that Umar retracted from his statement.

Abu Dawud said: The same is narrated on the authority of Az-Zuhri from Sa'id, and he added here: The Messenger of Allah "Allah's blessing and peace be upon him" had appointed him (Ad-Dahhak Ibn Sufyan) in charge of the affairs of the Bedouins.

## [ت18/م18] - باب في المرأة تَرِثُ من دِيَّةِ زوجها

**2927 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ قَالَ: «كَانَ عُمَرُ بْنُ الْخَطَّابِ يَقُولُ: الدِّيَّةُ لِلْعَاقِلَةِ وَلَا تَرِثُ الْمَرْأَةُ مِنْ دِيَّةِ زَوْجِهَا شَيْئًا حَتَّى قَالَ لَهُ الضَّحَّاكُ بْنُ سُفْيَانَ: كَتَبَ إِلَيَّ رَسُولُ اللَّهِ ﷺ أَنَّ امْرَأَةً أُشِيمَ الضَّبَابِيُّ [تَرِثُ] مِنْ دِيَّةِ زَوْجِهَا فَرَجَعَ عُمَرُ». قَالَ أَحْمَدُ بْنُ صَالِحٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، وَقَالَ فِيهِ: «وَكَانَ النَّبِيُّ ﷺ اسْتَعْمَلَهُ عَلَى الْأَعْرَابِ».

## (14/19) THE BOOK OF TAXES, BOOTY AND RULING

### [1] The Right Of The Subjects Upon The Ruler

**2928-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Everyone of you is a guardian, and responsible for what is in his custody. The ruler is a guardian of his subjects and is responsible for them; a husband is a guardian of his dependents and is responsible for them; a lady is a guardian of her husband's house and is responsible for it, and a servant is a guardian of his master's property and is responsible for it: so all of you are guardians and responsible for your wards and things under your care."

### [2] What About Asking For Ruling

**2929-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Prophet "Allah's blessing and peace be upon him" said to me: "O Abd Ar-Rahman Ibn Samurah! Do not seek to be a ruler, because if you are given authority because of your asking for it, then you will be held responsible for it, but if you are given it without asking for it, then you will be helped in it (by Allah):."

**2930-** It is narrated on the authority of Abu Musa that he said: I went to The Prophet "Allah's blessing and peace be upon him" with two men from Ash'arite tribe. One of them said to the Messenger of Allah "Allah's blessing and peace be upon him": "We've come so that you would seek our help (by appointing us in charge of any of) your jobs." The other said the same, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the most treacherous among you in our sight is him, who asks (for being appointed in charge of any job)." Abu Musa apologized to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "I do not know that they want employment." The Prophet "Allah's blessing and peace be upon him" did not employ them until they died.

### [3] Could A Blind Be Appointed In Charge Of Any Job

**2931-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" appointed Ibn Umm Maktum as his successor in Medina twice (to lead the prayer).



## [19/14] - كتاب الخراج والإمارة والفيء

### [1م/1] - باب ما يلزم الإمام من حق الرعية

**2928 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

### [2م/2] - باب ما جاء في طلب الإمارة

**2929 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ وَمَنْصُورٌ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِن أُعْطِيَتْهَا عَنْ مَسْأَلَةٍ وَكِلْتَا فِيهَا إِلَى نَفْسِكَ، وَإِن أُعْطِيَتْهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

**2930 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَخِيهِ، عَنْ بَشْرِ بْنِ قُرَّةٍ الْكَلْبِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: «انْطَلَقْتُ مَعَ رَجُلَيْنِ إِلَى النَّبِيِّ ﷺ فَتَشَهَّدَ أَحَدُهُمَا ثُمَّ قَالَ: جِئْنَا لِنَسْتَعِينَ بِنَا عَلَى عَمَلِكَ، وَقَالَ الْآخَرُ مِثْلَ قَوْلِ صَاحِبِهِ، فَقَالَ النَّبِيُّ: «إِنَّ أَخَوْنَكُمْ عِنْدَنَا مِنْ طَلَبِهِ»، فَاعْتَذَرَ أَبُو مُوسَى إِلَى النَّبِيِّ ﷺ وَقَالَ: لَمْ أَعْلَمْ لِمَا جَاءَا لَهُ، فَلَمْ يَسْتَعِنْ بِهِمَا عَلَى شَيْءٍ حَتَّى مَاتَ».

### [3م/3] - باب في الضرير يؤلى

**2931 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُخَرَّمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ عَلَى الْمَدِينَةِ مَرَّتَيْنِ».

#### [4] What About Taking A Minister?

**2932-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah intends to do good to a ruler, He helps him take a minister of truth: whenever he forgets, he reminds him, and whenever he remembers, he helps him; and if Allah intends to do evil to a ruler, He helps him take a minister of evil: whenever he forgets, he never reminds him, and whenever he remembers, he never helps him."

#### [5] What About Chieftaincy

**2933-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" patted on his shoulder and then said to him: "You will have been prosperous O Qudaim (the Arabic minimized formula of Miqdam) if you die without becoming a ruler, nor a clerk, nor a chieftain."

**2934-** It is narrated on the authority of Ghalib Al-Qatan from a man from his father from his grandfather that they were living near a spring of water, and when the news of Islam reached them the chieftain of the spring gave his people one hundred camels on the condition that they would embrace Islam, thereupon they embraced Islam and he distributed the camels among them. Then, it seemed to him to take back the camels. He sent his son to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Go to the Messenger of Allah "Allah's blessing and peace be upon him" and say to him: My father bids you salutation and tells you that he gave his people one hundred camels on the condition that they would embrace Islam, thereupon they embraced Islam and he distributed the camels among them. Then, it seemed to him to take back the camels: does he have more claim over his camels or do they have more claim over them? When he answers you in the affirmative or in the negative say to him: My father is an old man, and he is the chieftain of the water; and he asks you to appoint me the chieftain after him." He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My father bids you salutation." He replied: "Upon your father be peace." He further said: "My father gave his people one hundred camels on the condition that they would embrace Islam, thereupon they embraced Islam perfectly, and he distributed the camels among them. Then, it seemed to him to take back the camels: does he have more claim over his camels or do they have more claim over them?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "If it seems to him to give the camels to them, let him do

## [ت4/م4] - باب في اتخاذ الوزير

**2932 -** حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِالْأَمِيرِ خَيْرًا جَعَلَ لَهُ وَزِيرَ صَدِيقٍ: إِنْ نَسِيَ ذِكْرَهُ، وَإِنْ ذَكَرَ أَعَانَهُ، وَإِذَا أَرَادَ اللَّهُ بِهِ غَيْرَ ذَلِكَ جَعَلَ لَهُ وَزِيرَ سُوءٍ، إِنْ نَسِيَ لَمْ يُذَكِّرْهُ، وَإِنْ ذَكَرَ لَمْ يُعِنِّهِ».

## [ت5/م5] - باب في العِرافَةِ

**2933 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنْ أَبِي سَلَمَةَ سُلَيْمَانَ بْنِ سُلَيْمٍ، عَنْ يَحْيَى بْنِ جَابِرٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمُقْدَامِ، عَنْ جَدِّهِ الْمُقْدَامِ بْنِ مَعْدِيكَرَبٍ: أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ عَلَى مَنْكِبِهِ، ثُمَّ قَالَ: «أَفْلَحْتَ يَا قَدِيمُ إِنْ مِتُّ وَلَمْ تَكُنْ أَمِيرًا وَلَا كَاتِبًا وَلَا عَرِيفًا».

**2934 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا غَالِبُ الْقَطَّانِ، عَنْ رَجُلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُمْ كَانُوا عَلَى مَنْهَلٍ مِنَ الْمَنَاهِلِ، فَلَمَّا بَلَغَهُمُ الْإِسْلَامُ جَعَلَ صَاحِبُ الْمَاءِ لِقَوْمِهِ مِائَةً مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا، فَاسْلَمُوا وَقَسَمَ الْإِبِلَ بَيْنَهُمْ، وَبَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ، فَأَرْسَلَ ابْنَهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ: اأَنْتَ النَّبِيُّ ﷺ فَقُلْ لَهُ: إِنَّ أَبِي يُقْرِئُكَ السَّلَامَ وَإِنَّهُ جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا، فَاسْلَمُوا وَقَسَمَ الْإِبِلَ بَيْنَهُمْ وَبَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ، أَفَهُوَ أَحَقُّ بِهَا أَمْ هُمْ؟ فَإِنْ قَالَ لَكَ نَعَمْ أَوْ لَا، فَقُلْ لَهُ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِي الْعِرَافَةَ بَعْدَهُ.

فَأَتَاهُ فَقَالَ: إِنَّ أَبِي يُقْرِئُكَ السَّلَامَ، فَقَالَ: «وَعَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ»، فَقَالَ: إِنَّ أَبِي جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الْإِبِلِ عَلَى أَنْ يُسَلِّمُوا فَاسْلَمُوا وَحَسُنَ إِسْلَامُهُمْ ثُمَّ بَدَأَ لَهُ أَنْ يَرْتَجِعَهَا مِنْهُمْ فَهُوَ أَحَقُّ بِهَا أَمْ هُمْ؟ فَقَالَ: «إِنْ بَدَأَ لَهُ أَنْ يُسَلِّمَهَا لَهُمْ فَلْيُسَلِّمَهَا، وَإِنْ بَدَأَ لَهُ أَنْ يَرْتَجِعَهَا فَهُوَ أَحَقُّ بِهَا مِنْهُمْ،



(if he so likes), and if it seems to him to take them back, he has more claim over them; and if they embrace Islam, they will have (the reward of) their faith, and if they do not embrace Islam, they will be fought until they submit to it.” He further said: “My father is an old man, and he is the chieftain of the water; and he asks you to appoint me the chieftain after him.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, the chieftaincy is a fact, and the people must necessarily have chieftains (to manage their affairs), but (you should know at the same time that) the chieftains will be admitted to the fire (of Hell).”

### **[6] Appointing The Clerk**

**2935-** It is narrated on the authority of Ibn Abbas that he said: The register keeper is a clerk, whom the Messenger of Allah “Allah’s blessing and peace be upon him” took (to write to him what he liked).

### **[7] Collecting And Administering The Charity**

**2936-** It is narrated on the authority of Rafi’ Ibn Khadij that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Such as is engaged in collecting and administering the charity justly and fairly is like such as fights in the Cause of Allah until he returns to his home.”

**2937-** It is narrated on the authority of Uqbah Ibn Amir that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “No wrongful tax collector will enter the Garden.”

**2938-** It is narrated on the authority of Ibn Ishaq that he said: The wrongful tax collector is him, who takes one-tenth the people’s income with no just cause.

### **[8] Should The Caliph Appoint A Successor**

**2939-** It is narrated on the authority of Ibn Umar that Umar said: “If I do not appoint a successor, no doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” appointed no successor to him; and if I appoint a successor, Abu Bakr appointed a successor to him.” Ibn Umar said: He no sooner had mentioned both the Messenger of Allah “Allah’s blessing and peace be upon him” and Abu Bakr than I came to know that he would not imitate but the conduct of the Messenger of Allah “Allah’s blessing and peace be upon him”, and that he would appoint no successor to him.

فَإِنْ أَسْلَمُوا فَلَهُمْ إِسْلَامُهُمْ، وَإِنْ لَمْ يُسْلِمُوا قُوتِلُوا عَلَى الْإِسْلَامِ.  
وَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ وَهُوَ عَرِيفُ الْمَاءِ، وَإِنَّهُ يَسْأَلُكَ أَنْ تَجْعَلَ لِي  
الْعِرَافَةَ بَعْدَهُ، فَقَالَ: «إِنَّ الْعِرَافَةَ حَقٌّ وَلَا بُدَّ لِلنَّاسِ مِنَ الْعُرَفَاءِ وَلَكِنَّ الْعُرَفَاءَ فِي  
النَّارِ».

### [ت6/6م] - باب في اتخاذ الكاتب

**2935** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ، عَنْ يَزِيدِ بْنِ كَعْبٍ،  
عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «السَّجِلُ كَاتِبٌ كَانَ  
لِلنَّبِيِّ ﷺ».

### [ت7/7م] - باب في السَّعَايَةِ عَلَى الصَّدَقَةِ

**2936** - حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْأَسْبَاطِيُّ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ،  
عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ  
رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعَامِلُ عَلَى الصَّدَقَةِ بِالْحَقِّ  
كَالْفَارِزِ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ إِلَى بَيْتِهِ».

**2937** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ  
مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شِمَاسَةَ، عَنْ  
عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ صَاحِبُ مَكْسٍ».

**2938** - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْقَطَّانُ، عَنْ ابْنِ مَعْرَاءَ، عَنْ ابْنِ إِسْحَاقَ  
قَالَ: الَّذِي يَعْشُرُ النَّاسَ، يَعْنِي صَاحِبَ الْمَكْسِ.

### [ت8/8م] - باب في الخليفة يَسْتَخْلِفُ

**2939** - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ وَسَلَمَةُ قَالََا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:  
أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: إِنِّي إِنْ لَا  
أَسْتَخْلِفُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَخْلِفْ، وَإِنْ أَسْتَخْلِفُ فَإِنَّ أَبَا بَكْرٍ قَدْ  
اسْتَخْلَفَ، قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ ذَكَرَ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ، فَعَلِمْتُ أَنَّهُ لَا  
يَعْدِلُ بِرَسُولِ اللَّهِ ﷺ أَحَدًا وَإِنَّهُ غَيْرُ مُسْتَخْلِفٍ.

### [9] What About Giving The Pledge Of Allegiance

**2940-** It is narrated on the authority of Ibn Umar that he said: We used to give the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to listen and obey (the ruler, and he would dictate to us) “as much as is within your capacity.

**2941-** It is narrated on the authority of A’ishah that she told him about the way of the women’s giving the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” saying: the hand of The Messenger of Allah “Allah’s blessing and peace be upon him” never touched the hand of any woman, but he only used to take her pledge of allegiance orally. Whenever he accepted the pledge of allegiance from anyone of them he would say to her: "I accepted your oath of fealty."

**2942-** It is narrated on the authority of Abdullah Ibn Hisham, who saw the Messenger of Allah “Allah’s blessing and peace be upon him”, that his mother Zainab Bint Humaid brought him to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! Take the pledge of allegiance from him.” He said: “He is still too young (to do).” He passed his hand over his head.

### [10] The Remuneration Of The Employees

**2943-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, whom we appoint in any job for remuneration we give him, and then he takes any more beyond it, it is, indeed, a kind of misappropriation.”

**2944-** It is narrated on the authority of Ibn As-Sa’idi that he said: Umar appointed me to be in charge of collecting and administering the charity, and when I finished he ordered that remuneration should be given to me, thereupon I said: “I’ve done this job only for the Sake of Allah Almighty (and not in expectation for any wages).” On that he said: “Take what you’ve been given, for during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, I did a job and he gave me the remuneration for it.”

**2945-** It is narrated on the authority of Al-Mustawrid Ibn Shaddad that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who is employed in any job for us, let him have a wife out of his earnings; and if he has no servant, let him have a servant out of his earnings; and if he has no house, let him have a house out



## [ت9/م9] - باب ما جاء في البيعة

**2940 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَيُلَقِّنُنَا «فِيمَا اسْتَطَعْتُمْ».

**2941 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ عَنْ بَيْعَةِ رَسُولِ اللَّهِ ﷺ النِّسَاءِ قَالَتْ: مَا مَسَّ رَسُولُ اللَّهِ ﷺ يَدَ امْرَأَةٍ قَطُّ إِلَّا أَنْ يَأْخُذَ عَلَيْهَا، فَإِذَا أَخَذَ عَلَيْهَا فَأَعْطَتْهُ قَالَتْ: «اذْهَبِي فَقَدْ بَايَعْتُكَ».

**2942 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: أَخْبَرَنَا أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ هِشَامٍ، قَالَ: وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حَمِيدٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ بَايِعْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ صَغِيرٌ»، فَمَسَحَ رَأْسَهُ.

## [ت10/م9، 10] - باب في أرزاق العمال

**2943 -** حَدَّثَنَا زَيْدُ بْنُ أَحْرَمَ أَبُو طَالِبٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عَبْدِ الْوَارِثِ بْنِ سَعِيدٍ، عَنْ حُسَيْنِ الْمُعَلِّمِ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ اسْتَعْمَلَنَاهُ عَلَى عَمَلٍ فَرَزَقْنَاهُ رِزْقًا فَمَا أَخَذَ بَعْدَ ذَلِكَ فَهُوَ غُلُولٌ».

**2944 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ: حَدَّثَنَا لَيْثٌ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ ابْنِ السَّاعِدِيِّ قَالَ: «اسْتَعْمَلَنِي عُمَرُ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَعْتُ أَمَرَ لِي بِعَمَالَةٍ فَقُلْتُ: إِنَّمَا عَمِلْتُ لِلَّهِ، قَالَ: خُذْ مَا أُعْطِيتَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَعَمَلَنِي».

**2945 -** حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا الْمُعَاوِيُّ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ الْحَارِثِ بْنِ يَزِيدَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ كَانَ لَنَا عَامِلًا فَلْيُكْتَسَبْ رَوْجَةً. فَإِنْ لَمْ يَكُنْ لَهُ خَادِمٌ فَلْيُكْتَسَبْ خَادِمًا، فَإِنْ لَمْ يَكُنْ لَهُ مَسْكَنٌ فَلْيُكْتَسَبْ مَسْكَنًا». قَالَ: قَالَ

of his earnings; and if he gets anything beyond those, he will have then committed misappropriation or theft.”

### **[11] The Gifts Of The Employees**

**2946-** It is narrated on the authority of Abu Humaid As-Sa’idi that he said: The Prophet “Allah’s blessing and peace be upon him” appointed a man from (the tribe of) Azd, called Ibn Al-Lutbiyyah for collecting the obligatory charity. When he returned he said: "This (the obligatory charity) is for you and this has been given to me as a present." The Prophet “Allah’s blessing and peace be upon him” stood on the pulpit, praised Allah, and extolled Him. Then, he said: "What is the matter with you that when I appoint a man from you to a responsible position, he comes to me saying: “This wealth is for you (i.e. for the treasury of Muslims) and this is a gift presented to me”? Why hadn't he stayed in his father's or mother's house to see whether he would be given presents or not? By Him, in Whose Hands my life is, whoever takes something from those (resources of the obligatory charity unlawfully) will carry it on his neck on the Day of Judgement; if it be a camel, it will be grunting; if a cow, it will be mooing; and if a sheep, it will be bleating." The Prophet “Allah’s blessing and peace be upon him” then raised his hands till we saw the whiteness of his armpits, and said thrice: "O Allah! Haven't I reported Your Message (to them)?"

### **[12] The Misappropriation Of Charity**

**2947-** It is narrated on the authority of Abu Mas’ud Al-Ansari that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” sent me as charity collector and said: “Go Abu Mas’ud, and I do not like to see you on the Day of Judgement carrying on your neck a camel of those given in charity which will be grunting.” I said to him: “Then, I will not go (i.e. exempt me from this job).” He said: “Then, I will not force you to do it.”

### **[13] The Ruler Should Be Mainly Concerned With The Affairs Of His Subjects**

**2948-** It is narrated on the authority of Abu Maryam Al-Azdi that he said: I visited Mu’awiyah who said to me: “What do you have?” I said: “A narration I heard, and let me relate it to you. I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, whom Allah makes in charge of the affairs of the Muslims, and he puts a screen that prevents him from dealing with the needs, affairs and poverty of the people, Allah Almighty will screen Himself from him against his needs, affairs and

أَبُو بَكْرٍ: أَخْبَرْتُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ اتَّخَذَ غَيْرَ ذَلِكَ فَهُوَ غَالٌ أَوْ سَارِقٌ».

### [ت11/م10 ، 11] - باب في هدايا العمال

**2946 -** حَدَّثَنَا ابْنُ السَّرْحِ وَابْنُ أَبِي خَلْفٍ، لَفْظُهُ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ ابْنُ اللَّثْبِيَّةِ - قَالَ ابْنُ السَّرْحِ: ابْنُ الْأَثْبِيَّةِ - عَلَى الصَّدَقَةِ فَجَاءَ فَقَالَ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، فَقَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «مَا بَالُ الْعَامِلِ تَبِعْتُهُ فَيُحْيِيءُ فَيَقُولُ: هَذَا لَكُمْ وَهَذَا أُهْدِيَ لِي، أَلَا جَلَسَ فِي بَيْتِ أُمِّهِ أَوْ أَبِيهِ فَيَنْظُرُ أَيُّهُدَى لَهُ أَمْ لَا؟ لَا يَأْتِي أَحَدًا مِنْكُمْ بِشَيْءٍ مِنْ ذَلِكَ إِلَّا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ، إِنْ كَانَ بَعِيرًا فَلَهُ رُغَاءٌ أَوْ بَقَرَةً فَلَهَا حُوزَارٌ أَوْ شَاةٌ تَبْعَرُ»، ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْنَا غُفْرَةً يُبْطِئُ ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟ اللَّهُمَّ هَلْ بَلَّغْتُ؟».

### [ت12/م11، 12] - باب في غلول الصدقة

**2947 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ سَاعِيًا ثُمَّ قَالَ: «انْطَلِقْ أَبَا مَسْعُودٍ لَا أُلْفِيَنَّكَ يَوْمَ الْقِيَامَةِ تَحِيءُ وَعَلَى ظَهْرِكَ بَعِيرٌ مِنْ إِبِلِ الصَّدَقَةِ لَهُ رُغَاءٌ قَدْ غَلَّطْتُهُ». قَالَ: إِذَا لَا أَنْطَلِقُ قَالَ: «إِذَا لَا أُكْرِهُكَ».

### [ت13/م12 ، 13] - باب فيما يلزم الإمام من أمر الرعيَّة والحجبة عنهم

**2948 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ أَنَّ الْقَاسِمَ بْنَ مُخَيْمَرَةَ أَخْبَرَهُ أَنَّ أَبَا مَرْيَمَ الْأَزْدِيَّ أَخْبَرَهُ قَالَ: «دَخَلْتُ عَلَى مُعَاوِيَةَ فَقَالَ: مَا أَنْعَمْنَا بِكَ أَبَا فَلَانٍ؟ وَهِيَ كَلِمَةٌ تَقُولُهَا الْعَرَبُ فَقُلْتُ: حَدِيثًا سَمِعْتُهُ أُخْبِرُكَ بِهِ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ وَلَاهُ اللَّهُ عَزَّ وَجَلَّ شَيْئًا مِنْ أَمْرِ الْمُسْلِمِينَ فَاخْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتْهُمْ



poverty on the Day of Judgement.” The result was that he appointed somebody to be in charge of the needs and affairs of the people.

**2949-** It is narrated on the authority of Hammam Ibn Munabbih that he said: This is what Abu Hurairah related to us: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Neither do I give you anything, nor do I withhold anything from you (in accordance with my own will): I’m but a treasurer who gives (anything) wherever I’ve been ordered (by Allah Almighty).”

**2950-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that he said: Umar made a mention of the booty gained with no war one day, thereupon he said: “I have no more right over it than you, nor has anyone of us have more right over it than the other, except according to our positions as shown in Allah’s Book, and the way of the distribution of the Messenger of Allah “Allah’s blessing and peace be upon him”: (first of all) there comes the man according to his precedence in Islam, because of which he was put to trial in Allah’s Cause (i.e. his suffering and endeavor); then there comes the man according to his effort (i.e. his bravery and patient persevering); then there comes the man according to his dependents (who are under his guardianship); and then there comes the man according to his neediness and destitution.”

#### **[14] The Distribution Of The Booty That Is Gained With No War**

**2951-** It is narrated on the authority of Zaid Ibn Aslam that he said: Abdullah Ibn Umar entered upon Mu’awiyah who said to him: “What is your need O Abu Abd Ar-Rahman?” he said: “The giving of the freed men, for I saw that when the Messenger of Allah “Allah’s blessing and peace be upon him” received something (from the booty), he started with the giving of the freed ones.”

**2952-** It is narrated on the authority of A’ishah that she said: A leather container full of beads was brought to the Messenger of Allah “Allah’s blessing and peace be upon him” who distributed it among both the free women and the slave-girls. A’ishah further said: My father (Abu Bakr) used to make the slaves share the distribution of anything with the free ones.

**2953-** It is narrated on the authority of Awf Ibn Malik that whenever anything of the booty gained with no war was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, he would distribute it on the say day he received it, giving the married two times the single. One day, we were invited (to take our portions), and I used to be invited before

وَفَقَّرَهُمُ احْتَجَبَ اللَّهُ عَنْهُ دُونَ حَاجَتِهِ وَخَلَّتِهِ وَفَقَّرَهُ» قَالَ: فَجَعَلَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ.

**2949 -** حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَوْتِيَكُمْ مِنْ شَيْءٍ وَمَا أَمْنَعُكُمْوهُ إِلَّا أَنَا إِلاَّ خَازِنٌ أَضْعُ حَيْثُ أُمِرْتُ».

**2950 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ: «ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا الْفَيْءَ فَقَالَ: مَا أَنَا بِأَحَقَّ بِهَذَا الْفَيْءِ مِنْكُمْ وَمَا أَحَدٌ مِنَّا بِأَحَقَّ بِهِ مِنْ أَحَدٍ إِلَّا أَنَا عَلَى مَنَازِلِنَا مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَقَسَمَ رَسُولُ اللَّهِ ﷺ فَالرَّجُلُ وَقَدَمُهُ وَالرَّجُلُ وَبَلَاؤُهُ وَالرَّجُلُ وَعِيَالُهُ وَالرَّجُلُ وَحَاجَتُهُ».

#### [ت14/م13، 14] - باب في قَسَمِ الْفَيْءِ

**2951 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الرَّقَاءِ: حَدَّثَنَا أَبِي: أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ: «أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ دَخَلَ عَلَى مُعَاوِيَةَ فَقَالَ: حَاجَتُكَ يَا أَبَا عَبْدِ الرَّحْمَنِ! فَقَالَ: عَطَاءُ الْمُحَرَّرِينَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوَّلَ مَا جَاءَهُ شَيْءٌ بَدَأَ بِالْمُحَرَّرِينَ».

**2952 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ النَّبِيَّ ﷺ أُتِيَ بِظَبْيَةٍ فِيهَا خَرْزٌ فَقَسَمَهَا لِلْحُرَّةِ وَالْأَمَةِ، قَالَتْ عَائِشَةُ: كَانَ أَبِي رَضِيَ اللَّهُ عَنْهُ يَقْسِمُ لِلْحُرِّ وَالْعَبْدِ».

**2953 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ. (ح)، وَحَدَّثَنَا ابْنُ الْمُصَفَّى، قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ جَمِيعًا، عَنْ صَفْوَانَ بْنِ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَتَاهُ الْفَيْءُ قَسَمَهُ فِي يَوْمِهِ فَأَعْطَى الْآهْلَ حَظَّيْنِ وَأَعْطَى الْعَزَبَ حَقًّا». زَادَ ابْنُ الْمُصَفَّى: «فَدُعِينَا وَكُنْتُ أُدْعَى قَبْلَ عَمَّارٍ فَدُعِيتُ فَأَعْطَانِي حَظَّيْنِ وَكَانَ لِي



Ammar. I was invited and given two portions since I was married, and then Ammar Ibn Yasir was invited and given one portion.

### **[15] The Takings Of The Offspring**

**2954-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I have more claim over the faithful believers than their own selves. He, who left property, it should go to his family; and he, who left dependents or debts to be fulfilled, it should be referred to me to fulfill.”

**2955-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who left property, it should go to his heirs; and he, who left dependents or debts to be fulfilled, it should be referred to me to fulfill.”

**2956-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I have more claim over every faithful believer than his own self. He, who died and left debts to be fulfilled, it should be referred to me to fulfill; and he who left property, it should go to his heirs.”

### **[16] When Should One Be Enrolled Among The Fighters**

**2957-** It is narrated on the authority of Ibn Umar that he was displayed to the Messenger of Allah “Allah’s blessing and peace be upon him” on the day of (the holy battle of) Uhud, and he was fourteen years old, but he did not give him permission (to be a fighter); and he was displayed to him once again on the day of (the holy battle of) the Trench, and he was fifteen years old, and he gave him permission.

### **[17] It Is Undesirable To Loan Money Towards The End Of One’s Lifetime**

**2958-** It is narrated on the authority of Sulaim Ibn Mutair, an old man from amongst the inhabitants of Wadi Al-Qura, that he said: My father Mutair told me: I set out as a pilgrim until when I was at As-Suwaida’, as far as (a distance covered in) two nights from Medina, on the way or going to Sham, behold! I saw a man seeming to ask for medicine. He said: I was reported by one who heard the Messenger of Allah “Allah’s blessing and peace be upon him” during his Farewell Hajj, while he was admonishing, commanding and forbidding the people, saying: “O people! Take (your portion of) proceeds as long as it is so, but when the people fall in dispute over the dominion, to the extent that the Quraish people would fight over it,



أَهْلٌ، ثُمَّ دُعِيَ بَعْدِي عَمَّارُ بْنُ يَاسِرٍ فَأُعْطِيَ حَظًّا وَاحِدًا».

### [ت15/م14 ، 15] - باب في أرزاق الذرية

**2954 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ، وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَلِيَ وَعَلَيَّ».

**2955 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلَالًا فَلَيْنَا».

**2956 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ كَانَ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ فَأَيُّمَا رَجُلٍ مَاتَ وَتَرَكَ دَيْنًا فَلِيَ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

### [ت16/م15، 16] - باب متى يُفرض للرجل في المُقاتلة؟

**2957 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبيدُ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ، فَلَمْ يُجِزْهُ وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَازَهُ».

### [ت17/م16، 17] - باب في كراهية الافتراض في آخر الزمان

**2958 -** حَدَّثَنَا ابْنُ أَبِي الْحَوَارِيِّ: حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ شَيْخٌ مِنْ أَهْلِ وَادِي الْقَرْيَةِ قَالَ: حَدَّثَنِي أَبِي مُطَيْرٌ أَنَّهُ خَرَجَ حَاجًّا حَتَّى إِذَا كَانَ بِالسُّوَيْدَاءِ إِذَا أَنَا بِرَجُلٍ قَدْ جَاءَ كَأَنَّهُ يَطْلُبُ دَوَاءً أَوْ حُضْضًا، وَقَالَ: أَخْبَرَنِي مَنْ سَمِعَ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَعِظُ النَّاسَ وَيَأْمُرُهُمْ وَيَنْهَاهُمْ، فَقَالَ: «يَا أَيُّهَا النَّاسُ خُذُوا الْعَطَاءَ مَا كَانَ عَطَاءً، فَإِذَا تَجَاحَفْتُ قُرَيْشٌ عَلَى الْمُلْكِ

leave it (your portion of the proceeds) even though it is due to anyone of you.”

Abu Dawud says: The same is narrated on the authority of Sulaim Ibn Mutair through another chain of transmitters.

**2959-** It is narrated on the authority of Sulaim Ibn Mutair, a man from the inhabitants of Wadi Al-Qura, from his father that he said: A man told me that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” commanding and forbidding the people during the Farewell Hajj, and then he said: “Have I reported (you Allah’s Message)?” they answered in the affirmative, thereupon he said: “When the Quraish people come to fight each other over the dominion, and you even find the gifts being given to you in the form of bribes (to divert you from your religion, and prompt you to make lawful what is unlawful), then, leave it.” It was asked: “Who is that man?” it was said: “He is Abu Az-Zawa’id, a companion of the Prophet “Allah’s blessing and peace be upon him”.”

### **[18] Registering The Takings (Of The People)**

**2960-** It is narrated on the authority of Abdullah Ibn Ka’b Ibn Malik Al-Ansari that an army from the Ansar was in the land of Persia and it was the habit of Umar to send armies in succession every year. One year, Umar was occupied from them, and when their term came to an end, they returned, thereupon he dealt harshly with them, and threatened them severely, even though they were from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”. On that they said to him: “O Umar! You were (unintentionally) heedless of us, and forgot to carry out the command of the Messenger of Allah “Allah’s blessing and peace be upon him” to send the armies in succession (every year).”

**2961-** It is narrated on the authority of Adi Ibn Adi Al-Kindi that Umar Ibn Abd Al-Aziz wrote that whoever asked about the way of distributing the booty, it should be according to what was stipulated by Umar Ibn Al-Khattab, which the faithful believers saw it was out of justice, in accordance with the statement of the Messenger of Allah “Allah’s blessing and peace be upon him”: “Allah Almighty has made the truth appear on the tongue and heart of Umar.” He assigned the takings for the Muslims, and gave the non-Muslims the covenant (to live peacefully under the protection of the Muslims) on the condition that they should pay the Jizyah, from which no fifth nor earnings would be taken.

**2962-** It is narrated on the authority of Abu Dharr that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having

وَكَانَ عَنْ دِينَ أَحَدِكُمْ فَدَعُوهُ».

قال أبو داود: رَوَاهُ ابْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ يَسَارٍ عَنْ سُلَيْمِ بْنِ مُطَيْرٍ.

**2959 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُلَيْمُ بْنُ مُطَيْرٍ مِنْ أَهْلِ وَادِي الْقُرَى،

عَنْ أَبِيهِ أَنَّهُ حَدَّثَهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ أَمَرَ النَّاسَ وَنَهَاهُمْ، ثُمَّ قَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ؟» قَالُوا: اللَّهُمَّ نَعَمْ، ثُمَّ قَالَ: «إِذَا تَجَاحَفْتُ فُرَيْشٌ عَلَى الْمُلْكِ فِيمَا بَيْنَهَا وَعَادَ الْعَطَاءُ أَوْ كَانَ رُشًا فَدَعُوهُ» فَقِيلَ: مَنْ هَذَا؟ قَالُوا: هَذَا ذُو الزَّوَائِدِ صَاحِبُ رَسُولِ اللَّهِ ﷺ.

### [ت18/م17، 18] - باب في تدوين العطاء

**2960 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ -:

أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكِ الْأَنْصَارِيِّ، أَنَّ جَيْشًا مِنَ الْأَنْصَارِ كَانُوا بِأَرْضِ فَارِسَ مَعَ أَمِيرِهِمْ، وَكَانَ عُمَرُ يُعَقِّبُ الْجِيُوشَ فِي كُلِّ عَامٍ، فَشُغِلَ عَنْهُمْ عُمَرُ، فَلَمَّا مَرَّ الْأَجَلُ قَفَلَ أَهْلُ ذَلِكَ الثَّغْرِ، فَاسْتَدَّ عَلَيْهِمْ وَتَوَاعَدَهُمْ وَهُمْ أَصْحَابُ رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا عُمَرُ إِنَّكَ غَفَلْتَ عَنَّا وَتَرَكْتَ فِينَا الَّذِي أَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ مِنْ إِعْقَابِ بَعْضِ الْغَزِيَّةِ بَعْضًا.

**2961 -** حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَائِدٍ: حَدَّثَنَا الْوَلِيدُ:

حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنِي فِيمَا حَدَّثَهُ ابْنُ لِعَدِيٍّ بْنِ عَدِيٍّ الْكِنْدِيُّ: «أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ كَتَبَ: إِنَّ مَنْ سَأَلَ عَنْ مَوَاضِعِ الْفَيْءِ فَهُوَ مَا حَكَمَ فِيهِ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، فَرَأَهُ الْمُؤْمِنُونَ عَدْلًا مُوَافِقًا لِقَوْلِ النَّبِيِّ ﷺ: «جَعَلَ اللَّهُ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ»، فَرَضَ الْأَعْطِيَةَ لِلْمُسْلِمِينَ، وَعَقَدَ لِأَهْلِ الْأَذْيَانِ ذِمَّةً بِمَا فُرِضَ عَلَيْهِمْ مِنَ الْجَزِيَّةِ لَمْ يَضْرِبْ فِيهَا بِخُمُسٍ وَلَا مَغْنَمٌ».

**2962 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ،

عَنْ مَكْحُولٍ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ



said: "Allah Almighty has placed the truth on the tongue of Umar to speak with it."

### **[19] The Property Specified To The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him"**

**2963-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that he said: Umar Ibn Al-Khattab sent (a messenger) to me (to come to him). I went to him when the sun rose high. I found him in his home, sitting on a bedstead, made of date-palm leaves, covered with no mattress. he was leaning over a leather pillow. I greeted him and sat down. He said: "O Malik! Some persons of your people who have families came to me and I have ordered that a gift should be given to them. So take and distribute it among them." I said: "Would that you order someone else to do it!" He said: "O Malik! Take it." Then, his doorman Yarfa came saying: "O Commander of the Believers! Uthman, Abd Ar-Rahman Ibn Awf, Az-Zubair and Sa'd Ibn Abu Waqqas are asking your permission (to enter into you). May I admit them?" Umar said: "Yes." So they were admitted, and they came in. A while later, he came again and said: "May I admit Ali and Abbas?" Omar said: "yes." So, they were admitted. (When they came in and sat down) Abbas said: "O Commander of The Believers! Judge between me and this (Ali)." (They had a dispute regarding the property of Banu An-Nadir, which Allah had given to His Apostle as booty with no war). The (present) companions said: "O Commander of The Believers! Judge between them and relieve both of them in front of each other." (Malik Ibn Aws said: I think they had come only for that purpose). Umar said: "Be patient!" then he turned his face to the present people and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" The group said: "Yes (He said so)." Umar then turned his face to Ali and Abbas and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our (prophets') property will not be inherited, and whatever we leave, is to be used for charity"?" They replied: " Yes (He said so)." Umar then said: "Allah bestowed upon His Apostle "Allah's blessing and peace be upon him" a special favour of something of this booty which he gave to nobody else." (Umar then recited Allah's saying): " What Allah has bestowed on His Messenger (and taken away) from them, for this you made no expedition with either cavalry or camelry: but Allah gives power to His Messengers

يَقُولُ: «إِنَّ اللَّهَ تَعَالَى وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ».

### [ت19/م18، 19] - باب في صفايا رسول الله ﷺ من الأموال

**2963 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسَ الْمَعْنَى، قَالَا: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ الزَّهْرَانِيُّ، قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَثَانِ قَالَ: «أُرْسِلَ إِلَيَّ عُمَرُ حِينَ تَعَالَى النَّهَارُ فَجِئْتُهُ فَوَجَدْتُهُ جَالِسًا عَلَى سَرِيرٍ مُفَضِّيًا إِلَى رِمَالِهِ، فَقَالَ حِينَ دَخَلْتُ عَلَيْهِ: يَا مَالِ إِنَّهُ قَدْ ذَفَّ أَهْلُ أَبْيَاتٍ مِنْ قَوْمِكَ وَإِنِّي قَدْ أَمَرْتُ فِيهِمْ بِشَيْءٍ فَأَقْسِمُ فِيهِمْ. قُلْتُ: لَوْ أَمَرْتُ غَيْرِي بِذَلِكَ، فَقَالَ: خُذْهُ، فَجَاءَهُ يَرْفَأُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي عُثْمَانَ بْنِ عَفَّانَ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا، ثُمَّ جَاءَهُ يَرْفَأُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ هَلْ لَكَ فِي الْعَبَّاسِ وَعَلِيٍّ؟ قَالَ: نَعَمْ، فَأَذِنَ لَهُمْ فَدَخَلُوا. قَالَ الْعَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَفْضِ بَيْنِي وَبَيْنَ هَذَا - يَعْنِي عَلِيًّا - فَقَالَ بَعْضُهُمْ: أَجَلْ يَا أَمِيرَ الْمُؤْمِنِينَ أَفْضِ بَيْنَهُمَا وَأَرْحُهُمَا.

قَالَ مَالِكُ بْنُ أَوْسٍ: خُيِّلَ إِلَيَّ أَنَّهُمَا قَدَّمَا أَوْلَيْكَ النَّفَرَ لِدَلِكِ.

فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: اتَّيَدَا، ثُمَّ أَقْبَلَ عَلَى أَوْلَيْكَ الرَّهْطِ فَقَالَ: أَنْشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً؟» قَالُوا: نَعَمْ، ثُمَّ أَقْبَلَ عَلَى عَلِيٍّ وَالْعَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أَنْشِدُكُمَا بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورُثُ، مَا تَرَكْنَا صَدَقَةً؟» فَقَالَا: نَعَمْ. قَالَ: فَإِنَّ اللَّهَ خَصَّ رَسُولَ اللَّهِ ﷺ بِخَاصَّةٍ لَمْ يَخْصَّ بِهَا أَحَدًا مِنَ النَّاسِ، فَقَالَ اللَّهُ تَعَالَى: ﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (٦) [الحشر: 6]. وَكَانَ اللَّهُ تَعَالَى أَفَاءَ عَلَى رَسُولِهِ بَنِي النَّضِيرِ، فَوَاللَّهِ مَا اسْتَأْثَرَ



over any He pleases: and Allah has power over all things." (The Mustering "Al-Hashr" 6) Umar added: "So Allah's Apostle "Allah's blessing and peace be upon him" distributed among you the property of Banu An-Nadir, but, by Allah, neither did he favour himself with it to your exclusion, nor did he take possession of it and leave you, (on the contrary, he distributed it amongst you). The Messenger of Allah "Allah's blessing and peace be upon him" used to spend his yearly expenses or the yearly expenses of his family out of this property, and used to keep the rest of its revenue to be spent in Allah's Cause." then he turned his face to the present people and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that?" They replied: "Yes." then he turned his face to Ali and Abbas and said: "I beseech you by Allah by Whose Permission the Heaven and the Earth exist, do you know that?" They replied in the affirmative. Umar added: "When Allah had taken His Prophet unto Him, Abu Bakr said: "I am the successor of The Messenger of Allah "Allah's blessing and peace be upon him". Then, both of you came to him: You (Abbas) demanded your inheritance from your nephew, and this (Ali) demanded the inheritance of his wife from her father, whereupon Abu Bakr said that The Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Prophets) should not be inherited, for what we leave should be used for charity." and Allah knows that he was true, pious, rightly-guided, and a follower of what is right. Then Allah took Abu Bakr unto Him and I said: "I'm the (second) successor of The Messenger of Allah "Allah's blessing and peace be upon him", and the successor of Abu Bakr." So, I became in charge of that (property) as long as Allah Almighty willed. Then, you both (Ali and Abbas) came to talk to me, bearing the same claim and presenting the same case. You asked me to hand over it to you. I said to you: "I am ready to hand over this property to you if you wish, on the condition that you would take Allah's Pledge that you would manage it in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" used to do," and you took it on that condition." He said: " Now, both of you come to me in order to give a (different) judgement between you. No, by Allah, I will never give any judgement between you other than that (I have already given) until the Hour is established. If you are unable to manage it, then return it to me (and I will do the job on your behalf)."

Abu Dawud says: They came to him with the intention to have him divide it into two halves between them, and not because they were ignorant of the statement of the Messenger of Allah "Allah's blessing and peace be upon him": "Our (prophets') property will not be inherited, and whatever



بِهَا عَلَيْكُمْ وَلَا أَخَذَهَا دُونَكُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَأْخُذُ مِنْهَا نَفَقَةَ سَنَةٍ أَوْ نَفَقَتَهُ وَنَفَقَةَ أَهْلِهِ سَنَةً وَيَجْعَلُ مَا بَقِيَ أَسْوَةَ الْمَالِ.

ثُمَّ أَقْبَلَ عَلَى أَوْلَيْكَ الرَّهْطِ فَقَالَ: أُنْشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ. ثُمَّ أَقْبَلَ عَلَى الْعَبَّاسِ وَعَلِيِّ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ: أُنْشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ، فَلَمَّا تُوفِّي رَسُولُ اللَّهِ ﷺ قَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَجِئْتَ أَنْتَ وَهَذَا إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، تَطْلُبُ أَنْتَ مِيرَاثَكَ مِنْ ابْنِ أَخِيكَ، وَيَطْلُبُ هَذَا مِيرَاثَ امْرَأَتِهِ مِنْ أَبِيهَا، فَقَالَ أَبُو بَكْرٍ رَحِمَهُ اللَّهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، وَاللَّهُ يَعْلَمُ إِنَّهُ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، فَوَلِيهَا أَبُو بَكْرٍ.

فَلَمَّا تُوفِّي أَبُو بَكْرٍ قُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَوَلِيُّ أَبِي بَكْرٍ فَوَلَّيْتُهَا مَا شَاءَ اللَّهُ أَنْ أَلِيَهَا فَجِئْتَ أَنْتَ وَهَذَا وَأَنْتُمَا جَمِيعٌ وَأَمْرُكُمْمَا وَاحِدٌ فَسَأَلْتُمَانِيهَا، فَقُلْتُ: إِنْ شِئْتُمَا أَنْ أَدْفَعَهَا إِلَيْكُمْمَا، عَلَى أَنْ عَلَيْكُمْمَا عَهْدُ اللَّهِ أَنْ تَلِيَاهَا بِالَّذِي كَانَ رَسُولُ اللَّهِ ﷺ يَلِيهَا فَأَخَذْتُمَاهَا مِنِّي عَلَى ذَلِكَ ثُمَّ جِئْتُمَانِي لِأَقْضِي بَيْنَكُمْمَا بِغَيْرِ ذَلِكَ وَاللَّهُ لَا أَقْضِي بَيْنَكُمْمَا بِغَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ فَإِنْ عَجَزْتُمَا عَنْهَا فَرَدَّاهَا إِلَيَّ».

قال أبو داود: إِنَّمَا سَأَلَاهُ أَنْ يَكُونَ يُصِيرُهُ بَيْنَهُمَا نِصْفَيْنِ لَا أَنَّهُمَا جَهْلًا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً» فَإِنَّهُمَا

we leave, is to be used for charity." But Umar rejected and said: "I'm not to divide it (and deal with it in a way different from what the Messenger of Allah "Allah's blessing and peace be upon him" used to do): but, leave it as it is."

**2964-** The same story is narrated on the authority of Malik Ibn Aws, in which he said: Both Ali and Abbas fell in dispute over the property of An-Nadir that Allah had bestowed upon his Messenger with no war.

**2965-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that Umar (Ibn Al-Khattab) said: The property of Banu An-Nadir which Allah had transferred to His Apostle "Allah's blessing and peace be upon him" as Booty was not gained by the Muslims cavalry or camelry (i.e. were not gained through war). The property therefore, belonged especially to Allah's Apostle "Allah's blessing and peace be upon him", (from which) he used to give his family their yearly expenditure and spend what remained thereof on arms and horses to be used in Allah's Cause.

**2966-** It is narrated on the authority of Az-Zuhri that he said: Umar Ibn Al-Khattab said: (Allah's statement) "What Allah has bestowed on His Messenger (and taken away) from them, for this you made no expedition with either cavalry or camelry: but Allah gives power to His Messengers over any He pleases: and Allah has power over all things is a special favour bestowed upon the Messenger of Allah "Allah's blessing and peace be upon him" in particular; and this applies to Qura, Urainah, Fadak, and such and such property. (As to Allah's statement) "What Allah has bestowed on His Messenger (and taken away) from the people of the townships- belongs to Allah- to His Messenger and to kindred and orphans, the needy and the wayfarer...(Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones" (The Mustering "Al-Hashr" 7:8) it implies all of the people to the extent that no one of the Muslim remains but that he has a portion in it, barring some of those slaves whom you have in your possession.

**2967-** It is narrated on the authority of Malik Ibn Aws Ibn Al-Hadthan that he said: From amongst the proofs drawn by Umar to affirm his statement, he said the following: The Messenger of Allah "Allah's blessing and peace be upon him" had three properties assigned to him in particular (since they were gained with no cavalry nor camelry): this of Banu An-Nadir, this of Khaibar, and this of Fadak. As to this of Banu An-Nadir, it

كَانَا لَا يَظْلُبَانِ إِلَّا الصَّوَابَ، فَقَالَ عُمَرُ: لَا أَوْقِعْ عَلَيْهِ اسْمَ الْقَسَمِ أَدْعُهُ عَلَى مَا هُوَ عَلَيْهِ.

**2964 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بِهَذِهِ الْقِصَّةِ قَالَ: «وَهُمَا - يَعْنِي عَلِيًّا وَالْعَبَّاسَ - يَخْتَصِمَانِ فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ بَنِي النَّضِيرِ».

قَالَ أَبُو دَاوُدَ: أَرَادَ أَنْ لَا يُوقَعَ عَلَيْهِ اسْمُ قَسَمٍ.

**2965 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ عَبْدِ الْمَعْنَى، أَنَّ سُفْيَانَ بْنَ عُيَيْنَةَ أَخْبَرَهُمْ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّثَانِ، عَنْ عُمَرَ قَالَ: «كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ كَانَتْ لِرَسُولِ اللَّهِ ﷺ خَالِصًا يُنْفَقُ عَلَى أَهْلِ بَيْتِهِ، قَالَ ابْنُ عَبْدِ: يُنْفَقُ عَلَى أَهْلِهِ قُوتَ سَنَةٍ فَمَا بَقِيَ جُعِلَ فِي الْكِرَاعِ وَعُدَّةٌ فِي سَبِيلِ اللَّهِ. قَالَ ابْنُ عَبْدِ: فِي الْكِرَاعِ وَالسَّلَاحِ».

**2966 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا أَيُّوبُ، عَنْ الزُّهْرِيِّ قَالَ: قَالَ عُمَرُ: «وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ» [الحشر: 6]. قَالَ الزُّهْرِيُّ: قَالَ عُمَرُ: هَذِهِ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً، فُرِيَ عُرْيَتُهُ فَذَكَ وَكَذَا وَكَذَا «مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَى وَلِالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ» [الحشر: 7]. «لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ» [الحشر: 8]، «وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ» [الحشر: 9]، «وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ» [الحشر: 10]. فَاسْتَوْعَبَتْ هَذِهِ الْآيَةُ النَّاسَ، فَلَمْ يَبْقَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا لَهُ فِيهَا حَقٌّ. قَالَ أَيُّوبُ: أَوْ قَالَ حَظٌّ، إِلَّا بَعْضُ مَنْ تَمْلِكُونَ مِنْ أَرْقَائِكُمْ.

**2967 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. (ح)، وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ. (ح)، وَأَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: أَخْبَرَنَا صَفْوَانُ بْنُ عِيسَى، وَهَذَا لَفْظُ حَدِيثِهِ؛ كُلُّهُمْ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّثَانِ قَالَ: «كَانَ فِيمَا احْتَجَّ بِهِ عُمَرُ أَنَّهُ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ﷺ ثَلَاثُ صَفَايَا: بَنُو النَّضِيرِ وَخَبِيرٌ وَفَدَكٌ، فَأَمَّا بَنُو النَّضِيرِ فَكَانَتْ حُبْسًا لِنَوَائِبِهِ وَأَمَّا فَدَكٌ فَكَانَتْ حُبْسًا



was endowed for (his urgent needs and distresses; and as to Fadak, it was endowed for the wayfarers; and as to Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" divided it into three portions: two were distributed among the Muslims, and one for the spendings of his family, and what remained out of the spendings of his family was distributed among the poor Muhajirs.

**2968-** It is narrated on the authority of A'ishah: Fatimah, the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu Bakr (after being appointed as a caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak, and what remained of one-fifth the Khaibar booty. On that, Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Muhammad can eat from this property." By Allah, I will make no change in the state of the charity of The Messenger of Allah "Allah's blessing and peace be upon him". I also will leave it as it was during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", of which I will dispose in the same way as The Messenger of Allah "Allah's blessing and peace be upon him" did." In this way, Abu Bakr refused to give anything of that to Fatimah.

**2969-** It is narrated on the authority of A'ishah: Fatimah, the daughter of The Prophet "Allah's blessing and peace be upon him" sent somebody to Abu Bakr (after being appointed as a caliph), asking for her inheritance of what The Messenger of Allah "Allah's blessing and peace be upon him" had left of the property bestowed on him by Allah from the booty gained without war in Medina, and Fadak, and what remained of one-fifth the Khaibar booty. On that, Abu Bakr said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Our property is not inherited. Whatever we (prophets) leave, is to be given in charity, but the family of (The Prophet) Muhammad can eat from this property, i.e. the property of Allah, and they have no right to ask for anything beyond that."

**2970-** It is narrated on the authority of Urwah that A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him", had told him: Fatimah the daughter of The Messenger of Allah "Allah's blessing and peace be upon him" asked Abu Bakr for her share from the property of The Messenger of Allah "Allah's blessing and peace be upon him" which he left

لأَبْنَاءِ السَّبِيلِ وَأَمَّا خَيْبَرُ فَجَزَّأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَجْزَاءٍ: جُزْأَيْنِ بَيْنَ الْمُسْلِمِينَ، وَجُزْءًا نَفَقَةً لِأَهْلِهِ فَمَا فَضَلَ عَنْ نَفَقَةِ أَهْلِهِ جَعَلَهُ بَيْنَ فَقَرَاءِ الْمُهَاجِرِينَ».

**2968 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عُقَيْلِ بْنِ خَالِدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا أَخْبَرَتْهُ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ أُرْسِلَتْ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورْثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ»، وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَلَا عَمَلَنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ، فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا.

**2969 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمَصِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ قَالَ: وَفَاطِمَةُ حِينَئِذٍ تَطْلُبُ صَدَقَةَ رَسُولِ اللَّهِ ﷺ الَّتِي بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ. قَالَتْ عَائِشَةُ: فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورْثُ، مَا تَرَكْنَا صَدَقَةً، وَإِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ» - يَعْنِي مَالَ اللَّهِ - «لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَاكِلِ».

**2970 -** حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنِي يَعْقُوبُ - يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ -: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ بِهَذَا الْحَدِيثِ، قَالَ فِيهِ: «فَأَبَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَلَيْهَا ذَلِكَ وَقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ إِنِّي أَخْشَى أَنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيعَ».



at Khaibar and Fadak, in addition to his property at Medina (devoted for charity). Abu Bakr refused to give her that property and said: "I will not leave anything The Messenger of Allah "Allah's blessing and peace be upon him" used to do, because I am afraid that if I left something from The Prophet's tradition, then I would go astray." (Later on) Umar gave The Prophet's property (of charity) at Medina to Ali and Abbas, but Ali overpowered him (and kept it in his possession). But he withheld the properties of Khaibar and Fadak in his custody and said: "These two properties are the charity which The Messenger of Allah "Allah's blessing and peace be upon him" used for his expenditures and urgent needs. Now their management is to be entrusted to the ruler." (Az-Zuhri said: "They have been managed in this way till today.")

**2971-** It is narrated on the authority of Az-Zuhri that he said pertaining to Allah's saying: "What Allah has bestowed on His Messenger (and taken away) from them, for this you made no expedition with either cavalry or camelry": The Messenger of Allah "Allah's blessing and peace be upon him" made a peace treaty with the inhabitants of Fadak and other towns whose name I do not memorize, while he was besieging other people, who sent to him with their desire for making a peace treaty. The property of Banu An-Nadir was assigned to the Messenger of Allah "Allah's blessing and peace be upon him" in particular, since it was not conquered by force, but by peace treaty. The Messenger of Allah "Allah's blessing and peace be upon him" distributed it among the Muhajirs, and gave nothing to the Ansar except two who were in need.

**2972-** It is narrated on the authority of Al-Mughirah that he said: When Umar Ibn Abd Al-Aziz became the caliph, he gathered the offspring of Marwan and said to them: "(The property of) Fadak was for the Messenger of Allah "Allah's blessing and peace be upon him" in particular, from which he used to spend upon himself and his family, upon the young among Banu Hashim, and carry the costs of the marriage of the matrons among them; and when Fatimah asked him to make it for her (after his death), he refused, and it remained as such during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" until he died. When Abu Bakr became the caliph, he disposed of it in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" had done during his lifetime until he died. When Umar became the caliph, he managed it in the same way until he died. Then it was granted to Marwan by Uthman (when he was the caliph). Marwan granted one-third of it to Abd Al-Malik, and one-third to Abd Al-Aziz. Abd Al-Malik divided his



فَأَمَّا صَدَقَتُهُ بِالْمَدِينَةِ فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَغَلَبَهُ عَلِيٌّ عَلَيْهَا. وَأَمَّا خَيْرٌ وَفَدُكُ فَأَمْسَكَهُمَا عُمَرُ وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ كَانَتَا لِحَقْوَقِهِ الَّتِي تَعْرُوهُ وَنَوَائِبِهِ وَأَمْرُهُمَا إِلَى مَنْ وَلِيَ الْأَمْرَ. قَالَ: فَهُمَا عَلَى ذَلِكَ إِلَى الْيَوْمِ».

**2971 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ فِي قَوْلِهِ: ﴿فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ [الحشر: 3] قَالَ: «صَالِحَ النَّبِيِّ ﷺ أَهْلَ فِدْكَ وَقُرَى قَدْ سَمَّاهَا لَا أَحْفَظُهَا وَهُوَ مُحَاصِرُ قَوْمًا آخَرِينَ فَأَرْسَلُوا إِلَيْهِ بِالصُّلْحِ، قَالَ: ﴿فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ يَقُولُ: بِغَيْرِ قِتَالٍ. قَالَ الزُّهْرِيُّ: وَكَانَتْ بَنُو النَّضِيرِ لِلنَّبِيِّ ﷺ خَالِصًا لَمْ يَفْتَحُوهَا عَنْوَةً، افْتَتَحُوهَا عَلَى صُلْحٍ فَقَسَمَهَا النَّبِيُّ ﷺ بَيْنَ الْمُهَاجِرِينَ لَمْ يُعْطِ الْأَنْصَارَ مِنْهَا شَيْئًا إِلَّا رَجُلَيْنِ كَانَتْ بِهِمَا حَاجَةٌ».

**2972 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا جَرِيرٌ، عَنْ الْمُغِيرَةِ، قَالَ: جَمَعَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بَنِي مَرْوَانَ حِينَ اسْتُخْلِفَ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ ﷺ كَانَتْ لَهُ فِدْكَ فَكَانَ يُنْفِقُ مِنْهَا وَيَعُودُ مِنْهَا عَلَى صَغِيرِ بَنِي هَاشِمٍ وَيَزُوجُ مِنْهَا أَيْمَهُمْ وَإِنَّ فَاطِمَةَ سَأَلَتْهُ أَنْ يَجْعَلَهَا لَهَا فَأَبَى فَكَانَتْ كَذَلِكَ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ حَتَّى مَضَى لِسَبِيلِهِ، فَلَمَّا أَنْ وَلَّى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَمِلَ فِيهَا بِمَا عَمِلَ النَّبِيُّ ﷺ فِي حَيَاتِهِ حَتَّى مَضَى لِسَبِيلِهِ، فَلَمَّا أَنْ وَلَّى عُمَرُ عَمِلَ فِيهَا بِمِثْلِ مَا عَمِلَ حَتَّى مَضَى لِسَبِيلِهِ، ثُمَّ أَقْطَعَهَا مَرْوَانَ ثُمَّ صَارَتْ لِعُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ -:

portion between both Al-Walid and Sulaiman, and Abd Al-Aziz granted his portion to Umar. When Al-Walid became the caliph, he gave his portion to Umar.” Then, it became in the possession of Umar Ibn Abd Al-Aziz. Umar added: “In this way, I see that I have no right to have a thing which the Messenger of Allah “Allah’s blessing and peace be upon him” refused to give to Fatimah; and I make you witnesses that I have restored it to the very state in which it was during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”.”

Abu Dawud says: When Umar Ibn Abd Al-Aziz became the caliph, his yearly income was forty thousand Dinars, and when he died it was no more than four hundred Dinars; and had he lived longer, it would have been reduced more than that.

**2973-** It is narrated on the authority of Abu At-Tufail that he said: Fatimah came to Abu Bakr in order to ask for her portion of inheritance from the property of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon Abu Bakr said to her: “If Allah Almighty granted anything to any of His Prophets, it should be under the guardianship of such as becomes his successor.”

**2974-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let none of my heirs take even a single Dinar (from my property): what I leave beyond the spendings of my wives and the provisions of my employees (in the farm) should be given in charity.”

**2975-** It is narrated on the authority of Abu Al-Bakhtari that he said: I heard a narration from a man, which I admired, and asked him to bring it in a written form to me; and he brought it to me in a clear written form, and it goes as follows: Both Al-Abbas and Ali entered into Umar, and with him there were sitting Talhah, Az-Zubair, Abd Ar-Rahman and Sa’d, and they were falling in dispute (over the property of the Messenger of Allah “Allah’s blessing and peace be upon him”). Umar said to Talhah, Az-Zubair, Abd Ar-Rahman and Sa’d: “Do you not know that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The whole property of the Prophet should be given in charity, except what is sufficient for the provisions and clothes of his family, since our (Prophets’) property should not be inherited?”” they answered in the affirmative. He resumed: “The Messenger of Allah “Allah’s blessing and peace be upon him” used to spend on his family, and give in charity what remained out of that. Then, the Messenger of Allah “Allah’s blessing and peace be upon him” died, and

فَرَأَيْتُ أَمْرًا مَنَعَهُ النَّبِيُّ ﷺ فَاطِمَةَ لَيْسَ لِي بِحَقٍّ، وَإِنِّي أَشْهَدُكُمْ أَنِّي قَدْ رَدَدْتُهَا عَلَى مَا كَانَتْ، يَعْني عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ».

قال أبو داود: وَلِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ الْخِلَافَةَ وَغَلَّتْهُ أَرْبَعُونَ أَلْفَ دِينَارٍ وَتُوفِّيَ وَغَلَّتْهُ أَرْبَعُ مِئَةِ دِينَارٍ وَلَوْ بَقِيَ لَكَانَ أَقْلًا.

**2973 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضْلِ، عَنْ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطَّفِيلِ قَالَ: جَاءَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا إِلَى أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَطْلُبُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ قَالَ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ إِذَا أَطْعَمَ نَبِيًّا طُعْمَةً فَهِيَ لِلَّذِي يَقُومُ مِنْ بَعْدِهِ».

**2974 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَقْتَسِمُ وَرَثَتِي دِينَارًا مَا تَرَكْتُ بَعْدَ نَفَقَةِ نِسَائِي وَمُؤْنَةِ عَامِلِي فَهُوَ صَدَقَةٌ».

قال أبو داود: «مُؤْنَةُ عَامِلِي» يَعْنِي أَكْرَةَ الْأَرْضِ.

**2975 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: سَمِعْتُ حَدِيثًا مِنْ رَجُلٍ فَأَعْجَبَنِي فَقُلْتُ: اكْتُبْهُ لِي، فَأَتَى بِهِ مَكْتُوبًا مُذَبَّرًا: دَخَلَ الْعَبَّاسُ وَعَلِيٌّ عَلَى عُمَرَ وَعِنْدَهُ طَلْحَةُ وَالزُّبَيْرُ وَسَعْدٌ وَعَبْدُ الرَّحْمَنِ وَهُمَا يَخْتَصِمَانِ، فَقَالَ عُمَرُ لِطَلْحَةَ وَالزُّبَيْرِ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ: أَلَمْ تَعْلَمُوا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ مَالِ النَّبِيِّ ﷺ صَدَقَةٌ إِلَّا مَا أَطْعَمَهُ أَهْلُهُ وَكَسَاهُمْ إِنَّا لَا نُورَثُ؟» قَالُوا: بَلَى، قَالَ فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ مِنْ مَالِهِ عَلَى أَهْلِهِ وَيَتَصَدَّقُ بِفَضْلِهِ ثُمَّ تُوفِّيَ رَسُولُ اللَّهِ ﷺ، فَوَلِيَهَا أَبُو بَكْرٍ سَتَيْنِ، فَكَانَ يَصْنَعُ الَّذِي كَانَ يَصْنَعُ



Abu Bakr became the caliph for two years, and he did the same as the Messenger of Allah “Allah’s blessing and peace be upon him” had done...and the rest is like the narration of Malik Ibn Aws.

**2976-** It is narrated on the authority of A’ishah that when the Messenger of Allah “Allah’s blessing and peace be upon him” died, the wives of the Messenger of Allah “Allah’s blessing and peace be upon him” intended to send Uthman Ibn Affan to Abu Bakr, in order to ask him for their heritage of the property of the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon A’ishah said to them: “Is it not that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Our (Prophets’) property should not be inherited, and whatever (property) we leave should be given in charity”?”

**2977-** The same is narrated on the authority of Ibn Shihab, through the same chain of transmitters, in which she said: I said to them: “Do you not fear Allah? Have you not heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Our (Prophets’) property should not be inherited, and whatever (property) we leave should be given in charity; and this property is for the family of Muhammad as long as they spend on removing their distresses, and dealing generously with their guests; and when I die, it should go to the guardianship of my successor (to manage it accordingly)”?”

### **[20] The Way Of Distributing One-Fifth The Booty**

**2978-** It is narrated on the authority of Jubair Ibn Mut’im that he told that both he and Uthman Ibn Affan went to the Messenger of Allah “Allah’s blessing and peace be upon him”, to talk to him about his distributing one-fifth (the property of) the booty among Banu Hashim and Banu Al-Muttalib, saying: “O Messenger of Allah! You have distributed it among our brothers from Banu Hashim and Banu Al-Muttalib, even though we (Banu Abd Shams) are of the same (degree of) kinship.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I think it is Banu Hashim and Banu Al-Muttalib who are of the same (degree of kinship).” Jubair further said: He gave neither Banu Abd Shams nor Banu Nawfal anything from that one-fifth, as he gave Banu Hashim and Banu Al-Muttalib. Abu Bakr distributed the one-fifth in the same way as the Messenger of Allah “Allah’s blessing and peace be upon him” had done, with the exception that he did not give the kinship of the Messenger of Allah “Allah’s blessing and peace be upon him” the same as the Messenger of Allah “Allah’s blessing and peace be upon him” used to give them. But Umar Ibn Al-Khattab and Uthman after him gave them.

رَسُولُ اللَّهِ ﷺ، ثُمَّ ذَكَرَ شَيْئًا مِنْ حَدِيثِ مَالِكِ بْنِ أَوْسٍ.

**2976 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ حِينَ تُوْفِّي رَسُولُ اللَّهِ ﷺ أَرَدْنَ أَنْ يَبْعَثَنَّ عُثْمَانَ بْنَ عَفَّانَ إِلَى أَبِي بَكْرٍ الصِّدِّيقِ فَيَسْأَلَنَّهُ ثَمَنَهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ فَقَالَتْ لَهُنَّ عَائِشَةُ: أَلَيْسَ قَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ»؟

**2977 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ نَحْوَهُ: قُلْتُ: أَلَا تَتَقَيَّنَ اللَّهُ؟ أَلَمْ تَسْمَعَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكَنَا فَهُوَ صَدَقَةٌ، وَإِنَّمَا هَذَا الْمَالُ لَأَلِ مُحَمَّدٍ لِنَايِبَتِهِمْ وَلِصَفِيهِمْ فَإِذَا مِتُّ فَهُوَ إِلَى مَنْ وَلِيَ الْأَمْرَ مِنْ بَعْدِي»؟.

[ت20/م19، 20] - باب في بيان مواضع قَسَمِ الخُمسِ وسهم ذي القربى

**2978 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعَمٍ: أَنَّهُ جَاءَهُ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ يُكَلِّمَانِ رَسُولَ اللَّهِ ﷺ فِيمَا قَسَمَ مِنَ الْخُمُسِ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ قَسَمْتَ لِإِخْوَانِنَا بَنِي الْمُطَّلِبِ وَلَمْ تُعْطِنَا شَيْئًا وَقَرَّابَتُنَا وَقَرَابَتَهُمْ مِنْكَ وَاحِدَةٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ».

قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نُفْلٍ شَيْئًا مِنْ ذَلِكَ الْخُمُسِ كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمُسَ نَحْوَ قَسَمِ رَسُولِ اللَّهِ ﷺ غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ ﷺ مَا كَانَ النَّبِيُّ ﷺ يُعْطِيهِمْ. قَالَ: فَكَانَ عُمَرُ بْنُ الْخَطَّابِ يُعْطِيهِمْ مِنْهُ وَعُثْمَانُ بَعْدَهُ.



**2979-** It is narrated on the authority of Jubair Ibn Mut'im that he said: He gave neither Banu Abd Shams nor Banu Nawfal anything from that one-fifth, as he gave Banu Hashim and Banu Al-Muttalib. Abu Bakr distributed the one-fifth in the same way as the Messenger of Allah "Allah's blessing and peace be upon him" had done, with the exception that he did not give the kinship of the Messenger of Allah "Allah's blessing and peace be upon him" the same as the Messenger of Allah "Allah's blessing and peace be upon him" used to give them. But Umar Ibn Al-Khattab and his successors after him gave them.

**2980-** It is narrated on the authority of Jubair Ibn Mut'im that he said: When it was the day of (the holy day of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" distributed the share of his kinship among Banu Hashim and Banu Al-Muttalib, and assigned nothing to Banu Abd Shams and Banu Nawfal. I and Uthman Ibn Affan went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Those are our brethren from amongst Banu Hashim, and we do not deny their superiority in view of the position in which Allah Almighty has placed you from them: why have you given our brethren from Banu Al-Muttalib and left us, even though we all are of the same (degree of) kinship?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We (Banu Hashim) and Banu Al-Muttalib have not parted whether during the period of ignorance or Islam. Both we and they are of the same (kinship)." The Messenger of Allah "Allah's blessing and peace be upon him" then interlaced his fingers.

**2981-** It is narrated on the authority of As-Suddi that he said pertaining to those of kindred: "Those are Banu Abd Al-Muttalib."

**2982-** It is narrated on the authority of Yazid Ibn Hurmuz that Najdah Al-Haruri performed Hajj during the affliction that happened during the caliphate of Ibn Az-Zubair, and he sent to Ibn Abbas asking him about the share of (the Prophet's) kindred: "To whom should it be given?" Ibn Abbas said: "It should be given to the kindred of the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" himself assigned it to them, and Umar suggested to give us a portion thereof, but we thought it was less than our due, thereupon we rejected to accept it from him.

**2983-** It is narrated on the authority of Ali that he said: "The Messenger of Allah "Allah's blessing and peace be upon him" appointed me in charge of one-fifth the one-fifth, which I spent in its places properly during the



**2979 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: أَخْبَرَنَا جُبَيْرُ بْنُ مُطْعِمٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْسِمْ لِبَنِي عَبْدِ شَمْسٍ وَلَا لِبَنِي نَوْفَلٍ مِنَ الْخُمْسِ شَيْئًا كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ. قَالَ: وَكَانَ أَبُو بَكْرٍ يَقْسِمُ الْخُمْسَ نَحْوَ قَسَمِ رَسُولِ اللَّهِ ﷺ غَيْرَ أَنَّهُ لَمْ يَكُنْ يُعْطِي قُرْبَى رَسُولِ اللَّهِ ﷺ كَمَا كَانَ يُعْطِيهِمْ رَسُولُ اللَّهِ ﷺ وَكَانَ عُمَرُ يُعْطِيهِمْ وَمَنْ كَانَ بَعْدَهُ مِنَّا».

**2980 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا هُشَيْمٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: أَخْبَرَنِي جُبَيْرُ بْنُ مُطْعِمٍ قَالَ: «لَمَّا كَانَ يَوْمُ خَيْبَرَ وَضَعَ رَسُولُ اللَّهِ ﷺ سَهْمَ ذِي الْقُرْبَى فِي بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ وَتَرَكَ بَنِي نَوْفَلٍ وَبَنِي عَبْدِ شَمْسٍ، فَاَنْطَلَقْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ حَتَّى أَتَيْنَا النَّبِيَّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ هَؤُلَاءِ بَنُو هَاشِمٍ لَا تُنْكِرُ فَضْلَهُمْ لِلْمَوْضِعِ الَّذِي وَضَعَكَ اللَّهُ بِهِ مِنْهُمْ، فَمَا بَالُ إِخْوَانِنَا بَنِي الْمُطَّلِبِ أَعْطَيْنَهُمْ وَتَرَكْنَا وَقَرَابَتَنَا وَاحِدَةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَبَنُو الْمُطَّلِبِ لَا نَفْتَرِقُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ، وَإِنَّمَا نَحْنُ وَهُمْ شَيْءٌ وَاحِدٌ»، وَشَبَكَ بَيْنَ أَصَابِعِهِ ﷺ».

**2981 -** حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعِجْلِيُّ: حَدَّثَنَا وَكِيعٌ، عَنْ الْحَسَنِ بْنِ صَالِحٍ، عَنْ السُّدِّيِّ فِي ذِي الْقُرْبَى قَالَ: «هُمْ بَنُو عَبْدِ الْمُطَّلِبِ».

**2982 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَبَسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هُرْمُزٍ: «أَنَّ نَجْدَةَ الْحُرُورِيِّ حِينَ حَجَّ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى وَيَقُولُ: لِمَنْ تَرَاهُ؟ قَالَ ابْنُ عَبَّاسٍ: لِقُرْبَى رَسُولِ اللَّهِ ﷺ قَسَمَهُ لَهُمْ رَسُولُ اللَّهِ ﷺ وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا مِنْ ذَلِكَ عَرْضًا رَأَيْنَاهُ دُونَ حَقِّنَا فَردَدْنَاهُ عَلَيْهِ وَأَبَيْنَا أَنْ نَقْبَلَهُ».

**2983 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ مُطَرِّفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «وَلَا بَنِي رَسُولِ اللَّهِ ﷺ خُمْسَ الْخُمْسِ فَوَضَعْتُهُ مَوَاضِعَهُ حَيَاةَ رَسُولِ اللَّهِ ﷺ

lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr and Umar." He brought some wealth to me, and asked me to take it, but I said: "I do not want it." He said: "Take it, you have more claim over it." I said: "We have been made independent of it (by Allah Almighty)." He assigned it to the treasury.

**2984-** It is narrated on the authority of Ali that he said: I was in the company of Al-Abbas, Fatimah and Zaid Ibn Harithah in the house of the Messenger of Allah "Allah's blessing and peace be upon him", and I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! If you see it better to appoint me in charge of our right of the one-fifth as shown in Allah's Book, in order distribute it properly during your lifetime, so that none would dispute me over it after your death, then do it." He did accordingly. I distributed it during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and then Abu Bakr made me in charge of it, (and so did Umar) until it was the last year of Umar's caliphate, a lot of property was brought to him, thereupon he set aside our right and sent to me (to take it), and I said to him: "This year, we are not in need of it, and the Muslims are more needy of it: so, give it to them." He gave it to them, and after him, no one (of the rulers) invited me to take it. After I had left Umar, I met Al-Abbas who said to me: "O Ali! This morning, you've deprived us of something which will never be restored to us." However, he was a man of deep insight.

**2985-** It is narrated on the authority of Abd Al-Muttalib Ibn Rabie'ah Ibn Al-Harith that Rabie'ah Ibn Al-Harith and Al-Abbas Ibn Abd Al-Muttalib met together and said to me and Al-Fadl Ibn Al-Abbas: "Go to the Messenger of Allah "Allah's blessing and peace be upon him" and say to him: "We've attained such an age as you see, and we like to get married, and you O Messenger of Allah, are the most kind, and the most ready to keep good relation with your kith and kin, and our fathers have nothing to pay dower on behalf of us. So, appoint us (to be in charge) of some of those charity (jobs). Indeed, we would (collect them and) fulfill to you as other (collectors) fulfill and would get a share as other people get." Meanwhile, there came Ali Ibn Abu Talib and stood before them, (to whom they mentioned that), thereupon he said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, by Allah, none of you (Banu Hashim) would be appointed in charge of the charity jobs." Rabie'ah Ibn Al-Harith turned to him and said: "By Allah! You say so only out of your envy against us. By Allah! When you became the son-in-law of The Messenger of Allah "Allah's blessing and peace be upon him", we had no jealousy

وَحَيَاةَ أَبِي بَكْرٍ وَحَيَاةَ عُمَرَ، فَأَتَيْتُ بِمَالٍ فَدَعَانِي فَقَالَ: خُذْهُ، فَقُلْتُ: لَا أُرِيدُهُ، فَقَالَ: خُذْهُ فَأَنْتُمْ أَحَقُّ بِهِ، قُلْتُ: قَدْ اسْتَعْنَيْنَا عَنْهُ، فَجَعَلَهُ فِي بَيْتِ الْمَالِ.

**2984 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هَاشِمُ بْنُ

الْبَرِيدِ: حَدَّثَنَا حُسَيْنُ بْنُ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: «اجْتَمَعْتُ أَنَا وَالْعَبَّاسُ وَفَاطِمَةُ وَزَيْدُ بْنُ حَارِثَةَ عِنْدَ النَّبِيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنْ رَأَيْتَ أَنْ تُؤَلِّينِي حَقَّنَا مِنْ هَذَا الْخُمْسِ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ فَاقْسِمْهُ حَيَاتِكَ كَيْلًا يَنَازِعَنِي أَحَدٌ بَعْدَكَ، فَافْعَلْ، قَالَ: فَفَعَلَ ذَلِكَ.

قَالَ: فَفَقَسَمْتُ حَيَاةَ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلَّيْتُهُ أَبُو بَكْرٍ، حَتَّى إِذَا كَانَتْ آخِرُ سَنَةٍ مِنْ سِنِي عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَإِنَّهُ آتَاهُ مَالٌ كَثِيرٌ، فَعَزَلَ حَقَّنَا، ثُمَّ أَرْسَلَ إِلَيَّ فَقُلْتُ: بِنَا عَنْهُ الْعَامَ غَنَى وَبِالْمُسْلِمِينَ إِلَيْهِ حَاجَةٌ، فَارْدُدْهُ عَلَيْهِمْ، فَارْدَدَهُ عَلَيْهِمْ، ثُمَّ لَمْ يَدْعُنِي إِلَيْهِ أَحَدٌ بَعْدَ عُمَرَ.

فَلَقِيتُ الْعَبَّاسَ بَعْدَ مَا خَرَجْتُ مِنْ عِنْدِ عُمَرَ فَقَالَ: يَا عَلِيُّ حَرَمْتَنَا الْعِدَاةَ شَيْئًا لَا يُرَدُّ عَلَيْنَا أَبَدًا، وَكَانَ رَجُلًا دَاهِيًا.

**2985 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عُبَيْسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ

شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيُّ: «أَنَّ عَبْدَ الْمُطَّلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ أَنَّ أَبَاهُ رَبِيعَةَ بْنَ الْحَارِثِ وَعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ قَالَا لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ وَلِلْفَضْلِ بْنِ عَبَّاسٍ: ائْتِيَا رَسُولَ اللَّهِ ﷺ فَقُولَا لَهُ: يَا رَسُولَ اللَّهِ قَدْ بَلَّغْنَا مِنَ السَّنِّ مَا تَرَى وَأَحْبَبْنَا أَنْ نَتَزَوَّجَ وَأَنْتَ يَا رَسُولَ اللَّهِ أَبْرُ النَّاسِ وَأَوْصَلُهُمْ وَلَيْسَ عِنْدَ آبَائِنَا مَا يُصْذِقَانِ عَنَّا، فَاسْتَعْمَلْنَا يَا رَسُولَ اللَّهِ عَلَى الصَّدَقَاتِ فَلَنُؤَدِّ إِلَيْكَ مَا يُؤَدِّي الْعُمَّالُ وَلْنُصِيبَ مَا كَانَ فِيهَا مِنْ مَرْفَاقٍ.

قَالَ: فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ فَقَالَ لَنَا: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا وَاللَّهِ لَا يَسْتَعْمِلُ أَحَدًا مِنْكُمْ عَلَى الصَّدَقَةِ»، فَقَالَ لَهُ رَبِيعَةُ: هَذَا مِنْ أَمْرِكَ، قَدْ نِلْتَ صِهْرَ رَسُولِ اللَّهِ ﷺ، فَلَمْ نَحْشُدْكَ عَلَيْهِ، فَأَلْقَى



against you.” Ali spread his garment, on which he lay down and said: “I am the father of Al-Hasan, and I am the chief. By Allah, I would not leave my place until your sons return to you with the answer of that for which you sent them to The Messenger of Allah “Allah’s blessing and peace be upon him”.” I and Al-Fadl set out until we came near the gate of the chamber of the Messenger of Allah “Allah’s blessing and peace be upon him” by the time the Zhuhr prayer was established, thereupon we offered prayer with the people. I and Al-Fadl ran until we preceded him to his chamber, beside which we stood till he came out. He took hold of our ears (out of kindness) and said: “Give out what you kept in your chests.” He entered (the chamber) and we also entered. On that day, he was in (the house of) Zainab Bint Jahsh (since it was her turn). We urged each other to speak. Then one of us spoke with him about the matter for which our fathers sent us to him. The Messenger of Allah “Allah’s blessing and peace be upon him” kept silent for a long time during which he raised his sight up to the roof of the house to the extent that we thought he would not give reply to us (and that we should speak to him in that matter once again). At the same time, Zainab pointed to us from behind the curtain not to talk (once again). Then, the Messenger of Allah “Allah’s blessing and peace be upon him” lowered his sight and said to us: “the (objects of) are but the impurities of people (i.e. by which, they purify their wealth and property), and it is for this reason that (Accepting) the charity objects is not legal for Muhammad, nor for the family of Muhammad. Call to me Nawfal Ibn Al-Harith Ibn Abd Al-Muttalib, and when he was brought to him he said to him: “O Nawfal! Give you daughter in marriage to Abd Al-Muttalib.” Nawfal gave me his daughter in marriage. The Messenger of Allah “Allah’s blessing and peace be upon him” further said: “Call to me Mahmiyyah (and he was in charge of the one-fifth of the booty assigned to the treasury). When he came to him the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “O Mahmiyyah! Marry your daughter to Al-Fadl.” He married her to him. The Messenger of Allah “Allah’s blessing and peace be upon him” said to Mahmiyyah: “Pay so much as a dower on behalf of both from this one-fifth of the booty.” Az-Zuhri said: He (Abdullah Ibn Abdullah Ibn Nawfal) did not mention it (the amount of dower).

**2986-**It is narrated on the authority of Ali that he said: I got a she-camel as my share from the war booty on the day (of the battle) of Badr, and The Prophet “Allah’s blessing and peace be upon him” had given me a she-camel from the one-fifth of the booty. When I intended to consummate marriage with Fatimah, the daughter of Allah's Apostle “Allah’s blessing

عَلَيَّ رِذَاءُهُ ثُمَّ اضْطَجَعَ عَلَيْهِ فَقَالَ: أَنَا أَبُو حَسَنِ الْقَرْمُ وَاللَّهُ لَا أَرِيمُ حَتَّى يَرْجِعَ إِلَيْكُمَا ابْنَاكُمَا بِجَوَابِ مَا بَعَثْتُمَا بِهِ إِلَى النَّبِيِّ ﷺ.

قَالَ عَبْدُ الْمُطَّلِبِ: فَانْطَلَقْتُ أَنَا وَالْفَضْلُ حَتَّى نُوَافِقَ صَلَاةَ الظُّهْرِ قَدْ قَامَتْ، فَصَلَّيْنَا مَعَ النَّاسِ، ثُمَّ أَسْرَعْتُ أَنَا وَالْفَضْلُ إِلَى بَابِ حُجْرَةِ النَّبِيِّ ﷺ وَهُوَ يَوْمِيذٍ عِنْدَ زَيْنَبِ بِنْتِ جَحْشٍ، فَقُمْنَا بِالْبَابِ حَتَّى أَتَى رَسُولُ اللَّهِ ﷺ فَأَخَذَ بِأُذُنِي وَأُذُنِ الْفَضْلِ ثُمَّ قَالَ: «أَخْرِجَا مَا تُصَرَّرَانِ»، ثُمَّ دَخَلَ فَأُذِنَ لِي وَلِلْفَضْلِ فَدَخَلْنَا فَتَوَاكَلْنَا الْكَلَامَ قَلِيلًا، ثُمَّ كَلَّمْتُهُ أَوْ كَلَّمَهُ الْفَضْلُ - قَدْ شَكَّ فِي ذَلِكَ عَبْدُ اللَّهِ - كَلَّمَهُ بِالَّذِي أَمَرْنَا بِهِ أَبَوَانَا.

فَسَكَتَ رَسُولُ اللَّهِ ﷺ سَاعَةً وَرَفَعَ بَصَرَهُ قَبْلَ سَقْفِ الْبَيْتِ حَتَّى طَالَ عَلَيْنَا أَنَّهُ لَا يَرْجِعُ إِلَيْنَا شَيْئًا حَتَّى رَأَيْنَا زَيْنَبَ تُلَمِّعُ مِنْ وَرَاءِ الْحِجَابِ بِيَدِهَا، تُرِيدُ أَنْ لَا تَعْجَلَ وَأَنَّ رَسُولَ اللَّهِ ﷺ فِي أَمْرِنَا، ثُمَّ خَفَضَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فَقَالَ لَنَا: «إِنَّ هَذِهِ الصَّدَقَةُ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ، ادْعُوا لِي نَوْفَلَ بْنِ الْحَارِثِ»، فَدُعِيَ لَهُ نَوْفَلُ بْنُ الْحَارِثِ، فَقَالَ: «يَا نَوْفَلُ أَنْكِحْ عَبْدَ الْمُطَّلِبِ» فَأَنْكَحَنِي نَوْفَلٌ ثُمَّ قَالَ النَّبِيُّ ﷺ: «ادْعُوا لِي مَحْمِيَّةَ بِنْتِ جَزْءٍ» وَهُوَ رَجُلٌ مِنْ بَنِي زُبَيْدٍ كَانَ رَسُولُ اللَّهِ ﷺ اسْتَعْمَلَهُ عَلَى الْأَخْمَاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَحْمِيَّةَ: «أَنْكِحِ الْفَضْلَ» فَأَنْكَحَهُ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «قُمْ فَأَصْدِقْ عَنْهُمَا مِنَ الْخُمْسِ كَذَا وَكَذَا شَيْئًا» لَمْ يُسَمِّهِ لِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ.

**2986 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ بْنُ خَالِدٍ: حَدَّثَنَا

يُونُسُ عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: «كَانَ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ وَكَانَ رَسُولُ اللَّهِ ﷺ أَعْطَانِي شَارِفًا مِنَ الْخُمْسِ يَوْمِيذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِي بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَاعَدْتُ رَجُلًا صَوَاغًا مِنْ



and peace be upon him”, I had an appointment with a goldsmith from the tribe of Banu Qainuqa to go with me to bring Idhkhir (grass of pleasant smell) so that I might sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two she-camels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off, their flanks cut open and a portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked: "Who did so?" The people replied: "Hamzah Ibn Abd Al-Muttalib who is staying with some Ansari drunks in this house, having a songstress singing to him and his companions. She recited the following in her song: "O Hamzah! (Kill) the fat old she camels (and serve them to your guests)." So Hamzah took his sword, went towards the two she-camels, cut off their humps with his sword, opened their flanks, and took a part of their livers." I went away till I reached The Prophet "Allah's blessing and peace be upon him" and Zaid Ibn Harithah was with him. When The Prophet "Allah's blessing and peace be upon him" noticed on my face the effect of what I had suffered, he asked: "What is wrong with you." I replied: "O Allah's Apostle! I have never seen such a (dreadful) sight as I saw today. Hamzah attacked my two she-camels, cut off their humps, and ripped open their flanks. He is sitting there in a house in the company of some drunks." The Prophet "Allah's blessing and peace be upon him" then asked for his covering sheet, put it on, and set out walking followed by me and Zaid Ibn Harithah till he came to the house where Hamzah was. He asked permission to enter, and he was allowed, and they were drunk. The Messenger of Allah "Allah's blessing and peace be upon him" started blaming Hamzah for what he had done, but Hamzah was drunk and his eyes were red. Hamzah looked at The Messenger of Allah "Allah's blessing and peace be upon him" and then he raised his eyes. Then he looked at his knees, and raised up his eyes looking at his umbilicus. Then he raised up his eyes looking at his face. Hamzah then said: "Aren't you but the slaves of my father?" The Messenger of Allah "Allah's blessing and peace be upon him" realized that he was drunk. So The Messenger of Allah "Allah's blessing and peace be upon him" retreated, and we went out with him.

**2987-** It is narrated on the authority of Umm Al-Hakam or Duba'ah, both daughters of Az-Zubair Ibn Abd Al-Muttalib that she said: The Messenger of Allah "Allah's blessing and peace be upon him" got captives, and I, my sister and Fatimah, the daughter of the Messenger of Allah



بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِيَ فَنَأْتِي بِإِذْخَرٍ، أَرَدْتُ أَنْ أُبِيعَهُ مِنَ الصَّوَاغِينِ فَأُسْتَعِينَ بِهِ فِي وَلِيمَةٍ غُرْسِي.

فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مَتَاعًا مِنَ الْأَقْتَابِ وَالْغَرَائِزِ وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانَ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، أَقْبَلْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا بِشَارِفِي قَدْ اجْتَبَتْ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ فَقُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ عَنَّتْهُ فَيْنَةُ وَأَصْحَابُهُ، فَقَالَتْ فِي غِنَائِهَا:

أَلَا يَا حَمْزُ لِلشُّرْفِ النُّوَاءِ

فَوَثَبَ إِلَى السَّيْفِ فَاجْتَبَّ أَسْنِمَتُهُمَا وَبُقِرَ خَوَاصِرُهُمَا، فَأَخَذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيٌّ: فَاَنْطَلَقْتُ حَتَّى أَذْخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ رَسُولُ اللَّهِ ﷺ الَّذِي لَقِيتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا رَأَيْتُ كَالْيَوْمِ، عَدَا حَمْزَةُ عَلَى نَاقَتِي فَاجْتَبَّ أَسْنِمَتُهُمَا وَبُقِرَ خَوَاصِرُهُمَا وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرِبُ.

فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِدَائِهِ فَارْتَدَاهُ، ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَإِذَا هُمُ شَرِبٌ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ ثَمِلٌ مُحَمَّرَةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةَ إِلَى رَسُولِ اللَّهِ ﷺ ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ: وَهَلْ أَنْتُمْ إِلَّا عَبِيدُ لِأَبِي؟ فَعَرَفَ رَسُولُ اللَّهِ ﷺ أَنَّهُ ثَمِلٌ فَنَكَصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْفَهْقَرَى فَخَرَجَ وَخَرَجْنَا مَعَهُ.

**2987 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عِيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ، عَنِ الْفَضْلِ بْنِ الْحَسَنِ الضَّمْرِيُّ أَنَّ أُمَّ الْحَكَمِ أَوْ ضَبَاعَةَ ابْنَتِي الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ حَدَّثَتْهُ عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ: أَصَابَ رَسُولُ اللَّهِ ﷺ سَبِيًّا، فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ فَشَكُونَا إِلَيْهِ

“Allah’s blessing and peace be upon him”, went to him and complained to him how we were suffering, and asked him to give anything of these captives (to help in service). The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, the orphans (whose fathers died on the day of the holy battle) of Badr preceded you to that. But let me guide you to what is much better than that: following every (obligatory) prayer, magnify Allah thirty-three times, glorify Him thirty-three times and praise Him thirty-three times, and say: “There is no god (to be worshipped) but Allah the One and Only, with Whom there is no partner: to Him be the Dominion and to Him be all the Praises, and He has power over all things” (thirty-three times).”

**2988-** It is narrated on the authority of Ibn A’bad that he said: Ali said to me: Should I not relate to you something from me and Fatimah, the daughter of the Messenger of Allah “Allah’s blessing and peace be upon him”, and she was the dearest among his family to him? I said: Yes. He said: She kept grinding with the millstone so much until the traces of that were visible in her hand, bringing the water in the water-skin until her chest was harmed, and sweeping the house (to clean it) until her garment was covered with dust (i.e. she was doing all the housework since she had no servant to help her). At the same time, many servants were brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, and I said to her: “Would that you go to your father and ask him for a servant!” she went to him but he was busy. She returned and he went to her on the next day and asked her: “What was your need (when you came to me)?” she kept silent, thereupon I said:, “Let me tell you O Messenger of Allah! She kept grinding with the millstone so much until the traces of that were visible in her hand, and bringing the water in the water-skin until her chest was harmed, (i.e. she was doing all the housework since she had no servant to help her). When many servants were brought to you, I told her to go to you and ask you for a servant to help her against the suffering in which she was.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Fear Allah O Fatimah, fulfill the obligation enjoined upon you by your Lord, and do like the doing of your family! When you go to bed glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times: the total then will be one hundred. This is much better for you than a servant.” She said: “I am well-pleased with Allah Almighty, and the Messenger of Allah “Allah’s blessing and peace be upon him”.”

**2989-** The same story is narrated on the authority of Ali Ibn Al-Husain, in which he added: He gave her no servant.

مَا نَحْنُ فِيهِ وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنَ السَّبْيِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقُكُنْ يَتَامَى بَذَرٍ، وَلَكِنْ سَادُّكُنْ عَلَى مَا هُوَ خَيْرٌ لَكُنْ مِنْ ذَلِكَ: تُكَبِّرَنَّ اللَّهَ عَلَى إِنْزِلِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ تَكْبِيرَةً، وَثَلَاثًا وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».

قَالَ عِيَّاشٌ: وَهُمَا ابْنَتَا عَمِّ النَّبِيِّ ﷺ.

**2988 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ - يَعْنِي الْجَرِيرِيَّ -، عَنْ أَبِي الْوَرْدِ، عَنْ ابْنِ أَعْبَدَ قَالَ: قَالَ لِي عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: «أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ؟ وَكَانَتْ مِنْ أَحَبِّ أَهْلِهِ إِلَيْهِ، قُلْتُ: بَلَى.

قَالَ: إِنَّهَا جَرَتْ بِالرَّحَى حَتَّى أَثَرُ فِي يَدِهَا وَاسْتَقَتْ بِالْقُرْبَةِ حَتَّى أَثَرُ فِي نَحْرِهَا وَكَانَسَتْ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا. فَأَتَى النَّبِيَّ ﷺ خَدَمٌ فَقُلْتُ: لَوْ أَتَيْتَ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا، فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَاثًا فَرَجَعَتْ فَأَتَاهَا مِنَ الْعَدِ فَقَالَ: «مَا كَانَ حَاجَتُكَ؟» فَسَكَتَتْ، فَقُلْتُ: أَنَا أُحَدِّثُكَ يَا رَسُولَ اللَّهِ، جَرَتْ بِالرَّحَى حَتَّى أَثَرَتْ فِي يَدِهَا، وَحَمَلَتْ بِالْقُرْبَةِ حَتَّى أَثَرَتْ فِي نَحْرِهَا، فَلَمَّا أَنْ جَاءَكَ الْخَدَمُ أَمَرْتَهَا أَنْ تَأْتِيكَ فَتَسْتَخْدِمَكَ خَادِمًا يَقِيهَا حَرًّا مَا هِيَ فِيهِ. قَالَ: «اتَّقِي اللَّهَ يَا فَاطِمَةُ، وَأَدِّي فَرِيضَةَ رَبِّكَ، وَاعْمَلِي عَمَلَ أَهْلِكَ، فَإِذَا أَخَذْتَ مَضْجَعَكَ، فَسَبِّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرِي أَرْبَعًا وَثَلَاثِينَ، فَبِتِلْكَ مِئَةً فَهِيَ خَيْرٌ لَكَ مِنْ خَادِمٍ»، قَالَتْ: رَضِيتُ عَنِ اللَّهِ وَعَنْ رَسُولِهِ ﷺ.

**2989 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا

مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ بِهَذِهِ الْقِصَّةِ قَالَ: «وَلَمْ يُخْدِمَهَا».



**2990-** It is narrated on the authority of Mujja'ah that he went to the Messenger of Allah "Allah's blessing and peace be upon him" to request the blood-money of his brother, who was killed by Banu Sadus, a branch from Banu Dhuhl, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I made a blood-money for a pagan, I would have made a blood-money for your brother. But, I'm going to give to you a recompense. He wrote to him a document of one hundred camels to be given to him from the one-fifth of the first war booty taken from the pagans of Banu Dhuhl. He took some of that, and then Banu Dhuhl embraced Islam. Afterwards, Mujja'ah demanded the remaining of it from Abu Bakr, and he brought to him the document of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Abu Bakr wrote to him a document of twelve thousand Sa's of the charity of Al-Yamamah: four thousand of wheat, four thousand of parley, and four thousand of dates (instead of the remaining camels). The document of the Messenger of Allah "Allah's blessing and peace be upon him" in the favour of Mujja'ah went as follows: "In the Name of Allah, Most Gracious, Most Merciful: This is a document from Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", to Mujja'ah Ibn Murarah, from Banu Sulma: I've given him one hundred camels from the one-fifth of the first war booty to be gained from the pagans of Dhuhl, as remuneration for (the blood-wet of) his brother."

### **[21] What About The Chosen Share**

**2991-** It is narrated on the authority of Amir Ash-Sha'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a share known as the Chosen share, let it be a slave if he so liked, a slave-girl if he so liked, or a horse if he so liked, which he would select from the booty even before setting aside the one-fifth.

**2992-** It is narrated on the authority of Ibn Awn that he said: I asked Muhammad about the share and the Chosen share of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "A share was fixed to him like the other Muslims, even though he did not take part in the fight; and as to the Chosen share, a head from the one-fifth was taken to him before making any distribution.

**2993-** It is narrated on the authority of Qatadah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took part in the war, he would have a Chosen share, which he would select from whichever he liked of the booty, and Safiyyah (his wife) was of that share;

**2990 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى: أَخْبَرَنَا عَنَسَةُ بْنُ عَبْدِ الْوَاحِدِ الْقُرَشِيُّ، قَالَ أَبُو جَعْفَرٍ - يَعْنِي ابْنَ عَيْسَى -: كُنَّا نَقُولُ إِنَّهُ مِنَ الْأَبْدَالِ قَبْلَ أَنْ نَسْمَعَ أَنَّ الْأَبْدَالَ مِنَ الْمَوَالِي قَالَ: حَدَّثَنِي الدَّخِيلُ بْنُ إِيَّاسٍ بْنُ نُوحٍ بْنِ مُجَاعَةَ، عَنْ هِلَالِ بْنِ سِرَاجٍ بْنِ مُجَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مُجَاعَةَ: أَنَّهُ أَتَى النَّبِيَّ ﷺ يَطْلُبُ دِيَةَ أَخِيهِ قَتَلْتُهُ بَنُو سَدُوسٍ مِنْ بَنِي ذُهْلٍ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كُنْتُ جَاعِلًا لِمُشْرِكٍ دِيَّةً جَعَلْتُ لَأَخِيكَ، وَلَكِنْ سَأَعْطِيكَ مِنْهُ عُقْبَى»، فَكَتَبَ لَهُ النَّبِيُّ ﷺ بِمِائَةِ مِنَ الْإِبِلِ مِنْ أَوَّلِ خُمْسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهْلٍ فَأَخَذَ طَائِفَةً مِنْهَا وَأَسْلَمَتْ بَنُو ذُهْلٍ فَطَلَبَهَا بَعْدَ مُجَاعَةَ إِلَى أَبِي بَكْرٍ وَأَتَاهُ بِكِتَابِ النَّبِيِّ ﷺ، فَكَتَبَ لَهُ أَبُو بَكْرٍ بِاثْنَيْ عَشَرَ أَلْفٍ صَاعٍ مِنْ صَدَقَةِ الْيَمَامَةِ أَرْبَعَةَ أَلْفٍ بُرًّا، وَأَرْبَعَةَ أَلْفٍ شَعِيرًا، وَأَرْبَعَةَ أَلْفٍ تَمْرًا، وَكَانَ فِي كِتَابِ النَّبِيِّ ﷺ لِمُجَاعَةَ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ لِمُجَاعَةَ بْنِ مُرَّارَةَ مِنْ بَنِي سَلَمَى إِنِّي أَعْطَيْتُهُ مِائَةً مِنَ الْإِبِلِ مِنْ أَوَّلِ خُمْسٍ يَخْرُجُ مِنْ مُشْرِكِي بَنِي ذُهْلٍ عُقْبَةً مِنْ أَخِيهِ».

### [ت21/م20، 21] - باب ما جاء في سهم الصفي

**2991 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مُطَرِّفٍ، عَنْ عَامِرِ الشَّعْبِيِّ قَالَ: «كَانَ لِلنَّبِيِّ ﷺ سَهْمٌ يُدْعَى الصَّفِيُّ إِنْ شَاءَ عَبْدًا وَإِنْ شَاءَ أُمَّةً، وَإِنْ شَاءَ فَرَسًا يَخْتَارُهُ قَبْلَ الْخُمْسِ».

**2992 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ وَأَزْهَرُ قَالَا: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: «سَأَلْتُ مُحَمَّدًا عَنْ سَهْمِ النَّبِيِّ ﷺ وَالصَّفِيِّ، قَالَ: كَانَ يُضْرَبُ لَهُ بِسَهْمٍ مَعَ الْمُسْلِمِينَ وَإِنْ لَمْ يَشْهَدْ، وَالصَّفِيُّ يُؤْخَذُ لَهُ رَأْسٌ مِنَ الْخُمْسِ قَبْلَ كُلِّ شَيْءٍ».

**2993 -** حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ السُّلَمِيُّ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ -، عَنْ سَعِيدٍ - يَعْنِي ابْنَ بَشِيرٍ -، عَنْ قَتَادَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا كَانَ لَهُ سَهْمٌ صَافٍ يَأْخُذُهُ مِنْ حَيْثُ شَاءَ فَكَانَتْ صَفِيَّةُ



and whenever he did not take part in the war, a share would be fixed for him (like the other Muslims), in which he would have no choice.

**2994-** It is narrated on the authority of A'ishah that she said: Safiyyah (the wife of the Prophet) was of the Chosen share.

**2995-** It is narrated on the authority of Anas Ibn Malik that he said: We came to Khaibar, and when Allah helped us conquer the fort the pretty of Safiyyah Bint Huyai was praised to him, and her husband was killed while she was still newly married, thereupon he chose her for himself. He set out (returning in the company of the army) with her until when we reached As-Sahba', she became free (from the term of her Iddat), and then he consummated marriage with her.

**2996-** It is narrated on the authority of Anas Ibn Malik that he said: Safiyyah fell at first in the lot of Dihyah Al-Kalbi, and then she became for the Messenger of Allah "Allah's blessing and peace be upon him".

**2997-** It is narrated on the authority of Anas that he said: A pretty slave-girl fell in the lot of Dihyah (Al-Kalbi), whom the Messenger of Allah "Allah's blessing and peace be upon him" bought for seven heads, and handed over to Umm Sulaim in order to make her up, and prepare her ore marriage, and she spent the period of her Iddat in her house: i.e. Safiyyah Bint Huyai.

**2998-** It is narrated on the authority of Anas that he said: When the captives of Khaibar were collected, Dihyah came and said: "O Allah's Prophet! Give me a slave girl from the captives." The Prophet "Allah's blessing and peace be upon him" said: "Go and take any slave girl." He went and took Safiyyah Bint Huyai. A man came to The Prophet "Allah's blessing and peace be upon him" and said: "O Allah's Apostle! You gave Safiyyah Bint Huyai to Dihyah; she is the chief mistress of the tribes of Quraizhah and An-Nadir, and she befits none but you." So The Prophet "Allah's blessing and peace be upon him" said: "Bring him along with her." Dihyah came with her. When The Prophet "Allah's blessing and peace be upon him" saw her, he said to Dihyah: "Take any slave girl from the captives other than her." The Prophet "Allah's blessing and peace be upon him" then manumitted and married her (and her dower was her manumission).

**2999-** It is narrated on the authority of Yazid Ibn Abdullah that he said: We were in the place of drying dates when a man with unkempt hair came, having a piece of red leather in his hand. We said to him: "You seem to be from amongst the desert dwellers." He answered in the affirmative. We



مِنْ ذَلِكَ السَّهْمِ، وَكَانَ إِذَا لَمْ يَغْزُ بِنَفْسِهِ ضُرِبَ لَهُ بِسَهْمِهِ وَلَمْ يُحَيَّرْ.

**2994 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ، أَخْبَرَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ صَفِيَّةٌ مِنَ الصَّفِيِّ».

**2995 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَدِمْنَا خَيْبَرَ، فَلَمَّا فَتَحَ اللَّهُ تَعَالَى الْحِصْنَ، ذُكِرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُيَيٍّ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا، فَاصْطَفَاهَا رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغْنَا سُدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا».

**2996 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «صَارَتْ صَفِيَّةُ لِذِيحَةَ الْكَلْبِيِّ ثُمَّ صَارَتْ لِرَسُولِ اللَّهِ ﷺ».

**2997 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا بِهِزُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادٌ: أَنْبَأَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: «وَقَعَ فِي سَهْمِ دُحْيَةَ جَارِيَةً جَمِيلَةً فَاشْتَرَاهَا رَسُولُ اللَّهِ ﷺ بِسَبْعَةِ أَرُوسٍ ثُمَّ دَفَعَهَا إِلَى أُمِّ سُلَيْمٍ تَصْنَعُهَا وَتُهَيِّئُهَا». قَالَ حَمَّادٌ: وَأَحْسِبُهُ قَالَ: «وَتَعْتَدُ فِي بَيْتِهَا؛ صَفِيَّةُ ابْنَةُ حُيَيٍّ».

**2998 -** حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح)، وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، الْمَعْنَى، قَالَ: حَدَّثَنَا ابْنُ عَلِيَّةَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: «جُمِعَ السَّبِيُّ - يَعْنِي بِخَيْبَرَ - فَجَاءَ دُحْيَةُ فَقَالَ: يَا رَسُولَ اللَّهِ أَعْطِنِي جَارِيَةً مِنَ السَّبِيِّ، قَالَ: «أَذْهَبْ وَخُذْ جَارِيَةً»، فَأَخَذَ صَفِيَّةَ ابْنَةَ حُيَيٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ أُعْطِيتَ دُحْيَةَ - قَالَ يَعْقُوبُ - صَفِيَّةَ ابْنَةَ حُيَيٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ - ثُمَّ اتَّفَقَا - مَا تَصْلُحُ إِلَّا لَكَ، قَالَ: ادْعُوهُ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ لَهُ: «خُذْ جَارِيَةً مِنَ السَّبِيِّ غَيْرَهَا»، وَإِنَّ النَّبِيَّ ﷺ أَعْتَقَهَا وَتَزَوَّجَهَا».

**2999 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا قُرَّةٌ قَالَ: سَمِعْتُ يَزِيدَ بْنَ عَبْدِ اللَّهِ قَالَ: «كُنَّا بِالْمَرْبِدِ فَجَاءَ رَجُلٌ أَشَعَثُ الرَّأْسِ بِيَدِهِ قِطْعَةً أَدِيمَ أَحْمَرَ فَقُلْنَا: كَأَنَّكَ مِنْ أَهْلِ الْبَادِيَةِ؟ فَقَالَ: أَجَلُ. قُلْنَا: نَاوَلْنَا هَذِهِ الْقِطْعَةَ الْأَدِيمَ

said: "Show us this piece of leather which is in your hand." He gave it to us, and we read in it: "From Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", to the sons of Zuhair Ibn Uqaish: If you bear testimony to the fact that there is no god (to be worshipped) but Allah, and that Muhammad is the Messenger of Allah "Allah's blessing and peace be upon him", establish the obligatory prayers, practice the regular charity, pay one-fifth the booty, the share of the Messenger of Allah "Allah's blessing and peace be upon him", and the Prophet's Chosen share, you then will have become safe with the safety of Allah and His Messenger." We asked him: Who did write this document to you? he said: The Messenger of Allah "Allah's blessing and peace be upon him".

## [22] How Were The Jews Expelled From Medina

**3000-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Ka'b Ibn Malik from his father, and he was one of the three to whom Allah Almighty turned in repentance (when they failed to attend with the Messenger of Allah "Allah's blessing and peace be upon him" the holy battle of Tabuk), that Ka'b Ibn Al-Ashraf used to lament the Messenger of Allah "Allah's blessing and peace be upon him", and instigate the infidels of Quraish against him. When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, its inhabitants were a mixture of people: the Muslims and the pagans who used to worship the idols, in addition to the Jews, who used to do harm to the Messenger of Allah "Allah's blessing and peace be upon him" and his companions, thereupon Allah Almighty commanded his Prophet to keep patient and forgive them; and it is in connection with them that the following statement was revealed: "and you shall certainly hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if you persevere patiently, and guard against evil, then that will be a determining factor in all affairs." (Al Imran 186) when Ka'b Ibn Al-Ashraf refused to retract from harming the Messenger of Allah "Allah's blessing and peace be upon him", the Messenger of Allah "Allah's blessing and peace be upon him" ordered Sa'd Ibn Mu'adh to send a group of people to kill him. He sent Muhammad Ibn Maslamah and he succeeded to kill him. When he was killed, the Jews and pagans were scared and they went to the Messenger of Allah "Allah's blessing and peace be upon him" in the morning, and said: "Our companion (Ka'b Ibn Al-Ashraf) was visited and killed at night." The Messenger of Allah "Allah's blessing and peace be upon him" made a mention to them of whatever (wickedness and evil) he said (about him and the Muslims), and at the same time, the Messenger of

الَّتِي فِي يَدِكَ، فَنَاولْنَاهَا، فَقَرَأْنَاهَا فَإِذَا فِيهَا: «مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى بَنِي زُهَيْرِ بْنِ أَقِيْشٍ، إِنَّكُمْ إِنْ شَهِدْتُمْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمْ الزَّكَاةَ وَأَدَيْتُمْ الْخُمْسَ مِنَ الْمَغْنَمِ وَسَهَمَ النَّبِيُّ ﷺ وَسَهَمَ الصَّفِيُّ أَنْتُمْ آمِنُونَ بِأَمَانِ اللَّهِ وَرَسُولِهِ»، فَقُلْنَا: مَنْ كَتَبَ لَكَ هَذَا الْكِتَابَ؟ قَالَ: رَسُولُ اللَّهِ ﷺ.

### [ت22/م21، 22] - باب كيف كان إخراج

#### اليهود من المدينة؟

3000 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ، أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، وَكَانَ أَحَدَ الثَّلَاثَةِ الَّذِينَ تَبِعَ عَلَيْهِمْ: وَكَانَ كَعْبُ بْنُ الْأَشْرَفِ يَهْجُو النَّبِيَّ ﷺ وَيُحَرِّضُ عَلَيْهِ كُفَّارَ قُرَيْشٍ، وَكَانَ النَّبِيُّ ﷺ حِينَ قَدِمَ الْمَدِينَةَ وَأَهْلَهَا أَخْلَاطَ مِنْهُمْ الْمُسْلِمُونَ وَالْمُشْرِكُونَ يَعْبُدُونَ الْأَوْثَانَ وَالْيَهُودَ، وَكَانُوا يُؤْذُونَ النَّبِيَّ ﷺ وَأَصْحَابَهُ، فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ بِالصَّبْرِ



Allah "Allah's blessing and peace be upon him" called them to write a peace treaty between them, by which both they should abide; and the Messenger of Allah "Allah's blessing and peace be upon him" wrote a peace treaty between both them and him and the Muslims in general.

**3001-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah "Allah's blessing and peace be upon him" emerged victorious over the people of Quraish in the holy battle of Badr, and then returned to Medina, he gathered the Jews in the market of Qainuqa and addressed them saying: "O community of Jews! Embrace Islam before Allah Almighty strikes you in the same way as He struck the people of Quraish." Upon this they said: "O Muhammad! Let not you be deceived by the fact that you killed a group of the Quraish, who have not been well-experienced in wars. By God! If you fight us, you will know that we're really the people (of wars), the like of whom you will never meet." on them, Allah Almighty revealed: "Say to those who reject Faith: soon will you be vanquished and gathered together to Hell, an evil bed indeed (to lie on)! There has already been for you a sign in the two armies that met (in combat): one was fighting in the cause of Allah, and the other refused to have faith in Allah; these saw them with their own eyes (as much as) twice their number. But Allah does support with his aid whom he pleaseth, and in this, there is a warning for such as have eyes to see." (Al Imran 12:13)

**3002-** It is narrated on the authority of Muhaiyyisah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever of the men of the Jews you catch hold of, kill him." Muhaiyyisah jumped over Shabibah, one of the Jewish traders, who used to co-live and mix with them and killed him. At that time, Huwaiyyisah had not embraced Islam, and he was elder than Muhaiyyisah. When Huwaiyyisah killed the Jew, Huwaiyyisah beat him and said: "O Allah's enemy! By Allah! Some fat within your belly might be resulting from his property (i.e. he had favour over you)."

**3003-** It is narrated on the authority of Abu Hurairah that he said: While we were in the Mosque, The Prophet "Allah's blessing and peace be upon him" came out and said: "Let us go to the Jews." We went out till we reached them. The Messenger of Allah "Allah's blessing and peace be upon him" stood up and called them: "O Community of Jews! If you embrace Islam, you will be safe." they said: "You have reported (Allah's message to us) O Abu Al-Qasim!" he said: "If you embrace Islam, you will be safe." They replied: "You have reported (Allah's message to us), O Abu Al-Qasim!" The Messenger of Allah "Allah's blessing and peace be upon him"

وَالْعَوْرِ فَنِيهِمْ أَنْزَلَ اللَّهُ: ﴿وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ﴾ [آل عمران: 186] الآية.

فَلَمَّا أَبَى كَعْبُ بْنُ الْأَشْرَفِ أَنْ يَنْزِعَ عَنْ أَدَى النَّبِيِّ ﷺ أَمَرَ النَّبِيُّ ﷺ سَعْدَ بْنَ مُعَاذٍ أَنْ يَبْعَثَ رَهْطًا يَقْتُلُونَهُ، فَبَعَثَ مُحَمَّدُ بْنُ مَسْلَمَةَ، وَذَكَرَ قِصَّةَ قَتْلِهِ، فَلَمَّا قَتَلُوهُ فَرَعَتِ الْيَهُودُ وَالْمُشْرِكُونَ، فَعَدُّوا عَلَى النَّبِيِّ ﷺ فَقَالُوا: طُرِقَ صَاحِبُنَا فَقُتِلَ فَذَكَرَ لَهُمُ النَّبِيُّ ﷺ الَّذِي كَانَ يَقُولُ وَدَعَاهُمُ النَّبِيُّ ﷺ إِلَى أَنْ يَكْتُبَ بَيْنَهُ وَبَيْنَهُمْ كِتَابًا يَتَّهَمُونَ إِلَى مَا فِيهِ. فَكَتَبَ النَّبِيُّ ﷺ بَيْنَهُ وَبَيْنَهُمْ وَبَيْنَ الْمُسْلِمِينَ عَامَّةً صَحِيفَةً.

**3001 -** حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو الْإِيَامِيُّ: أَخْبَرَنَا يُونُسُ - يَعْنِي ابْنَ بَكِيرٍ - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي مُحَمَّدٍ مَوْلَى زَيْدِ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ. وَعِكْرِمَةُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَصَابَ رَسُولُ اللَّهِ ﷺ قُرَيْشًا يَوْمَ بَدْرٍ وَقَدِمَ الْمَدِينَةَ جَمَعَ الْيَهُودَ فِي سُوقِ بَنِي قَيْنِقَاعَ فَقَالَ: «يَا مَعْشَرَ يَهُودَ أَسْلِمُوا قَبْلَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قُرَيْشًا»، قَالُوا: يَا مُحَمَّدُ لَا يَغُرُّكَ مِنْ نَفْسِكَ أَنَّكَ قَتَلْتَ نَفَرًا مِنْ قُرَيْشٍ كَانُوا أَغْمَارًا لَا يَعْرِفُونَ الْقِتَالَ إِنَّكَ لَوْ قَاتَلْتَنَا لَعَرَفْتَ أَنَّا نَحْنُ النَّاسُ وَأَنْتَ لَمْ تَلَقْ مِثْلَنَا، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ﴾ قَرَأَ مُصَرِّفٌ إِلَى قَوْلِهِ: ﴿فَتَكُونُ تَغْلِبُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ﴾ بِبَدْرِ ﴿وَأُخْرَى كَافِرَةٌ﴾ [آل عمران: 12].

**3002 -** حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرٍو: حَدَّثَنَا يُونُسُ، قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي مَوْلَى لَزِيدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي بِنْتُ مُحَيِّصَةَ عَنْ أَبِيهَا مُحَيِّصَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَفَرْتُمْ بِهِ مِنْ رِجَالِ يَهُودَ فَأَقْتُلُوهُ» فَوُتِبَ مُحَيِّصَةُ عَلَى شَيْبَةَ رَجُلٍ مِنْ تَجَارِ يَهُودَ كَانَ يَلَابِسُهُمْ، فَقَتَلَهُ، وَكَانَ حَوِصَّةً إِذْ ذَاكَ لَمْ يُسَلِّمْ وَكَانَ أَسْرَ مِنْ مُحَيِّصَةَ، فَلَمَّا قَتَلَهُ جَعَلَ حَوِصَّةً يَضْرِبُهُ وَيَقُولُ: يَا عَدُوَّ اللَّهِ، أَمَا وَاللَّهِ لَرُبِّ شَحْمٍ فِي بَطْنِكَ مِنْ مَالِهِ.

**3003 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: «بَيْنَا نَحْنُ فِي الْمَسْجِدِ إِذْ خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «انْطَلِقُوا إِلَى يَهُودَ» فَخَرَجْنَا مَعَهُ حَتَّى جِئْنَاهُمْ فَقَامَ رَسُولُ اللَّهِ ﷺ فَنَادَاهُمْ فَقَالَ: «يَا مَعْشَرَ يَهُودَ أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «أَسْلِمُوا تَسْلَمُوا». فَقَالُوا: قَدْ بَلَغْتَ يَا أَبَا الْقَاسِمِ، فَقَالَ لَهُمْ



said to them: "That is what I wanted (from you)." When he said to them his statement for the third time, he said: "You should know that the earth belongs to Allah and His Apostle. Indeed, I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it. It should be known to you that the Earth belongs to Allah and His Apostle."

### [23] The Story Of An-Nadir

**3004-** It is narrated on the authority of Az-Zuhri from Abd Ar-Rahman Ibn Ka'b Ibn Malik from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the infidels of Quraish sent a letter to Abdullah Ibn Ubai and those who worshipped idols with him from amongst the Aws and Khazraj, after the Messenger of Allah "Allah's blessing and peace be upon him" had emigrated to Medina, in which they said: "Verily, you've given shelter to (Muhammad) our companion, and by Allah, we are going to fight him: either you should get him out or we all will come to you (with our forces to fight you and) kill your fighters and take captive your women." When this (letter) reached Abdullah Ibn Ubai, and his followers who used to worship idols, they decided unanimously to fight the Messenger of Allah "Allah's blessing and peace be upon him". When this news reached the Messenger of Allah "Allah's blessing and peace be upon him", he met them and said: "No doubt, the Quraish's threat to you has caused you to lose your mind; and they are not to make plot against you more than you intend to do against yourselves: do you intend to fight your sons and brothers?" when they heard that from the Messenger of Allah "Allah's blessing and peace be upon him", they dispersed (and gave up the idea of fight). Received that news, the infidels of Quraish sent another letter to the Jews following the holy battle of Badr, in which they said: "You are the people of armours and fortresses: either you wage war against (Muhammad) our companions, or we would do such and such (harm against you), and (you are too easy to reach in such a way that) nothing could hinder us from getting the bangs of your women (i.e. to take them as captives)." The Jews of Nadir decided to deceive the Messenger of Allah "Allah's blessing and peace be upon him", who had learnt the news of such a letter. They sent to the Messenger of Allah "Allah's blessing and peace be upon him" saying: "Get out in the company of thirty of your followers, to meet thirty of our rabbis in a place appointed, so that they would listen from you: if they trust you, we all would believe in you." When it was the following day, he went to



رَسُولُ اللَّهِ ﷺ: «ذَلِكَ أُرِيدُ»، ثُمَّ قَالَهَا الثَّالِثَةُ: «اعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِيَكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ وَجَدَ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ وَإِلَّا فَأَعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ - ﷺ».

### [ت23/م22، 23] - باب في خبر النضير

**3004 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ كُفَّارَ قُرَيْشٍ كَتَبُوا إِلَى ابْنِ أَبِيٍّ وَمَنْ كَانَ يَعْبُدُ مَعَهُ الْأَوْثَانَ مِنَ الْأَوْسِ وَالْخَزَرَجِ وَرَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ بِالْمَدِينَةِ قَبْلَ وَقْعَةِ بَدْرٍ: إِنَّكُمْ آوَيْتُمْ صَاحِبَنَا وَإِنَّا نُقَسِّمُ بِاللَّهِ لَتُقَاتِلَنَّهُ أَوْ لَتُخْرِجُنَّهُ أَوْ لَنَسِيرَنَّ إِلَيْكُمْ بَأْجَمَعِنَا حَتَّى نَقْتُلَ مُقَاتِلَتَكُمْ وَنَسْتَبِيحَ نِسَاءَكُمْ».

فَلَمَّا بَلَغَ ذَلِكَ عَبْدَ اللَّهِ بْنَ أَبِيٍّ وَمَنْ كَانَ مَعَهُ مِنَ عَبَدَةِ الْأَوْثَانِ اجْتَمَعُوا لِقِتَالِ رَسُولِ اللَّهِ ﷺ، فَلَمَّا بَلَغَ ذَلِكَ النَّبِيُّ ﷺ لَقِيَهُمْ، فَقَالَ: «لَقَدْ بَلَغَ وَعِيدُ قُرَيْشٍ مِنْكُمْ الْمَبَالِغَ مَا كَانَتْ تَكِيدُكُمْ بِأَكْثَرِ مِمَّا تُرِيدُونَ أَنْ تَكِيدُوا بِهِ أَنْفُسَكُمْ تُرِيدُونَ أَنْ تُقَاتِلُوا أَبْنَاءَكُمْ وَإِخْوَانَكُمْ».

فَلَمَّا سَمِعُوا ذَلِكَ مِنَ النَّبِيِّ ﷺ تَفَرَّقُوا، فَبَلَغَ ذَلِكَ كُفَّارَ قُرَيْشٍ، فَكَتَبَتْ كُفَّارُ قُرَيْشٍ بَعْدَ وَقْعَةِ بَدْرٍ إِلَى الْيَهُودِ: إِنَّكُمْ أَهْلُ الْحَلَقَةِ وَالْحُصُونِ، وَإِنَّكُمْ لَتُقَاتِلَنَّ صَاحِبَنَا أَوْ لَنَفْعَلَنَّ كَذَا وَكَذَا وَلَا يَحُولُ بَيْنَنَا وَبَيْنَ خَدَمِ نِسَائِكُمْ شَيْءٌ؛ وَهِيَ الْخَلَاخِيلُ.

فَلَمَّا بَلَغَ كِتَابُهُمُ النَّبِيَّ ﷺ أَجْمَعَتْ بَنُو النَّضِيرِ بِالْغَدْرِ، فَأَرْسَلُوا إِلَى النَّبِيِّ ﷺ اخْرُجْ إِلَيْنَا فِي ثَلَاثِينَ رَجُلًا مِنْ أَصْحَابِكَ وَلِيُخْرِجَ مِنَّا ثَلَاثُونَ حَبْرًا حَتَّى نَلْتَقِيَ بِمَكَانِ الْمُنْصَفِ فَيَسْمَعُوا مِنْكَ فَإِنْ صَدَّقُوكَ وَأَمَنُوا بِكَ آمَنَّا بِكَ فَقَصَّ خَبَرَهُمْ، فَلَمَّا كَانَ الْغَدُ عَدَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِالْكَتَائِبِ

them in the morning with his forces, and besieged them, and said to them: "By Allah, I could not feel safe of your treachery unless you give me a pledge (not to be treacherous)." But they refused to give him such a pledge. He fought them along that day, and in the following morning, he left Banu An-Nadir, and went with forces to those of Quraizhah, and asked them for a similar pledge, and they gave it to him. He then returned to Banu An-Nadir, and kept besieging them until they submitted to his command to them to leave their homes. In this way, they departed from the city, and got with them of their property as much as their mounts could carry, including the gates and wood things of their homes. The date-palms of Banu An-Nadir was then granted as booty to the Messenger of Allah "Allah's blessing and peace be upon him", and not to all the Muslims for they were taken with no fight. The Messenger of Allah "Allah's blessing and peace be upon him" disturbed the greater part of them among the Emigrants, in addition to two needy ones from amongst the Ansar; and none of those remained barring what the Messenger of Allah "Allah's blessing and peace be upon him" used to give in charity, which were in the possession of his grandsons from Fatimah, his daughter.

**3005-** It is narrated on the authority of Ibn Umar: Banu An-Nadir and Banu Quraizhah fought against The Prophet "Allah's blessing and peace be upon him" (violating their peace treaty), so The Prophet " Allah's blessing and peace be upon him " exiled Banu An-Nadir and allowed Banu Quraizhah to remain at their places (in Medina) taking nothing from them till they fought against The Prophet " Allah's blessing and peace be upon him " again. He then killed their men and distributed their women, children and property among the Muslims, but some of them joined The Prophet " Allah's blessing and peace be upon him " and he granted them safety, and they embraced Islam. He exiled all the Jews from Medina. They were the Jews of Banu Qainuqa, the tribe of Abdullah Ibn Salam and the Jews of Banu Harithah and all the other Jews of Medina.

## **[24] The Commandment Pertaining To The Land Of Khaibar**

**3006-** It is narrated on the authority of Abdullah Ibn Umar that when the Messenger of Allah "Allah's blessing and peace be upon him" fought the Jews of Khaibar, he overpowered them and took hold of their land and date-palms, and forced them to take shelter to their fort. They made a peace treaty with him on the condition that the Messenger of Allah "Allah's blessing and peace be upon him" should have the whole property

فَحَصَرَهُمْ فَقَالَ لَهُمْ: «إِنَّكُمْ وَاللَّهِ لَا تَأْمَنُونَ عِنْدِي إِلَّا بِعَهْدٍ تُعَاهِدُونِي عَلَيْهِ»، فَأَبَوْا أَنْ يُعْطَوْهُ عَهْدًا، فَقَاتَلَهُمْ يَوْمَهُمْ ذَلِكَ، ثُمَّ عَدَا الْعَدَا عَلَى بَنِي قُرَيْظَةَ بِالْكَتَائِبِ وَتَرَكَ بَنِي النَّضِيرِ وَدَعَاهُمْ إِلَى أَنْ يُعَاهِدُوهُ فَعَاهِدُوهُ فَأَنْصَرَفَ عَنْهُمْ.

وَعَدَا عَلَى بَنِي النَّضِيرِ بِالْكَتَائِبِ، فَقَاتَلَهُمْ حَتَّى نَزَلُوا عَلَى الْجَلَاءِ فَجَلَّتْ بُنُو النَّضِيرِ وَاحْتَمَلُوا مَا أَقَلَّتِ الْإِبِلُ مِنْ أَمْتِعَتِهِمْ وَأَبْوَابِ بُيُوتِهِمْ وَخَشَبِهَا، فَكَانَ نَحْلُ بَنِي النَّضِيرِ لِرَسُولِ اللَّهِ ﷺ خَاصَّةً أَعْطَاهُ اللَّهُ إِيَّاهَا وَخَصَّهُ بِهَا فَقَالَ تَعَالَى: ﴿وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ [الحشر: 6] يَقُولُ: بِغَيْرِ قِتَالٍ فَأَعْطَى النَّبِيُّ ﷺ أَكْثَرَهَا لِلْمُهَاجِرِينَ وَقَسَمَهَا بَيْنَهُمْ وَقَسَمَ مِنْهَا لِرَجُلَيْنِ مِنَ الْأَنْصَارِ كَانَا ذَوِي حَاجَةٍ لَمْ يَقْسِمَ لِأَحَدٍ مِنَ الْأَنْصَارِ غَيْرِهِمَا، وَبَقِيَ مِنْهُمَا صَدَقَةُ رَسُولِ اللَّهِ ﷺ الَّتِي فِي أَيْدِي بَنِي فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا.

**3005 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا ابْنُ جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ يَهُودَ النَّضِيرِ وَقُرَيْظَةَ حَارَبُوا رَسُولَ اللَّهِ ﷺ فَأَجْلَى رَسُولُ اللَّهِ ﷺ بَنِي النَّضِيرِ وَأَقْرَّ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ حَتَّى حَارَبَتْ قُرَيْظَةَ بَعْدَ ذَلِكَ، فَقَتَلَ رِجَالَهُمْ وَقَسَمَ نِسَاءَهُمْ وَأَمْوَالَهُمْ وَأَوْلَادَهُمْ بَيْنَ الْمُسْلِمِينَ إِلَّا بَعْضَهُمْ لَحِقُوا بِرَسُولِ اللَّهِ ﷺ فَأَمْنَهُمْ وَأَسْلَمُوا وَأَجْلَى رَسُولُ اللَّهِ ﷺ يَهُودَ الْمَدِينَةِ كُلَّهُمْ بَنِي قَيْنُقَاعَ، وَهُمْ قَوْمُ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَيَهُودَ بَنِي حَارِثَةَ وَكُلَّ يَهُودِيٍّ كَانَ بِالْمَدِينَةِ».

### [ت24/م23، 24] - باب ما جاء في حكم أرض خيبر

**3006 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَحْسِبُهُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ قَاتَلَ أَهْلَ خَيْبَرَ فَعَلَبَ عَلَى النَّحْلِ وَالْأَرْضِ وَالْجَاهِ إِلَى قَصْرِهِمْ، فَصَالَحُوهُ عَلَى أَنْ لِرَسُولِ اللَّهِ ﷺ الصَّفْرَاءُ وَالْبَيْضَاءُ وَالْحَلَقَةُ وَلَهُمْ مَا



containing both gold and silver and arms, and they should have as much as their riding mounts could carry, provided that they should conceal or hide nothing of it, and if they did so, no safety nor pledge would be given to them. But, they hid a container belonging to Huyai Ibn Akhtab who was killed before the holy battle of Khaibar, which he had carried with him on the day of expelling Banu An-Nadir, and it had all of their adornments. When the Messenger of Allah "Allah's blessing and peace be upon him" asked about the container of Huyai Ibn Akhtab, they said: "It was consumed on wars and spendings." But it was found (in their luggage). The result was that Ibn Abu Al-Haqiq was killed, and their women and children fell as captives. When he intended to expel them they said to him: "O Muhammad! Let's work (as farmers) in this land, on the condition that we would have half the yields as it seems to you, and you the other half." (He agreed) and the Messenger of Allah "Allah's blessing and peace be upon him" used to give each of his wife (a yearly expenditure of) eighty Wasaqs of dates and twenty of parley.

**3007-** It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said: "O people! The Messenger of Allah "Allah's blessing and peace be upon him" agreed with the Jews (of Khaibar) that we (the Muslims) should have the right to expel them whenever we like: so, whoever has property let him join it, for I'm going to expel the Jews." He then deported them.

**3008-** It is narrated on the authority of Ibn Umar that he said: When Khaibar was conquered, the Jews requested The Messenger of Allah "Allah's blessing and peace be upon him" to let them stay there on the condition that they would do the labour and get half of the fruits and vegetation (as their wages). Allah's Apostle "Allah's blessing and peace be upon him" told them: "We will let you stay on this condition, as long as we wish." The half of its fruits used to be distributed as shares, from which The Messenger of Allah "Allah's blessing and peace be upon him" used to take one-fifth. The Prophet "Allah's blessing and peace be upon him" used to give each of his wives yearly one hundred Wasaqs of dates and twenty Wasaqs of barley. When Umar (became the caliph and) intended to expel the Jews, he sent to the wives of The Prophet "Allah's blessing and peace be upon him" saying: "Whoever among you likes that I should give her as much date-palms as to produce one hundred Wasaqs of dates and the land of as much yields as twenty Wasaqs of parley, and the water sufficient for that, I will do that for her, and whoever of you likes that I should set aside

حَمَلْتُ رِكَابُهُمْ عَلَى أَنْ لَا يَكْتُمُوا وَلَا يُعَيَّبُوا شَيْئًا، فَإِنْ فَعَلُوا فَلَا ذِمَّةَ لَهُمْ وَلَا عَهْدَ، فَعَيَّبُوا مَسْكَ لِحْيِي بْنِ أَخْطَبَ وَقَدْ كَانَ قُتِلَ قَبْلَ خَيْبَرَ كَانَ احْتَمَلَهُ مَعَهُ يَوْمَ بَنِي النَّضِيرِ حِينَ أُجْلِيَتِ النَّضِيرُ فِيهِ حُلِيُّهُمْ. وَقَالَ فَقَالَ النَّبِيُّ ﷺ لِسَعْبَةَ: «أَيْنَ مَسْكَ حِيَّيِّ بْنِ أَخْطَبَ؟» قَالَ: أَذْهَبَتْهُ الْحُرُوبُ وَالنَّفَقَاتُ، فَوَجَدُوا الْمَسْكَ فَقَتَلَ ابْنُ أَبِي الْحَقِيقِ، وَسُبِّي نِسَاؤُهُمْ وَذَرَارِيُّهُمْ وَأَرَادَ أَنْ يُجْلِيَهُمْ فَقَالُوا: يَا مُحَمَّدُ، دَعْنَا نَعْمَلُ فِي هَذِهِ الْأَرْضِ، وَلَنَا الشَّطْرُ مَا بَدَا لَكَ وَلَكُمْ الشَّطْرُ وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْطِي كُلَّ امْرَأَةٍ مِنْ نِسَائِهِ ثَمَانِينَ وَسَقًا مِنْ تَمْرٍ وَعِشْرِينَ وَسَقًا مِنْ شَعِيرٍ».

**3007 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ قَالَ: «يَا أَيُّهَا النَّاسُ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامِلَ يَهُودَ خَيْبَرَ عَلَى أَنَا نُخْرِجُهُمْ إِذَا شِئْنَا، وَمَنْ كَانَ لَهُ مَالٌ فَلْيَلْحَقْ بِهِ فَإِنِّي مُخْرِجُ يَهُودَ فَأَخْرِجَهُمْ».

**3008 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: «لَمَّا افْتُتِحَتْ خَيْبَرُ سَأَلْتُ يَهُودَ رَسُولَ اللَّهِ ﷺ أَنْ يُقَرَّهُمْ عَلَى أَنْ يَعْمَلُوا عَلَى النِّصْفِ مِمَّا خَرَجَ مِنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرُكُمْ فِيهَا عَلَى ذَلِكَ مَا شِئْنَا» فَكَانُوا عَلَى ذَلِكَ، وَكَانَ التَّمْرُ يُقَسَّمُ عَلَى السُّهُمَانِ مِنْ نِصْفِ خَيْبَرَ وَيَأْخُذُ رَسُولُ اللَّهِ ﷺ الْخُمُسَ، وَكَانَ رَسُولُ اللَّهِ ﷺ أَطْعَمَ كُلَّ امْرَأَةٍ مِنْ أَزْوَاجِهِ مِنَ الْخُمُسِ مِائَةَ وَسَقٍ تَمْرًا وَعِشْرِينَ وَسَقًا مِنْ شَعِيرٍ، فَلَمَّا أَرَادَ عُمَرُ إِخْرَاجَ الْيَهُودِ أَرْسَلَ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ فَقَالَ لَهُنَّ: مَنْ أَحَبَّ مِنْكُنَّ أَنْ أَقْسِمَ لَهَا نَحْلًا بِحَرْصِهَا مِئَةَ وَسَقٍ، فَيَكُونَ لَهَا أَصْلُهَا وَأَرْضُهَا وَمَاؤُهَا، وَمِنْ الزَّرْعِ مَزْرَعَةٌ حَرْصِ عِشْرِينَ



for her the very share assigned to her yearly out of the one-fifth, the same as the Messenger of Allah “Allah’s blessing and peace be upon him” used to do, I will do that for her.”

**3009-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” attacked Khaibar, and we conquered it by force, and took hold of (its women and children as) captives.

**3010-** It is narrated on the authority of Sahl Ibn Abu Hathmah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” divided (the property of) Khaibar into two halves: one for the urgent needs and distresses of him (and his companions), and the other was distributed among the Muslims on eighteen shares.

**3011-** It is narrated on the authority of Bushair Ibn Yasar that one from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” told him the same, in which he said: One half constituted the shares of the Muslims, in addition to the share of the Messenger of Allah, and the other was assigned to the urgent needs and disasters that might befall him and the Muslims.

**3012-** It is narrated on the authority of Bushair Ibn Yasar, from men of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, that when the Messenger of Allah “Allah’s blessing and peace be upon him” took hold of Khaibar, he divided its property into thirty-six shares, each containing one hundred shares: the half of that was assigned to the Messenger of Allah “Allah’s blessing and peace be upon him” and the Muslims, and the other half was assigned to undertake the hospitality of his delegates, and fulfill the urgent needs and remove the distresses that might befall the Muslims.

**3013-** It is narrated on the authority of Bushair Ibn Yasar that he said: When Allah Almighty bestowed upon His Messenger the property of Khaibar, he divided it into thirty-six shares, each containing one hundred sub-shares; he set aside one half i.e. both Al-Watihah (a fort) and Al-Katibah (a name of some villages in Khaibar), for dealing with whatever urgent needs and distresses that might befall him (and the Muslims), and the other half i.e. Ash-Shaq and An-Natah, was assigned to be distributed among the Muslims; and the share of the Messenger of Allah “Allah’s blessing and peace be upon him” was among the shares of the Muslims in the other half.



وَسَقًا فَعَلْنَا، وَمَنْ أَحَبَّ أَنْ نَعَزَلَ الَّذِي لَهَا فِي الْخُمْسِ كَمَا هُوَ فَعَلْنَا.

**3009 -** حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ. (ح)، وَحَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَزِيَادُ بْنُ أَيُّوبَ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا خَيْبَرَ فَأَصْبَنَاهَا عَنُوءَةً فَجَمَعَ السَّبْيَ».

**3010 -** حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّدُ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنِي سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَكْمَةَ قَالَ: «قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ نِصْفَيْنِ: نِصْفًا لِنَوَائِبِهِ وَحَاجَتِهِ، وَنِصْفًا بَيْنَ الْمُسْلِمِينَ، قَسَمَهَا بَيْنَهُمْ عَلَى ثَمَانِيَةِ عَشَرَ سَهْمًا».

**3011 -** حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ بْنِ الْأَسْوَدِ، أَنَّ يَحْيَى بْنَ آدَمَ حَدَّثَهُمْ، عَنْ أَبِي شَهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّهُ سَمِعَ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا، فَذَكَرَ هَذَا الْحَدِيثَ قَالَ: «فَكَانَ النِّصْفُ سِهَامَ الْمُسْلِمِينَ وَسَهْمَ رَسُولِ اللَّهِ ﷺ وَعَزَلَ النِّصْفَ لِلْمُسْلِمِينَ لِمَا يُنُوبُهُ مِنَ الْأُمُورِ وَالنَّوَائِبِ».

**3012 -** حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ مَوْلَى الْأَنْصَارِ، عَنْ رَجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا ظَهَرَ عَلَى خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلَاثِينَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِئَةَ سَهْمٍ، فَكَانَ لِرَسُولِ اللَّهِ ﷺ وَلِلْمُسْلِمِينَ النِّصْفُ مِنْ ذَلِكَ وَعَزَلَ النِّصْفَ الْبَاقِي لِمَنْ نَزَلَ بِهِ مِنَ الْوُفُودِ وَالْأُمُورِ وَنَوَائِبِ النَّاسِ».

**3013 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا أَبُو خَالِدٍ - يَعْنِي سُلَيْمَانَ -، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ قَالَ: «لَمَّا أَفَاءَ اللَّهُ عَلَى نَبِيِّهِ ﷺ خَيْبَرَ قَسَمَهَا عَلَى سِتَّةٍ وَثَلَاثِينَ سَهْمًا جَمَعَ كُلُّ سَهْمٍ مِئَةَ سَهْمٍ، فَعَزَلَ نِصْفَهَا لِنَوَائِبِهِ، وَمَا يَنْزِلُ بِهِ الْوُطِيحَةُ وَالْكُتَيْبَةُ وَمَا أُحِيزَ مَعَهُمَا، وَعَزَلَ نِصْفَ الْآخَرِ فَقَسَمَهُ بَيْنَ الْمُسْلِمِينَ الشَّقَّ وَالنَّطَاةَ وَمَا أُحِيزَ مَعَهُمَا، وَكَانَ سَهْمُ رَسُولِ اللَّهِ ﷺ فِيمَا أُحِيزَ مَعَهُمَا».

**3014-** It is narrated on the authority of Bushair Ibn Yasar that he said: When Allah Almighty bestowed upon His Messenger the property of Khaibar, he divided it into thirty-six shares: he set aside for the Muslims eighteen shares, each containing one hundred sub-shares, and the Messenger of Allah “Allah’s blessing and peace be upon him” had a share like anyone of them, and the remaining eighteen shares were set aside by the Messenger of Allah “Allah’s blessing and peace be upon him” to deal with whatever urgent needs and distresses might befall him and the Muslims, i.e. An-Watih, Al-Katibah and Salalim and you village affiliated to them. When the Messenger of Allah “Allah’s blessing and peace be upon him” had a lot of money, and at the same time, the Muslims had no labourers to cultivate the land on their behalf, the Messenger of Allah “Allah’s blessing and peace be upon him” invited the Jews, and agreed with them to do the labour (in the land on the condition that they would have half the yields).

**3015-** It is narrated on the authority of Mujammi’ Ibn Jariyah Al-Ansari, and he was one of those who recited the Qur’an, that he said: (When Khaibar was conquered) the Messenger of Allah “Allah’s blessing and peace be upon him” distributed its land among the attendants of Hudaibiyah. The Messenger of Allah “Allah’s blessing and peace be upon him” divided it into eighteen shares (each containing one hundred sub-shares): the army consisted of fifteen hundred including three hundred horsemen. In this way, he gave two shares to each one of the cavalry, and a single share to each one of the infantry.

**3016-** It is narrated on the authority of Az-Zuhri and Abdullah Ibn Abu Bakr: Some from amongst the inhabitants of Khaibar remained in their forts, and they asked the Messenger of Allah “Allah’s blessing and peace be upon him” to save their lives and let them set out, and he did accordingly. When the inhabitants of Fadak heard of that news, they surrendered with the same condition, and in this way, it was a booty assigned to the Messenger of Allah “Allah’s blessing and peace be upon him” in particular, for which there was no cavalry nor camelry.

**3017-** It is narrated on the authority of Sa’id Ibn Al-Musayyab that the Messenger of Allah “Allah’s blessing and peace be upon him” conquered some portions of Khaibar by force (and the remaining portion by their surrender).

Abu Dawud says: It is narrated by Ibn Shihab that some parts of Khaibar were taken by force, and some by surrender; and the most part of

**3014 -** حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ اليمامي: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانٌ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَفَاءَ اللَّهُ عَلَيْهِ خَيْبَرَ قَسَمَهَا سِتَّةً وَثَلَاثِينَ سَهْمًا جَمَعَ فَعَزَلَ لِلْمُسْلِمِينَ الشُّطْرَ ثَمَانِيَةَ عَشَرَ سَهْمًا، يَجْمَعُ كُلُّ سَهْمٍ مِائَةَ النَّبِيِّ ﷺ مَعَهُمْ لَهُ سَهْمٌ كَسَهْمِ أَحَدِهِمْ وَعَزَلَ رَسُولُ اللَّهِ ﷺ ثَمَانِيَةَ عَشَرَ سَهْمًا وَهُوَ الشُّطْرُ لِنَوَائِبِهِ وَمَا يَنْزِلُ بِهِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَكَانَ ذَلِكَ الْوَطِيحَ وَالْكُتَيْبَةَ وَالسَّلَالِمَ وَتَوَابِعَهَا، فَلَمَّا صَارَتْ الْأُمُوالُ بِيَدِ النَّبِيِّ ﷺ وَالْمُسْلِمِينَ لَمْ يَكُنْ لَهُمْ عَمَالٌ يَكْفُونَهُمْ عَمَلَهَا، فَدَعَا رَسُولُ اللَّهِ ﷺ الْيَهُودَ فَعَامَلَهُمْ».

**3015 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ بْنِ مُجَمِّعِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَبِي يَعْقُوبَ بْنَ مُجَمِّعٍ يَذْكُرُ لِي عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ الْأَنْصَارِيِّ، عَنْ عَمِّهِ مُجَمِّعِ بْنِ جَارِيَةَ الْأَنْصَارِيِّ وَكَانَ أَحَدَ الْقُرَاءِ الَّذِينَ قَرَأُوا الْقُرْآنَ قَالَ: «قُسِمَتْ خَيْبَرُ عَلَى أَهْلِ الْحُدَيْبِيَّةِ فَقَسَمَهَا رَسُولُ اللَّهِ ﷺ عَلَى ثَمَانِيَةَ عَشَرَ سَهْمًا وَكَانَ الْجَيْشُ أَلْفًا وَخَمْسَ مِئَةٍ، فِيهِمْ ثَلَاثُ مِئَةٍ فَارِسٍ، فَأَعْطَى الْفَارِسَ سَهْمَيْنِ، وَأَعْطَى الرَّاجِلَ سَهْمًا».

**3016 -** حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْعَجْلِيُّ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ آدَمَ -: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ وَعَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ وَبَعْضِ وَلَدِ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالُوا: «بَقِيَتْ بَقِيَّةٌ مِنْ أَهْلِ خَيْبَرَ، فَتَحَصَّنُوا فَسَأَلُوا رَسُولَ اللَّهِ ﷺ أَنْ يَخْقِنَ دِمَاءَهُمْ وَيُسِيرَهُمْ، فَفَعَلَ، فَسَمِعَ بِذَلِكَ أَهْلُ فُذَكٍ فَنَزَلُوا عَلَى مِثْلِ ذَلِكَ، فَكَانَتْ لِرَسُولِ اللَّهِ ﷺ خَاصَّةٌ، لِأَنَّهُ لَمْ يُوجِفْ عَلَيْهَا بِخَيْلٍ وَلَا رِكَابٍ».

**3017 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، عَنْ جُوَيْرِيَةَ، عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ: «أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ افْتَتَحَ بَعْضَ خَيْبَرَ عَنُوةً».

قال أَبُو دَاوُدَ: وَقُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ: أَخْبَرَكُمُ ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ ابْنِ شِهَابٍ: «أَنَّ خَيْبَرَ كَانَ بَعْضُهَا عَنُوةً وَبَعْضُهَا صُلْحًا،



Al-Katibah was taken by force. I asked Malik: What is Al-Katibah? He said: It is land in Khaibar consisting of forty thousand date-palms.

**3018-** It is narrated on the authority of Ibn Shihab that he said: I was reported that the Messenger of Allah “Allah’s blessing and peace be upon him” conquered Khaibar by force after fighting, and those of its people who surrendered on the condition that they should be expelled did so after fighting.

**3019-** It is narrated on the authority of Ibn Shihab that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” set aside one-fifth the property of Khaibar, and then he distributed the remaining among these who attended the holy battle related to it, and those who did not take part in it, from among the attendants of Hudaibiyah.

**3020-** It is narrated on the authority of Umar that he said: Had it not been for the coming generations of Muslims, no town I conquer but that I would have distributed it (i.e. the property among the fighters) in the same way as the Messenger of Allah “Allah’s blessing and peace be upon him” had distributed (the land of) Khaibar.

## **[25] The Story Of Mecca**

**3021-** It is narrated on the authority of Ibn Abbas that in the year of the conquest (of Mecca) Al-Abbas Ibn Abd Al-Muttalib brought Abu Sufyan to the Messenger of Allah “Allah’s blessing and peace be upon him”, and he embraced Islam at Marr Az-Zahran, thereupon Al-Abbas said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! This (Abu Sufyan) is a man who likes to be given something therewith he would feel he is self-important: would that you give him something!” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes: whoever enters the home of Abu Sufyan will become safe; and whoever enters his home and closes the door on him will be safe.”

**3022-** It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” descended at Marr Az-Zahran, Al-Abbas said: I said (to myself): “By Allah, if the Messenger of Allah “Allah’s blessing and peace be upon him” enters Mecca by force before the Quraish people come and seek safety from him, this would lead to the destruction of Quraish. I sat on the mule of the Messenger of Allah “Allah’s blessing and peace be upon him” and said to Ali: “Find somebody to come and tell the people of Mecca about the very place of the Messenger of Allah “Allah’s blessing and peace be upon him”,

وَالْكُتَيْبَةُ أَكْثَرُهَا عَنُودٌ وَفِيهَا صُلْحٌ. قُلْتُ لِمَالِكٍ: وَمَا الْكُتَيْبَةُ؟ قَالَ: أَرْضُ خَيْبَرَ وَهِيَ أَرْبَعُونَ أَلْفَ عِذْقٍ.

**3018 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: «بَلَّغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ افْتَتَحَ خَيْبَرَ عَنُودٌ بَعْدَ الْقِتَالِ، وَنَزَلَ مَنْ نَزَلَ مِنْ أَهْلِهَا عَلَى الْجَلَاءِ بَعْدَ الْقِتَالِ».

**3019 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: «خَمَسَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ، ثُمَّ قَسَمَ سَائِرَهَا عَلَى مَنْ شَهِدَهَا وَمَنْ غَابَ عَنْهَا مِنْ أَهْلِ الْحُدَيْبِيَّةِ».

**3020 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ قَالَ: «لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فَتَحْتُ قَرْيَةً إِلَّا قَسَمْتُهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ».

### [25/24م، 25] - باب ما جاء في خبر مكة

**3021 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَامَ الْفَتْحِ جَاءَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِأَبِي سُفْيَانَ بْنِ حَرْبٍ فَأَسْلَمَ بِمَرِّ الظُّهْرَانِ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ، فَلَوْ جَعَلْتَ لَهُ شَيْئًا؟ قَالَ: «نَعَمْ، مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ عَلَيْهِ بَابَهُ فَهُوَ آمِنٌ».

**3022 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبُدٍ، عَنْ بَعْضِ أَهْلِهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَ النَّبِيُّ ﷺ بِمَرِّ الظُّهْرَانِ قَالَ الْعَبَّاسُ: قُلْتُ: وَاللَّهِ لَئِنْ دَخَلَ رَسُولُ اللَّهِ ﷺ مَكَّةَ عَنُودٌ قَبْلَ أَنْ يَأْتُوهُ فَيَسْتَأْمِنُوهُ إِنَّهُ لَهْلَاكٌ قُرَيْشٍ، فَجَلَسْتُ عَلَى بَغْلَةٍ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: لَعَلِّي أَجِدُ ذَا حَاجَةٍ يَأْتِي أَهْلَ مَكَّةَ فَيُخْبِرُهُمْ بِمَكَانِ



perchance they would come out to him, and seek safety from him.” While I was proceeding, I heard the speech of both Abu Sufyan and Budail Ibn Warqa’. I cried: “O Abu Hanzalah!” he recognized my voice and responded: “Are you Abu Al-Fadl?” I said: “Yes.” He said: “What is the matter with you, let my father and mother be sacrificed for you?” I said: “This is the Messenger of Allah “Allah’s blessing and peace be upon him”, in the company of the (Muslim) people (proceeding on towards Mecca).” He asked: “Then, what should I do?” he rode behind me, and his companion (Budail) returned, and when it was morning, I brought him to the Messenger of Allah “Allah’s blessing and peace be upon him”, and he embraced Islam. I said: “O Messenger of Allah! This (Abu Sufyan) is a man who likes to be given something therewith he would feel he is self-important: would that you give him something!” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Yes: whoever enters the home of Abu Sufyan will become safe; and whoever enters his home and closes the door on him will be safe; and whoever enters the mosque will be safe.” The people dispersed and some entered their homes and others the mosque.

**3023-** It is narrated on the authority of Wahb Ibn Munabbih that he said: I asked Jabir: Have they got anything as booty on the day of the conquest (of Mecca)? He answered in the negative.

**3024-** It is narrated on the authority of Abu Hurairah that when the Messenger of Allah “Allah’s blessing and peace be upon him” entered Mecca, he dispatched Az-Zubair Ibn Al-Awwam, Abu Ubaidah Ibn Al-Jarrah and Khalid Ibn Al-Walid leading the cavalry, and said to Abu Hurairah: “O Abu Hurairah! Make a public announcement among the Ansar: “Follow that way, and no one appears to you but that you should kill him.” A caller called publicly: “There will be no Quraish after today.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever enters a home is safe, and whoever puts down the arms is safe.” The brave among the Quraish went direct (to the House and) entered the Ka’bah, which was crowded with them. The Messenger of Allah “Allah’s blessing and peace be upon him” circumambulated the House, and offered prayer behind the Station (of Abraham), and then he took hold of both sides of the gate, where they came out and gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” to embrace Islam.

Abu Dawud says: I heard a man having asked Ahmad Ibn Hanbal: Has



رَسُولُ اللَّهِ ﷺ لِيَخْرُجُوا إِلَيْهِ فَيَسْتَأْمِنُوهُ، فَإِنِّي لَأَسِيرُ إِذْ سَمِعْتُ كَلَامَ أَبِي سُفْيَانَ وَبُدَيْلَ بْنِ وَرْقَاءَ، فَقُلْتُ: يَا أَبَا حَنْظَلَةَ، فَعَرَفَ صَوْتِي، فَقَالَ: أَبُو الْفَضْلِ؟ قُلْتُ: نَعَمْ، قَالَ: مَا لَكَ فِدَاكَ أَبِي وَأُمِّي؟ قُلْتُ: هَذَا رَسُولُ اللَّهِ ﷺ وَالنَّاسُ، قَالَ: فَمَا الْحِيلَةُ؟ قَالَ: فَرَكِبَ خَلْفِي وَرَجَعَ صَاحِبُهُ، فَلَمَّا أَصْبَحَ غَدَوْتُ بِهِ عَلَى رَسُولِ اللَّهِ ﷺ فَأَسْلَمَ. قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ فَاجْعَلْ لَهُ شَيْئًا، قَالَ: «نَعَمْ مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ، وَمَنْ أَغْلَقَ عَلَيْهِ دَارَهُ فَهُوَ آمِنٌ، وَمَنْ دَخَلَ الْمَسْجِدَ فَهُوَ آمِنٌ». قَالَ: فَتَفَرَّقَ النَّاسُ إِلَى دُورِهِمْ وَإِلَى الْمَسْجِدِ».

**3023 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ -، حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَقِيلٍ بْنُ مَعْقِلٍ، عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ مُنْبِهِ قَالَ: «سَأَلْتُ جَابِرًا: هَلْ غَنِمُوا يَوْمَ الْفَتْحِ شَيْئًا؟ قَالَ: لَا».

**3024 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سَلَامُ بْنُ مِسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحِ الْأَنْصَارِيِّ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ لَمَّا دَخَلَ مَكَّةَ سَرَحَ الزُّبَيْرُ بْنُ الْعَوَّامِ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَخَالِدَ بْنَ الْوَلِيدِ عَلَى الْخَيْلِ، وَقَالَ: «يَا أَبَا هُرَيْرَةَ اهْتِفْ بِالْأَنْصَارِ»، قَالَ: اسْلُكُوا هَذَا الطَّرِيقَ فَلَا يُشْرِفَنَّ لَكُمْ أَحَدٌ إِلَّا أَنْتُمُوهُ، فَنَادَى مُنَادٍ: لَا قُرَيْشَ بَعْدَ الْيَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَخَلَ دَارًا فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ»، وَعَمَدَ صَنَادِيدُ قُرَيْشٍ فَدَخَلُوا الْكُعْبَةَ فَغَصَّ بِهِمْ، وَطَافَ النَّبِيُّ ﷺ وَصَلَّى خَلْفَ الْمَقَامِ، ثُمَّ أَخَذَ بِجَنْبَتَيِ الْبَابِ، فَخَرَجُوا فَبَايَعُوا النَّبِيَّ ﷺ عَلَى الْإِسْلَامِ».

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ سَأَلَهُ رَجُلٌ قَالَ: مَكَّةَ عَنْوَةً

Mecca been conquered by force? He said: What harm do it cause to you how it has been conquered? He further asked: Then, has it been conquered by a peace treaty? He answered in the negative.

### **[26] The Story Of Ta'if**

**3025-** It is narrated on the authority of Wahb that he said: I asked Jabir about how the Thaqif (tribe) gave the pledge of allegiance (to the Messenger of Allah "Allah's blessing and peace be upon him"). He said: They stipulated the condition that no obligatory charity nor Jihad would be binding upon them; and I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "They will pay the obligatory charity and take part in Jihad when they embrace Islam."

**3026-** It is narrated on the authority of Uthman Ibn Abu Al-As that when the delegate of the Thaqif (tribe) came, the Messenger of Allah "Allah's blessing and peace be upon him" made them halt in the mosque, in an attempt to cause them to be more smooth-hearted. (When they came to give the pledge of allegiance to him) they stipulated the condition that they should not be mustered (to take part in Jihad), nor should the one-tenth of their property be taken (as obligatory charity), nor should they be called to offer prayer." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You have the right not to be mustered (to take part in Jihad), and not to give one-tenth your property (as obligatory charity); but there is no good in religion in which the prayer is not offered."

### **[27] The Commandment Pertaining To The Land Of Yemen**

**3027-** It is narrated on the authority of Amir Ibn Shahr that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" appeared, my people of Hamadan said to me: "Would you go (on behalf of us) to see this man? If you accept that (religion), we will accept it accordingly, and if you dislike it, we will dislike it accordingly." I answered in the affirmative. I visited the Messenger of Allah "Allah's blessing and peace be upon him", and accepted his matter (of religion), thereupon my people embraced Islam, and the Messenger of Allah "Allah's blessing and peace be upon him" wrote a document for Umair Dhu-Marran, and he sent Malik Ibn Murarah to Yemen, and both (became in charge of it). Then, Akk Dhu-Khiwan embraced Islam, and it was said to him: "Go to the Messenger of Allah "Allah's blessing and peace be upon him", and take (a document of) safety for your village and property." He went to him (and asked him for that) and the Messenger of Allah "Allah's blessing and peace be upon him" wrote to him (the following document): "In the Name of Allah, Most

هِيَ؟ قَالَ: أَيُّشِ يَضُرُّكَ مَا كَانَتْ، قَالَ: فَصْلُحْ؟ قَالَ: لَا.

### [ت26/م25، 26] - باب ما جاء في خبر الطائف

**3025 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ -: حَدَّثَنِي إِبْرَاهِيمُ - يَعْنِي ابْنَ عَقِيلِ بْنِ مُنْبِهِ -، عَنْ أَبِيهِ، عَنْ وَهْبٍ قَالَ: سَأَلْتُ جَابِرًا عَنْ شَأْنِ ثَقِيفٍ إِذْ بَايَعَتْ؟ قَالَ: اشْتَرَطْتُ عَلَى النَّبِيِّ ﷺ أَنْ لَا صَدَقَةَ عَلَيْهَا وَلَا جِهَادَ، وَأَنَّهُ سَمِعَ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ يَقُولُ: «سَيَتَصَدَّقُونَ وَيُجَاهِدُونَ إِذَا أَسْلَمُوا».

**3026 -** حَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ - يَعْنِي ابْنَ مَنْجُوفٍ -: أَخْبَرَنَا أَبُو دَاوُدَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّ وَفْدَ ثَقِيفٍ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَنْزَلَهُمُ الْمَسْجِدَ لِيَكُونَ أَرْقَ لِقُلُوبِهِمْ، فَاشْتَرَطُوا عَلَيْهِ أَنْ لَا يُحْشَرُوا وَلَا يُعْشَرُوا وَلَا يُجَبُّوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكُمْ أَنْ لَا تُحْشَرُوا وَلَا تُعْشَرُوا، وَلَا خَيْرَ فِي دِينٍ لَيْسَ فِيهِ رُكُوعٌ».

### [ت27/م26، 27] - باب ما جاء في حكم أرض اليمن

**3027 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي أُسَامَةَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عَامِرِ بْنِ شَهْرِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَتْ لِي هَمْدَانُ: هَلْ أَنْتَ آتِ هَذَا الرَّجُلَ وَمُرْتَادُ لَنَا، فَإِنْ رَضِيتَ لَنَا شَيْئًا قَبْلِنَاهُ، وَإِنْ كَرِهْتَ شَيْئًا كَرِهْنَاهُ؟ قُلْتُ: نَعَمْ، فَجِئْتُ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَرَضِيتُ أَمْرَهُ وَأَسْلَمَ قَوْمِي وَكَتَبَ رَسُولُ اللَّهِ ﷺ هَذَا الْكِتَابَ إِلَى عُمَيْرِ ذِي مَرَّانٍ. قَالَ: وَبِعْتُ مَالِكَ بْنَ مِرَاةَ الرُّهَاوِيِّ إِلَى الْيَمَنِ جَمِيعًا فَأَسْلَمَ عَكَ دُو خِيَوَانٍ، قَالَ: فَقِيلَ لِعَكَ: انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَخُذْ مِنْهُ الْأَمَانَ عَلَى قَرِيَّتِكَ وَمَالِكَ، فَقَدِمَ فَكَتَبَ لَهُ رَسُولُ اللَّهِ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ



Gracious, Most Merciful: from Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him", to Akk Dhu-Khiwan: if he is true to his conduct towards his land, property and slaves, he will have the safety and the covenant of Allah, and of Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him". It was written by Khalid Ibn Sa'id Ibn Al-As.

**3028-** It is narrated on the authority of Abyad Ibn Hammal that when he went to the Messenger of Allah "Allah's blessing and peace be upon him", he talked to the Messenger of Allah "Allah's blessing and peace be upon him" to cancel out the obligatory charity, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O brother of Sheba! The obligatory charity should inevitably be given." He said: "We've cultivated cotton, O Messenger of Allah, and these of Sheba have been destroyed, and only a few have survived in Ma'rib." On that the Messenger of Allah "Allah's blessing and peace be upon him" made a treaty with him for a yearly payment of seventy suits of silk from the silk of Mu'afir on behalf upon such as survived from Sheba. They kept giving that until the death of the Messenger of Allah "Allah's blessing and peace be upon him". After the Messenger of Allah "Allah's blessing and peace be upon him" had died, the employers (of charity) tried to repeal that treaty made by the Messenger of Allah "Allah's blessing and peace be upon him" with Abyad Ibn Hammal, pertaining to the yearly payment of seventy suits (and take from them the regular charity instead), but Abu Bakr restored the matter to the very state stipulated by the Messenger of Allah "Allah's blessing and peace be upon him", and it remained as such until he died. When Abu Bakr died, that treaty was abrogated, and it turned to the regular charity.

### [28] Driving The Jews Out Of The Arab Peninsula

**3029-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave three recommendations saying: "Drive the pagans out of the Arab Peninsula; and give the delegates the same as I used to give them..." Ibn Abbas said: He kept silent from mentioning the third, or I was made to forget the third one. Sulaiman said: I do not know whether Sa'id had mentioned the third one, and I had forgotten it, or he had kept silent from it.

**3030-** It is narrated on the authority of Jabir Ibn Abdullah that Umar Ibn Al-Khattab told that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I'm going to drive both the Jews and Christians from the Arab Peninsula, leaving none but a Muslim in it."

الرَّحِيم، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ لِعَكَ ذِي خِيَوَانَ إِنْ كَانَ صَادِقًا فِي أَرْضِهِ وَمَالِهِ وَرَفِيقِهِ فَلَهُ الْأَمَانُ وَذِمَّةُ اللَّهِ وَذِمَّةُ مُحَمَّدٍ رَسُولِ اللَّهِ، وَكَتَبَ خَالِدُ بْنُ سَعِيدِ بْنِ الْعَاصِ».

**3028 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا فَرْجُ بْنُ سَعِيدٍ: حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ سَعِيدٍ - يَعْنِي ابْنَ أَبِيضٍ -، عَنْ جَدِّهِ أَبِيضِ بْنِ حَمَالٍ: «أَنَّهُ كَلَّمَ رَسُولَ اللَّهِ ﷺ فِي الصَّدَقَةِ حِينَ وَقَدَ عَلَيْهِ فَقَالَ: «يَا أَخَا سَبِيلٍ لَا بُدَّ مِنْ صَدَقَةٍ»، فَقَالَ: إِنَّمَا زَرَعْنَا الْقُطْنَ يَا رَسُولَ اللَّهِ وَقَدْ تَبَدَّدَتْ سَبًا وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ بِمَارِبَ، فَصَالَحَ نَبِيَّ اللَّهِ ﷺ عَلَى سَبْعِينَ حُلَّةٍ بَرٍّ مِنْ قِيَمَةِ وَفَاءٍ بَرٍّ الْمَعَافِرِ كُلِّ سَنَةٍ عَمَّنْ بَقِيَ مِنْ سَبَا بِمَارِبَ، فَلَمْ يَزَالُوا يُودُّونَهَا حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ، وَإِنَّ الْعُمَالَ انْتَقَضُوا عَلَيْهِمْ بَعْدَ قُبُضِ رَسُولِ اللَّهِ ﷺ فِيمَا صَالَحَ أَبِيضُ بْنُ حَمَالٍ رَسُولَ اللَّهِ ﷺ فِي الْحُلِّ السَّعِينِ، فَرَدَّ ذَلِكَ أَبُو بَكْرٍ عَلَى مَا وَضَعَهُ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ أَبُو بَكْرٍ، فَلَمَّا مَاتَ أَبُو بَكْرٍ انْتَقَضَ ذَلِكَ وَصَارَتْ عَلَى الصَّدَقَةِ».

### [ت28/م27، 28] - باب في إخراج اليهود من جزيرة العرب

**3029 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَوْصَى بِثَلَاثَةٍ فَقَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ يَنْحَوِ مِمَّا كُنْتُ أُجِيرُهُمْ».

قَالَ ابْنُ عَبَّاسٍ: وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَ: قَالَهَا فَأَنْسَيْتُهَا. وَقَالَ الْحُمَيْدِيُّ: عَنْ سُفْيَانَ، قَالَ سُلَيْمَانُ: لَا أَذْرِي أَذْكَرَ سَعِيدَ الثَّالِثَةِ فَانْسَيْتُهَا أَوْ سَكَتَ عَنْهَا.

**3030 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَبْدُ الرَّزَّاقِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَخْبَرَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، فَلَا أَتْرُكُ فِيهَا إِلَّا مُسْلِمًا».



**3031-** It is narrated on the authority of Jabir Ibn Abdullah that Umar Ibn Al-Khattab told that the Messenger of Allah “Allah’s blessing and peace be upon him” said the same.

**3032-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “To Qiblahs (belonging to different religions) could gather in one town.”

**3033-** It is narrated on the authority of Sa’id Ibn Abd Al-Aziz that he said: The Arab Peninsula lies from the Valley (of Jordan in the West to the Gulf in the East) and from the furthest end of Yemen (in the South) to the borders of Iraq (in the north).

Abu Dawud says: Umar expelled the Jews from Najran for it belongs to the Arab territories, but he did not expel those of Taima’ for it does not belong to the Arab land. As to the Valley, I think that the Jews there were not expelled for they did not regard it as a part of the Arab Peninsula.

**3034-** It is narrated on the authority of Ibn Wahb that Malik said: Umar expelled the Jews of both Najran and Fadak.

### **(...) The Book Of Taxes**

#### **[29] The Endowment Of The Public Land**

**3035-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The Iraq (people) will withhold their Qafiz (measurement unit as much as 12 Sa’s) and Dirham; the Sham (people) will withhold their Mudd and Dinar; and the Egypt (people) will withhold their Ardabb (measurement unit nearly 24 Sa’s) and Dinar (from being given as Jizyah, because those countries will come to be under the control of the non-Arabs), and you will return to the very state (i.e. renegade to infidelity) from which you began.” Zuhair said it thrice: Abu Hurairah was witness to that by both his flesh and blood.

**3036-** It is narrated on the authority of Wahb Ibn Munabbih that he said: This is what Abu Hurairah relates to us from the Messenger of Allah “Allah’s blessing and peace be upon him”: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whichever town you enter and stay in, you should have a share in its property, and whichever town (whose people) disobey Allah and His Messenger, one-fifth its property should be for Allah and His Messenger, and then, (the rest of) it should be for you.”



**3031 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَاهُ، وَالْأَوَّلُ أَتَمُّ.

**3032 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا جَرِيرٌ، عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكُونُ قِبْلَتَانِ فِي بَلَدٍ وَاحِدٍ».

**3033 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - قَالَ: قَالَ سَعِيدٌ - يَعْنِي ابْنَ عَبْدِ الْعَزِيزِ -: «جَزِيرَةُ الْعَرَبِ مَا بَيْنَ الْوَادِي إِلَى أَقْصَى الْيَمَنِ إِلَى تَحُومِ الْعِرَاقِ إِلَى الْبَحْرِ».

قال أبو داود: قُرِئَ عَلَى الْحَارِثِ بْنِ مُسْكِينَ وَأَنَا شَاهِدٌ أَخْبَرَكَ أَشْهَبُ بْنُ عَبْدِ الْعَزِيزِ قَالَ قَالَ مَالِكٌ: عُمَرُ أَجْلَى أَهْلِ نَجْرَانَ، وَلَمْ يُجَلِّ مِنْ تَيْمَاءَ، لِأَنَّهَا لَيْسَتْ مِنْ بِلَادِ الْعَرَبِ، فَأَمَّا الْوَادِي فَإِنِّي أَرَى أَنَّ مَا لَمْ يُجَلِّ مِنْ فِيهَا مِنَ الْيَهُودِ: أَنَّهُمْ لَمْ يَرَوْهَا مِنْ أَرْضِ الْعَرَبِ.

**3034 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ قَالَ مَالِكٌ: «وَقَدْ أَجْلَى عُمَرُ يَهُودَ نَجْرَانَ وَفَدَكَ».

### [29/28م، 29] - باب في إيقاف أرض السواد وأرض العنوة

**3035 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْعَتِ الْعِرَاقُ قَفِيرَهَا وَدِرْهَمَهَا، وَمَنْعَتِ الشَّامُ مُذِيهَا وَتَبْرَهَا وَدِينَارَهَا، وَمَنْعَتِ مِصْرُ إِرْدَنْبَهَا وَدِينَارَهَا، ثُمَّ عُدْتُمْ مِنْ حَيْثُ بَدَأْتُمْ».

قَالَهَا زُهَيْرٌ ثَلَاثَ مَرَّاتٍ شَهِدَ عَلَى ذَلِكَ لَحْمُ أَبِي هُرَيْرَةَ وَدَمُهُ.

**3036 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا قَرْيَةٍ أَتَيْتُمُوهَا وَأَقَمْتُمْ فِيهَا فَسَهْمُكُمْ فِيهَا، وَأَيُّمَا قَرْيَةٍ عَصَتْ اللَّهَ وَرَسُولَهُ فَإِنَّ خُمُسَهَا لِلَّهِ وَلِلرَّسُولِ ثُمَّ هِيَ لَكُمْ».

### [30] Taking The Jizyah

**3037-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” sent Khalid Ibn Al-Walid to Ukaidir Dawmah, a man from the Arabs, reported to be from Ghassan, and when he was taken and brought to him, and he saved his life under a treaty therewith they agreed that he should give the Jizyah.

**3038-** It is narrated on the authority of Mu’adh that when the Messenger of Allah “Allah’s blessing and peace be upon him” sent him to Yemen, he commanded him to take from such as attained the age of puberty a (Jizyah of) Dinar yearly, or whatever garment is equal to it in value.

**3039-** A Hadith like this is narrated on the authority of Mu’adh from the Messenger of Allah “Allah’s blessing and peace be upon him”, through the same chain of transmitters.

**3040-** It is narrated on the authority of Ziyad Ibn Hudair that Ali said: If I survive and become free for the Christians of Banu Taghlib, I will kill their fighters, and take as captives their (women and) children, for I wrote the document between and the Messenger of Allah “Allah’s blessing and peace be upon him” in which they should not convert their offspring into Christianity.

Abu Dawud says: This narration is strongly rejected by almost all the religious scholars.

**3041-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” made a peace treaty with the Christians of Najran for a yearly one thousand suits, five hundred of which to be given to the Muslims in Safar, and the rest in Rajab, in addition to a loan of thirty armours, thirty horses, thirty camels, and thirty items of every kind of weapon therewith to fight, and the Muslims should act as guarantors until they would be restored to them, in case there is uprising or treachery, on the condition that no synagogue should be ruined for them, and no bishop should be driven out, nor should they be turned by force away from their religion, (and this treaty is effective) as long as they made no mischief, or did not devour usury. Isma’il said: But, they devoured usury.

Abu Dawud says: If they repeal the treaty after stipulating the conditions, then, they did mischief.

## [ت30/م29، 30] - باب في أخذ الجزية

**3037 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ

أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَعَنْ  
عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ: «أَنَّ النَّبِيَّ ﷺ بَعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَى أَكْثَدِ دُومَةَ، فَأَخَذَ  
فَأَتَوْهُ بِهِ، فَحَقَنَ لَهُ دَمَهُ، وَصَالَحَهُ عَلَى الْجَزْيَةِ».

**3038 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ،

عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ: «أَنَّ النَّبِيَّ ﷺ لَمَّا وَجَّهَهُ إِلَى الْيَمَنِ أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ  
حَالِمٍ - يَعْنِي مُحْتَلِمًا - دِينَارًا أَوْ عِدْلَهُ مِنَ الْمَعَافِرِيِّ ثِيَابٍ تَكُونُ بِالْيَمَنِ».

**3039 -** حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ

مَسْرُوقٍ، عَنْ مُعَاذٍ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

**3040 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ هَانِيٍّ أَبُو نَعِيمٍ

النَّخَعِيُّ: أَخْبَرَنَا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ زِيَادِ بْنِ حُدَيْرٍ قَالَ: قَالَ عَلِيٌّ:  
«لَئِنْ بَقِيتُ لِنَصَارَى بَنِي تَغْلِبَ لَا أَقْتُلَنَّ الْمُقَاتِلَةَ وَلَا سَبِينَ الذَّرِيَّةَ، فَإِنِّي كَتَبْتُ الْكِتَابَ  
بَيْنَهُمْ وَبَيْنَ النَّبِيِّ ﷺ عَلَى أَنْ لَا يُنْصَرُوا أَبْنَاءَهُمْ».

قَالَ أَبُو دَاوُدَ: هَذَا حَدِيثٌ مُنْكَرٌ، وَبَلَغَنِي عَنْ أَحْمَدَ أَنَّهُ كَانَ يُنْكَرُ هَذَا  
الْحَدِيثَ إِنْكَارًا شَدِيدًا. وَهُوَ عِنْدَ بَعْضِ النَّاسِ شِبْهُ الْمَتْرُوكِ وَأَنْكَرُوا هَذَا الْحَدِيثَ  
عَلَى عَبْدِ الرَّحْمَنِ بْنِ هَانِيٍّ.

قَالَ أَبُو عَلِيٍّ - هُوَ اللَّؤْلُؤِيُّ -: وَلَمْ يَرَاهُ أَبُو دَاوُدَ فِي الْعُرْصَةِ الثَّانِيَةِ.

**3041 -** حَدَّثَنَا مُصَرِّفُ بْنُ عَمْرِو الْيَامِيُّ: حَدَّثَنَا يُونُسُ - يَعْنِي ابْنَ بُكَيْرٍ -:

حَدَّثَنَا أَسْبَاطُ بْنُ نَضْرِ الهمداني، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْقُرَشِيِّ، عَنْ ابْنِ  
عَبَّاسٍ قَالَ: «صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ نَجْرَانَ عَلَى أَلْفِي حُلَّةٍ، النِّصْفُ فِي صَفَرٍ  
وَالنِّصْفُ فِي رَجَبٍ يُؤَدُّونَهَا إِلَى الْمُسْلِمِينَ وَعَارِيَّةً ثَلَاثِينَ دِرْعًا وَثَلَاثِينَ فَرَسًا وَثَلَاثِينَ  
بَعِيرًا وَثَلَاثِينَ مِنْ كُلِّ صَنْفٍ مِنْ أَصْنَافِ السِّلَاحِ يَغْزُونَ بِهَا، وَالْمُسْلِمُونَ ضَامِنُونَ لَهَا  
حَتَّى يَرُدُّوَهَا عَلَيْهِمْ إِنْ كَانَ بِالْيَمَنِ أَوْ غَدَرَةٍ، عَلَى أَنْ لَا تُهْدَمَ لَهُمْ بَيْعَةٌ، وَلَا يُخْرَجَ لَهُمْ  
قَسٌّ، وَلَا يُفْتَنُوا عَنْ دِينِهِمْ، مَا لَمْ يُحْدِثُوا حَدَثًا، أَوْ يَأْكُلُوا الرِّبَا».

قَالَ إِسْمَاعِيلُ: فَقَدْ أَكَلُوا الرِّبَا.

قَالَ أَبُو دَاوُدَ: إِذَا نَقَضُوا بَعْضَ مَا اشْتَرَطَ عَلَيْهِمْ فَقَدْ أَحْدَثُوا.



### [31] Taking The Jizyah From The Magians

**3042-** It is narrated on the authority of Ibn Abbas that he said: When the Prophet of the Persians died, Iblis set Magianism for them.

**3043-** It is narrated on the authority of Bajalah while relating to both Amr Ibn Aws and Abu Ash-Sha'tha', saying: I was the clerk of Jaz' Ibn Mu'awiyah, the paternal uncle of Al-Ahnaf Ibn Qais when the letter of Umar reached us a year before his death, in which he said: "Kill every sorcerer, and part every unlawful relation among the Magians, and forbid them to practice murmuring on their food." On that very day, we killed three sorcerers, and parted every man among the Magians from such (of women) as unlawful for him to marry in accordance with (the laws of) Allah's Book, and he made much food and invited them to take their meal, showing them the sword on his thigh, thereupon they ate without murmuring. They further threw as much as a mule's load of silver in which they used to eat. Furthermore, Umar did not accept the Jizyah from the Magians until Abd Ar-Rahman Ibn Awf bore witness that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the Jizyah from the Magians of Hajar.

**3044-** It is narrated on the authority of Ibn Abbas that he said: A man from the Magians of Bahrain (at that time), i.e. from the Magians of Hajar, came to the Messenger of Allah "Allah's blessing and peace be upon him", and sat with him for a while after which he came out. I asked him: "What is the judgement of Allah and His Messenger on you?" he said: "Evil." I said: "What is that?" he said: "Either to embrace Islam, or killing (would be practiced upon us)." But Abd Ar-Rahman Ibn Awf told that the Messenger of Allah "Allah's blessing and peace be upon him" accepted the Jizyah from them. However, the people adopted the statement of Ibn Abbas, and paid no attention to what I heard from the Magian of Bahrain.

### [32] The Severe Necessity Of Collecting The Jizyah

**3045-** It is narrated on the authority of Urwah Ibn Az-Zubair that Hisham Ibn Hakim Ibn Hizam found a man who was appointed as governor of Hims having some people from amongst the Copts stand in the heat of the sun (for their refusal or delay in paying) the Jizyah. On that he said: "What is that which you are doing? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, Allah Almighty punishes (in the hereafter) such as punishes the people in the world."

## [ت31/م31] - باب في أخذ الجزية من المجوس

**3042 -** حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ الْوَاسِطِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بِلَالٍ، عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ أَهْلَ فَارِسَ لَمَّا مَاتَ نَبِيُّهُمْ كَتَبَ لَهُمْ إِبْلِيسُ الْمَجُوسِيَّةَ».

**3043 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ بَجَالََةَ يُحَدِّثُ عَمْرَو بْنَ أَوْسٍ وَأَبَا الشَّعْثَاءِ قَالَ: «كُنْتُ كَاتِبًا لِحِزْبِ بْنِ مُعَاوِيَةَ عَمَّ الْأَخْنَفِ بْنِ قَيْسٍ إِذْ جَاءَنَا كِتَابُ عُمَرَ قَبْلَ مَوْتِهِ بِسَنَةٍ: اقْتُلُوا كُلَّ سَاحِرٍ وَفَرَّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَأَنْهَوْهُمْ عَنِ الزَّمْزَمَةِ، فَقَتَلْنَا فِي يَوْمٍ ثَلَاثَةَ سَوَاحِرَ وَفَرَّقْنَا بَيْنَ كُلِّ رَجُلٍ مِنَ الْمَجُوسِ وَحَرِيمِهِ فِي كِتَابِ اللَّهِ تَعَالَى، وَصَنَعَ طَعَامًا كَثِيرًا فَدَعَاهُمْ فَعَرَضَ السَّيْفَ عَلَى فَيْحِهِ، فَأَكَلُوا وَلَمْ يُزْمَرْمُوا وَالْقُوا وَفَرَّ بَغْلٌ أَوْ بَغْلَتَيْنِ مِنَ الْوَرِقِ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسٍ هَجَرَ».

**3044 -** حَدَّثَنَا مُحَمَّدُ بْنُ مِسْكِينٍ اليمامي: حَدَّثَنَا يَحْيَى بْنُ حَسَّانٍ: حَدَّثَنَا هُشَيْمٌ، أَنْبَأَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ قُشَيْرِ بْنِ عَمْرٍو، عَنْ بَجَالََةَ بْنِ عَبْدِةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «جَاءَ رَجُلٌ مِنَ الْأَسْبَذِيِّينَ مِنْ أَهْلِ الْبَحْرَيْنِ وَهُمْ مَجُوسُ أَهْلِ هَجَرَ إِلَى رَسُولِ اللَّهِ ﷺ فَمَكَثَ عِنْدَهُ ثُمَّ خَرَجَ فَسَأَلْتُهُ: مَا قَضَى اللَّهُ وَرَسُولُهُ فَيْكُمْ؟ قَالَ: شَرٌّ، قُلْتُ: مَهْ؟ قَالَ: الْإِسْلَامُ أَوْ الْقَتْلُ».

قَالَ: وَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: قَبْلَ مِنْهُمْ الْجِزْيَةُ.

قال ابن عباس: فَأَخَذَ النَّاسُ بِقَوْلِ عَبْدِ الرَّحْمَنِ وَتَرَكُوا مَا سَمِعْتُ أَنَا مِنَ الْأَسْبَذِيِّ.

## [ت32/م30، 32] - باب في التشديد في جباية الجزية

**3045 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: «أَنَّ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ وَجَدَ رَجُلًا وَهُوَ عَلَى حِمَصٍ يُشَمِّسُ نَاسًا مِنَ الْقَبِطِ فِي آدَاءِ الْجِزْيَةِ فَقَالَ: مَا هَذَا؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».



### **[33] Taking One-Tenth The Income Of The Non-Muslims Who Live With The Muslims Under Covenant Of Safety When They Vary In Their Property And Goods**

**3046-** It is narrated on the authority of Harb Ibn Ubaidullah from his grandfather from the side of his mother from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, one-tenth the property is due upon both the Jews and Christians (who live with Muslims by virtue of safety covenant), and such a one-tenth the property is not binding upon the Muslims.”

**3047-** The same is narrated on the authority of Harb Ibn Ubaidullah from his grandfather from the side of his mother from his father from the Messenger of Allah “Allah’s blessing and peace be upon him”, with the exchange of “Tax” for “one-tenth the property”.

**3048-** It is narrated on the authority of Ata’ from a man belonging to Banu Bakr Ibn Wa’il from his maternal uncle that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! Should I take one-tenth the property from my people?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, one-tenth the property is due only upon both Jews and Christians.”

**3049-** It is narrated on the authority of Harb Ibn Ubaidullah Ibn Amir Ath-Thaqafi from his grandfather belonging to Banu Taghlib that he said: I went to the Messenger of Allah “Allah’s blessing and peace be upon him” and embraced Islam, and the Messenger of Allah taught me (the principles of) Islam, and how to take the obligatory charity from the Muslims among my people. Later on, I returned to him and said: “O Messenger of Allah! I’ve learnt all of what you instructed me except the way of taking the obligatory charity from my people: should I take one-tenth their property?” on that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, for one-tenth the property is due only upon both Christians and Jews.”

**3050-** It is narrated on the authority of Al-Irbad Ibn Sariyah that he said: We descended at Khaibar with the Messenger of Allah “Allah’s blessing and peace be upon him” and his companions, and the governor of Khaibar was a strong wicked man. He came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Muhammad! Do you have the right to slaughter (and eat) our asses, eat our fruits and have sexual relations with our women (illegally)?” the Messenger of Allah “Allah’s



### [ت33/م31، 33] - باب في تعشير أهل الذمة إذا اختلفوا بالتجارات

**3046 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ حَرْبِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي أُمِّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى، وَلَيْسَ عَلَى الْمُسْلِمِينَ عُشُورٌ».

**3047 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمُحَارِبِيِّ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «خَرَجٌ» مَكَانَ «الْعُشُورِ».

**3048 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا سُفْيَانَ، عَنْ عَطَاءِ، عَنْ رَجُلٍ مِنْ بَكْرِ بْنِ وَاثِلٍ، عَنْ خَالِهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَعْشُرُ قَوْمِي؟ قَالَ: «إِنَّمَا الْعُشُورُ عَلَى الْيَهُودِ وَالنَّصَارَى».

**3049 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَزَّازُ: أَخْبَرَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ حَرْبِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ الثَّقَفِيِّ، عَنْ جَدِّهِ - رَجُلٍ مِنْ بَنِي تَغْلِبَ - قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَأَسْلَمْتُ وَعَلَّمَنِي الْإِسْلَامَ وَعَلَّمَنِي كَيْفَ أَخْذُ الصَّدَقَةِ مِنْ قَوْمِي مِمَّنْ أَسْلَمَ، ثُمَّ رَجَعْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ كُلُّ مَا عَلَّمْتَنِي قَدْ حَفِظْتُ إِلَّا الصَّدَقَةَ أَفَأَعْشُرُهُمْ؟ قَالَ: «لَا إِنَّمَا الْعُشُورُ عَلَى النَّصَارَى وَالْيَهُودِ».

**3050 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا أَشْعَثُ بْنُ شُعْبَةَ: حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ، قَالَ: سَمِعْتُ حَكِيمَ بْنَ عُمَيْرٍ أَبَا الْأَحْوَصِ يُحَدِّثُ، عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ قَالَ: نَزَلْنَا مَعَ النَّبِيِّ ﷺ خَيْبَرَ وَمَعَهُ مِنْ أَصْحَابِهِ وَكَانَ صَاحِبُ خَيْبَرَ رَجُلًا مَارِدًا مُنْكَرًا فَأَقْبَلَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ أَلَكُمْ أَنْ تَذْبَحُوا حُمْرَنَا وَتَأْكُلُوا ثَمَرَنَا وَتَضْرِبُوا نِسَاءَنَا؟ فَعُضِبَ

blessing and peace be upon him” grew very angry, and said: “O Ibn Awf! Ride your horse and make a public announcement that the Garden is not lawful but for a faithful believer” and do it (once again) when they gather for the congregational prayer.” They gather for the congregational prayer, and when the Messenger of Allah “Allah’s blessing and peace be upon him” led the prayer, the Messenger of Allah “Allah’s blessing and peace be upon him” stood and addressed them saying: “Do anyone of you, while reclining against his cushion, that Allah has not made unlawful but what is in that Book (i.e. the Qur’an)? Behold! I have admonished, commanded, and forbidden things which are as much as the like of, if not more than, what is in the Qur’an. Indeed, Allah Almighty has not made lawful for you to enter the houses of the people of Scripture but with their leave, nor to have sexual relation with their women, nor to eat of their fruits as long as they (are committed to the covenant they make with you and) give you what is due upon them.”

**3051-** It is narrated on the authority of Hilal from a man belonging to Thaqif, from a man belonging to Juhainah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “You would fight a people and emerge victorious over them, with the result that they would safeguard their own selves and offspring from you with their property, and make peace treaty with you on that: so, do not get anything beyond that from them, for it would be unfitting for you.”

**3052-** It is narrated on the authority of Safwan Ibn Sulaim from many sons of the companions of the Messenger of Allah “Allah’s blessing and peace be upon him” from their close fathers that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Behold! He, who wrongs such as has a covenant (of safety with the Muslims), reduces from what is due to him, asks him what is beyond his capacity, or takes anything from him without his good pleasure, I will be his opponent on the Day of Judgement.”

### **[34] When A Non-Muslim Who Has A Covenant With The Muslims Embraces Islam During The Year: Should A Jizyah Be Due Upon Him**

**3053-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No Jizyah is due upon a Muslim.”

**3054-** It is narrated on the authority of Sufyan that he was asked about the interpretation of that statement, thereupon he said: “If he embraces Islam (at any time during the year), no Jizyah is due upon him.”

يَعْنِي النَّبِيُّ ﷺ وَقَالَ: «يَا ابْنَ عَوْفٍ ارْكَبْ فَرَسَكَ ثُمَّ نَادِ: أَلَا إِنَّ الْجَنَّةَ لَا تَحِلُّ إِلَّا لِلْمُؤْمِنِ وَأَنْ اجْتَمِعُوا لِلصَّلَاةِ».

قَالَ: فَاجْتَمَعُوا ثُمَّ صَلَّى بِهِمُ النَّبِيُّ ﷺ ثُمَّ قَامَ فَقَالَ: «أَيَحْسَبُ أَحَدُكُمْ مُتَكَبِّرًا عَلَى أَرِيكَتِهِ قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ أَلَا وَإِنِّي وَاللَّهِ قَدْ وَعَظْتُ وَأَمَرْتُ وَنَهَيْتُ عَنْ أَشْيَاءَ إِنَّهَا لَمِثْلُ الْقُرْآنِ أَوْ أَكْثَرُ. وَأَنَّ اللَّهَ تَعَالَى لَمْ يُحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ وَلَا ضَرْبَ نِسَائِهِمْ وَلَا أَكْلَ ثِمَارِهِمْ إِذَا أَعْطَوَكُمْ الَّذِي عَلَيْهِمْ».

**3051 -** حَدَّثَنَا مُسَدَّدٌ، وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالٍ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ رَجُلٍ مِنْ جُهَيْنَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَلَّكُمْ تَقَانِلُونَ قَوْمًا فَتَظْهَرُونَ عَلَيْهِمْ فَيَتَّقُونَكُمْ بِأَمْوَالِهِمْ دُونَ أَنْفُسِهِمْ وَأَبْنَائِهِمْ». قَالَ سَعِيدٌ فِي حَدِيثِهِ: «فَيُضَالِحُونَكُمْ عَلَى صُلْحٍ» ثُمَّ اتَّفَقَا: «فَلَا تُصِيبُوا مِنْهُمْ شَيْئًا فَوْقَ ذَلِكَ فَإِنَّهُ لَا يَصْلُحُ لَكُمْ».

**3052 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَنَّ أَبَا ابْنٍ وَهَبٍ: حَدَّثَنِي أَبُو صَخْرٍ الْمَدِينِيُّ أَنَّ صَفْوَانَ بْنَ سُلَيْمٍ أَخْبَرَهُ، عَنْ عِدَّةٍ مِنْ أَبْنَاءِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، عَنْ آبَائِهِمْ ذِيئَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِبِّ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ».

[34/32م، 34] - باب في الذمي يسلم في بعض السنة

هل عليه جزية؟

**3053 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى مُسْلِمٍ جَزِيَّةٌ».

**3054 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: «سُئِلَ سُفْيَانُ يَعْنِي عَنْ تَفْسِيرِ هَذَا فَقَالَ: إِذَا أَسْلَمَ فَلَا جَزِيَّةَ عَلَيْهِ».



### [35] Could The Ruler Accept The Presents Of The Pagans?

**3055-** It is narrated on the authority of Abdullah Al-Hawazani that he said: I met Bilal, the Mu'adhdhin of the Messenger of Allah "Allah's blessing and peace be upon him" in Helab and said: "O Bilal! Tell me: How did the Messenger of Allah "Allah's blessing and peace be upon him" use to get his spendings?" he said: "He had no resources: I was in charge of that matter since Allah Almighty sent him (as a Messenger) until he died. Whenever a Muslim person came to him, and he was naked and hungry, he would order me to go and loan some money and buy a dress and food for him. I kept doing so until a man from amongst the pagans met me on the way and said: "O Bilal! I have abundance of money: so, loan not but from me." I did accordingly. One day, I got up and performed ablution to call for the prayer, and behold! The pagan came in the company of a pact of traders, and when he saw me he said: "O an Abyssinian!" I said: "I'm responding to your call." He met me with discontentment and talked to me harshly saying: "Do you know how long will it remain to the end of the month (when the specific term of your loan will expire)?" I said: "Very short period." He said: "It is only four days (up to the end of the month, and if you fail to repay your loan) I will take you with what you are owing me, and return you to graze the animals as you were." I felt the same (terror) as the people (in such a state) might feel until when I offered the Isha prayer the Messenger of Allah "Allah's blessing and peace be upon him" returned to his family. I asked for his permission to enter into him, and he gave me permission. I said to him: "O Messenger of Allah! Let my father and mother be sacrificed for you! The pagan from whom I used to loan money said to me such and such words, and you have nothing therewith to fulfill the debt to him on my behalf, nor do I, and he would put me to shame: so, give me permission to go and stay in one of those districts whose people have embraced Islam until Allah Almighty bestows upon His Messenger what would fulfill the debt on my behalf." I came out and returned home, and placed my sword, leather container, sandals and shield near my head, until when the first portion of the morning broke, and I intended to go out, behold! a man was running and calling: "O Bilal! Answer the invitation of the Messenger of Allah "Allah's blessing and peace be upon him"!" I set out until I reached his house, and behold! There were four kneeling mounts having their loads over them. I asked for permission (and when I was admitted) the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Have the glad tidings! Allah Almighty has brought the fulfillment of your debt." He further said: "Have you not seen the four

## [ت35/م33، 35] - باب في الإمام يقبل هدايا المشركين

**3055 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ -، عَنْ زَيْدٍ أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ الْهُوزَنِيُّ قَالَ: لَقِيتُ بِلَالًا مُؤَدِّنَ رَسُولِ اللَّهِ ﷺ بِحَلَبَ، فَقُلْتُ: يَا بِلَالُ حَدَّثَنِي كَيْفَ كَانَتْ نَفَقَةُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَ لَهُ شَيْءٌ كُنْتُ أَنَا الَّذِي أَلِي ذَلِكَ مِنْهُ مُنْذُ بَعَثَهُ اللَّهُ تَعَالَى إِلَيَّ أَنْ تُوفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ إِذَا أَتَاهُ الْإِنْسَانُ مُسْلِمًا فَرَأَاهُ عَارِيًا يَأْمُرُنِي فَأَنْطَلِقُ فَأَسْتَقْرِضُ فَأَشْتَرِي لَهُ الْبُرْدَةَ فَأَكْسُوهُ وَأُطْعِمُهُ حَتَّى اعْتَرَضَنِي رَجُلٌ مِنَ الْمُشْرِكِينَ فَقَالَ: يَا بِلَالُ إِنَّ عِنْدِي سَعَةً فَلَا تَسْتَقْرِضْ مِنْ أَحَدٍ إِلَّا مِنِّي، فَفَعَلْتُ.

فَلَمَّا أَنْ كَانَ ذَاتَ يَوْمٍ تَوَضَّأْتُ ثُمَّ قُمْتُ لِأُؤَدِّنَ بِالصَّلَاةِ فَإِذَا الْمُشْرِكُ قَدْ أَقْبَلَ فِي عِصَابَةٍ مِنَ الثَّجَارِ، فَلَمَّا أَنْ رَأَيْتُهُ، قَالَ: يَا حَبَشِي، قُلْتُ: يَا لَبَّاهُ، فَتَجَهَّمَنِي وَقَالَ لِي قَوْلًا غَلِيظًا، وَقَالَ لِي: أَتَدْرِي كَمْ بَيْنَكَ وَبَيْنَ الشَّهْرِ؟ قَالَ قُلْتُ: قَرِيبٌ، قَالَ: إِنَّمَا بَيْنَكَ وَبَيْنَهُ أَرْبَعٌ فَأَخَذْتُ بِالَّذِي عَلَيْكَ فَأَرُدُّكَ تَرَعَى الْعَنَمَ كَمَا كُنْتُ قَبْلَ ذَلِكَ، فَأَخَذَ فِي نَفْسِي مَا يَأْخُذُ فِي أَنْفُسِ النَّاسِ حَتَّى إِذَا صَلَّيْتُ الْعَتَمَةَ رَجَعَ رَسُولُ اللَّهِ ﷺ إِلَى أَهْلِهِ، فَاسْتَأْذَنْتُ عَلَيْهِ، فَأَذِنَ لِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي إِنَّ الْمُشْرِكَ الَّذِي كُنْتُ أَتَدِينُ مِنْهُ قَالَ لِي كَذَا وَكَذَا وَلَيْسَ عِنْدَكَ مَا تَقْضِي عَنِّي وَلَا عِنْدِي وَهُوَ فَاضِحِي، فَأَذِنَ لِي أَنْ أَبْقَ إِلَى بَعْضِ هَؤُلَاءِ الْأَحْيَاءِ الَّذِينَ قَدْ أَسْلَمُوا حَتَّى يَرْزُقَ اللَّهُ تَعَالَى رَسُولَهُ ﷺ مَا يَقْضِي عَنِّي.

فَخَرَجْتُ حَتَّى إِذَا أَتَيْتُ مَنْزِلِي فَجَعَلْتُ سِنْفِي وَجِرَابِي وَنَعْلِي وَمِجْنِي عِنْدَ رَأْسِي حَتَّى إِذَا انْشَقَّ عَمُودُ الصُّبْحِ الْأَوَّلِ أَرَدْتُ أَنْ أَنْطَلِقَ فَإِذَا إِنْسَانٌ يَسْعَى يَدْعُو: يَا بِلَالُ أَجِبْ رَسُولَ اللَّهِ ﷺ، فَاَنْطَلَقْتُ حَتَّى أَتَيْتُهُ فَإِذَا أَرْبَعُ رَكَائِبَ مُنَاخَاتٍ عَلَيْهِنَّ أَحْمَالُهُنَّ، فَاسْتَأْذَنْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَبَشِّرْ فَقَدْ جَاءَكَ اللَّهُ تَعَالَى بِقَضَائِكَ»، ثُمَّ قَالَ: «أَلَمْ تَرَ الرِّكَائِبَ الْمُنَاخَاتِ الْأَرْبَعِ؟» فَقُلْتُ:



kneeling mounts?" I said: "Yes." He said: "You have the right to dispose of them with their loads. Over them there were clothes and food presented to me by the chief of Fadak. Take hold of them and fulfill your debt." I did accordingly. Then, I went to the mosque, and behold! The Messenger of Allah "Allah's blessing and peace be upon him" was sitting in the mosque. I saluted him and he asked me: "What has that (property which is with) you done?" I said: "Allah Almighty has fulfilled all that was due upon the Messenger of Allah "Allah's blessing and peace be upon him", and there remains nothing due upon him." He asked: "Has anything remained (out of the property)?" I answered in the affirmative, thereupon he said: "I'm waiting until you relieve me of it (by giving it in charity): I will not visit anyone of my wives until you relieve me of it." When the Messenger of Allah "Allah's blessing and peace be upon him" offered the Isha prayer he invited me and said: "What has that (property which is with) you done?" I said: "It is still with me, for none has come to us (so that I would give to him out of it)." The Messenger of Allah "Allah's blessing and peace be upon him" spent this night in the mosque, and (remained there) until when he offered the Isha prayer of the coming day he invited me and said: "What has that (property which is with) you done?" I said: "Allah has relieved you of it O Messenger of Allah." He magnified Allah and praised him for fear that death might approach him while he had this property. I followed him and he visited his wives, and saluted them one after another, until he reached the dwelling place in which he would spend this night. This is what you have asked me about.

**3056-** The same is narrated on the authority of Mu'awiyah, through the same chain of transmitters, with the addition that when he said: "and you have nothing therewith to fulfill the debt to him on my behalf, nor do I, and he would put me to shame." On that the Messenger of Allah "Allah's blessing and peace be upon him" kept silent, and gave no reply to me; and I disliked that critical state in which I was...and the rest is the same.

**3057-** It is narrated on the authority of Ayad Ibn Himar that he said: I presented a she-camel to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked me: "Have you embraced Islam?" I answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been forbidden to accept the presents of the pagans."



بَلَى، فَقَالَ: «إِنَّ لَكَ رِقَابَهُنَّ وَمَا عَلَيْهِنَّ، فَإِنَّ عَلَيْهِنَّ كِسْوَةً وَطَعَامًا أَهْدَاهُنَّ إِلَيَّ عَظِيمٌ فَدَكَ، فَأَقْبِضُهُنَّ وَأَقْضِ دَيْنَكَ»، فَفَعَلْتُ. فَذَكَرَ الْحَدِيثَ.

ثُمَّ انْطَلَقْتُ إِلَى الْمَسْجِدِ فَإِذَا رَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ: «مَا فَعَلَ مَا قَبْلَكَ؟» قُلْتُ: قَدْ قَضَى اللَّهُ تَعَالَى كُلَّ شَيْءٍ كَانَ عَلَى رَسُولِ اللَّهِ ﷺ فَلَمْ يَبْقَ شَيْءٌ. قَالَ: «أَفْضَلَ شَيْءٍ؟» قُلْتُ: نَعَمْ. قَالَ: «انْظُرْ أَنْ تُرِيحَنِي مِنْهُ فَإِنِّي لَسْتُ بِدَاخِلٍ عَلَى أَحَدٍ مِنْ أَهْلِي حَتَّى تُرِيحَنِي مِنْهُ»، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ الْعَتَمَةَ دَعَانِي فَقَالَ: «مَا فَعَلَ الَّذِي قَبْلَكَ؟» قَالَ: قُلْتُ: هُوَ مَعِيَ لَمْ يَأْتِنَا أَحَدٌ، فَبَاتَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ وَقَصَّ الْحَدِيثَ.

حَتَّى إِذَا صَلَّى الْعَتَمَةَ - يَعْنِي مِنَ الْغَدِ - دَعَانِي قَالَ: «مَا فَعَلَ الَّذِي قَبْلَكَ؟» قَالَ قُلْتُ: قَدْ أَرَاكَ اللَّهُ مِنْهُ يَا رَسُولَ اللَّهِ، فَكَبَّرَ وَحَمِدَ اللَّهُ شَفَقًا مِنْ أَنْ يُدْرِكَهُ الْمَوْتُ وَعِنْدَهُ ذَلِكَ، ثُمَّ اتَّبَعْتُهُ حَتَّى إِذَا جَاءَ أَزْوَاجُهُ فَسَلَّمَ عَلَى امْرَأَةٍ امْرَأَةٍ حَتَّى أَتَى مَبِيتَهُ. فَهَذَا الَّذِي سَأَلْتَنِي عَنْهُ.

**3056 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بِمَعْنَى إِسْنَادِ أَبِي تَوْبَةَ وَحَدِيثِهِ، قَالَ عِنْدَ قَوْلِهِ: «مَا يَقْضِي عَنِّي»، فَسَكَتَ عَنِّي رَسُولُ اللَّهِ ﷺ، فَأَعْتَمَرْتُهَا.

**3057 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ: أَهْدَيْتُ إِلَى النَّبِيِّ ﷺ نَاقَةً فَقَالَ: «أَسَلَمْتَ؟» قُلْتُ: لَا، فَقَالَ النَّبِيُّ: «إِنِّي نَهَيْتُ عَنْ زَبْدِ الْمُشْرِكِينَ».

### [36] Giving The Pieces Of Land As Fief

**3058-** It is narrated on the authority of Alqamah Ibn Wa'il from his father that the Messenger of Allah "Allah's blessing and peace be upon him" gave him (a piece of) land as fief in Hadramaut.

**3059-** The same is narrated on the authority of Alqamah Ibn Wa'il from his father through the same chain of transmitters.

**3060-** It is narrated on the authority of Amr Ibn Huraith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" drew with the help of his bow (the borders of) a house for me in Medina (i.e. fixed its location and assigned it to me), and said: "Should I give you increase? Should I give you more?"

**3061-** It is narrated on the authority of Rabie'ah Ibn Abu Abd Ar-Rahman from more than one that the Messenger of Allah "Allah's blessing and peace be upon him" gave Bilal Ibn Al-Harith Al-Muzani, as fief, the south mines near Far', a place between both Sanctuaries, from which nothing barring the obligatory charity is taken until now.

**3062-** It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" allocated to Bilal Ibn Al-Harith Al-Muzani the South mines, the upper and lower of them, and where the land is fitting for cultivation near (the mountain of) Qudus; and he did not give him the right of a Muslim. The Messenger of Allah "Allah's blessing and peace be upon him" wrote to him a document to affirm that in which he said: "In the Name of Allah, Most Gracious, Most Merciful: This is what the Messenger of Allah "Allah's blessing and peace be upon him" allocated to Bilal Ibn Al-Harith Al-Muzani: he granted to him the South mines, the upper and the lower of them, and where the land is fitting for cultivation near (the mountain of) Qudus; and he did not give him the right of a Muslim." A Hadith like this is narrated on the authority of Ikrimah from Ibn Abbas.

**3063-** It is narrated on the authority of Al-Hunaini that he said: I read it more than once, i.e. the document of the grant given by the Messenger of Allah "Allah's blessing and peace be upon him" to Bilal Ibn Al-Harith. Abu Dawud says: It is narrated on the authority of Kathir Ibn Abdullah Ibn Amr Ibn Awf Al-Muzani from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" allocated to Bilal Ibn Al-Harith Al-Muzani the South mines, the upper and the lower of them, and where the land is fitting for cultivation near (the mountain of) Qudus; and

## [ت36/م34، 36] - باب في إقطاع الأرضين

**3058 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ أَقْطَعَهُ أَرْضًا بِحَضْرَمَوْتَ».

**3059 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ بِإِسْنَادِهِ مِثْلَهُ.

**3060 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فِطْرِ، قَالَ: حَدَّثَنِي أَبِي، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: خَطَّ لِي رَسُولُ اللَّهِ ﷺ دَارًا بِالْمَدِينَةِ بِقَوْسٍ وَقَالَ: «أَزِيدُكَ؟ أَزِيدُكَ؟».

**3061 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ غَيْرٍ وَاحِدٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبْلِيَّةِ وَهِيَ مِنْ نَاحِيَةِ الْفُرْعِ فَلَيْكَ الْمَعَادِنُ لَا يُؤْخَذُ مِنْهَا إِلَّا الزَّكَاةُ إِلَى الْيَوْمِ».

**3062 -** حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ بْنِ حَاتِمٍ وَغَيْرُهُ، قَالَ الْعَبَّاسُ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: أَخْبَرَنَا أَبُو أُوَيْسٍ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ أَقْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ، مَعَادِنَ الْقَبْلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا».

وَقَالَ غَيْرُهُ: «جَلْسَهَا وَغَوْرَهَا، وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقُّ مُسْلِمٍ» وَكَتَبَ لَهُ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَعْطَى مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ بِلَالَ بْنَ حَارِثِ الْمُزَنِيِّ، أَعْطَاهُ مَعَادِنَ الْقَبْلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا».

وَقَالَ غَيْرُهُ: «جَلْسَهَا وَغَوْرَهَا وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقُّ مُسْلِمٍ».

قَالَ أَبُو أُوَيْسٍ: وَحَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ مَوْلَى بَنِي الدَّبِيلِ بْنِ بَكْرِ بْنِ كِنَانَةَ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ مِثْلَهُ.

**3063 -** حَدَّثَنَا مُحَمَّدُ بْنُ النَّضْرِ، قَالَ: سَمِعْتُ الْحُنَيْنِيَّ قَالَ: «قَرَأْتُهُ غَيْرَ مَرَّةٍ يَغْنِي كِتَابَ قَطِيعَةِ النَّبِيِّ ﷺ».

قَالَ أَبُو دَاوُدَ: وَحَدَّثَنَا غَيْرُ وَاحِدٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ: قَالَ: أَخْبَرَنَا أَبُو أُوَيْسٍ، قَالَ: حَدَّثَنِي كَثِيرُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ أَقْطَعَ بِلَالَ بْنَ حَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبْلِيَّةِ جَلْسِيَّهَا وَغَوْرِيَّهَا - قَالَ ابْنُ النَّضْرِ: وَجَرَسَهَا وَذَاتِ النَّصْبِ - ثُمَّ اتَّفَقَا: وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِ بِلَالَ بْنَ الْحَارِثِ



he did not give him the right of a Muslim. The Messenger of Allah “Allah’s blessing and peace be upon him” wrote to him a document to affirm that in which he said: “This is what the Messenger of Allah “Allah’s blessing and peace be upon him” allocated to Bilal Ibn Al-Harith Al-Muzani: he granted to him the South mines, the upper and the lower of them, and where the land is fitting for cultivation near (the mountain of) Qudus; and he did not give him the right of a Muslim.” A Hadith like this is narrated on the authority of Ikrimah from Ibn Abbas. The document was written by Ubai Ibn Ka’b.

**3064-** It is narrated on the authority of Abyad Ibn Hammal that when he came to the Messenger of Allah “Allah’s blessing and peace be upon him”, he asked him to allocate to him the salt of Sadd Ma’rib, and the Messenger of Allah “Allah’s blessing and peace be upon him” allocated it to him. When he turned back a man from the present people said: “Do you know what you have allocated to him? You’ve allocated to him the inexhaustible perfuse water.” On that he deprived him of it. He (Abyad) further asked him to make the (area of the trees of) Arak a protected zone for him, thereupon he said: “It is so as long as no hoofs could touch it.” He means that the camels should eat as long as up to the level of their heads, and what is over that should be protected.

**3065-** It is narrated on the authority of Muhammad Ibn Al-Hasan Al-Makhzumi that he said: His saying: “It is so as long as no hoofs could touch it” means that the camels should eat as long as up to the level of their heads, and what is over that should be protected.

**3066-** It is narrated on the authority of Al-Abyad Ibn Hammal that he asked the Messenger of Allah “Allah’s blessing and peace be upon him” to make (the area of the trees of) Arak a protected zone for him, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No protection in favour of anyone should be imposed on the Arak trees.” He said: “Those Arak trees exist in a cultivated piece of land surrounded (by date-palms).” The Messenger of Allah “Allah’s blessing and peace be upon him” said once again: “No protection in favour of anyone should be imposed on the Arak trees.”

**3067-** It is narrated on the authority of Uthman Ibn Abu Hazim from his father from his grandfather Sakhr that the Messenger of Allah “Allah’s blessing and peace be upon him” attacked the Thaqif (tribe), and when Sakhr heard of that he led a group of cavalry and proceeded to supply him, and when he arrived there, he found the Messenger of Allah “Allah’s

حَقَّ مُسْلِمٍ، وَكَتَبَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَذَا مَا أَعْطَى رَسُولُ اللَّهِ ﷺ بِلَالَ بْنِ الْحَارِثِ الْمُرَزِيُّ أَعْطَاهُ مَعَادِنَ الْقَبِيلَةِ جَلَسَهَا وَغَوْرَهَا وَحَيْثُ يَصْلُحُ الزَّرْعُ مِنْ قُدْسٍ وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ».

قال أبو أُوَيْسٍ وَحَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.  
زَاد ابْنُ النَّضْرِ: وَكَتَبَ أَبِيُّ بْنُ كَعْبٍ.

**3064 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، وَمُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ، الْمَعْنَى وَاحِدٌ، أَنَّ مُحَمَّدَ بْنَ يَحْيَى بْنِ قَيْسٍ الْمَازِنِيَّ حَدَّثَهُمْ قَالَ: أَخْبَرَنِي أَبِي، عَنْ ثُمَامَةَ بْنِ شُرَاحِيلَ، عَنْ سُمَيِّ بْنِ قَيْسٍ، عَنْ شَمِيرٍ، قَالَ ابْنُ الْمُتَوَكِّلِ: ابْنُ عَبْدِ الْمَعْدَانِ، عَنْ أَبِيضَ بْنِ حَمَّالٍ: أَنَّهُ وَقَدَّ إِلَى رَسُولِ اللَّهِ ﷺ فَاسْتَقَطَعَهُ الْمَلَحَ - قَالَ ابْنُ الْمُتَوَكِّلِ: الَّذِي بِمَارِبَ - فَقَطَعَهُ لَهُ، فَلَمَّا أَنْ وَلَّى قَالَ رَجُلٌ مِنَ الْمَجْلِسِ: أَتَدْرِي مَا قَطَعْتَ لَهُ؟ إِنَّمَا قَطَعْتَ لَهُ الْمَاءَ الْعِدَّ. قَالَ: فَانْتَزَعَ مِنْهُ، قَالَ: وَسَأَلَهُ عَمَّا يُحْمَى مِنَ الْأَرَاكِ؟ قَالَ: «مَا لَمْ تَنْلُهُ خِفَافًا». وَقَالَ ابْنُ الْمُتَوَكِّلِ: «أَخْفَافَ الْإِبِلِ».

**3065 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: قَالَ مُحَمَّدُ بْنُ الْحَسَنِ الْمَخْزُومِيُّ: «مَا لَمْ تَنْلُهُ أَخْفَافَ الْإِبِلِ». يَعْنِي أَنَّ الْإِبِلَ تَأْكُلُ مُنْتَهَى رُؤُوسِهَا، وَيُحْمَى مَا فَوْقَهُ».

**3066 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ الْقُرَشِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ: حَدَّثَنَا فَرْجُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنِي عَمِّي ثَابِتُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِيضَ بْنِ حَمَّالٍ: «أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ حِمَى الْأَرَاكِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِمَى فِي الْأَرَاكِ». فَقَالَ: أَرَاكَتُ فِي حِطَارِي، فَقَالَ النَّبِيُّ ﷺ: «لَا حِمَى فِي الْأَرَاكِ»، قَالَ فَرْجٌ: يَعْنِي بِحِطَارِي الْأَرْضَ الَّتِي فِيهَا الزَّرْعُ الْمُحَاطُ عَلَيْهَا».

**3067 -** حَدَّثَنَا عُمَرُ بْنُ الْخَطَّابِ أَبُو حَفْصٍ، قَالَ: حَدَّثَنَا الْفُرْيَابِيُّ قَالَ: حَدَّثَنَا أَبَانُ، قَالَ عُمَرُ: وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ صَخْرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا ثَقِيفًا، فَلَمَّا أَنْ سَمِعَ ذَلِكَ صَخْرٌ رَكِبَ فِي خَيْلٍ يُمِدُّ النَّبِيَّ ﷺ، فَوَجَدَ نَبِيَّ اللَّهِ ﷺ قَدْ انْصَرَفَ



blessing and peace be upon him” having turned away, without conquering it. Sakhr took the pledge and covenant of Allah and His Messenger on himself not to leave this fort until its inhabitants should surrender to the judgement of the Messenger of Allah “Allah’s blessing and peace be upon him”. He kept besieging them until they surrendered to the judgement of the Messenger of Allah “Allah’s blessing and peace be upon him”. Sakhr sent a letter to him, saying: “To go further: the Thaqif (people) have surrendered to your judgement O Messenger of Allah; and I’m coming towards them in their cavalry.” The Messenger of Allah “Allah’s blessing and peace be upon him” ordered that the congregational prayer be established, and he invoked good upon the Ahmas, the people of Sakhr ten times: “O Allah! Bless Ahmas in their cavalry and infantry.” Then, they came to him. Al-Mughirah Ibn Shu’bah said: “O Prophet of Allah! Sakhr took my paternal aunt (as captive) and she embraced Islam like the other people.” The Messenger of Allah “Allah’s blessing and peace be upon him” invited him and said: “O Sakhr! When the people embrace Islam, they should take back their (seized) property and prevent their women from slavery. So, bring back to Al-Mughirah his paternal aunt.” He brought her back to him. He further asked the Messenger of Allah “Allah’s blessing and peace be upon him” to allocate to him the (well of) water belonging to Banu Sulaim, who fled away and refused to embrace Islam, saying: “O Messenger of Allah! Make me and my people stay near it.” He agreed, and made us stay near it. But when these of Sulaim embraced Islam and came to Sakhr and asked him to bring back the well of water to them, he refused. They went direct to the Messenger of Allah “Allah’s blessing and peace be upon him”, and said: “O Messenger of Allah! We’ve embraced Islam, and when we came to Sakhr and asked him to bring back our well of water, he refused.” He came to him and the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Sakhr! When the people embrace Islam, they should take back their property and blood. So, give back to the people their well of water.” He agreed and said: “Yes O Messenger of Allah.” He commented: At that moment, I saw the colour of the face of the Messenger of Allah “Allah’s blessing and peace be upon him” turning into red out of shyness of depriving me of both the slave-woman and the well of water.

**3068-** It is narrated on the authority of Sabrah Ibn Abd Al-Aziz Ibn Ar-Rabie from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” spent three days at the very place of the mosque, under a dome, after which he came out to Tabuk, and Juhainah joined him in the large land. He asked them: “Who are the



وَلَمْ يَفْتَحْ، فَجَعَلَ صَخْرٌ حِينِيذَ عَهْدِ اللَّهِ وَذِمَّتُهُ أَنْ لَا يُفَارِقَ هَذَا الْقَصْرَ حَتَّى يَنْزِلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ.

فَلَمْ يُفَارِقْهُمْ حَتَّى نَزَلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ ﷺ، فَكَتَبَ إِلَيْهِ صَخْرٌ: أَمَّا بَعْدُ فَإِنَّ ثَقِيفًا قَدْ نَزَلَتْ عَلَى حُكْمِكَ يَا رَسُولَ اللَّهِ وَأَنَا مُقْبِلٌ إِلَيْهِمْ وَهُمْ فِي خَيْلٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِالصَّلَاةِ جَامِعَةً، فَدَعَا لِأَحْمَسَ عَشَرَ دَعَوَاتٍ: «اللَّهُمَّ بَارِكْ لِأَحْمَسَ فِي خَيْلِهَا وَرِجَالِهَا».

وَأَتَاهُ الْقَوْمُ، فَتَكَلَّمَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنْ صَخْرًا أَخَذَ عَمَّتِي وَدَخَلَتْ فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ، فَدَعَاهُ فَقَالَ: «يَا صَخْرُ إِنْ الْقَوْمُ إِذَا أَسْلَمُوا أَحْرَزُوا دِمَاءَهُمْ وَأَمْوَالَهُمْ فَادْفَعْ إِلَى الْمُغِيرَةِ عَمَّتَهُ»، فَدَفَعَهَا إِلَيْهِ.

وَسَأَلَ نَبِيَّ اللَّهِ ﷺ «مَا لِبَنِي سُلَيْمٍ قَدْ هَرَبُوا عَنِ الْإِسْلَامِ وَتَرَكُوا ذَلِكَ الْمَاءَ؟» فَقَالَ: يَا نَبِيَّ اللَّهِ أَنْزَلْنِيهِ أَنَا وَقَوْمِي، قَالَ: «نَعَمْ»، فَأَنْزَلَهُ، وَأَسْلَمَ - يَعْنِي السُّلَمِيِّينَ - فَأَتَوْا صَخْرًا فَسَأَلُوهُ أَنْ يَدْفَعَ إِلَيْهِمْ فَأَتَوْا النَّبِيَّ فَقَالُوا: يَا نَبِيَّ اللَّهِ أَسْلَمْنَا وَأَتَيْنَا صَخْرًا لِيَدْفَعَ إِلَيْنَا مَاءَنَا فَأَبَى عَلَيْنَا، فَأَتَاهُ فَقَالَ: «يَا صَخْرُ إِنْ الْقَوْمُ إِذَا أَسْلَمُوا أَحْرَزُوا أَمْوَالَهُمْ وَدِمَاءَهُمْ، فَادْفَعْ إِلَى الْقَوْمِ مَاءَهُمْ»، قَالَ: نَعَمْ يَا نَبِيَّ اللَّهِ، فَرَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ يَتَغَيَّرُ عِنْدَ ذَلِكَ حُمْرَةً حَيَاءً مِنْ أَخْذِهِ الْجَارِيَةَ وَأَخْذِهِ الْمَاءَ».

**3068 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ:

حَدَّثَنِي سَبْرَةُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الرَّبِيعِ الْجُهَنِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ نَزَلَ فِي مَوْضِعِ الْمَسْجِدِ تَحْتَ دَوْمَةٍ، فَأَقَامَ ثَلَاثًا ثُمَّ خَرَجَ إِلَى تَبُوكَ، وَإِنَّ جُهَيْنَةَ لَحِقُوهُ بِالرَّحْبَةِ فَقَالَ لَهُمْ: «مَنْ أَهْلُ ذِي الْمَرْوَةِ؟»

inhabitants of Dhul-Marwah (a village in Wadi Al-Qura between Medina and Sham)?" they said: "Banu Rifa'ah, and they belong to Juhainah." On that he said: "I've granted them to Banu Rifa'ah." It was distributed among them equally: some of them sold their shares, and others kept theirs, and cultivated them.

**3069-** It is narrated on the authority of Asma' that the Messenger of Allah "Allah's blessing and peace be upon him" granted Az-Zubair (a garden of) date-palms.

**3070-** It is narrated on the authority of Bint Makhramah that she said: We came to visit the Messenger of Allah "Allah's blessing and peace be upon him", and my husband Huraith Ibn Hassan, the envoy of Banu Wa'il Ibn Bakr, went forward and gave the pledge of allegiance to him that he and his people would embrace Islam. Then, he said: "O Messenger of Allah! Write a document for us pertaining to Ad-Dahna' that none belonging to Banu Tamim should cross it unless he is a traveler, or asking for shelter." He said: "Write to them a document pertaining to Ad-Dahna' O young man!" when I saw that he had written a document for him pertaining to it, I worried for it is my homeland. I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! He did not ask you for the plain ground, but this Ad-Dahna' is the pasture of camels, (which they could not go beyond in pursuit of meadow) and the grazing land of their sheep, and the women and children of Banu Tamim live direct behind it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stop O young man (from writing the document)! This poor lady has told the truth. No doubt, the Muslim is the brother of the Muslim, whom both water and trees should extend to suffice them, and they should cooperate to overpower such as puts the people to trial (i.e. Satan)."

**3071-** It is narrated on the authority of Asmar Ibn Midras that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and gave him the pledge of allegiance, thereupon he said: "He, who comes first to a well of water, to which none of the Muslims has ever gone, it becomes in his possession." The people set out rushing and running, in an attempt to precede one another to have control over (whatever resources of water he could find).

**3072-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" granted Az-Zubair as much land as (the distance which might be covered by) a pace of his running horse. He made his horse run just until he stood and then he threw

فَقَالُوا: بَنُو رِفَاعَةَ مِنْ جُهَيْنَةَ، فَقَالَ: «قَدْ أَقْطَعْتُهَا لِبَنِي رِفَاعَةَ»، فَاقْتَسَمُوهَا، فَمِنْهُمْ مَنْ بَاعَ، وَمِنْهُمْ مَنْ أَمْسَكَ فَعَمِلَ. ثُمَّ سَأَلْتُ أَبَاهُ عَبْدَ الْعَزِيزِ عَنْ هَذَا الْحَدِيثِ، فَحَدَّثَنِي بَعْضُهُ وَلَمْ يُحَدِّثْنِي بِهِ كَلًّا.

**3069 -** حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ آدَمَ -: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنْ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَ الزُّبَيْرَ نَحْلًا».

**3070 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُوسَى بْنُ إِسْمَاعِيلَ - الْمَعْنَى وَاحِدٌ - قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنِي جَدَّتَايَ صَفِيَّةُ وَدُحْيَةُ ابْنَتَا عَلِيَّةَ، وَكَانَتَا رِبِيعَتَي قَيْلَةَ بِنْتِ مَحْرَمَةَ، وَكَانَتْ جَدَّةَ أَبِيهِمَا، أَنَّهَا أَخْبَرَتْهُمَا قَالَتْ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: تَقَدَّمَ صَاحِبِي - تَعْنِي حُرَيْثَ بْنَ حَسَّانَ وَافِدَ بَكْرِ بْنِ وَائِلٍ - فَبَايَعَهُ عَلَى الْإِسْلَامِ عَلَيْهِ وَعَلَى قَوْمِهِ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ اكْتُبْ بَيْنَنَا وَبَيْنَ بَنِي تَمِيمٍ بِالْذَّهْنَاءِ أَنْ لَا يُجَاوِزَهَا إِلَيْنَا مِنْهُمْ أَحَدٌ إِلَّا مُسَافِرٌ أَوْ مُجَاوِرٌ فَقَالَ: «اَكْتُبْ لَهُ يَا غُلَامُ بِالْذَّهْنَاءِ»، فَلَمَّا رَأَيْتُهُ قَدْ أَمَرَ لَهُ بِهَا شَخْصَ بِي وَهِيَ وَطَنِي وَدَارِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهُ لَمْ يَسْأَلْكَ السَّوِيَّةَ مِنَ الْأَرْضِ إِذْ سَأَلَكَ إِنَّمَا هَذِهِ الذَّهْنَاءُ عِنْدَكَ مُقَيَّدُ الْجَمَلِ وَمَرَعَى الْغَنَمِ وَنِسَاءُ بَنِي تَمِيمٍ وَأَبْنَاؤُهَا وَرَاءَ ذَلِكَ، فَقَالَ: «أَمْسِكَ يَا غُلَامُ صَدَقَتِ الْمُسْكِينَةُ، الْمُسْلِمُ أَخُو الْمُسْلِمِ يَسْعُهُمَا الْمَاءُ وَالشَّجَرُ، وَيَتَعَاوَنَانِ عَلَى الْفَتَانِ».

**3071 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي عَبْدُ الْحَمِيدُ بْنُ عَبْدِ الْوَاحِدِ: حَدَّثَنِي أُمُّ جَنْوِبٍ بِنْتُ نُمَيْلَةَ، عَنْ أُمِّهَا سُوَيْدَةَ بِنْتِ جَابِرٍ، عَنْ أُمِّهَا عَقِيلَةَ بِنْتِ أَسْمَرَ بْنِ مُضَرَّسٍ، عَنْ أَبِيهَا أَسْمَرَ بْنِ مُضَرَّسٍ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ فَبَايَعْتُهُ فَقَالَ: «مَنْ سَبَقَ إِلَى مَاءٍ لَمْ يَسْبِقْهُ إِلَيْهِ مُسْلِمٌ فَهُوَ لَهُ». قَالَ: فَخَرَجَ النَّاسُ يَتَعَادَوْنَ يَتَحَاطُونَ».

**3072 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ أَقْطَعَ الزُّبَيْرَ حُضَرَ فَرَسِهِ فَأَجْرَى



his whip, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Give him from where his whip has reached.”

### **[37] Giving Life To The Dead Land**

**3073-** It is narrated on the authority of Sa’id Ibn Zaid that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who gives life to a dead land (i.e. reclaims a barren piece of land), it becomes for him, and no one has right to fix a plant in it wrongfully.”

**3074-** It is narrated on the authority of Yahya Ibn Urwah from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who gives life to a dead land, it becomes in his possession...” and the rest is the same.

He further said: The one who related this narration to me told me that two persons appealed to the Messenger of Allah “Allah’s blessing and peace be upon him” to judge between them, one of whom had fixed his date-palms in the land of the other. The Messenger of Allah “Allah’s blessing and peace be upon him” judged that the land should be for its owner and the owner of the date-palms should take out his palms. I saw them while their roots being struck with the mattocks, and they were very long until they were taken out of the land.

**3075-** The same is narrated on the authority of Ibn Ishaq, through the same chain of transmitters, with a slight variation of wording: here he named the one who told him the narration, i.e. Abu Sa’id Al-Khudri.

**3076-** It is narrated on the authority of Urwah that he said: I bear witness that the Messenger of Allah “Allah’s blessing and peace be upon him” judged that the land is Allah’s land, and those are Allah’s servants; and whoever gave life to a dead land should have more claim over it. This is narrated from the Messenger of Allah “Allah’s blessing and peace be upon him” by those who transmitted to us the prayers from him.

**3077-** It is narrated on the authority of Samurah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who cultivates a garden in a (piece of) land, it should be for him.”

**3078-** It is narrated on the authority of Hisham that he said: The wrongful vein is that a man fixes a date-palm in the land of another, for which he comes to have claim over it. Malik says: The wrongful vein applies to whatever is taken, fixed and dug illegally.

**3079-** It is narrated on the authority of Abu Humaid As-Sa’idi that he said: I set out with The Messenger of Allah “Allah’s blessing and peace be

فَرَسَهُ حَتَّى قَامَ ثُمَّ رَمَى بِسَوْطِهِ فَقَالَ: «اعْطُوهُ مِنْ حَيْثُ بَلَغَ السَّوْطُ».

[ت37/35، 37] - باب في إحياء الموات

**3073 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ وَلَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ».

**3074 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ يَحْيَى بْنِ عُرْوَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحْيَا أَرْضًا مَيْتَةً فَهِيَ لَهُ». وَذَكَرَ مِثْلَهُ قَالَ: فَلَقَدْ خَبَرَنِي الَّذِي حَدَّثَنِي هَذَا الْحَدِيثَ؛ أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ غَرَسَ أَحَدُهُمَا نَخْلًا فِي أَرْضِ الْآخَرِ، فَقَضَى لِصَاحِبِ الْأَرْضِ بِأَرْضِهِ وَأَمَرَ صَاحِبَ النَّخْلِ أَنْ يُخْرِجَ نَخْلَهُ مِنْهَا. قَالَ: فَلَقَدْ رَأَيْتُهَا إِنَّهَا لَتَضْرِبُ أَصُولُهَا بِالْفُؤُوسِ وَإِنَّهَا لَنَخْلٌ عَمٌّ حَتَّى أُخْرِجَتْ مِنْهَا.

**3075 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا وَهْبٌ، عَنْ أَبِيهِ، عَنْ ابْنِ إِسْحَاقَ بِإِسْنَادِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ عِنْدَ قَوْلِهِ مَكَانَ الَّذِي حَدَّثَنِي هَذَا: فَقَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَأَكْثَرُ ظَنِّي أَنَّهُ أَبُو سَعِيدٍ الْخُدْرِيُّ فَأَنَا رَأَيْتُ الرَّجُلَ يَضْرِبُ فِي أَصُولِ النَّخْلِ.

**3076 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْأَمَلِيِّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَنْبَأَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عُرْوَةَ قَالَ: «أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ الْأَرْضَ أَرْضُ اللَّهِ، وَالْعِبَادَ عِبَادُ اللَّهِ، وَمَنْ أَحْيَا مَوَاتًا فَهُوَ أَحَقُّ بِهِ جَاءَنَا بِهِذَا عَنِ النَّبِيِّ ﷺ الَّذِينَ جَاءُوا بِالصَّلَوَاتِ عَنْهُ».

**3077 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: أَخْبَرَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَاطَ حَائِطًا عَلَى أَرْضٍ فَهِيَ لَهُ».

**3078 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَنْبَأَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ. قَالَ هِشَامٌ: «الْعِرْقُ الظَّالِمُ أَنْ يَغْرِسَ الرَّجُلُ فِي أَرْضِ غَيْرِهِ، فَيَسْتَحِقَّهَا بِذَلِكَ. قَالَ مَالِكٌ: وَالْعِرْقُ الظَّالِمُ كُلُّ مَا أُخِذَ وَاحْتَقِرَ وَغَرِسَ بِغَيْرِ حَقٍّ».

**3079 -** حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا وَهْبُ بْنُ خَالِدٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنِ الْعَبَّاسِ السَّاعِدِيِّ - يَعْنِي ابْنَ سَهْلٍ بْنِ سَعْدٍ -، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ تَبُوكَ فَلَمَّا أَتَى وَادِيَ الْقُرَى إِذَا امْرَأَةٌ فِي حَدِيقَةٍ لَهَا،



upon him” on the holy battle of Tabuk. We came to the Qura valley, where there was a garden belonging to a woman. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Estimate (the yield of its fruit).” The Messenger of Allah “Allah’s blessing and peace be upon him” estimated it as ten Wasaqs. He asked the lady (to calculate its amount) until they would, Allah willing, return to her. We proceeded on until we came to Tabuk and the ruler of Ailah presented a white mule to the Messenger of Allah “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him” wrote to him (in reply to his message) and sent to him a cloak as a gift. We came back until we alighted in the valley of Al-Qura. The Messenger of Allah “Allah’s blessing and peace be upon him” asked that lady about her garden and the amount of its fruits. She said: “Ten Wasaqs, the same as the Messenger of Allah “Allah’s blessing and peace be upon him” had estimated it.” Then, The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I am going to proceed fast towards Medina. whoever amongst you wishes may depart with me, but whoever wishes to stay may stay.”

**3080-** It is narrated on the authority of Zainab that she was looking for lice in the head of the Messenger of Allah “Allah’s blessing and peace be upon him” in the presence of the wife of Uthman Ibn Affan and some emigrating ladies who came to complain of the narrowness of their houses, and that they were driven out of them. On that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered that the houses of the Muhajirs should be inherited by their women. When Abdullah Ibn Mas’ud died, her wife inherited a home belonging to him in Medina.

### **[38] What About Usurping The Land Assigned To The Tax Payment**

**3081-** It is narrated on the authority of Mu’adh that he said: He, who ties the Jizyah in his neck (i.e. usurps it illegally) has, indeed, abandoned that on which the Messenger of Allah “Allah’s blessing and peace be upon him” was.

**3082-** It is narrated on the authority of Abu Ad-Darda’ that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who usurps a (piece of) land with its tax has, indeed, cancelled out (the reward of) his migration; and he, who takes the collar of an infidel off his neck, and puts it in his own neck, has then turned his back to Islam.” When Khalid Ibn Ma’dan heard this narration from me he said: “Has Shabib related to you this narration?” I answered in the affirmative, thereupon he said: “When you go to him, ask him to write this narration for me.” He



فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «اخْرُصُوا»، فَخَرَصَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، فَقَالَ لِلْمَرْأَةِ: «أَحْصِي مَا يَخْرُجُ مِنْهَا»، فَأَتَيْنَا تَبُوكَ فَأَهْدَى مَلِكُ أَيْلَةَ إِلَى رَسُولِ اللَّهِ ﷺ بَغْلَةً بَيْضَاءَ وَكَسَاهُ بُرْدَةً، وَكَتَبَ لَهُ يَغْنِي بِبَحْرِهِ. قَالَ: فَلَمَّا أَتَيْنَا وَادِي الْقُرَى قَالَ لِلْمَرْأَةِ: «كَمْ كَانَ فِي حَدِيقَتِكَ؟» قَالَتْ: عَشْرَةُ أَوْسُقٍ خَرَصَ رَسُولُ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُتَعَجِّلٌ إِلَى الْمَدِينَةِ فَمَنْ أَرَادَ أَنْ يَتَعَجَّلَ مَعِيَ فَلْيَتَعَجَّلْ».

**3080 -** حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ غِيَاثٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ كُلْثُومٍ، عَنْ زَيْنَبَ أَنَّهَا كَانَتْ تَقْلِي رَأْسَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ امْرَأَةٌ عُثْمَانَ بْنِ عَقَّانٍ وَنِسَاءٌ مِنَ الْمُهَاجِرَاتِ وَهُنَّ يَسْتَكِينَنَّ مَنَازِلَهُنَّ أَنَهَا تَضِيقُ عَلَيْهِنَّ وَيُخْرِجَنَّ مِنْهَا، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُورَثَ دُورُ الْمُهَاجِرِينَ النِّسَاءَ فَمَاتَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ فَوَرَّثَتْهُ امْرَأَتُهُ دَارًا بِالْمَدِينَةِ.

### [ت38/36م، 38] - باب ما جاء في الدخول

#### في أرض الخراج

**3081 -** حَدَّثَنَا هَارُونُ بْنُ مُحَمَّدٍ بْنِ بَكَّارٍ بْنِ بِلَالٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَيْسَى - يَعْنِي ابْنَ سُمَيْعٍ - قَالَ: أَخْبَرَنَا زَيْدُ بْنُ وَاقِدٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ، عَنْ مُعَاذٍ أَنَّهُ قَالَ: «مَنْ عَقَدَ الْجَزِيَّةَ فِي عُنُقِهِ فَقَدْ بَرِيَءَ مِمَّا عَلَيْهِ رَسُولُ اللَّهِ ﷺ».

**3082 -** حَدَّثَنَا حَيَوَةُ بْنُ شُرَيْحٍ الْحَضْرَمِيُّ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي عُمَارَةُ بْنُ أَبِي الشَّعْثَاءِ: حَدَّثَنِي سِنَانُ بْنُ قَيْسٍ: حَدَّثَنِي شَيْبُ بْنُ نُعَيْمٍ: حَدَّثَنِي يَزِيدُ بْنُ حُمَيْرٍ: حَدَّثَنِي أَبُو الدَّرْدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَخَذَ أَرْضًا بِحِزْبَتِهَا فَقَدْ اسْتَقَالَ هِجْرَتَهُ، وَمَنْ نَزَعَ صَغَارَ كَافِرٍ مِنْ عُنُقِهِ فَجَعَلَهُ فِي عُنُقِهِ فَقَدْ وَلَّى الْإِسْلَامَ ظَهْرَهُ». قَالَ: فَسَمِعَ مِنِّي خَالِدُ بْنُ مَعْدَانَ هَذَا الْحَدِيثَ فَقَالَ لِي: أَشَيْبٌ حَدَّثَكَ؟ فَقُلْتُ نَعَمْ، قَالَ: فَإِذَا قَدِمْتَ فَسَلْهُ فَلْيَكْتُبْ إِلَيَّ بِالْحَدِيثِ قَالَ:

wrote it to him, and when I returned Khalid Ibn Ma'dan asked me to give it to him, and when I gave it to him and he recited it, he left the (pieces of) land that were in his hand once he heard that.

### [39] The Land Protected By The Ruler

**3083-** It is narrated on the authority of Ibn Abbas that As-Sa'b Ibn Jaththamah said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no protected zone to be made by anyone other than Allah and His Messenger." Ibn Shihab said: I was reported that the Messenger of Allah "Allah's blessing and peace be upon him" made An-Naqi' as a protected zone.

**3084-** It is narrated on the authority of Ibn Abbas that As-Sa'b Ibn Jaththamah told that the Messenger of Allah "Allah's blessing and peace be upon him" made An-Naqi' as a protected zone; and he said: "There is no protected zone to be made by anyone other than Allah Almighty."

### [40] What About The Buried Treasure Or Metal

**3085-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Out of the buried treasure or metal (that is found and brought out by anyone) one-fifth (should be given to the state)."

**3086-** The same is narrated on the authority of Al-Hasan, through another chain of transmitters.

**3087-** It is narrated on the authority of Duba'ah, daughter of Az-Zubair Ibn Abd Al-Muttalib Ibn Hashim that she told: One day, Al-Miqdad Ibn Amr set out to Baqi', near the graves in order to answer the call of nature. He entered into a dump, and while he was sitting for excretion, he saw a rat having brought out a Dinar from a hole; and then it got in and brought out another Dinar (and it kept doing so) till it brought out seventeen Dinars. Then, it brought out the edge of a red cloth and when he drew the cloth and behold! It had a Dinar, and thus the total was eighteen Dinars. He came out with it, and brought it to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and said: "Take whatever charity is due upon it O Messenger of Allah!" He said: "Have you pulled it out of the hole with your hand?" He answered in the negative, thereupon he said: "(Go back with it: there is no charity due upon it): might Allah bless you in it!"

فَكَتَبَهُ لَهُ فَلَمَّا قَدِمْتُ سَأَلَنِي خَالِدُ بْنُ مَعْدَانَ الْقُرْطَاسَ، فَأَعْطَيْتُهُ. فَلَمَّا قَرَأَهُ تَرَكَ مَا فِي يَدِهِ مِنَ الْأَرْضَيْنِ حِينَ سَمِعَ ذَلِكَ.

قال أبو داود: هَذَا يَزِيدُ بْنُ حُمَيْرٍ الْيَزَنِيُّ لَيْسَ هُوَ صَاحِبُ شُعْبَةَ.

### [ت39/م37، 39] - باب في الأرض يحميها الإمام أو الرجل

**3083** - حَدَّثَنَا ابْنُ السَّرْحِ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِمَى إِلَّا لِلَّهِ وَلِرَسُولِهِ».

قال ابن شِهَابٍ: وَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ﷺ حَمَى النَّقِيعَ.

**3084** - حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَامَةَ: أَنَّ النَّبِيَّ ﷺ حَمَى النَّقِيعَ وَقَالَ: «لَا حِمَى إِلَّا لِلَّهِ عَزَّ وَجَلَّ».

### [ت40/م38، 40] - باب ما جاء في الركاك وما فيه

**3085** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: «فِي الرِّكَازِ الْخُمْسُ».

**3086** - حَدَّثَنَا يَحْيَى بْنُ أَبِي ثَوْبٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: «الرِّكَازُ الْكَنْزُ الْعَادِي».

**3087** - حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فَدْلِكٍ: حَدَّثَنَا الزَّمْعِيُّ، عَنْ عَمَّتِهِ قُرَيْبَةَ بِنْتِ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ أُمِّهَا كَرِيمَةَ بِنْتِ الْمُقْدَادِ، عَنْ ضَبَاعَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ أَنَّهَا أَخْبَرَتْهَا قَالَتْ: ذَهَبَ الْمُقْدَادُ لِحَاجَتِهِ بِبَقِيعِ الْحَبْحَبَةِ، فَإِذَا جُرْدٌ يُخْرِجُ مِنْ جُحْرِ دِينَارًا ثُمَّ لَمْ يَزَلْ يُخْرِجُ دِينَارًا دِينَارًا حَتَّى أَخْرَجَ سَبْعَةَ عَشَرَ دِينَارًا ثُمَّ أَخْرَجَ خِرْقَةً حَمْرَاءَ - يَعْنِي فِيهَا دِينَارٌ - فَكَانَتْ ثَمَانِيَةَ عَشَرَ دِينَارًا فَذَهَبَ بِهَا إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ وَقَالَ لَهُ: خُذْ صَدَقَتَهَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ هَوَيْتَ إِلَى الْجُحْرِ؟» قَالَ: لَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكَ فِيهَا».



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**[41] What About Digging Out The Graves In Search Of Property?**

**3088-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said, when he set out with him to Ta’if and came upon a grave: “This is the grave of Abu Righal, and he was at that place to defend it, and when he set out, he was affected by the evil that had affected his people at that place (and he died) and was buried in it. The portent of that is a golden branch was buried with him; and if you dig out the grave, you will find it with him.” The people hastened to dig it and they brought the golden branch out of it.

## [ت41/م39 ، 41] - باب نبش القبور العادية يكون فيها المال

**3088 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ بُجَيْرِ بْنِ أَبِي بُجَيْرٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ حِينَ خَرَجْنَا مَعَهُ إِلَى الطَّائِفِ فَمَرَرْنَا بِقَبْرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا قَبْرُ أَبِي رِغَالٍ، وَكَانَ بِهَذَا الْحَرَمِ يُدْفَعُ عَنْهُ، فَلَمَّا خَرَجَ أَصَابَتْهُ النَّقْمَةُ الَّتِي أَصَابَتْ قَوْمَهُ بِهَذَا الْمَكَانِ فَدُفِنَ فِيهِ، وَآيَةُ ذَلِكَ أَنَّهُ دُفِنَ مَعَهُ عُصْنٌ مِنْ ذَهَبٍ، إِنْ أَنْتُمْ نَبَشْتُمْ عَنْهُ أَصَبْتُمُوهُ مَعَهُ». فَأَبْتَدَرَهُ النَّاسُ فَاسْتَخْرَجُوا الْعُصْنَ».

## (15/20) THE BOOK OF FUNERALS

### [1] The Diseases That Act As Expiations For One's Sins

**3089-** It is narrated on the authority of Amir Ar-Ram, the brother of Al-Khadir that he said: While we were in our town many flags and banners were raised up. I asked: "What is that?" they said: "Those are the flags and banners of the Messenger of Allah "Allah's blessing and peace be upon him"." I came towards him, and he was sitting underneath a tree, and a piece of clothing was spread for him, over which he was sitting, and his companions were gathering around him. I sat with them. The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the diseases and said: "No doubt, when a faithful believer is affected by a diseases, and then he is cured by Allah from it, it will be expiation for whatever earlier sins he has done, and an admonition for what he will do later; and when a hypocrite is affected by a disease, and then he recovers, he will be like a camel, whose owners tied for some time and then released, and he does not know why his owners have tied it, and why they have released it." A man from amongst those sitting around him said: "O Messenger of Allah! What are diseases? By Allah, I've never become ill." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stand and leave us, for you are not from us." While we were with him (in such a state) a man came having a piece of clothing over him, and in his hand there was something which he was wrapping. He said: "O Messenger of Allah! When I saw you, I came towards you, and on the way I came upon a cluster of trees, wherein I heard sounds of young birds, which I took hold and put in my clothing. When their mother came and turned over my head, I showed them to her, thereupon it fell down upon them, and I wrapped them all in my clothing; and those are now with me." He said: "Put them down from you." I did accordingly, and their mother insisted on sticking to them. The Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do you wonder at the great mercy the mother have towards her babes?" they answered: "Yes O Messenger of Allah." He said: "By Him, Who has sent me with the truth, Allah is more Merciful towards His servants than this mother bird towards her babes. Return with them and leave them in the very place from where you took them and their mother." He returned with them.

**3090-** It is narrated on the authority of Ibrahim Ibn Mahdi As-Sulami from his father from his grandfather, and he had companionship with the Messenger of Allah "Allah's blessing and peace be upon him", that he said:



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### [20/15] - كتاب الجنائز

#### [1/1م، 1] - باب الأمراض المكفرة للذنوب

**3089 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الشَّامِ يَقَالُ لَهُ أَبُو مَنْظُورٍ، عَنْ عَمِّهِ، قَالَ: حَدَّثَنِي عَمِّي، عَنْ عَامِرِ الرَّامِ أَخِي الْخَضِرِ - قَالَ أَبُو دَاوُدَ: قَالَ النَّفِيلِيُّ هُوَ الْخَضِرُ، وَلَكِنْ كَذَا قَالَ - قَالَ: إِنِّي لَبِلَادِنَا إِذْ رُفِعَتْ لَنَا رَايَاتُ وَالْوَيْةُ، فَقُلْتُ: مَا هَذَا؟ قَالُوا: هَذَا لِوَاءِ رَسُولِ اللَّهِ ﷺ فَأَتَيْتُهُ وَهُوَ جَالِسٌ تَحْتَ شَجَرَةٍ قَدْ بُسِطَ لَهُ كِسَاءٌ وَهُوَ جَالِسٌ عَلَيْهِ وَقَدْ اجْتَمَعَ إِلَيْهِ أَصْحَابُهُ فَجَلَسْتُ إِلَيْهِمْ، فَذَكَرَ رَسُولُ اللَّهِ ﷺ الْأَسْقَامَ فَقَالَ: «إِنَّ الْمُؤْمِنَ إِذَا أَصَابَهُ السَّقَمُ ثُمَّ أَعْفَاهُ اللَّهُ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ، وَإِنَّ الْمُنَافِقَ إِذَا مَرَضَ ثُمَّ أَعْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أَرْسَلُوهُ فَلَمْ يَدْرِ لِمَ عَقَلُوهُ وَلَمْ يَدْرِ لِمَ أَرْسَلُوهُ».

فَقَالَ رَجُلٌ مِمَّنْ حَوْلَهُ: يَا رَسُولَ اللَّهِ وَمَا الْأَسْقَامُ؟ وَاللَّهِ مَا مَرِضْتُ قَطُّ، فَقَالَ النَّبِيُّ ﷺ: «قُمْ عَنَّا فَلَسْتُ مِنَّا».

فَبَيْنَا نَحْنُ عِنْدَهُ إِذْ أَقْبَلَ رَجُلٌ عَلَيْهِ كِسَاءٌ وَفِي يَدِهِ شَيْءٌ قَدِ التَفَّ عَلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لَمَّا رَأَيْتُكَ أَقْبَلْتُ إِلَيْكَ فَمَرَرْتُ بِغَيْضَةِ شَجَرٍ فَسَمِعْتُ فِيهَا أَصْوَاتَ فِرَاحٍ طَائِرٍ فَأَخَذْتُهُنَّ فَوَضَعْتُهُنَّ فِي كِسَائِي، فَجَاءَتْ أُمَّهُنَّ فَاسْتَدَارَتْ عَلَى رَأْسِي فَكَشَفْتُ لَهَا عَنْهُنَّ فَوَقَعَتْ عَلَيْهِنَّ مَعَهُنَّ فَلَفَفْتُهُنَّ بِكِسَائِي فَهُنَّ أَوْلَاءٌ مَعِي. قَالَ: «ضَعْنَهُنَّ عَنكَ»، فَوَضَعْتُهُنَّ، وَأَبَتْ أُمَّهُنَّ إِلَّا لَزُومَهُنَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «اتَّعَجِبُونَ لِرَحْمِ أُمِّ الْأَفْرَاحِ فِرَاحَهَا؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَوَالَّذِي بَعَنِي بِالْحَقِّ لِلَّهِ أَرْحَمُ بِعِبَادِهِ مِنْ أُمِّ الْأَفْرَاحِ بِفِرَاحِهَا، ارْجِعْ بِهِنَّ حَتَّى تَضَعَهُنَّ مِنْ حَيْثُ أَخَذْتَهُنَّ وَأُمَّهُنَّ مَعَهُنَّ» فَرَجَعَ بِهِنَّ.

**3090 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ وَإِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمِصْبِصِيُّ، الْمَعْنَى، قَالَا: أَخْبَرَنَا أَبُو الْمَلِيحِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ. قَالَ أَبُو دَاوُدَ: قَالَ إِبْرَاهِيمُ بْنُ مَهْدِيٍّ السُّلَمِيُّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، وَكَانَتْ لَهُ صُحْبَةٌ مِنْ رَسُولِ اللَّهِ ﷺ

I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “When Allah preordains a high position for anyone of his servants, which he does not attain only with the help of his deeds, He Almighty puts him to trial with diseases in his body, or in his property or in his offspring, and sustains him with patience against that, until He makes him attain such high position as preordained for him by Allah Almighty.”

### **[2] When A Man Does A Good Deeds, From Which He Is Diverted By Disease Or Journey**

**3091-** It is narrated on the authority of Abu Musa that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said more than once: “If a man does a good deeds, from which he is diverted by disease or journey, it will be written as the same good deed he used to do while being healthy and resident.”

### **[3] Visiting The Sick Women To Enquire About Their Health**

**3092-** It is narrated on the authority of Umm Al-Ala’ that she said: the Messenger of Allah “Allah’s blessing and peace be upon him” visited me while I was sick in order to enquire about my health, and said: “Receive the good tidings O Umm Al-Ala’! Allah Almighty removes, with the disease which a Muslim suffers, his sins in the same way as the fire removes the impurities of gold and silver.”

**3093-** It is narrated on the authority of A’ishah that she said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! I know a Holy Verse in the Qur’an, which is the most difficult upon anyone.” He asked: “Which Holy Verse do you mean O A’ishah?” I said: “It is Allah’s saying: “It is not in accordance with your desires, nor with those of the People of the Scripture, for whoever works evil, will be requited accordingly.”” He said: “O A’ishah! Do you not know that calamities and distresses afflict the faithful believer, even the spiking of a thorn (in the world instead of being punished in the hereafter), therewith he is rewarded against the evil of his deed? On the other hand, whoever is called to account will be punished.” I asked: “Is it not that Allah Almighty says: “Then he, who will be given his record in his right hand, Soon will his account be taken by an easy reckoning?”” He replied: “That is only the presentation of the accounts; but he whose record is questioned, will be ruined.”

### **[4] Visiting The Patient**

**3094-** It is narrated on the authority of Usamah Ibn Zaid that he said: the Messenger of Allah “Allah’s blessing and peace be upon him” set out to

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنَزِلَةٌ لَمْ يَبْلُغْهَا بِعَمَلِهِ ابْتِلَاءُ اللَّهِ فِي جَسَدِهِ أَوْ فِي مَالِهِ أَوْ فِي وَلَدِهِ».

قال أبو داود: زاد ابنُ نُفَيْلٍ: «ثُمَّ صَبَرَهُ عَلَى ذَلِكَ». ثُمَّ اتَّفَقَا: «حَتَّى يُبْلَغَهُ الْمَنَزِلَةُ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى».

### [ت2/م0، 0] - باب إذا كان الرجل يعمل عملاً صالحاً

#### فشغله عنه مرض أو سفر

3091 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَمُسَدَّدٌ، الْمَعْنَى، قَالَا: حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ السَّكْسَكِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَمِعْتُ النَّبِيَّ ﷺ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ يَقُولُ: «إِذَا كَانَ الْعَبْدُ يَعْمَلُ عَمَلًا صَالِحًا فَشَغَلَهُ عَنْهُ مَرَضٌ أَوْ سَفَرٌ كُتِبَ لَهُ كَصَالِحٍ مَا كَانَ يَعْمَلُ وَهُوَ صَحِيحٌ مُقِيمٌ».

### [ت3/م0، 0] - باب عيادة النساء

3092 - حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، عَنْ أَبِي عَوَّانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرِو، عَنْ أُمِّ الْعَلَاءِ قَالَتْ: عَادَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا مَرِيضَةٌ فَقَالَ: «أُبَشِّرِي يَا أُمُّ الْعَلَاءِ فَإِنَّ مَرَضَ الْمُسْلِمِ يَذْهَبُ اللَّهُ بِهِ خَطَايَاهُ كَمَا تَذْهَبُ النَّارُ حَبَثَ الذَّهَبِ وَالْفِضَّةِ».

3093 - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ - قَالَ أَبُو دَاوُدَ: وَهَذَا لَفْظُ ابْنِ بَشَّارٍ - عَنْ أَبِي عَامِرٍ الْخَزَّازِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي لَا أَعْلَمُ أَشَدَّ آيَةٍ فِي الْقُرْآنِ قَالَ: «آيَةُ آيَةِ يَا عَائِشَةُ؟» قَالَتْ: قَوْلُ اللَّهِ تَعَالَى: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: 123]. قَالَ: «أَمَّا عَلِمْتُ يَا عَائِشَةُ أَنَّ الْمُؤْمِنَ تُصِيبُهُ النَّكْبَةُ أَوِ الشُّوْكَةُ فَيَكْفِي بِأَسْوَأِ عَمَلِهِ وَمَنْ حُوسِبَ عُذْبٌ» قَالَتْ: أَلَيْسَ يَقُولُ اللَّهُ: ﴿سَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: 8] قَالَ: «ذَاكُمُ الْعَرَضُ يَا عَائِشَةُ مَنْ نُوقِشَ الْحِسَابَ عُذْبٌ».

قال أبو داود: وَهَذَا لَفْظُ ابْنِ بَشَّارٍ قَالَ أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ.

### [ت4/م0، 0] - باب في العيادة

3094 - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى: أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ



pay a visit to Abdullah Ibn Ubai during his fatal illness because of which he died. When he entered upon him he recognized the death in his face, and said: "Have I not forbidden you to have intimate love towards the Jews?" he said: "As'ad Ibn Zurarah disliked them: What has happened?" when he died, his son came to him and said: "O Prophet of Allah! Abdullah Ibn Ubai died: give me your shirt perchance I would shroud him in it." The Messenger of Allah "Allah's blessing and peace be upon him" took off his shirt and gave it to him.

#### **[5] Visiting The Non-Muslim Patient**

**3095-** It is narrated on the authority of Anas that a young man from amongst the Jews fell ill, and the Messenger of Allah "Allah's blessing and peace be upon him" went to pay a visit to him and enquire about his health. He sat by the side of his head and said to him: "Embrace Islam!" the boy looked at his father who said to him: "Obey Abu Al-Qasim!" he embraced Islam, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood up saying: "Praise be to Allah Who has saved him through me from the fire (of Hell)."

#### **[6] Going On Foot To Pay A Visit To A Patient**

**3096-** It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health, he came walking on foot, and he was riding neither mule nor a saddled horse.

#### **[7] The Excellence Of Visiting The Patient While Being In The State Of Ablution**

**3097-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who performs ablution perfectly and went to pay a visit to his Muslim brother patient and enquire about his health, expecting the reward of that (from Allah Almighty), will be moved away from the (fire of) Hell as far as a distance covered in seventy autumns." I asked him: "What does the autumn mean?" he said: "A whole year."

**3098-** It is narrated on the authority of Ali that he said: No man comes out in the evening to pay a visit to a patient and enquire about his health but that seventy thousand angels come out with him, and keep asking for Allah's Forgiveness for him until morning, and a garden in the Paradise is assigned to him; and No man comes out in the morning to pay a visit to a patient and enquire about his health but that seventy thousand angels come

يَعُودُ عَبْدُ اللَّهِ بْنُ أَبِي فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَلَمَّا دَخَلَ عَلَيْهِ عَرَفَ فِيهِ الْمَوْتَ، قَالَ: «قَدْ كُنْتُ أَنْهَاكَ عَنْ حُبِّ يَهُودَ». قَالَ: فَقَدْ أَبْغَضَهُمْ أَسْعَدُ بْنُ زُرَّارَةَ فَمَهْ؟ فَلَمَّا مَاتَ أَتَاهُ ابْنُهُ فَقَالَ: يَا نَبِيَّ اللَّهِ إِنَّ عَبْدَ اللَّهِ بْنَ أَبِي قَدْ مَاتَ، فَأَعْطِنِي قَمِيصَكَ أَكْفَنُهُ فِيهِ، فَنَزَعَ رَسُولُ اللَّهِ ﷺ قَمِيصَهُ فَأَعْطَاهُ إِيَّاهُ.

### [ت/5م/2، 2] - باب في عيادة الذمي

**3095 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ غُلَامًا مِنَ الْيَهُودِ كَانَ مَرِضًا فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: «أَسْلِمَ» فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ أَبُوهُ: أَطْعَ أَبَا الْقَاسِمِ! فَأَسْلَمَ، فَقَامَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنِّي مِنَ النَّارِ».

### [ت/6م/0، 0] - باب المشي في العيادة

**3096 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: «كَانَ النَّبِيُّ ﷺ يَعُودُنِي لَيْسَ بِرَاكِبٍ بَعْلٍ وَلَا بِرَدُونٍ».

### [ت/7م/3، 3] - باب في فضل العيادة

#### على وضوء

**3097 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا الرَّبِيعُ بْنُ رَوْحٍ بْنِ خُلَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ الْوَاسِطِيُّ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَخْسَنَ الْوُضُوءَ وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا». قُلْتُ: يَا أَبَا حَمْرَةَ وَمَا الْخَرِيفُ؟ قَالَ: الْعَامُ.

قال أبو داود: وَالَّذِي تَفَرَّدَ بِهِ الْبَصَرِيُّونَ مِنْهُ الْعِيَادَةُ وَهُوَ مُتَوَضِّئٌ.

**3098 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ، عَنْ عَلِيٍّ قَالَ: «مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُسْمِيًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ

out with him, and keep asking for Allah's Forgiveness for him until evening, and a garden in the Paradise is assigned to him.

**3099-** The same is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Ai from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of the garden.

**3100-** It is narrated on the authority of Abu Ja'far: Abdullah Ibn Nafi', and Nafi' was the freed slave of Al-Hasan Ibn Ali that he said: Abu Musa came to visit Al-Hasan Ibn Ali and enquire about his health when he fell ill...and the rest is the same.

Abu Dawud says: This narration is ascribed to Ali from the Messenger of Allah "Allah's blessing and peace be upon him", even though improperly.

### **[8] Paying Many Visits To The Patient**

**3101-** It is narrated on the authority of A'ishah that she said: When Sa'd Ibn Mu'adh was injured on the day of the Trench, i.e. when he was thrown by an arrow in his medial arm vein, the Messenger of Allah "Allah's blessing and peace be upon him" pitched a tent for him in the mosque, in order to be near him, and he would be able to visit him (as much as he liked).

### **[9] Visiting Such As Affected With An Eye-Trouble**

**3102-** It is narrated on the authority of Zaid Ibn Arqam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" paid a visit to me in order to enquire about my health on account of an eye trouble I had.

### **[10] Coming Out Of A Town In Which There Is Plague**

**3103-** It is narrated on the authority of Abdullah Ibn Abbas that he said: Abd Ar-Rahman Ibn Awf said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you heard of it, i.e. the plague in a certain town, do not go to it; and if it befalls a town where you are, do not come out in flight of it."

### **[11] Invoking Allah To Heal A Patient On Visiting Him**

**3104-** It is narrated on the authority of A'ishah Bint Sa'd from her father that he said: I fell ill at Mecca, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" paid a visit to me to enquire about my health: he placed his hand over my forehead, and passed his hand over my



مَلِكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَمَنْ أَتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلِكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمِيسَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ».

**3099 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: أَخْبَرَنَا الْأَعْمَشُ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ، وَلَمْ يَذْكُرِ الْخَرِيفَ. قَالَ أَبُو دَاوُدَ: رَوَاهُ مَنْصُورٌ عَنِ الْحَكَمِ كَمَا رَوَاهُ شُعْبَةُ.

**3100 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ أَبِي جَعْفَرٍ عَبْدِ اللَّهِ بْنِ نَافِعٍ قَالَ: وَكَانَ نَافِعٌ غُلَامَ الْحَسَنِ بْنِ عَلِيٍّ، قَالَ: جَاءَ أَبُو مُوسَى إِلَى الْحَسَنِ بْنِ عَلِيٍّ يَعُودُهُ.

قَالَ أَبُو دَاوُدَ: وَسَاقَ مَعْنَى حَدِيثِ شُعْبَةَ.

قَالَ أَبُو دَاوُدَ: أَسْنَدَ هَذَا عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ صَحِيحٍ.

#### [ت/8م، 4] - باب في العيادة مراراً

**3101 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ هِشَامِ بْنِ غَزْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «لَمَّا أَصِيبَ سَعْدُ بْنُ مُعَاذٍ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ فِي الْأَكْحَلِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ».

#### [ت/9م، 5] - باب في العيادة من الرَّمَدِ

**3102 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «عَادَنِي رَسُولُ اللَّهِ ﷺ مِنْ وَجَعٍ كَانَ بِعَيْنِي».

#### [ت/10م، 6] - باب الخروج من الطاعون

**3103 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْعَ لَقِيَهُ أَمْرَاءُ الْأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا عَلَيْهِ. فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَعَبِيًّا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي فِي هَذَا عِلْمًا: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» يَغْنِي الطَّاعُونَ.

#### [ت/11م، 7] - باب الدعاء للمريض بالشفاء

##### عند العيادة

**3104 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْجُعَيْدُ، عَنْ عَائِشَةَ بِنْتِ سَعْدٍ أَنَّ أَبَاهَا قَالَ: اشْتَكَيْتُ بِمَكَّةَ فَجَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي وَوَضَعَ يَدَهُ

breast and abdomen, and said: "O Allah! Cure Sa'd, and make perfect his migration!"

**3105-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Feed the hungry and pay visit to the patient to enquire about his health, and (help to) release the captive."

### **[12] Invoking Good Upon The Patient On Visiting Him**

**3106-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who visits a patient whose term appointed has not expired yet (because of this present disease), and says (by way of invocation) seven times: "I ask Allah the Great, the Lord of the Great Throne (of Authority) to cure you" but that Allah will heal him from that disease."

**3107-** It is narrated on the authority of Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you visits a patient to enquire about his health, let him say: "O Allah! Cure Your servant (so and so), perchance he might injure one of Your enemies, or follow a funeral procession (or walk to offer a prayer and receive reward for that)."

### **[13] It Is Undesirable To Hope For Death**

**3108-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should invoke death upon himself only for being afflicted by a disaster, but let him say: O Allah! Give me life as long as life is good for me; and cause me to die as long as death is good for me."

**3109-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of you should invoke death upon himself only for being afflicted by a disaster..."and the rest is the same.

### **[14] What About The Sudden Death**

**3110-** It is narrated on the authority of Ubaid Ibn Khalid As-Sulami, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sudden (attack of) death (for the infidel) is the angry seizing (or the seizing of the Angry One)."

عَلَى جَنْهَتِي ثُمَّ مَسَحَ صَدْرِي وَبَطْنِي ثُمَّ قَالَ: «اللَّهُمَّ اشْفِ سَعْدًا وَأَتَمِّمْ لَهُ هِجْرَتَهُ».

**3105 -** حَدَّثَنَا ابْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمُوا الْجَائِعَ وَعُودُوا الْمَرِيضَ وَفُكُّوا الْعَانِي».

قَالَ سُفْيَانُ: وَالْعَانِي: الْأَسِيرُ.

### [ت12/م8، 8] - باب الدعاء للمريض عند العيادة

**3106 -** حَدَّثَنَا الرَّبِيعُ بْنُ يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا يَزِيدُ أَبُو خَالِدٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ فَقَالَ عِنْدَهُ سَبْعَ مَرَارٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ، إِلَّا عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ».

**3107 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حُيَيِّ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ ابْنِ عَمْرٍو قَالَ قَالَ النَّبِيُّ ﷺ: «إِذَا جَاءَ الرَّجُلُ يَعُودُ مَرِيضًا فَلْيَقُلْ: اللَّهُمَّ اشْفِ عَبْدَكَ، يَنْكَأْ لَكَ عَدُوًّا أَوْ يَمْشِي لَكَ إِلَى جَنَازَةٍ».

قَالَ أَبُو دَاوُدَ: وَقَالَ ابْنُ السَّرْحِ: إِلَى صَلَاةٍ.

### [ت13/م9، 9] - باب في كراهية تمنى الموت

**3108 -** حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْعُونَ أَحَدَكُمْ بِالْمَوْتِ لِضُرِّ نَزَلَ بِهِ، وَلَكِنْ لِيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

**3109 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، أَخْبَرَنَا أَبُو دَاوُدَ - يَعْنِي الطَّيَالِسِيُّ -، أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ» فَذَكَرَ مِثْلَهُ.

### [ت14/م10، 10] - باب في موت الفجأة

**3110 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، أَوْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عُبَيْدِ بْنِ خَالِدِ السُّلَمِيِّ، رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ مَرَّةً: عَنِ النَّبِيِّ ﷺ، ثُمَّ قَالَ مَرَّةً عَنْ عُبَيْدٍ قَالَ: «مَوْتُ الْفُجْأَةِ أَخْذُهُ أَسْفٌ».



### [15] The Superiority Of Such As Dies Because Of Plague

3111- It is narrated on the authority of Jabir Ibn Atik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came to pay a visit to Abdullah Ibn Thabit to enquire about his health, and found him having being overpowered by death. The Messenger of Allah “Allah’s blessing and peace be upon him” cried at him, but he gave no response. On that the Messenger of Allah “Allah’s blessing and peace be upon him” uttered the statement: “We are to Allah, to Whom we refer” and said: “No doubt, it (death) has overpowered us against you O Abu Ar-Rabie!” the women went on crying and weeping but Ibn Atik started exhorting them to keep silent, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let them, and when it is affirmed, let none weep!” they asked: “What is the (sign of) affirmation O Messenger of Allah?” he said: “Death.” His daughter said: “By Allah! I hoped you would die as a martyr, for you’ve got ready for that.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, his reward has become incumbent upon Allah Almighty according to his intention. What do you regard the martyr among you?” they said: “It is him, who is killed in the Cause of Allah.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, there are seven types of martyrdom other than the killing in Allah’s Cause: whoever dies because of plague is a martyr; whoever dies because of drowning is a martyr; whoever dies because of pleurisy is martyr; whoever dies because of his abdomen is a martyr; whoever dies because of burning is a martyr; whoever dies because of falling under ruins is a martyr; and a woman who dies with what is her womb (i.e. the pregnant) is a martyr.”

### [16] Trimming The Nails And The (Hair Of The) Pubic Area Of The Patient

3112- It is narrated on the authority of Abu Hurairah that he said: Khubaib was bought by the sons of Al-Harith Ibn Amir Ibn Nawfal Ibn Abd Manaf. It was Khubaib who had killed Al-Harith Ibn Amir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people. When those people gathered (to kill Khubaib) he borrowed a razor from the daughter of Al-Harith to shave his pubes and she gave it to him. Then a son of hers walked towards him while she was unaware when he came upon him. She came to him and found him placing her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: “Are you afraid that I will kill him? No, I will never do so.”

## [ت15/م11] - باب في فضل من مات بالطاعون

**3111 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرِ بْنِ عَتِيكَ، عَنْ عَتِيكَ بْنِ الْحَارِثِ بْنِ عَتِيكَ - وَهُوَ جَدُّ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَبُو أُمِّهِ - أَنَّهُ أَخْبَرَهُ أَنَّ عَمَّهُ جَابِرَ بْنَ عَتِيكَ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ يَعُودُ عَبْدِ اللَّهِ بْنَ ثَابِتٍ فَوَجَدَهُ قَدْ غَلِبَ، فَصَاحَ بِهِ رَسُولُ اللَّهِ ﷺ، فَلَمْ يُجِبْهُ، فَاسْتَرْجَعَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «غَلِبْنَا عَلَيْكَ يَا أَبَا الرَّبِيعِ» فَصَاحَ النِّسْوَةُ وَبَكَيْنَ، فَجَعَلَ ابْنُ عَتِيكَ يُسَكِّتُهُنَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْنَهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِينَ بَاكِئَةً». قَالُوا: وَمَا الْوُجُوبُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمَوْتُ» قَالَتِ ابْنَتُهُ: وَاللَّهِ إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ شَهِيدًا فَإِنَّكَ قَدْ كُنْتَ قَضَيْتَ جَهَازَكَ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَى قَدَرِ نَبِيِّهِ، وَمَا تَعُدُّونَ الشَّهَادَةَ؟» قَالُوا: الْقَتْلَ فِي سَبِيلِ اللَّهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهَادَةُ سَبْعُ سَوَى الْقَتْلِ فِي سَبِيلِ اللَّهِ: الْمَطْعُونُ شَهِيدٌ، وَالغَرَقُ شَهِيدٌ، وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ، وَالْمَبْطُونُ شَهِيدٌ، وَصَاحِبُ الْحَرِيقِ شَهِيدٌ، وَالَّذِي يَمُوتُ تَحْتَ الْهَدْمِ شَهِيدٌ، وَالْمَرَأَةُ تَمُوتُ بِجُمُعٍ شَهِيدٌ».

قال أبو داود: الْجُمُعُ: أَنْ يَكُونَ وَلَدُهَا مَعَهَا.

## [ت16/م11، 12] - باب المريض يؤخذ من أظفاره وعانته

**3112 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ: أَخْبَرَنِي عُمَرُ بْنُ جَارِيَةَ الثَّقَفِيُّ حَلِيفُ بَنِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «ابْتِاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَذْرِ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا لِقَتْلِهِ، فَاسْتَعَارَ مِنْ ابْنَةِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا، فَأَعَارَتْهُ، فَدَرَجَ بُنْيٌ لَهَا وَهِيَ غَافِلَةٌ حَتَّى أَتَتْهُ فَوَجَدَتْهُ مُخْلِيًا وَهُوَ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، فَفَزِعَتْ فَرْعَةً عَرَفَهَا فِيهَا، فَقَالَ: أَتَخْشِينَ أَنْ أَقْتُلَهُ؟ مَا كُنْتُ لَأَفْعَلَ ذَلِكَ».



Abu Dawud says: This story is narrated on the authority of Az-Zuhri who said: Ubaidullah Ibn Iyad reported that the daughter of Al-Harith had told him: "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him."

### **[17] It Is Desirable To Think Good Of Allah At The Approach Of Death**

**3113-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said three days before his death: "Let none of you die but that he should think good of Allah Almighty."

### **[18] It Is Desirable To Purify The Garments Of The Would-Be Dead At The Approach Of Death**

**3114-** It is narrated on the authority of Abu Sa'id Al-Khudri that when death approached him he asked for new garments, which he wore and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The dead will be resurrected in his garment in which he dies."

### **[19] Which Speech Is Desirable To Be Said Near The Dead**

**3115-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you are visiting a sick person or one on the threshold of death, you should invoke good for him, for the angels say "Amen" in confirmation to what you say." When Abu Salamah died, I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Abu Salamah (my husband) died: what should I say?" On that he said: "Say: O Allah! Forgive for me and him, and recompense me with good in substitution for him." When I did, Allah recompensed me with him, who is much better, Muhammad, Allah's Messenger "Allah's blessing and peace be upon him".

### **[20] Dictating (The Testimony Of Allah's Oneness To The Dead)**

**3116-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, whose last statement (before death) is: "There is no god (to be worshipped) but Allah" will enter the Garden."

**3117-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"



قال أَبُو دَاوُدَ: رَوَى هَذِهِ الْقِصَّةَ شُعَيْبُ بْنُ أَبِي حَمْرَةَ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عِيَّاضٍ أَنَّ ابْنَةَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهُمْ حِينَ اجْتَمَعُوا - يَعْنِي لِقَاتِهِ - اسْتَعَارَ مِنْهَا مُوسَى يَسْتَحِدُّ بِهَا، فَأَعَارَتْهُ.

### [ت17/12، 13] - باب ما يُستحب من حسن الظن بالله عند الموت

**3113** - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ مَوْتِهِ بِثَلَاثٍ، قَالَ: «لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ».

### [ت18/13، 14] - باب ما يستحب من تطهير ثياب الميت عند الموت

**3114** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ لَمَّا حَضَرَهُ الْمَوْتُ دَعَا بِثِيَابٍ جُدِّدَ فَلَبِسَهَا ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ يُبْعَثُ فِي ثِيَابِهِ الَّتِي يَمُوتُ فِيهَا».

### [ت19/14، 15] - باب ما يستحب أن يقال

#### عند الميت من الكلام

**3115** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمُ الْمَيِّتَ فَقُولُوا خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ»، فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: يَا رَسُولَ اللَّهِ مَا أَقُولُ؟ قَالَ: قُولِي: «اللَّهُمَّ اغْفِرْ لَهُ وَأَعْقِبْنَا عُقْبَى صَالِحَةٍ» قَالَتْ: فَأَعْقَبَنِي اللَّهُ تَعَالَى بِهِ مُحَمَّدًا ﷺ.

### [ت20/15، 16] - باب في التلقين

**3116** - حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمُسَمَعِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ، عَنْ كَثِيرِ بْنِ مُرَّةٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ».

**3117** - حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا بِشْرٌ: أَخْبَرَنَا عُمَارَةُ بْنُ غَزِيَّةَ: أَخْبَرَنَا يَحْيَى بْنُ عُمَارَةَ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ

having said: "Dictate your dead the statement "There is no god (to be worshipped) but Allah" (before their death)."

### **[21] Shutting Up The Eyes Of The Dead**

**3118-** It is narrated on the authority of Umm Salamah that she said: (When Abu Salamah died) The Messenger of Allah "Allah's blessing and peace be upon him" entered into Abu Salamah and his eyes were fixedly open. Thereupon he (the Prophet) closed them up, thereupon some of his family went on crying. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not invoke but good upon yourselves, for indeed, the angels say "Amen" in confirmation to what you say." He further said: "O Allah! Forgive for Abu Salamah; raise his degree among the well-guided persons; recompense him with good offspring among the living ones; and forgive for both us and him, O (Allah) the Cherisher and Sustainer of all the worlds! O Allah! Make spacious his grave for him, and bestow light upon him in it."

### **[22] Saying: "We All Are To Allah, To Whom We Belong"**

**3119-** It is narrated on the authority of Umm Salamah that she said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is befallen by a distress, let him say: "We are to Allah, to Whom we belong: O Allah! I expect (the reward of) my distress in Your Presence! So, give me reward for it, and substitute me with a better recompense."

### **[23] The Dead Should Be Made To Lie**

**3120-** It is narrated on the authority of A'ishah that the (dead body of the) Messenger of Allah was made to lie in a Yemenite Hibrah.

### **[24] The Recitation In The Presence Of The Dead**

**3121-** It is narrated on the authority of Ma'qil Ibn Yasar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Recite "Ya Sin" on your dead."

### **[25] Sitting On (Receiving The News Of) Calamity**

**3122-** It is narrated on the authority of A'ishah that she said: When (there came the news that) Zaid Ibn Harithah, Ja'far and Abdullah Ibn Rawahah were martyred, the Messenger of Allah "Allah's blessing and peace be upon him" sat in the mosque, and the traces of sadness were recognized in his face.

قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ».

### [ت21/م16، 17] - باب تغميض الميت

**3118** - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ أَبُو مَرْوَانَ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ -، عَنْ خَالِدِ الْحِذَاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ بْنِ دُؤَيْبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ، فَصَيَّحَ نَاسٌ مِنْ أَهْلِهِ فَقَالَ: لَا تَدْعُوا عَلَيَّ أَنْفُسَكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ»، ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْزُقْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ رَبِّ الْعَالَمِينَ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ».

قال أبو داود: لَمْ يُسَنَّ هَذَا إِلَّا أَبُو إِسْحَاقَ.

قال أبو داود: وَتَغْمِيزُ الْمَيِّتِ بَعْدَ خُرُوجِ الرُّوحِ سَمِعْتُ مُحَمَّدَ بْنَ مُحَمَّدٍ بْنِ النُّعْمَانِ الْمُقْرِيَّ قَالَ سَمِعْتُ أَبَا مَيْسَرَةَ - رَجُلًا عَابِدًا - يَقُولُ: غَمَضْتُ جَعْفَرَ الْمُعَلِّمَ وَكَانَ رَجُلًا عَابِدًا فِي حَالَةِ الْمَوْتِ، فَرَأَيْتُهُ فِي مَنَامِي لَيْلَةً مَاتَ يَقُولُ: أَعْظَمَ مَا كَانَ عَلَيَّ تَغْمِيزُكَ لِي قَبْلَ أَنْ أَمُوتَ.

### [ت22/م17، 18] - باب في الاسترجاع

**3119** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ ابْنِ عُمرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَصَابَتْ أَحَدُكُمْ مُصِيبَةٌ فَلْيَقُلْ: ﴿إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾ اللَّهُمَّ عِنْدَكَ أَخْتَسِبُ مُصِيبَتِي فَأَجْزِنِي فِيهَا وَأَبْدِلْ لِي بِهَا خَيْرًا مِنْهَا».

### [ت23/م18، 19] - باب في الميت يُسَجَّى

**3120** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ سَجَّى فِي ثَوْبٍ جَبْرَةً».

### [ت24/م19، 20] - باب القراءة عند الميت

**3121** - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْزُوقِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «افْرَأُوا ﴿يَس﴾ عَلَى مَوْتَاكُمْ» وَهَذَا لَفْظُ ابْنِ الْعَلَاءِ.

### [ت25/م20، 21] - باب الجلوس عند المصيبة

**3122** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ، عَنْ عَائِشَةَ قَالَتْ: «لَمَّا قُتِلَ زَيْدُ بْنُ حَارِثَةَ وَجَعَفَرٌ وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ ﷺ فِي الْمَسْجِدِ يُعْرِثُ فِي وَجْهِهِ الْخُزْنَ وَذَكَرَ الْقِصَّةَ».

قال أبو داود: قَوْلُهُ: «جَلَسَ فِي الْمَسْجِدِ» أَغْرَبَ بِهِ سُلَيْمَانُ بْنُ كَثِيرٍ لَيْسَ يَقُولُهُ غَيْرُهُ.



### [26] Paying Condolence (To The Family Of The Deceased)

**3123-** It is narrated on the authority of Abdullah Ibn Amr that he said: We buried a dead person with the Messenger of Allah "Allah's blessing and peace be upon him", and when we finished from the burial ceremonies the Messenger of Allah "Allah's blessing and peace be upon him" turned away, and we turned away with him. When he was by the side of the gate of his house he stood and behold! A woman was coming towards him, and I think he recognized her. When she went behold! She was Fatimah (his daughter) "Peace be upon her". The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O Fatimah! What led you to come out of your house?" she said: "I've come O Messenger of Allah to (the woman among the) family of this dead to ask for Allah's Mercy for their dead, or to pay condolence to them for his death." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Have you gone the graveyard with them?" she said: "Allah forbid! Since I heard you having mentioned (such severe prevention) as you mentioned." On that he said: "Had you gone the graveyard with them..." and he made a mention of the severe forbiddance of that.

### [27] Showing Patience At (The First Stroke Of The) Calamity

**3124-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him: "Go away, for you have not been afflicted with a disaster like mine." And she did not recognize him. Then she was informed that he was The Prophet "Allah's blessing and peace be upon him". So she went to the house of The Prophet "Allah's blessing and peace be upon him" where she did not find any guard. Then she said to him: "I did not recognize you." He said: "Verily, the patience is (rewardable only when it is shown) at the first stroke of a calamity."

### [28] Weeping For The Dead

**3125-** It is narrated on the authority of Usamah Ibn Zaid that he said: The daughter of The Prophet "Allah's blessing and peace be upon him" sent (a courier) to The Prophet "Allah's blessing and peace be upon him", and I, Sa'd, and Ubai were with him, requesting him to come as her child was dying (or was gasping), but The Prophet "Allah's blessing and peace be upon him" returned the courier and told him to convey his greeting to her and say: "Whatever Allah takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world). So

## [ت26/م21، 22] - باب التعزية

**3123 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا الْمُفَضَّلُ، عَنْ رَبِيعَةَ بْنِ سَيْفٍ الْمَعَاوِرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: «قَبَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ - يَعْنِي مَيِّتًا - فَلَمَّا فَرَعْنَا انْصَرَفَ رَسُولُ اللَّهِ ﷺ وَانْصَرَفْنَا مَعَهُ، فَلَمَّا حَادَى بَابَهُ وَقَفَ، فَإِذَا نَحْنُ بِامْرَأَةٍ مُقْبِلَةٍ. قَالَ: أَظْنُوه عَرَفَهَا، فَلَمَّا ذَهَبَتْ إِذَا هِيَ فَاطِمَةُ عَلَيْهَا السَّلَامُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا أَخْرَجَكَ يَا فَاطِمَةُ مِنْ بَيْتِكَ؟» قَالَتْ: أَتَيْتُ يَا رَسُولَ اللَّهِ أَهْلَ هَذَا الْبَيْتِ فَرَحَّمْتُ إِلَيْهِمْ مَيِّتَهُمْ أَوْ عَزَيْتُهُمْ بِهِ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ بَلَغْتَ مَعَهُمُ الْكُدَى؟» قَالَتْ: مَعَاذَ اللَّهِ، وَقَدْ سَمِعْتُكَ تَذْكُرُ فِيهَا مَا تَذْكُرُ. قَالَ: «لَوْ بَلَغْتَ مَعَهُمُ الْكُدَى»، فَذَكَرَ تَشْدِيدًا فِي ذَلِكَ، فَسَأَلْتُ رَبِيعَةَ عَنِ الْكُدَى فَقَالَ: الْقُبُورُ فِيمَا أَحْسِبُ».

## [ت27/م22، 23] - باب الصبر عند المصيبة

**3124 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أَتَى نَبِيَّ اللَّهِ ﷺ عَلَى امْرَأَةٍ تَبْكِي عَلَى صَبِيِّ لَهَا، فَقَالَ لَهَا: «اتَّقِي اللَّهَ وَاصْبِرِي»، فَقَالَتْ وَمَا تُبَالِي أَنْتَ بِمُصِيبَتِي؟ فَقِيلَ لَهَا: هَذَا النَّبِيُّ ﷺ، فَأَتَتْهُ، فَلَمْ تَجِدْ عَلَى بَابِهِ بَوَائِينَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ لِمَ أَعْرِفُكَ، فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى» أَوْ «عِنْدَ أَوَّلِ صَدْمَةٍ».

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةٌ، عَنْ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، عَنْ عَاصِمِ بْنِ رَجَاءِ بْنِ حَيَّوَةَ، عَنْ أَبِي عِمْرَانَ، عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ، عَنْ ابْنِ عَنَمٍ، عَنْ أَبِي مُوسَى قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الصَّبْرُ رِضَى».

## [ت28/م23، 24] - باب في البكاء على الميت

**3125 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ الْأَحْوَلِ، قَالَ: سَمِعْتُ أَبَا عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ ابْنَةَ لِرَسُولِ اللَّهِ ﷺ أَرْسَلَتْ إِلَيْهِ - وَأَنَا مَعَهُ وَسَعْدٌ وَأَحْسِبُ أَبِيًا - أَنَّ ابْنِي أَوْ ابْنَتِي قَدْ حُضِرَ فَاشْهَدْنَا فَأَرْسَلَ يُقْرِئُ السَّلَامَ فَقَالَ: «قُلْ لِلَّهِ مَا أَخَذَ وَمَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ إِلَى



she should be patient and hope for Allah's reward." She again sent for him, swearing that he should come. The Prophet "Allah's blessing and peace be upon him" got up and went to her. The child was brought and placed in the lap of to Allah's Apostle "Allah's blessing and peace be upon him" while his breath was disturbed in his chest (as if it was a leather water-skin). On that the eyes of The Prophet "Allah's blessing and peace be upon him" started shedding tears. Sa'd said: "O Allah's Apostle! What is this?" He replied: "It is mercy which Allah has lodged in the hearts of such of His slaves as He pleases, and Allah is merciful only to those of His slaves who are merciful (to others)."

**3126-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Tonight, a child was born for me, and I gave him the name of my grandfather Abraham."...however, I was present when death was approaching him, while he was in the hands of the Messenger of Allah "Allah's blessing and peace be upon him". On that the eyes of the Messenger of Allah "Allah's blessing and peace be upon him" shed tears and he said: "The eyes are shedding tears and the heart is grieved, and we will not say but that which pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation."

### **[29] What About Wailing (Over The Dead)?**

**3127-** It is narrated on the authority of Umm Atiyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to wail (over the dead).

**3128-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon such of women as wails (over the dead) and such of women as pays attention to that.

**3129-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The dead is punished for (his family's) wailing over him." A mention of that narration was made to A'ishah thereupon she said: Do you mean Ibn Umar? Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" came upon the grave of a Jew whose family were wailing for him. On that he said: "Verily, his family are weeping for him, and he is being punished in the grave (because of such weeping)." Then, she recited: "And no soul of sin does bear the burden of another"

**3130-** It is narrated on the authority of Yazid Ibn Aws that he said: I came in to pay a visit to Abu Musa, who was fatally ill, which led him to



أَجَلٍ»، فَأَرْسَلْتُ تُقْسِمُ عَلَيْهِ، فَأَتَاهَا، فَوَضِعَ الصَّبِيُّ فِي حَجْرِ رَسُولِ اللَّهِ ﷺ وَنَفْسُهُ تَقَعَّقُ، فَقَاضَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا؟ قَالَ: «إِنَّهَا رَحْمَةٌ وَضَعَهَا اللَّهُ فِي قُلُوبِ مَنْ يَشَاءُ، وَإِنَّمَا يَرْحَمُ اللَّهُ مَنْ عِبَادِهِ الرَّحَمَاءُ».

**3126 -** حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وُلِدَ لِي اللَّيْلَةُ غُلَامٌ فَسَمَّيْتُهُ بِاسْمِ أَبِي إِبْرَاهِيمَ» فَذَكَرَ الْحَدِيثَ.

قَالَ أَنَسٌ: لَقَدْ رَأَيْتُهُ يَكِيدُ بِنَفْسِهِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ، فَدَمَعَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ الْقَلْبُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ».

### [ت29/م24، 25] - باب في النوح

**3127 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ نَهَانَا عَنِ النَّيَاحَةِ».

**3128 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَطِيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ النَّايِحَةَ وَالْمُسْتَمِعَةَ».

**3129 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِةَ وَأَبِي مُعَاوِيَةَ، الْمَعْنَى، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»، فَذَكَرَ ذَلِكَ لِعَائِشَةَ فَقَالَتْ: وَهَلْ - تَعْنِي ابْنُ عُمَرَ - إِنَّمَا مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرِ فَقَالَ: «إِنَّ صَاحِبَ هَذَا لَيُعَذَّبُ وَأَهْلُهُ يَبْكُونَ عَلَيْهِ»، ثُمَّ قَرَأَتْ: ﴿وَلَا يَزُرُّ وَازِرَةٌ وَزَرَ أُخْرَى﴾ [الإسراء: 15] قَالَ عَنْ أَبِي مُعَاوِيَةَ: «عَلَى قَبْرِ يَهُودِيٍّ».

**3130 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ قَالَ: دَخَلْتُ عَلَى أَبِي مُوسَى وَهُوَ ثَقِيلٌ، فَذَهَبَتْ

fall unconscious. When his wife intended to weep, he said to her: "Do you not heard what the Messenger of Allah "Allah's blessing and peace be upon him" said?" she answered in the affirmative, and kept silent. After Abu Musa had died, I met the woman and said to her: "What has Abu Musa meant in his statement to you: "Do you not heard what the Messenger of Allah "Allah's blessing and peace be upon him" said" thereupon you kept silent?" she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as shaves his (or her) head, or cries loudly, or tears his (or her) garment at the calamity does not belong to us."

**3131-** It is narrated on the authority of Usaïd Ibn Usaïd from one of those women who gave the pledge of allegiance to the Messenger of Allah that she said: From amongst the things which the Messenger of Allah "Allah's blessing and peace be upon him" commanded us not to disobey him as far as they are concerned, is that we should not lacerate the face, nor invoke perdition, nor tear a pocket (of a garment), nor spread the hair (out of grief over the head).

### **[30] Making Food For The Family Of The Deceased**

**3132-** It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" said (to his wives): "Make food for the family of Ja'far, for they were seriously occupied (by his death) from making food for themselves."

### **[31] Should (The Dead Body Of) A Martyr Be Washed**

**3133-** It is narrated on the authority of Jabir that he said: A man was thrown with an arrow in his breast or throat, which caused him to die immediately. He was wrapped in his garment as he was (and buried without being washed), and at that time we were with the Messenger of Allah "Allah's blessing and peace be upon him".

**3134-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that these who were killed on the day of Uhud should be deprived of their armours and shields, and then buried in their blood and garments, without being washed.

**3135-** It is narrated on the authority of Anas Ibn Malik that the martyrs of (the holy battle of) Uhud were not washed, and rather were buried in their blood and garments, and no funeral prayer was offered on them.

**3136-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" came upon

امْرَأَتُهُ لَتَبِكَيَّ أَوْ تَهَمَّ بِهِ، فَقَالَ لَهَا أَبُو مُوسَى: أَمَا سَمِعْتَ مَا قَالَ رَسُولُ اللَّهِ ﷺ؟  
قَالَتْ: بَلَى، قَالَ: فَسَكَتَتْ، قَالَ: فَلَمَّا مَاتَ أَبُو مُوسَى قَالَ يَزِيدُ: لَقِيتُ الْمَرْأَةَ فَقُلْتُ  
لَهَا قَوْلَ أَبِي مُوسَى لَكَ، أَمَا سَمِعْتَ مَا قَالَ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَكَتَتْ، قَالَتْ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَمَنْ سَلَقَ وَمَنْ خَرَقَ».

**3131 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حُمَيْدُ بْنُ الْأَسْوَدِ: حَدَّثَنَا الْحَجَّاجُ عَامِلٌ لِعُمَرَ بْنِ  
عَبْدِ الْعَزِيزِ عَلَى الرَّبَذَةِ قَالَ: حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ، عَنْ امْرَأَةٍ مِنَ الْمُبَايَعَاتِ قَالَتْ:  
«كَانَ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لَا نَعْصِيَهُ فِيهِ أَنْ  
لَا نَخْمِشَ وَجْهَهَا وَلَا نَذْعُو وَيْلًا، وَلَا نَشُقَّ جَنِينًا، وَلَا نَنْشُرَ شَعْرًا».

### [ت30/م25، 26] - باب صناعة الطعام لأهل الميت

**3132 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي جَعْفَرُ بْنُ خَالِدٍ، عَنْ أَبِيهِ، عَنْ  
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اصْنَعُوا لِأَلِ جَعْفَرٍ طَعَامًا، فَإِنَّهُ قَدْ أَنَاهُمْ  
أَمْرَ شَغْلِهِمْ».

### [ت31/م26، 27] - باب في الشهيد يغسل

**3133 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى . (ح)، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ  
عُمَرَ الْجُسَمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ،  
عَنْ جَابِرٍ قَالَ: «رُمِيَ رَجُلٌ بِسَهْمٍ فِي صَدْرِهِ أَوْ فِي حَلْقِهِ فَمَاتَ فَأُدرِجَ فِي ثِيَابِهِ كَمَا  
هُوَ. قَالَ: وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ».

**3134 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ وَعِيسَى بْنُ يُونُسَ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ، عَنْ  
عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِي  
أُحَدِّثُ أَنْ يُنَزَعَ عَنْهُمْ الْحَدِيدُ وَالْجُلُودُ، وَأَنْ يُذَفَّنُوا بِدِمَائِهِمْ وَثِيَابِهِمْ». وهذا لَفْظُ زِيَادٍ.

**3135 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ . (ح)، وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ  
الْمَهْرِيُّ: أَنْبَأَنَا ابْنُ وَهْبٍ وَهَذَا لَفْظُهُ، قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ  
أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: «أَنَّ شَهْدَاءَ أُحُدٍ لَمْ يُغْسَلُوا وَذَفَّنُوا بِدِمَائِهِمْ وَلَمْ يُصَلَّ عَلَيْهِمْ».

**3136 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ الْحُبَابِ - . (ح)،  
وَأَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو صَفْوَانَ - يَعْنِي الْمَرْوَانِيَّ -، عَنْ أُسَامَةَ، عَنْ  
الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، الْمَعْنَى: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى حَمْزَةٍ وَقَدْ مُثِّلَ بِهِ



(the dead body of) Hamzah and it was mutilated, thereupon he said: "Had it not been for the fact that Safiyyah would feel it difficult upon herself, I would have left his body until the wild animals and bird would eat it, perchance he would be resurrected from their bellies. On that day, there were so many martyrs, and there was shortage of garments. So, a man, or two or even three would be shrouded in one garment, and buried in one grave. The Messenger of Allah "Allah's blessing and peace be upon him" used to ask about such of them as had much more Qur'an than the others, thereupon he would be moved forward to the direction of the Qiblah.

**3137-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" came upon (the dead body of) Hamzah, after having been mutilated, and he did offer no funeral prayer for anyone of the martyrs other than him.

**3138-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to gather two (dead bodies) of those killed on the day of Uhud (in one grave), and ask: "Who of them had learnt Qur'an more?" whenever anyone of both was pointed out to him, he would bring him forward in the grave and say: "I will be witness to those on the Day of Judgement." He ordered that they should be buried in their blood, without being washed.

**3139-** The same is narrated on the authority of Al-Laith, in which he said: He gathered every two (dead bodies) of those killed on the day of Uhud in a single garment (as their shroud).

### **[32] Screening The Dead Body While Being Washed**

**3140-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not uncover your thigh, nor look at the thigh of anyone, be he living or dead."

**3141-** It is narrated on the authority of A'ishah that she said: When they intended to wash the (dead body of the) Messenger of Allah, they did not know whether they should deprive the Messenger of Allah "Allah's blessing and peace be upon him" of his garment as they used to do with their dead, or wash it while being covered by his garment. When they differed, they were overtaken by slumber to the extent that there was no one of them but that his chin got stuck to his chest. Then, a caller from the direction of the house, whom they could not recognize, told them to wash the (dead body of the) Messenger of Allah while having his garment over him. They got up and went direct to the Messenger of Allah "Allah's blessing and peace be upon him", and washed his body while having his

فَقَالَ: «لَوْلَا أَنْ تَجِدَ صَفِيَّةً فِي نَفْسِهَا لَتَرَكْتُهُ حَتَّى تَأْكُلَهُ الْعَافِيَةُ حَتَّى يُحْشَرَ مِنْ بَطُونِهَا»، وَقَلَّتِ الثِّيَابُ وَكَثُرَتِ الْقَتْلَى فَكَانَ الرَّجُلُ وَالرَّجُلَانِ وَالثَّلَاثَةُ يُكَفِّنُونَ فِي الثُّوبِ الْوَاحِدِ».

زَادَ قُتَيْبَةُ: ثُمَّ يُدْفَنُونَ فِي قَبْرِ وَاحِدٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَسْأَلُ: «أَيُّهُمْ أَكْثَرُ قَرَأْنَا» فَيَقْدِمُهُ إِلَى الْقَبْلَةِ.

**3137 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا أَسَامَةُ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ مَرَّ بِحِمْرَةٍ وَقَدْ مُثِّلَ بِهِ، وَلَمْ يُصَلِّ عَلَى أَحَدٍ مِنَ الشُّهَدَاءِ غَيْرِهِ».

**3138 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ وَيَقُولُ: «أَيُّهُمَا أَكْثَرُ أَخْذَاً لِلْقُرْآنِ؟»، فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، فَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ» وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُغْسَلُوا».

**3139 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنِ اللَّيْثِ بِهَذَا الْحَدِيثِ بِمَعْنَاهُ قَالَ: «يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ».

### [ت32/م27، 28] - باب في ستر الميت عند غسله

**3140 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ حَبِيبٍ عَنْ ابْنِ حَبِيبٍ عَنْ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُبْرِزْ فِخْذَكَ وَلَا تَنْظُرَنَّ إِلَى فِخْذِ حَيٍّ وَلَا مَيِّتٍ».

**3141 -** حَدَّثَنَا النَّفِيلِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: «لَمَّا أَرَادُوا غَسْلَ النَّبِيِّ ﷺ قَالُوا: وَاللَّهِ مَا نَدْرِي أَنْ جَرَّدَ رَسُولَ اللَّهِ ﷺ مِنْ ثِيَابِهِ كَمَا نُجَرِّدُ مَوْتَانَا أَمْ نَغْسِلُهُ وَعَلَيْهِ ثِيَابُهُ؟ فَلَمَّا اخْتَلَفُوا أَلْقَى اللَّهُ عَلَيْهِمُ النَّوْمَ حَتَّى مَا مِنْهُمْ رَجُلٌ إِلَّا وَدَفَنُهُ فِي صَدْرِهِ، ثُمَّ كَلَّمَهُمْ مُكَلِّمٌ مِنْ نَاحِيَةِ الْبَيْتِ لَا يَذْرُونَ مَنْ هُوَ: أَنْ اغْسِلُوا النَّبِيَّ ﷺ وَعَلَيْهِ ثِيَابُهُ، فَقَامُوا إِلَى



shirt over him: they poured the water over the shirt, and rub his body from above the shirt, and their hands did not touch his skin. A'ishah further said: Had I know earlier what I've come to know later, none but his wives would have washed his body.

### **[33] How Should The Body Of A Dead Be Washed**

**3142-** It is narrated on the authority of Umm Atiyyah that she said: Allah's Apostle "Allah's blessing and peace be upon him" came to us while we were washing the body of his daughter and said: "Wash her thrice or five times or more, if you see it necessary, with water and lote scent. Then apply camphor or some of it at the end. When you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it.

**3143-** It is narrated on the authority of Umm Atiyyah that she said: We combed her hair and entwined it into three braids.

**3144-** It is narrated on the authority of Umm Atiyyah that she said: We entwined her hair into three braids, and placed them on her back, and on both sides of her head.

**3145-** It is narrated on the authority of Umm Atiyyah that the Messenger of Allah "Allah's blessing and peace be upon him" said to them pertaining to washing the dead body of his daughter: "Start with her right side in general, and with the parts of ablution in the body in particular."

**3146-** The same is narrated on the authority of Umm Atiyyah, through the same chain of transmitters, with the following addition: "Or (wash her) seven times if you see it more fitting."

**3147-** It is narrated on the authority of Umm Atiyyah that she said (pertaining to washing the body of the dead): Let it be washed (thrice) twice with the fused leaves of lot tree and the third with both water and camphor.

### **[34] What About The Shroud**

**3148-** It is narrated on the authority of Jabir Ibn Abdullah that he related that the Messenger of Allah "Allah's blessing and peace be upon him" addressed the people one day, and made a mention of one of his companions who died, and was shrouded in a shroud, not long enough (to cover the whole of his body), and further was buried at night. On that the Messenger of Allah "Allah's blessing and peace be upon him" scolded the people to bury their dead at night in order (to give opportunity to much more men) to offer funeral prayer for him, unless there is severe necessity; and the Messenger of Allah "Allah's blessing and peace be upon him"



رَسُولِ اللَّهِ ﷺ فَعَسَلُوهُ وَعَلَيْهِ قَمِيصُهُ يَصُبُّونَ الْمَاءَ فَوْقَ الْقَمِيصِ وَيَذْكُونَهُ بِالْقَمِيصِ دُونَ أَيْدِيهِمْ.

وَكَانَتْ عَائِشَةُ تَقُولُ: لَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا عَسَلَهُ إِلَّا نِسَاؤُهُ.

### [ت33/م28، 29] - باب كيف غسل الميت؟

**3142 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، الْمَعْنَى، عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ حِينَ تُوُفِّيَتْ ابْنَتُهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُمْ ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَعْتُنَّ فَأَذْنِي»، فَلَمَّا فَرَعْنَا أَذْنَاهُ، فَأَعْطَانَا حَقَّوهُ، فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

قَالَ أَبُو دَاوُدَ: قَالَ مَالِكٌ: يَغْنِي إِزَارُهُ، وَلَمْ يَقُلْ مُسَدَّدٌ: «دَخَلَ عَلَيْنَا».

**3143 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ وَأَبُو كَامِلٍ بِمَعْنَى الْإِسْنَادِ، أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ حَفْصَةَ أُخْتِهِ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: «مَشَّطْنَاهَا ثَلَاثَةَ قُرُونٍ».

**3144 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا هِشَامٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ قَالَتْ: «وَضَفَرْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ ثُمَّ أَلْقَيْنَاهَا خَلْفَهَا مُقَدَّمِ رَأْسِهَا وَفَرَّقْنَاهَا».

**3145 -** حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا خَالِدٌ، عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا فِي غُسْلِ ابْنَتِهِ: «ابْدَأِي بِمِيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

**3146 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةٍ بِمَعْنَى حَدِيثِ مَالِكٍ.

زَادَ فِي حَدِيثِ حَفْصَةَ عَنْ أُمِّ عَطِيَّةٍ بِنَحْوِ هَذَا. وَزَادَتْ فِيهِ: «أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُمْ».

**3147 -** حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: «أَنَّهُ كَانَ يَأْخُذُ الْغُسْلَ عَنْ أُمِّ عَطِيَّةٍ يَغْسِلُ بِالسِّدْرِ مَرَّتَيْنِ وَالثَّلَاثَةَ بِالْمَاءِ وَالْكَافُورِ».

### [ت34/م29، 30] - باب في الكفن

**3148 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَبَ يَوْمًا فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ قُبِضَ فَكُفِّنَ فِي كَفَنِ غَيْرِ طَائِلٍ وَقَبِرَ لَيْلًا فَزَجَرَ النَّبِيُّ ﷺ أَنْ يُقْبَرَ الرَّجُلُ بِاللَّيْلِ

further said: "When anyone of you shroud his brother, let him make perfect his shroud."

**3149-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in a Hibrah garment, and later it was put off him.

**3150-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you dies and he has enough wherewithal, let him be shrouded in a Hibrah garment."

**3151-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three white Yemenite garments, including neither shirt nor turban.

**3152-** A Hadith like this is narrated on the authority of Hisham Ibn Urwah from his father from A'ishah with the addition that they were of cotton. A mention was made to A'ishah of the fact that they were of two garments and Hibrah Burdah, thereupon she said: It is true that a Hibrah Burdah was brought, but they returned it, and did not shroud him in it.

**3153-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was shrouded in three Najrani garments: two of which the matching set consisted, in addition to the shirt in which he died.

Abu Dawud says: Uthman said in his narration: (He was shrouded in) three garments: A red matching set and his shirt in which he died.

### **[35] It Is Undesirable To Exceed The Due Limits In The Shroud**

**3154-** It is narrated on the authority of Ali Ibn Abu Talib that he said: Do not exceed the due limits in the shroud, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not exceed the due limits concerning the shroud, for soon one will be deprived of it (when it is worn to shreds)."

**3155-** It is narrated on the authority of Khabbab that he said: Mus'ab Ibn Umair was martyred on the day (of the holy battle) of Uhud leaving a striped woollen cloak. When we covered his head with it, his feet became naked, and when we covered his feet, his head became naked. The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to cover his head with it, and put (some grass of) Idhkhair over his feet.

حَتَّى يُصَلَّى عَلَيْهِ إِلَّا أَنْ يَضْطَرَّ إِنْسَانٌ إِلَى ذَلِكَ، وَقَالَ النَّبِيُّ ﷺ: «إِذَا كَفَّنَ أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ».

**3149 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: أَخْبَرَنَا الْأَوْزَاعِيُّ: أَخْبَرَنَا الزُّهْرِيُّ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: «أُذِرَجَ رَسُولُ اللَّهِ ﷺ فِي ثَوْبٍ جَبَرَةٍ ثُمَّ أُخْرِ عَنْهُ».

**3150 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَبْدِ الْكَرِيمِ - : حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَقِيلٍ بْنِ مَعْقِلٍ، عَنْ أَبِيهِ، عَنْ وَهْبٍ - يَعْنِي ابْنَ مُنْبِهِ -، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تُوفِّيَ أَحَدُكُمْ فَوَجَدَ شَيْئًا فَلْيَكْفِنْ فِي ثَوْبٍ جَبَرَةٍ».

**3151 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ هِشَامٍ، قَالَ: أَخْبَرَنِي أَبِي، قَالَ: أَخْبَرَنِي عَائِشَةُ قَالَتْ: «كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ يَمَانِيَّةٍ بَيْضٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ».

**3152 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ مِثْلَهُ. زَادَ: «مِنْ كُرْسُفٍ» قَالَ: فَذَكَرَ لِعَائِشَةَ قَوْلَهُمْ: «فِي ثَوْبَيْنِ وَبُرْدٍ جَبَرَةٍ» فَقَالَتْ: «قَدْ أَتَيْتِ بِالْبُرْدِ، وَلَكِنَّهُمْ رَدُّوهُ وَلَمْ يَكْفُونَهُ فِيهِ».

**3153 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: أَخْبَرَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ - يَعْنِي ابْنَ أَبِي زِيَادٍ -، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كُفِّنَ رَسُولُ اللَّهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ نَجْرَانِيَّةٍ، الْحُلَّةُ ثَوْبَانِ، وَقَمِيصُهُ الَّذِي مَاتَ فِيهِ».

قال أبو داود: قال عُثْمَانُ: فِي ثَلَاثَةِ أَثْوَابٍ، حُلَّةٌ حَمْرَاءُ، وَقَمِيصُهُ الَّذِي مَاتَ فِيهِ.

### [ت30/31] - باب كراهية المغلاة في الكفن

**3154 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْمُحَارِبِيُّ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ أَبُو مَالِكٍ الْجَنْبِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: لَا يُغَالَى فِي كَفْنٍ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُغَالُوا فِي الْكَفْنِ فَإِنَّهُ يُسَلِّبُهُ سَلْبًا سَرِيعًا».

**3155 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حَبَّابٍ قَالَ: إِنْ مَضَعَبَ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَلَمْ يَكُنْ لَهُ إِلَّا نَمِرَةٌ، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِذْخِرِ».



**3156-** It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best of shrouds is the matching set (consisting of two garments), and the best of sacrifices is the horned ram.”

### **[36] The Woman’s Shroud**

**3157-** It is narrated on the authority of Nuh Ibn Hakim Ath-Thaqafi, and he was a reciter of the Qur’an, from one of the offspring of Urwah Ibn Mas’ud, called Dawud, whose mother was Umm Habibah Bint Abu Sufyan, the wife of the Messenger of Allah “Allah’s blessing and peace be upon him”, from Laila Bint Qanif that she said: I was among the women who took part in washing the body of Umm Kulthum, the daughter of the Messenger of Allah “Allah’s blessing and peace be upon him”: the first thing he gave us was the waist sheet, then the breast sheet, then the face cover, then the quilt, and then she was shrouded in the other overall garment. At that time, the Messenger of Allah “Allah’s blessing and peace be upon him” was sitting at the gate, having (the items of) her shroud, which he was giving to us one by one.

### **[37] What About Applying Musk To The Body Of The Dead**

**3158-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The most pleasant of your perfumes is the musk.”

### **[38] The Exhortation To Hasten To Finish From The Funeral Ceremonies, And The Undesirability To Delay It**

**3159-** It is narrated on the authority of Al-Hasin Ibn Wahwah that Talhah Ibn Al-Bara’ fell ill, and the Messenger of Allah “Allah’s blessing and peace be upon him” want to visit him and enquire about his health. He said: “I do not think but death has approached Talhah. So, when he really dies, inform me, and hasten to finish from the procession ceremonies, for it is not fitting for the carcass of a Muslim to remain among his people (for a long time).”

### **[39] Taking Bath From (The Traces Of) Washing The Dead Body**

**3160-** It is narrated on the authority of A’ishah that the Messenger of Allah “Allah’s blessing and peace be upon him” used to take bath from four things: from ceremonial impurity, every Friday, from (the traces of) cupping, and from (the traces of) washing the dead body.

**3161-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He,

**3156 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ حَاتِمِ بْنِ أَبِي نَضْرٍ، عَنْ عُبَادَةَ بْنِ نُسَيْبٍ، عَنْ أَبِيهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «خَيْرُ الْكَفَنِ الْحُلَّةُ، وَخَيْرُ الْأُصْحِيَةِ الْكَبْشُ الْأَقْرَنُ».

### [ت36/م31، 32] - باب في كفن المرأة

**3157 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ: حَدَّثَنِي نُوحُ بْنُ حَكِيمٍ الثَّقَفِيُّ، وَكَانَ قَارِئًا لِلْقُرْآنِ، عَنْ رَجُلٍ مِنْ بَنِي عُرْوَةَ بْنِ مَسْعُودٍ يُقَالُ لَهُ دَاوُدُ، قَدْ وَلَدَتْهُ أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ زَوْجَ النَّبِيِّ ﷺ أَنَّ لَيْلَى بِنْتَ قَانِبِ الثَّقَفِيَّةِ، قَالَتْ: «كُنْتُ فِيْمَنْ غَسَلَ أُمَّ كُلْثُومَ ابْنَةَ رَسُولِ اللَّهِ ﷺ عِنْدَ وَفَاتِهَا، فَكَانَ أَوَّلُ مَا أَعْطَانَا رَسُولُ اللَّهِ ﷺ الْحِقَاءَ ثُمَّ الدَّرْعَ ثُمَّ الْخِمَارَ ثُمَّ الْمِلْحَفَةَ، ثُمَّ أُدْرِجَتْ بَعْدُ فِي الثُّوبِ الْآخِرِ، قَالَتْ: وَرَسُولُ اللَّهِ ﷺ جَالِسٌ عِنْدَ الْبَابِ مَعَهُ كَفْنُهَا، يُنَاوِلُنَاهَا ثُوبًا ثُوبًا».

### [ت37/م32، 33] - باب في المسك للميت

**3158 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُسْتَمِرُّ بْنُ الرِّيَّانِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَطْيَبُ طَبِيكُمُ الْمِسْكُ».

### [ت38/م33، 34] - باب التعجيل بالجنائز وكراهية حبسها

**3159 -** حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرَّوَاسِيُّ أَبُو سُفْيَانَ وَأَحْمَدُ بْنُ جَنَابٍ قَالَا: أَخْبَرَنَا عِيسَى - قَالَ أَبُو دَاوُدَ: وَهُوَ ابْنُ يُونُسَ - عَنْ سَعِيدِ بْنِ عُثْمَانَ الْبَلَوِيِّ، عَنْ عَزْرَةَ، قَالَ عَبْدُ الرَّحِيمِ: عُرْوَةُ بْنُ سَعِيدٍ الْأَنْصَارِيُّ، عَنْ أَبِيهِ، عَنْ الْحُصَيْنِ بْنِ وَخُوحَ: أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ مَرَضَ فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لَا أَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ، فَأَذْنُونِي بِهِ وَعَجِّلُوا، فَإِنَّهُ لَا يَنْبَغِي لِجَبِفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِي أَهْلِهِ».

### [ت39/م34، 35] - باب في الغسل من غسل الميت

**3160 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَّا: أَخْبَرَنَا مُضْعَبُ بْنُ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ الْعَنْزِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا حَدَّثَتْهُ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَغْتَسِلُ مِنْ أَرْبَعٍ: مِنَ الْجَنَابَةِ، وَيَوْمِ الْجُمُعَةِ، وَمِنْ الْحِجَامَةِ، وَغُسْلِ الْمَيِّتِ».

**3161 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي ابْنُ أَبِي ذُئْبٍ، عَنْ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَمْرِو بْنِ عَمِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ



who takes part in washing a carcass, let him take a bath (to remove the traces of washing); and he, who takes part in carrying the dead body, let him perform ablution.”

**3162-** The same is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

Abu Dawud says: This (commandment implied in the narration) is abrogated, and I heard Ahmad Ibn Hanbal having said in reply to a question about taking bath to cleanse the traces of washing a carcass: “It is sufficient for him to perform ablution.”

#### **[40] Kissing The Dead**

**3163-** It is narrated on the authority of A’ishah that she said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having kissed (the dead body of) Uthman Ibn Maz’un that I saw his tears flowing.

#### **[41] What About Burying At Night**

**3164-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Some people saw fire in a graveyard, and when they came to it and behold! The Messenger of Allah “Allah’s blessing and peace be upon him” was there, saying: “Bring to me (the dead body of) your companion (to bury him).” Behold! This man was the one who used to raise his voice with the celebration (of Allah Almighty).

#### **[42] What About Carrying The Dead From A Region To Another, And What About The Undesirability Of That**

**3165-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We carried those killed (on the day) of Uhud in order to bury them and (while we were on the way) the caller of the Messenger of Allah “Allah’s blessing and peace be upon him” made a public announcement: “Behold! The Messenger of Allah “Allah’s blessing and peace be upon him” orders you to (return and) bury the dead bodies of) those killed in their lying places (where they had been killed).” So, we brought them back.

#### **[43] Aligning In Rows To Perform The Funeral Prayer**

**3166-** It is narrated on the authority of Malik Ibn Hubairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no Muslim dies, on whose dead body (no less than) three rows of Muslims perform the funeral prayer, but that the Garden will be assured to him.” For this reason, whenever Malik regarded as a few in number those



غَسَلَ الْمَيِّتَ فَلْيَغْتَسِلْ، وَمَنْ حَمَلَهُ فَلْيَتَوَضَّأْ».

3162 - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ إِسْحَاقَ مَوْلَى زَائِدَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.  
قَالَ أَبُو دَاوُدَ: هَذَا مَنْسُوخٌ، وَسَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ، وَسُئِلَ عَنِ الْغُسْلِ مِنْ غُسْلِ الْمَيِّتِ فَقَالَ: يُجْزِيهِ الْوُضُوءُ.

قَالَ أَبُو دَاوُدَ: أَذْخَلَ أَبُو صَالِحٍ بَيْنَهُ وَبَيْنَ أَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ - يَعْنِي إِسْحَاقَ مَوْلَى زَائِدَةَ - قَالَ: وَحَدِيثُ مُضْعَبٍ ضَعِيفٌ فِيهِ خِصَالٌ لَيْسَ الْعَمَلُ عَلَيْهِ.

### [ت40/م35، 36] - باب في تقبيل الميت

3163 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْبَلُ عُثْمَانَ بْنَ مَطْعُونٍ وَهُوَ مَيِّتٌ حَتَّى رَأَيْتُ الدَّمُوعَ تَسِيلُ».

### [ت41/م36، 37] - باب في الدفن بالليل

3164 - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا أَبُو نَعِيمٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ، أَوْ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: «رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَأَتَوْهَا فَإِذَا رَسُولُ اللَّهِ ﷺ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ: «نَاوِلُونِي صَاحِبَكُمْ»، فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ».

### [ت42/م37، 38] - باب في الميت يُخْفَلُ مِنْ أَرْضٍ

إِلَى أَرْضٍ وَكَرَاهَةِ ذَلِكَ

3165 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ بُنَيْحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كُنَّا حَمَلْنَا الْقَتْلَى يَوْمَ أُحُدٍ لِنَدْفِنَهُمْ فَجَاءَ مُنَادِي النَّبِيِّ ﷺ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكُمْ أَنْ تَدْفِنُوا الْقَتْلَى فِي مَضَاجِعِهِمْ، فَارْدُّنَاهُمْ».

### [ت43/م38، 39] - باب في الصفوف على الجنائز

3166 - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثِدِ الْيَزَنِيِّ، عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَيِّتٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلَاثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا

(who were present to offer the funeral prayer), he would divide them into three rows, in observance of the narration.

#### **[44] What About Women's Following The Funeral Procession**

**3167-** It is narrated on the authority of Umm Atiyyah that she said: We (women) have been forbidden to follow the funeral procession, even though this (forbiddance) was not made binding upon us.

#### **[45] The Excellence Of Offering Funeral Prayer And Sending Off The Dead**

**3168-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who accompanies a funeral procession will have (a reward as much as) a Qirat; and if he remains with it till the funeral prayer is offered and the burial ceremonies are over, will return with (a reward as much as) two Qirats, Each of which is as huge as The Mountain of Uhud."

**3169-** It is narrated on the authority of Dawud Ibn Amir Ibn Sa'd Ibn Abu Waqqas from his father that he was sitting in the house of Ibn Umar Ibn Al-Khattab when Khabbab, the one of the Maqsurah (a stone surrounded by walls), came and said: "O Abdullah Ibn Umar! Have you not heard what Abu Hurairah is relating? He (says that he) heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who accompanies a funeral procession from the house (of the dead) and offer the funeral prayer..."and the rest is the same." On that Ibn Umar sent (somebody) to A'ishah (to ask her about that narration), thereupon she said: "Abu Hurairah has told the truth."

**3170-** It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There is no Muslim dies, whose funeral procession is undertaken by (no less than) forty men, who join nothing with Allah (in worship), but that they will be made to intercede for him (and bear witness to his faith)."

#### **[46] What About Following The Dead With Fire**

**3171-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No sound nor fire should be made to follow the funeral procession."

Abu Dawud says: the following addition is made by Harun: "Nor should anything be made to walk ahead of it."

أَوْجَبَ». قَالَ: فَكَانَ مَالِكٌ إِذَا اسْتَقَلَّ أَهْلَ الْجَنَازَةِ جَزَأَهُمْ ثَلَاثَةَ صُفُوفٍ لِلْحَدِيثِ.

### [ت44/م39، 40] - باب اتباع النساء الجنابة

3167 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: «نُهِينَا أَنْ نَتَّبَعَ الْجَنَائِزَ وَلَمْ يُعْزَمْ عَلَيْنَا».

### [ت45/م40، 41] - باب فضل الصلاة على الجنابة وتشيعها

3168 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ يَرْوِيهِ قَالَ: «مَنْ تَبَعَ جَنَازَةً فَصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ تَبِعَهَا حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ أَصْغَرُهُمَا مِثْلُ أَحَدٍ أَوْ أَحَدُهُمَا مِثْلُ أَحَدٍ».

3169 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ الرَّحْمَنِ بْنُ حُسَيْنٍ الْهَرَوِيُّ قَالَا: حَدَّثَنَا الْمُقْرِيءُ: حَدَّثَنَا حَيَّوَةُ: حَدَّثَنِي أَبُو صَخْرٍ - وَهُوَ حَمِيدُ بْنُ زِيَادٍ - أَنَّ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ حَدَّثَهُ أَنَّ دَاوُدَ بْنَ عَامِرٍ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدَّثَهُ عَنْ أَبِيهِ: «أَنَّهُ كَانَ عِنْدَ ابْنِ عُمَرَ بْنِ الْخَطَّابِ إِذْ طَلَعَ خَبَابٌ صَاحِبُ الْمَقْصُورَةِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ أَلَا تَسْمَعُ مَا يَقُولُ أَبُو هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَرَجَ مَعَ جَنَازَةٍ مِنْ بَيْتِهَا وَصَلَّى عَلَيْهَا» فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ، فَأَرْسَلَ ابْنُ عُمَرَ إِلَى عَائِشَةَ فَقَالَتْ: صَدَقَ أَبُو هُرَيْرَةَ».

3170 - حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ السَّكُونِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعُوا فِيهِ».

### [ت46/م41، 42] - باب في النار يتبع بها الميت

3171 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ. (ح)، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ قَالَا: حَدَّثَنَا حَرْبٌ - يَعْنِي ابْنَ شَدَّادٍ -: حَدَّثَنَا يَحْيَى: حَدَّثَنِي بَابُ بْنُ عُمَيْرٍ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُتَّبَعُ الْجَنَازَةُ بِصَوْتٍ وَلَا نَارٍ».

قال أبو داود: زَادَ هَارُونُ: «وَلَا يُمَشَى بَيْنَ يَدَيْهَا».

قال أبو داود: يعني يُمَشَى قُدَّامَ الْجَنَازَةِ لِأَهْلِ الْمُصِيبَةِ الَّذِينَ يَشُقُّونَ ثِيَابَهُمْ.



### [47] Standing In Reverence Of The Funeral Procession

**3172-** It is narrated on the authority of Amir Ibn Rabie'ah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "When you see a funeral procession, stand up (in reverence of it) until it leaves you or until it (the bier) is placed down."

**3173-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you follow a funeral procession, do not sit until it (the bier) is placed."

Abu Dawud says: The same narration is transmitted on the authority of Abu Hurairah, in which he said: "Until it (the bier) is placed in the ground (or in the grave, according to another narration)."

**3174-** It is narrated on the authority of Jabir that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a funeral procession came upon us, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" stood up (in reverence) for it. When we stood and went to take part in carrying the bier, behold! It was the funeral procession of a Jew. We said: "O Messenger of Allah! It is the funeral procession of a Jew!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, death (in general) is (one of the causes of) anxiety: so, when you see a funeral procession, you should stand (in reverence of it)."

**3175-** It is narrated on the authority of Ali Ibn Abu Talib that at first, it was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to stand up (in reverence) for the funeral processions; and later on, he stuck to sitting.

**3176-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to remain standing during the funeral procession until the (dead body) would be placed in the grave. A Jewish rabbi passed by him (one day while he was standing in a funeral procession) and said: "We also do like this." From this time, the Messenger of Allah "Allah's blessing and peace be upon him" adhered to (the conduct of) sitting, and said: "Sit down, in opposition to those (Jews)."

### [48] What About Riding During The Funeral Procession

**3177-** It is narrated on the authority of Thawban that he said: A riding mount was brought to the Messenger of Allah "Allah's blessing and peace

## [ت47/م42، 43] - باب القيام للجنابة

**3172 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ رَبِيعَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا لَهَا حَتَّى تُخَلِّفَكُمْ أَوْ تُؤْضِعَ».

**3173 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَبِعْتُمُ الْجَنَازَةَ فَلَا تَجْلِسُوا حَتَّى تُؤْضِعَ».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ الثَّوْرِيُّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ فِيهِ: حَتَّى تُؤْضِعَ بِالْأَرْضِ. وَرَوَاهُ أَبُو مُعَاوِيَةَ عَنْ سُهَيْلٍ قَالَ فِيهِ: حَتَّى تُؤْضِعَ فِي اللَّحْدِ.

قال أبو داود: وَسُفْيَانُ أَخْفَظُ مِنْ أَبِي مُعَاوِيَةَ.

**3174 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا أَبُو عَمْرِو، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ قَالَ: حَدَّثَنِي جَابِرٌ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ إِذْ مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ لَهَا، فَلَمَّا ذَهَبْنَا لِنَحْمِلَ إِذَا هِيَ جَنَازَةٌ يَهُودِيٍّ، فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ جَنَازَةٌ يَهُودِيٍّ، فَقَالَ: «إِنَّ الْمَوْتَ فَرَعٌ، فَإِذَا رَأَيْتُمُ جَنَازَةً فَقُومُوا».

**3175 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ وَاقِدِ بْنِ عَمْرٍو بْنِ سَعْدِ بْنِ مُعَاذِ الْأَنْصَارِيِّ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: «أَنَّ النَّبِيَّ ﷺ قَامَ فِي الْجَنَائِزِ ثُمَّ قَعَدَ بَعْدُ».

**3176 -** حَدَّثَنَا هِشَامُ بْنُ بَهْرَامٍ الْمَدَائِنِيُّ: أَخْبَرَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو الْأَسْبَاطِ الْحَارِثِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ جَنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ فِي الْجَنَازَةِ حَتَّى تُؤْضِعَ فِي اللَّحْدِ، فَمَرَّ بِهِ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ: هَكَذَا نَفْعَلُ، فَجَلَسَ النَّبِيُّ ﷺ وَقَالَ: «اجْلِسُوا خَالِفُوهُمْ».

## [ت48/م43، 44] - باب الرُّكُوبِ فِي الْجَنَازَةِ

**3177 -** حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ ثَوْبَانَ: أَنَّ رَسُولَ اللَّهِ ﷺ



be upon him” while he was following a funeral procession, and he refused to ride. When he turned away and it was brought to him, he rode it. When he was asked about the reason for that he said: “The angels were walking on foot, and I was not to ride while they were walking; and when they went away, I rode.”

**3178-** It is narrated on the authority of Jabir Ibn Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer on Abu Ad-Dahdah and we were present. Then, a horse was brought to him, and it was tied until he rode it, and it went on leaning with him, and we were running around him.

#### **[49] What About Walking In Front Of A Funeral Procession**

**3179-** It is narrated on the authority of Salim from his father that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him”, Abu Bakr and Umar having walked in front of the funeral procession.

**3180-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah, and he traced it up to the Messenger of Allah “Allah’s blessing and peace be upon him”, that he said: “The rider should be only behind the funeral procession, but the walker on foot could march in front, behind, to the right, to the left, or even near it; and the fetus who came because of miscarriage should have funeral prayer offered on him, and his parents should receive invocation of Allah’s Forgiveness and Mercy.”

#### **[50] You Should Hasten To Carry On The Funeral Procession**

**3181-** It is narrated on the authority of Abu Hurairah that he said, tracing it to the Messenger of Allah “Allah’s blessing and peace be upon him”: “Hasten to carry on the funeral procession: if he (the dead) is good, then, a good (destiny) will it be that to which you are going to bring it forward; and if he is otherwise, then, evil it will be which you are going to put down your necks.”

**3182-** It is narrated on the authority of Uyainah Ibn Abd Ar-Rahman from his father that he was in the funeral procession of Uthman Ibn Abu Al-As and we were walking at a normal pace, and then Abu Bakrah joined us and raised his voice saying: “I saw us when we were (following the funeral procession) with the Messenger of Allah “Allah’s blessing and peace be upon him” during which we were walking fast and about to lean (in order to bring it to the grave quickly).”

**3183-** The same is narrated on the authority of Uyainah, through the same chain of transmitters, in which he said: “And we were following the



أُتِيَ بِدَابَّةٍ وَهُوَ مَعَ الْجَنَازَةِ فَأَبَى أَنْ يَرْكَبَهَا فَلَمَّا انْصَرَفَ أُتِيَ بِدَابَّةٍ فَرَكِبَ، فَقِيلَ لَهُ، فَقَالَ: «إِنَّ الْمَلَائِكَةَ كَانَتْ تَمْشِي فَلَمْ أَكُنْ لِأَرْكَبَ وَهُمْ يَمْشُونَ فَلَمَّا ذَهَبُوا رَكِبْتُ».

**3178 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: أَخْبَرَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ سَمِعَ جَابِرَ بْنَ سَمُرَةَ قَالَ: «صَلَّى النَّبِيُّ ﷺ عَلَى ابْنِ الدَّحْدَاحِ وَنَحْنُ شُهَدَاؤُهُ، ثُمَّ أُتِيَ بِفَرَسٍ فَعَقِلَ حَتَّى رَكِبَهُ، فَجَعَلَ يَتَوَقَّصُ بِهِ وَنَحْنُ نَسْعَى حَوْلَهُ».

### [ت49/م44، 45] - باب المشي أمام الجنابة

**3179 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ يَمْشُونَ أَمَامَ الْجَنَازَةِ».

**3180 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، عَنْ خَالِدٍ، عَنْ يُونُسَ، عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، قَالَ: وَأَحْسَبُ أَنَّ أَهْلَ زِيَادٍ أَخْبَرُونِي أَنَّهُ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «الرَّاكِبُ يَسِيرُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي يَمْشِي خَلْفَهَا وَأَمَامَهَا وَعَنْ يَمِينِهَا وَعَنْ يَسَارِهَا قَرِيبًا مِنْهَا، وَالسَّقْطُ يُصَلِّي عَلَيْهِ وَيُدْعَى لَوَالِدَيْهِ بِالْمَغْفِرَةِ وَالرَّحْمَةِ».

### [ت50/م45، 46] - باب الإسراع بالجنابة

**3181 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةً فَخَيْرٌ تُقَدَّمُوهَا إِلَيْهِ، وَإِنْ تَكَ سِوَى ذَلِكَ فَسَرُّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

**3182 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ: «أَنَّهُ كَانَ فِي جَنَازَةِ عُثْمَانَ بْنِ أَبِي الْعَاصِ وَكُنَّا نَمْشِي مَشْيًا خَفِيفًا فَلَحِقْنَا أَبُو بَكْرَةَ فَرَفَعَ سَوْطَهُ فَقَالَ: لَقَدْ رَأَيْتُنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ نَرْمُلُ رَمَلًا».

**3183 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ. (ح)، وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى - يَعْنِي ابْنَ يُونُسَ -، عَنْ عُيَيْنَةَ بِهَذَا الْحَدِيثِ

funeral procession of Abd Ar-Rahman Ibn Samurah.” He also mentioned that he rushed towards them with his mule, striking it with the whip (in order to motivate it to run faster).

**3184-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: We asked our Prophet about the speed of walking with the funeral procession, thereupon he said: “It should be at a quick pace: if it (the destiny of the dead) is good, you should hasten to bring him to it, and otherwise, then, how far the denizens of the fire be! Furthermore, the funeral procession should be followed, and it is not fitting to follow anyone, for there should be none to be ahead of it.”

### **[51] The Imam Should Not Offer Funeral Prayer On Such As Commits Suicide**

**3185-** It is narrated on the authority of Jabir Ibn Samurah that he said: A man fell ill and his family cried for him, and his neighbour came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “He died.” The Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “How has you come to know?” he said: “I’ve seen him (dead).” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He has not died yet.” He returned by the time his family had cried for him, thereupon he went once again to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “He died.” The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He has not died yet.” The man returned by the time his family had cried for him. His wife said to him: “Go and tell the Messenger of Allah “Allah’s blessing and peace be upon him” (of his death by way of suicide).” The man said: “O Allah! Send Your Curse upon him!” the man went to him and found that he had slain himself with a blade. He went to the Messenger of Allah “Allah’s blessing and peace be upon him” and said to him: “He died.” The Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “How have you come to know?” he said: “I saw him having slain himself with a blade that was with him.” The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “Have you really seen that by yourself?” the man answered in the affirmative. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, I’m not going to offer the funeral prayer on him.”

قَالَ فِي جَنَازَةِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: «فَحَمَلَ عَلَيْهِمْ بَغْلَتُهُ وَأَهْوَى بالسَّوِطِ».

**3184 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ يَحْيَى الْمُجَبِّرِ قَالَ أَبُو دَاوُدَ: وَهُوَ يَحْيَى بْنُ عَبْدِ اللَّهِ التِّيمِيُّ - عَنْ أَبِي مَاجِدَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَأَلْنَا نَبِيَّنَا ﷺ عَنِ الْمَشْيِ مَعَ الْجَنَازَةِ فَقَالَ: «مَا دُونَ الْحَبَبِ، إِنْ يَكُنْ خَيْرًا تُعَجَّلْ إِلَيْهِ، وَإِنْ يَكُنْ غَيْرَ ذَلِكَ فُبُعْدًا لِأَهْلِ النَّارِ، وَالْجَنَازَةُ مَتْبُوعَةٌ وَلَا تُتْبَعُ، لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا».

قال أبو داود: وهو ضعيف، هو يحيى بن عبد الله، وهو يحيى الجابر.

قال أبو داود: وهذا كوفي، وأبو ماجدة بصري.

قال أبو داود: أبو ماجدة هذا لا يعرف.

**[ت51/م46، 47] - باب الإمام لا يصلي على من قتل نفسه**

**3185 -** حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي جَابِرُ بْنُ سَمُرَةَ قَالَ: مَرِضَ رَجُلٌ فَصِيحَ عَلَيْهِ فَجَاءَ جَارُهُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: إِنَّهُ قَدْ مَاتَ، قَالَ: «وَمَا يُدْرِيكَ؟» قَالَ: أَنَا رَأَيْتُهُ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَمُتْ»، قَالَ: فَرَجَعَ فَصِيحَ عَلَيْهِ، فَقَالَتِ امْرَأَتُهُ: انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبِرْهُ، فَقَالَ الرَّجُلُ: اللَّهُمَّ الْعَنَّهُ، قَالَ: ثُمَّ انْطَلَقَ الرَّجُلُ فَرَأَهُ قَدْ نَحَرَ نَفْسَهُ بِمَشْقَصٍ مَعَهُ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ أَنَّهُ قَدْ مَاتَ، فَقَالَ: «وَمَا يُدْرِيكَ؟» قَالَ: رَأَيْتُهُ يَنْحَرُ نَفْسَهُ بِمَشْقَصٍ مَعَهُ، قَالَ: «أَنْتَ رَأَيْتَهُ؟» قَالَ: نَعَمْ، قَالَ: «إِذَا لَا أَصْلِي عَلَيْهِ».



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### **[52] Offering Funeral Prayer On Such As Killed In Execution Of A Legal Punishment**

**3186-** It is narrated on the authority of Abu Barzah Al-Aslami that the Messenger of Allah “Allah’s blessing and peace be upon him” did not offer funeral prayer on Ma’iz Ibn Malik, but at the same time, he did not forbid people to offer funeral prayer on him.

### **[53] Offering Funeral Prayer On The Child**

**3187-** It is narrated on the authority of A’ishah that she said: Ibrahim, the son of the Messenger of Allah “Allah’s blessing and peace be upon him” died when he was still eighteen months old, and the Messenger of Allah “Allah’s blessing and peace be upon him” offered no funeral prayer on him.

**3188-** It is narrated on the authority of Al-Bahi that he said: When Ibrahim, the son of the Messenger of Allah “Allah’s blessing and peace be upon him” died, the Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer on him at Al-Maqa’id (a place next to the mosque of Medina).

It is narrated on the authority of Ata’ that the Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer on his son Ibrahim (when he died) after the life of seventy nights.

### **[54] Offering The Funeral Prayer In The Mosque**

**3189-** It is narrated on the authority of A’ishah that she said: By Allah, the Messenger of Allah “Allah’s blessing and peace be upon him” did not offer the funeral prayer upon Suhail Ibn Baida’ but in the mosque.

**3190-** It is narrated on the authority of A’ishah that she said: By Allah, the Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer upon both sons of Baida’ in the mosque, i.e. Suhail and his brother.

**3191-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who offers the funeral prayer in the mosque, receives nothing.”

### **[55] Burying At Sunrise And Sunset**

**3192-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade us to offer prayer or bury our dead persons in three hours (of the day): before the sun rises clearly, when the shadow seems standing at noon

## [ت52/م47، 48] - باب الصلاة على من قتلته الحدود

**3186 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ قَالَ: حَدَّثَنِي نَفَرٌ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُصَلِّ عَلَى مَا عَزِ بْنِ مَالِكٍ وَلَمْ يَنْهَ عَنِ الصَّلَاةِ عَلَيْهِ».

## [ت53/م48، 49] - باب في الصلاة على الطفل

**3187 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارَسٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: أَخْبَرَنِي أَبِي، عَنْ ابْنِ إِسْحَاقَ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ ﷺ وَهُوَ ابْنُ ثَمَانِيَةِ عَشَرَ شَهْرًا فَلَمْ يُصَلِّ عَلَيْهِ رَسُولُ اللَّهِ ﷺ».

**3188 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ وَائِلِ بْنِ دَاوُدَ قَالَ: سَمِعْتُ الْبَهْيَّ قَالَ: «لَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ ﷺ صَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فِي الْمَقَاعِدِ».

قال أبو داود: قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّلْقَانِيِّ قِيلَ لَهُ: حَدَّثَكُمْ ابْنُ الْمُبَارَكِ، عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ، عَنْ عَطَاءٍ: «أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى ابْنِهِ إِبْرَاهِيمَ وَهُوَ ابْنُ سَبْعِينَ لَيْلَةً؟».

## [ت54/م49، 50] - باب الصلاة على الجنائز في المسجد

**3189 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنْ صَالِحِ بْنِ عَجْلَانَ وَمُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّادٍ، عَنْ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: «وَاللَّهِ مَا صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى سُهَيْلِ بْنِ الْبَيْضَاءِ إِلَّا فِي الْمَسْجِدِ».

**3190 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي فُذَيْكٍ، عَنْ الصَّحَّاحِ - يَعْنِي ابْنَ عُثْمَانَ -، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: «وَاللَّهِ لَقَدْ صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى ابْنِي بَيْضَاءَ فِي الْمَسْجِدِ سُهَيْلٍ وَأَخِيهِ».

**3191 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي ذُئْبٍ: حَدَّثَنِي صَالِحُ مَوْلَى التَّوَّامَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فِي الْمَسْجِدِ فَلَا شَيْءَ عَلَيْهِ».

## [ت55/م50، 51] - باب الدفن عند طلوع الشمس وعند غروبها

**3192 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُوسَى بْنُ عُقْلٍ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ قَالَ: «ثَلَاثَ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نُقْبَرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ



(i.e. when the sun becomes in the middle of the sky) until it passes the meridian, and when it (the sun) inclines to set until it sets (completely).

### **[56] When The Funeral Implies Men And Women: Which Of Both Should Be Forwarded**

**3193-** It is narrated on the authority of Ammar, the freed slave of Al-Harith Ibn Nawfal that he said: I attended the funeral prayer of Umm Kulthum and her child, and the (dead body of the) boy was placed just next to the imam. I rejected that conduct, and in the people, there were (such glorious companions as) Ibn Abbas, Abu Sa'id Al-Khudri, Abu Qatadah, and Abu Hurairah, who said: "This is out of the sunnah."

### **[57] Where Should Be The Standing Position Of The Imam From The Dead Body On Offering The Funeral Prayer**

**3194-** It is narrated on the authority of Nafi': Abu Ghalib that he said: I was on the way of Mirbad when a funeral procession passed by me, having multitudes of people, and it was said that this was the funeral procession of Abdullah Ibn Umair, and I followed it, and behold! I saw a man having a light cover and he was riding a workhorse, and there was a piece of clothing over his head, to protect him from the (heat of the) sun. I asked about his identity, and it was said to me that he was Anas Ibn Malik. When the dead body was placed, Anas stood and led the funeral prayer on it, and I stood behind him, with nothing between me and him. He stood by his head, and recited four Takbirs, without prolonging nor shortening (the intervals between them). When he (finished and) went to sit down, it was said to him: "O Abu Hamzah! (Offer the funeral prayer on) the Ansari woman!" she was brought with her green bier, and he stood by the side of the lower part of her back, and offered the funeral prayer on her, which was similar to that he offered on the man, after which he sat down. Al-Ala' Ibn Ziyad said to him: "O Abu Hamzah! Did the Messenger of Allah "Allah's blessing and peace be upon him" use to do the same as you did whenever he offered the funeral prayer? In other words, did he use to recite four Takbirs, stand by the side of the head of the man, and the lower portion of the back of the woman?" he answered in the affirmative. He further asked: "O Abu Hamzah! Have you taken part in any holy battle with the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Yes. I took part with him in the holy battle of Hunain: when we set out, the pagans attacked us by surprise so much that we came to see our horsemen behind our backs, and among the people, there was a man who went on attacking and destroying us. But Allah Almighty defeated him, and they were brought in groups to give the pledge of allegiance for Islam. One from amongst the



يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيِّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ أَوْ كَمَا قَالَ.

### [ت56/م0، 52] - باب إذا حضر جنائز رجال ونساء من يُقَدِّم؟

**3193 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنِ مَوْهَبٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ يَحْيَى بْنِ صُبَيْحٍ قَالَ: حَدَّثَنِي عَمَّارُ مَوْلَى الْحَارِثِ بْنِ نَوْفَلٍ أَنَّهُ شَهِدَ جَنَازَةً أُمِّ كُلْثُومٍ وَابْنَيْهَا، فَجُعِلَ الْغُلَامُ مِمَّا يَلِي الْإِمَامَ، فَأَنْكَرْتُ ذَلِكَ وَفِي الْقَوْمِ ابْنُ عَبَّاسٍ وَأَبُو سَعِيدٍ الْخُدْرِيُّ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ، فَقَالُوا: «هَذِهِ السَّنَةُ».

### [ت57/م51، 53] - باب أين يقوم الإمام من الميت إذا صَلَّى عليه؟

**3194 -** حَدَّثَنَا دَاوُدُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ نَافِعِ أَبِي غَالِبٍ قَالَ: كُنْتُ فِي سَكَّةِ الْمَرْبِدِ فَمَرَّتْ جَنَازَةٌ وَمَعَهَا نَاسٌ كَثِيرٌ قَالُوا: جَنَازَةُ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ فَتَبِعْتُهَا فَإِذَا أَنَا بِرَجُلٍ عَلَيْهِ كِسَاءٌ رَقِيقٌ عَلَى بُرَيْذِينَتِهِ وَعَلَى رَأْسِهِ خِرْقَةٌ تَقِيهِ مِنَ الشَّمْسِ، فَقُلْتُ: مَنْ هَذَا الدَّهْقَانُ؟ قَالُوا: هَذَا أَنَسُ بْنُ مَالِكٍ، فَلَمَّا وُضِعَتِ الْجَنَازَةُ قَامَ أَنَسٌ فَصَلَّى عَلَيْهَا وَأَنَا خَلْفُهُ لَا يَحُولُ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَقَامَ عِنْدَ رَأْسِهِ فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ لَمْ يُطْلُ وَلَمْ يُسْرِعْ ثُمَّ ذَهَبَ يَقْعُدُ، فَقَالُوا: يَا أَبُو حَمْزَةَ الْمَرْأَةُ الْأَنْصَارِيَّةُ، فَقَرَّبُوهَا وَعَلَيْهَا نَعْشٌ أَخْضَرُ، فَقَامَ عِنْدَ عَجِيزَتِهَا فَصَلَّى عَلَيْهَا نَحْوَ صَلَاتِهِ عَلَى الرَّجُلِ ثُمَّ جَلَسَ.

فَقَالَ الْعَلَاءُ بْنُ زِيَادٍ: يَا أَبَا حَمْزَةَ هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْجَنَازَةِ كَصَلَاتِكَ، يُكَبِّرُ عَلَيْهَا أَرْبَعًا وَيَقُومُ عِنْدَ رَأْسِ الرَّجُلِ وَعَجِيزَةِ الْمَرْأَةِ؟ قَالَ: نَعَمْ.

قَالَ: يَا أَبَا حَمْزَةَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ غَزَوْتُ مَعَهُ حِينًا فَخَرَجَ الْمُشْرِكُونَ فَحَمَلُوا عَلَيْنَا حَتَّى رَأَيْنَا خَيْلَنَا وَرَاءَ ظُهُورِنَا وَفِي الْقَوْمِ رَجُلٌ يَحْمِلُ عَلَيْنَا فَيَدُقُّنَا وَيَحْطُمُنَا، فَهَزَمَهُمُ اللَّهُ وَجَعَلَ يُجَاءُ بِهِمْ فَيَبَايَعُونَهُ عَلَى

companions of the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I’ve vowed that if Allah Almighty has caused such a man as went on destroying us on that very day to come to us, I would chop off his head.” The Messenger of Allah “Allah’s blessing and peace be upon him” kept silent; and later on, such a man was brought, and when he saw the Messenger of Allah “Allah’s blessing and peace be upon him”, he said: “I’ve turned to Allah in repentance.” The Messenger of Allah “Allah’s blessing and peace be upon him” kept from accepting the pledge of allegiance from him, perchance the other (from amongst his companion) might fulfill his vow. The man kept facing the Messenger of Allah “Allah’s blessing and peace be upon him”, perchance he would order him to kill the pagan, and at the same time, he feared to kill him (without permission from) the Messenger of Allah “Allah’s blessing and peace be upon him”. When the Messenger of Allah “Allah’s blessing and peace be upon him” saw that he did nothing, he accepted the pledge of allegiance from the pagan. The man cried: “What about my vow O Messenger of Allah?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “I did not withhold from (accepting the pledge of allegiance) from him but to give you opportunity to fulfill your vow.” The man said: “O Messenger of Allah! Why have you not made a gesture to me with the help of your eye?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is not fitting for a Prophet to make a gesture with his eyes.” Abu Ghalib further said: I asked about the reason why Anas stood in his funeral prayer by the side of the lower part of the back of the woman, and they told me that since there were no biers, it was the habit of the imam to stand facing the lower part of a woman’s back in order to screen her from the (sight of the) people.

Abu Dawud says: The statement of the Messenger of Allah “Allah’s blessing and peace be upon him” I’ve been commanded (by Allah) to fight the people until they bear testimony to the fact that there is no god (to be worshipped) but Allah” abrogated the commandment of fulfilling such vows as implied here in this narration.

**3195-** It is narrated on the authority of Samurah Ibn Jundub that he said: I offered the funeral prayer behind the Messenger of Allah “Allah’s blessing and peace be upon him” on a woman who died during the period of her postpartum; and he stood by the middle of her body.

### **[58] Reciting Takbir On (The Dead Body In The) Grave**

**3196-** It is narrated on the authority of Ash-Sha’bi that once, the Messenger of Allah “Allah’s blessing and peace be upon him” came upon a

الإِسْلَامَ، وَقَالَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: إِنَّ عَلَيَّ نَذْرًا إِنْ جَاءَ اللَّهُ بِالرَّجُلِ الَّذِي كَانَ مُنْذُ الْيَوْمِ يَحْطِمُنَا لِأَضْرِبَنَّ عُنْقَهُ، فَسَكَتَ رَسُولُ اللَّهِ ﷺ وَجِيءَ بِالرَّجُلِ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ قَالَ: يَا رَسُولَ اللَّهِ تَبْتُ إِلَى اللَّهِ، فَأَمْسَكَ رَسُولُ اللَّهِ ﷺ لَا يُبَايِعُهُ لِيَفِي الْآخَرُ بِنَذْرِهِ.

قَالَ: فَجَعَلَ الرَّجُلُ يَتَصَدَّى لِرَسُولِ اللَّهِ ﷺ لِيَأْمُرَهُ بِقَتْلِهِ، وَجَعَلَ يَهَابُ رَسُولَ اللَّهِ ﷺ أَنْ يَقْتُلَهُ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ أَنَّهُ لَا يَضْنَعُ شَيْئًا بِأَيْعِهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ نَذْرِي، قَالَ: «إِنِّي لَمْ أُمْسِكْ عَنْهُ مُنْذُ الْيَوْمِ إِلَّا لِتُوْفِي بِنَذْرِكَ»، فَقَالَ: يَا رَسُولَ اللَّهِ أَلَا أَوْمَضْتَ إِلَيَّ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّهُ لَيْسَ لِنَبِيِّ أَنْ يُؤْمَضَ».

قال أَبُو غَالِبٍ: فَسَأَلْتُ عَنْ صَنِيعِ أَنَسٍ فِي قِيَامِهِ عَلَى الْمَرْأَةِ عِنْدَ عَجِيزَتِهَا، فَحَدَّثُونِي أَنَّهُ إِنَّمَا كَانَ، لِأَنَّهُ لَمْ تَكُنِ النُّعُوشُ فَكَانَ الْإِمَامُ يَقُومُ حِيَالَ عَجِيزَتِهَا يَسْتُرُهَا مِنَ الْقَوْمِ.

قال أَبُو دَاوُدَ: قَوْلُ النَّبِيِّ ﷺ: «أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ» نُسِخَ مِنْ هَذَا الْحَدِيثِ الْوَفَاءُ بِالنَّذْرِ فِي قَتْلِهِ، بِقَوْلِهِ: إِنِّي قَدْ تَبْتُ.

**3195 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: «صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ عَلَى امْرَأَةٍ مَاتَتْ فِي نَفْسِهَا، فَقَامَ عَلَيْهَا لِلصَّلَاةِ وَسَطُهَا».

### [ت58/م52، 54] - باب التكبير على الجنائز

**3196 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ

أَبَا إِسْحَاقَ، عَنِ الشَّعْبِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقَبْرِ رَطْبٍ فَصَفُّوا عَلَيْهِ وَكَبَّرَ



grave having a newly buried one, thereupon they aligned and the Messenger of Allah "Allah's blessing and peace be upon him" (led the funeral prayer in which he) recited four Takbirs. I (the sub-narrator) said: I asked Ash-Sha'bi: "Who did relate this narration to you?" he said: "The reliable one who witnessed it, i.e. Ibn Abbas."

**3197-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: It was the habit of Zaid Ibn Arqam to offer four Takbirs in our funeral (prayers), and once, he offered five Takbirs in a funeral (prayer), and when I asked him, he said that the Messenger of Allah "Allah's blessing and peace be upon him" offered that.

### **[59] What Should Be Recited In The Funeral Prayer**

**3198-** It is narrated on the authority of Talhah Ibn Abdullah Ibn Awf that he said: I offered the funeral prayer behind Ibn Abbas, in which he recited the Opening of the Book and said: "It is out of the sunnah."

### **[60] What About The Supplication For The Dead**

**3199-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When you offer the funeral prayer on a dead, be sincere and faithful in your invocation for him."

**3200-** It is narrated on the authority of Abu Hurairah that Marwan asked him: "What did you hear from the Messenger of Allah "Allah's blessing and peace be upon him" when he offered the funeral prayer?" he said: "With what I've said to you?" he answered in the affirmative. (It seemed there was a speech between them before that). Abu Hurairah said: "(He said) "O Allah! You are her Lord: It is You Who created her, guided her to Islam, took her soul unto You; and it is You Who know best what is secret and public in her: we've come as intercessors: so, forgive for her."

**3201-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" offered funeral prayer, in which he invoked: "O Allah! Forgive for the living and the dead among us, the old and the young among us, the male and the female among us, and the present and the absent among us. O Allah! Whomever you cause to live among us, make him live on Islam, and whomever You cause to die among us, cause him to die in (the state of) faith. O Allah! Do not deprive us of his reward, and do not let us go astray after him."

عَلَيْهِ أَرْبَعًا فَقُلْتُ لِلشَّعْبِيِّ: مَنْ حَدَّثَكَ؟ قَالَ: «الثَّقَفُ مِنْ شَهْدَةِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ».

**3197 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: أَخْبَرَنَا شُعْبَةُ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: «كَانَ زَيْدٌ - يَعْنِي ابْنَ أَرْقَمَ - يُكَبِّرُ عَلَى جَنَائِزِنَا أَرْبَعًا، وَأَنَّهُ كَبَّرَ عَلَى جَنَازَةِ خُمْسًا، فَسَأَلْتُهُ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكَبِّرُهَا».

قال أبو داود: وَأَنَا لِحَدِيثِ ابْنِ الْمُثَنَّى أَثَقُّ.

### [ت59/53م، 55] - باب ما يقرأ على الجنازة

**3198 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ قَالَ: صَلَّيْتُ مَعَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ فَقَالَ: إِنَّهَا مِنْ السُّنَّةِ.

### [ت60/54م، 56] - باب الدعاء للميت

**3199 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ».

**3200 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو الْجَلَّاسِ عُقْبَةُ بْنُ سَيَّارٍ أَوْ سِنَانٍ، حَدَّثَنِي عَلِيُّ بْنُ شَمَّاحٍ قَالَ: شَهِدْتُ مَرْوَانَ سَأَلَ أَبَا هُرَيْرَةَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى الْجَنَازَةِ؟ قَالَ: أَمَعَ الَّذِي قُلْتُ؟ قَالَ: نَعَمْ، قَالَ: كَلَامٌ كَانَ بَيْنَهُمَا قَبْلَ ذَلِكَ، قَالَ أَبُو هُرَيْرَةَ: «اللَّهُمَّ أَنْتَ رَبُّهَا وَأَنْتَ خَلَقْتَهَا وَأَنْتَ هَدَيْتَهَا لِلْإِسْلَامِ وَأَنْتَ قَبَضْتَ رُوحَهَا وَأَنْتَ أَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا، جِئْنَا شَفَعَاءَ فَأَغْفِرْ لَهُ».

قال أبو داود: أَخْطَأَ شُعْبَةُ فِي اسْمِ عَلِيِّ بْنِ شَمَّاحٍ قَالَ فِيهِ: عُثْمَانُ بْنُ شِمَاسٍ.

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ إِبْرَاهِيمَ الْمُوصِلِيَّ يُحَدِّثُ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: مَا أَعْلَمُ أَنِّي جَلَسْتُ مِنْ حَمَّادِ بْنِ زَيْدٍ مَجْلِسًا إِلَّا نَهَى فِيهِ عَنْ عَبْدِ الْوَارِثِ وَجَعْفَرِ بْنِ سُلَيْمَانَ.

**3201 -** حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْتَنَا، وَشَاهِدِنَا وَعَايِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِيمَانِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِسْلَامِ. اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تُضِلَّنَا بَعْدَهُ».



**3202-** It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the funeral prayer on one of the Muslims, during which I heard him saying: "O Allah! So and so, son of so and so, is now under Your Guardianship, sticking to the pledge of Your Shelter. So, protect him from the affliction of the grave and from the punishment of the fire (of Hell); and You are the most fitting for fulfillment (of Promise) and truth (of forgiveness): forgive him, and bestow mercy upon him: You are Oft-Forgiving, Most Merciful."

### **[61] What About Offering Funeral Prayer On The Grave**

**3203-** It is narrated on the authority of Abu Hurairah that a black woman used to clean the mosque, and the Messenger of Allah "Allah's blessing and peace be upon him" missed her and when he asked about her many days later, he was told that she had died. On that he said: "Why did you not inform me (of her death, in order to offer funeral prayer for her)? Guide me to (the place of) her grave!" he then came to her grave and offered the funeral prayer for her.

### **[62] Offering Funeral Prayer On A Muslim Who Dies In The Land Of Pagans**

**3204-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" announced to the people the news of the death of the Negus on the very day he had died. He went out with them to the praying place, and aligned them, and led the funeral prayer, in which he recited four Takbirs.

**3205-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to go to (Abyssinia) the land of the Negus, and we did accordingly...(and narrated the story in which he told that) he (the Negus) said: "I bear testimony to the fact that there is no god (to be worshipped) but Allah, and that he (the Prophet) is the Messenger of Allah "Allah's blessing and peace be upon him", of whose coming Jesus, son of Mary gave the glad tidings; and had it not been for my kingdom, I would have come to him (and served him, and) carried his sandals (in submission to him)."

### **[63] Gathering The Dead Bodies In The Grave, And Signing The Grave**

**3206-** It is narrated on the authority of Al-Muttalib that he said: When Uthman Ibn Maz'un died, he was brought out in a funeral procession, and buried, and the Messenger of Allah "Allah's blessing and peace be upon



**3202 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ. (ح)، وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا الْوَلِيدُ، وَحَدِيثُ عَبْدِ الرَّحْمَنِ أَتَمُّ قَالَ: أَخْبَرَنَا مَرْوَانُ بْنُ جَنَاحٍ، عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسَ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ: «اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانًا فِي ذِمَّتِكَ فَقِهِ فِتْنَةُ الْقَبْرِ»، قَالَ عَبْدُ الرَّحْمَنِ: «فِي ذِمَّتِكَ وَحَبْلُ جَوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَمْدِ، اللَّهُمَّ فَاعْفُ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

قَالَ عَبْدُ الرَّحْمَنِ عَنْ مَرْوَانَ بْنِ جَنَاحٍ.

#### [ت61/م55، 57] - باب الصلاة على القبر

**3203 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ أَمْرَأَةً سَوْدَاءَ أَوْ رَجُلًا كَانَ يَقُمُ الْمَسْجِدَ، فَفَقَدَهُ النَّبِيُّ ﷺ فَسَأَلَ عَنْهُ، فَقِيلَ: مَاتَ، فَقَالَ: «أَلَا أَذْنُتُمُونِي بِهِ؟»، قَالَ: «دُلُونِي عَلَى قَبْرِهِ»، فَدَلُّوهُ، فَصَلَّى عَلَيْهِ».

#### [ت62/م56، 58] - باب في الصلاة على المسلم يموت في بلاد الشرك

**3204 -** حَدَّثَنَا الْقُعْنَبِيُّ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَخَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ».

**3205 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: «أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَنْطَلِقَ إِلَى أَرْضِ النَّجَاشِيِّ فَذَكَرَ حَدِيثَهُ. قَالَ النَّجَاشِيُّ: أَشْهَدُ أَنَّهُ رَسُولُ اللَّهِ ﷺ وَأَنَّهُ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ وَلَوْ لَا مَا أَنَا فِيهِ مِنَ الْمُلْكِ لَأَتَيْتُهُ حَتَّى أَحْمِلَ نَعْلَيْهِ».

#### [ت63/م57، 59] - باب في جمع الموتى في قبر، والقبر يُعلم

**3206 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا سَعِيدُ بْنُ سَالِمٍ. (ح)، وَحَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ السَّجِسْتَانِيُّ: أَخْبَرَنَا حَاتِمٌ - يَعْنِي ابْنَ إِسْمَاعِيلَ - بِمَعْنَاهُ، عَنْ كَثِيرِ بْنِ زَيْدٍ الْمَدَنِيِّ، عَنْ الْمُطَّلِبِ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ أُخْرِجَ بِجَنَازَتِهِ فَدُفِنَ، فَأَمَرَ النَّبِيُّ ﷺ

him” ordered a man to bring a rock, but he could not carry it. The Messenger of Allah “Allah’s blessing and peace be upon him” stood up to bring it, and uncovered his arms, (Al-Muttalib said: The one who related to me this narration from the Messenger of Allah “Allah’s blessing and peace be upon him”, told me saying: “As if I’m looking at the whiteness of the Messenger of Allah “Allah’s blessing and peace be upon him”, when he uncovered them.”) he brought it and placed it by the side of his (Uthman’s) dead and said: “I could recognize the grave of my brother (Uthman) with the help of that (rock), and bury near him such as dies of my family.”

#### **[64] When The Grave Digger Finds Bones In The Grave: What Should He Do**

**3207-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Breaking the bone of the deceased is just like (in sin) breaking it as he is living.” (The occasion of that Hadith is shown in the narration of Jabir, in which he said: We set out in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” to follow a funeral procession, and the Messenger of Allah “Allah’s blessing and peace be upon him” sat on the edge of the grave, and we sat with him. The digger took out bones of a leg or forearm, and intended to break it, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Do not break that, for your breaking the (bone of) a deceased is just like your breaking it while he is living. But, you could place it in the side of the grave.”)

#### **[65] What About The Grave**

**3208-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The grave is for us (the Muslims), and the tomb is for (those of the Scripture) other than us.”

#### **[66] How Many People Could Enter The Grave (To Undertake The Burial Ceremonies)**

**3209-** It is narrated on the authority of Amir that he said: (The dead body of) the Messenger of Allah “Allah’s blessing and peace be upon him” was washed by Ali, Al-Fadl and Usamah Ibn Zaid, and it was they who got him in the grave. It was said that they had Abd Ar-Rahman Ibn Awf enter with them; and when Ali finished from the ceremonies he said: “Indeed, it is (the men of) one’s family who should undertake the burial ceremonies of him.”

**3210-** It is narrated on the authority of Ibn Abu Murahhab that Abd Ar-Rahman Ibn Awf got down in the grave of the Messenger of Allah “Allah’s

رَجُلًا أَنْ يَأْتِيَهُ بِحَجَرٍ فَلَمْ يَسْتَطِعْ حَمْلَهُ، فَقَامَ إِلَيْهَا رَسُولُ اللَّهِ ﷺ وَحَسَرَ عَنْ ذِرَاعِيهِ. قَالَ كَثِيرٌ: قَالَ الْمُطَّلِبُ: قَالَ الَّذِي يُخْبِرُنِي ذَلِكَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ ذِرَاعِي رَسُولِ اللَّهِ ﷺ حِينَ حَسَرَ عَنْهُمَا ثُمَّ حَمَلَهَا فَوَضَعَهَا عِنْدَ رَأْسِهِ وَقَالَ: «أَتَعْلَمُ بِهَا قَبْرَ أَخِي وَأَذْفُنْ إِلَيْهِ مَنْ مَاتَ مِنْ أَهْلِي».

[ت64/م58، 60] - باب في الحفار يجد العظم، هل يتنكب ذلك المكان؟

3207 - حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سَعْدٍ - يَعْنِي ابْنَ سَعِيدٍ -، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَسَرُ عَظْمِ الْمَيِّتِ كَكْسَرِهِ حَيًّا».

[ت65/م59، 61] - باب في اللحد

3208 - حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ، عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا».

قَالَ أَبُو دَاوُدَ: هَذَا عَلِيُّ بْنُ عَبْدِ الْأَعْلَى الثَّعْلَبِيُّ.

[ت66/م60، 62] - باب كم يدخل القبر؟

3209 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ عَامِرٍ قَالَ: «غَسَلَ رَسُولُ اللَّهِ ﷺ عَلِيَّ وَالْفَضْلُ وَأُسَامَةُ بْنُ زَيْدٍ وَهُمْ أَذْخَلُوهُ قَبْرَهُ. قَالَ: وَحَدَّثَنِي مُرَحَّبٌ، أَوْ ابْنُ أَبِي مُرَحَّبٍ، أَنَّهُمْ أَذْخَلُوا مَعَهُمْ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، فَلَمَّا فَرَعَ عَلِيٌّ قَالَ: إِنَّمَا يَلِي الرَّجُلَ أَهْلُهُ».

3210 - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي مُرَحَّبٍ: «أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ نَزَلَ



blessing and peace be upon him” (with Ali, Al-Fadl and Usamah Ibn Zaid) and he said: “It seems as if I am seeing them four.”

### **[67] Should The Dead Be Made To Enter The Grave By His Legs**

**3211-** It is narrated on the authority of Abu Ishaq that he said: Al-Harith made a bequest that Abdullah Ibn Yazid should lead the funeral prayer on him; and when he offered the funeral prayer on him, he got him into the grave by his leg, and said: “This is out of the sunnah.”

### **[68] How Should The People Sit At The Grave**

**3212-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: We set out with the Messenger of Allah “Allah’s blessing and peace be upon him” to follow the funeral procession of a man from amongst the Ansar, and when we reached the grave, and it was not dug yet, the Messenger of Allah “Allah’s blessing and peace be upon him” sat down facing the Qiblah, and we sat with him.

### **[69] The Invocation Of Good For The Deceased Once He Is Placed In The Grave**

**3213-** It is narrated on the authority of Ibn Umar that whenever the Messenger of Allah “Allah’s blessing and peace be upon him” placed a dead in the grave, he would say: “In the Name of Allah, and in accordance with the sunnah of the Messenger of Allah “Allah’s blessing and peace be upon him”.”

### **[70] When One Has A Pagan From Amongst His Kinship Dies**

**3214-** It is narrated on the authority of Ali that he said: I said to the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Your paternal uncle, the old straying man (Abu Talib) had died.” He said: “Go and bury your father, and make nothing until you come to me.” I went and buried him, and when I returned to him, he ordered me to take bath, and I did accordingly, and he invoked good upon me.

### **[71] Making Deep The Dig In The Grave**

**3215-** It is narrated on the authority of Hisham Ibn Amir that he said: The Ansar came to the Messenger of Allah “Allah’s blessing and peace be upon him” on the day of (the holy battle of) Uhud and said: “We’ve been given to harm and weariness (because of war): what do you order us to do?” he said: “Dig and make large (and deep) your graves, and place each two or three in one grave.” It was said: “Who of them should be brought forward (in the grave)?” he said: “Such as had the most portion of the

في قبرِ النَّبِيِّ ﷺ قال: كَأَنِّي أَنْظُرُ إِلَيْهِمْ أَرْبَعَةً.

### [ت67/م61، 63] - باب في الميت يُدخل من قبل رجله

3211 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: «أَوْصَى الْحَارِثُ أَنْ يُصَلِّيَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ يَزِيدَ، فَصَلَّى عَلَيْهِ ثُمَّ أَدْخَلَهُ الْقَبْرَ مِنْ قِبَلِ رِجْلِي الْقَبْرِ وَقَالَ: هَذَا مِنَ السُّنَّةِ».

### [ت68/م62، 64] - باب كيف يجلس عند القبر

3212 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَادَانَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ بَعْدُ، فَجَلَسَ النَّبِيُّ ﷺ مُسْتَقْبِلَ الْقِبْلَةِ وَجَلَسْنَا مَعَهُ».

### [ت69/م63، 65] - باب في الدعاء للميت إذا وُضع في قبره

3213 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ. (ح)، وَحَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الصَّدِّيقِ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا وُضِعَ الْمَيِّتُ فِي الْقَبْرِ قَالَ: «بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ ﷺ هَذَا لَفْظُ مُسْلِمٍ».

### [ت70/م64، 66] - باب الرجل يموت له قرابة مشرك

3214 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ قَالَ: «قُلْتُ لِلنَّبِيِّ ﷺ: إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ. قَالَ: «اذْهَبْ فَوَارِ أَبَاكَ ثُمَّ لَا تُحَدِّثَنَّ شَيْئًا حَتَّى تَأْتِيَنِي»، فَذَهَبَتْ فَوَارِئُهُ وَجِئَتْهُ فَأَمَرَنِي فَأَغْتَسَلْتُ وَدَعَا لِي».

### [ت71/م65، 67] - باب في تعميق القبر

3215 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ أَنَّ سُلَيْمَانَ بْنَ الْمُغِيرَةِ حَدَّثَهُمْ، عَنْ حُمَيْدٍ - يَعْنِي ابْنَ هِلَالٍ -، عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: جَاءَتِ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ﷺ يَوْمَ أُحُدٍ فَقَالُوا: أَصَابَنَا قَرْحٌ وَجَهْدٌ فَكَيْفَ تَأْمُرُنَا؟ قَالَ: «أَحْفِرُوا وَأَوْسِعُوا وَاجْعَلُوا الرَّجُلَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ»، قِيلَ: فَأَيُّهُمْ

Qur'an among them." He said: On that very day, my father Amir was killed (and placed) between two (or with one).

**3216-** The same is narrated on the authority of Humaid Ibn Hilal, through the same chain of transmitters, with the addition: "and make them deep."

**3217-** The same narration is transmitted on the authority of Sa'd Ibn Hisham Ibn Amir.

### **[72] Leveling The Grave With The Ground**

**3218-** It is narrated on the authority of Abu Hayyaj Al-Azdi that he said: Ali sent me (as a governor) and said: "I will send you in accordance with (the same commandments and judgements) with which the Messenger of Allah "Allah's blessing and peace be upon him" had sent me, i.e. not to leave a prominently high grave but that I should level it with the ground, nor a statue but that I should obliterate it."

**3219-** It is narrated on the authority of Abu Ali Al-Hamadani that he said: We were in Rudis in the company of Fadalal Ibn Ubaid, when a companion of ours died, thereupon Fadalal ordered that his grave should be leveled with the ground and said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having commanded that the graves should be leveled with the ground

**3220-** It is narrated on the authority of Al-Qasim that he said: I visited A'ishah and said: "O Mother! Uncover for me the grave of the Messenger of Allah "Allah's blessing and peace be upon him", and the graves of his two companions Abu Bakr and Umar (in order to see them)." She uncovered for me three graves, which were neither high (over the ground) nor prominent, topped with the red stones. Abu Ali says: It is said that the Messenger of Allah "Allah's blessing and peace be upon him" is in the front, Abu Bakr by his side, and Umar by his feet, i.e. his (Umar's) head is by the side of the feet of the Messenger of Allah "Allah's blessing and peace be upon him".

### **[73] Invoking Forgiveness For The Dead At The Grave On Turning Away**

**3221-** It is narrated on the authority of Uthman Ibn Affan that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from the burial ceremonies of the dead, he would stand near him and say: "Ask for (Allah's) Forgiveness for your (dead) brother, and



يُقَدَّم؟ قال: «أَكْثَرُهُمْ قُرَأْنَا».

قال: أَصِيبَ أَبِي يَوْمَئِذٍ عَامِرٌ بَيْنَ اثْنَيْنِ، أَوْ قَالَ: وَاحِدٌ.

**3216** - حَدَّثَنَا أَبُو صَالِحٍ - يَعْنِي الْأَنْطَاكِيَّ - : أَخْبَرَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَرَارِيَّ - ، عَنْ الثَّوْرِيِّ ، عَنْ أَيُّوبَ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ بِإِسْنَادِهِ وَمَعْنَاهُ ، زَادَ فِيهِ : «وَأَعْمَقُوا» .

**3217** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا جَرِيرٌ : حَدَّثَنَا حُمَيْدٌ - يَعْنِي ابْنَ هِلَالٍ - ، عَنْ سَعْدِ بْنِ هِشَامٍ بْنِ عَامِرٍ بِهَذَا الْحَدِيثِ .

### [ت/72م، 66، 68] - باب في تسوية القبر

**3218** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ : أَخْبَرَنَا سُفْيَانُ : حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ أَبِي هَيْجَاجٍ الْأَسَدِيِّ قَالَ : «بَعَثَنِي عَلَيَّ قَالَ لِي : أَبْعَثْكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ لَا أَدَعَّ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتُهُ وَلَا تِمْنَالًا إِلَّا طَمَسْتُهُ» .

**3219** - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ ، قَالَ : حَدَّثَنَا ابْنُ وَهَبٍ : حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ ، أَنَّ أَبَا عَلِيٍّ الْهَمْدَانِيَّ حَدَّثَهُ قَالَ : «كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِرُودَسَ مِنْ أَرْضِ الرُّومِ فَتَوَفَّيَ صَاحِبٌ لَنَا ، فَأَمَرَ فَضَالَةَ بِقَبْرِهِ فَسَوَّيْتُ ثُمَّ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِتَسْوِيَّتِهَا» .

قال أبو داود: رُودَسَ جَزِيرَةٌ فِي الْبَحْرِ .

**3220** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ : أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ هَانِيٍّ ، عَنْ الْقَاسِمِ قَالَ : دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ : يَا أُمُّهُ أَكْشِفِي لِي عَنْ قَبْرِ رَسُولِ اللَّهِ ﷺ وَصَاحِبِيهِ رَضِيَ اللَّهُ عَنْهُمَا فَكَشَفَتْ لِي عَنْ ثَلَاثَةِ قُبُورٍ لَا مُشْرِفَةَ وَلَا وَاطِئَةَ ، مَبْطُوحَةً بِبَطْحَاءِ الْعَرَصَةِ الْحَمْرَاءِ .

قَالَ أَبُو عَلِيٍّ : يَقَالُ إِنَّ رَسُولَ اللَّهِ ﷺ مُقَدَّمٌ ، وَأَبُو بَكْرٍ عِنْدَ رَأْسِهِ ، وَعُمَرُ عِنْدَ رِجْلَيْهِ ، رَأْسُهُ عِنْدَ رِجْلَيْ رَسُولِ اللَّهِ ﷺ .

### [ت/73م، 67 ، 69] - باب الاستغفار عند القبر للميت في وقت الانصراف

**3221** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ : حَدَّثَنَا هِشَامٌ ، عَنْ عَبْدِ اللَّهِ بْنِ بُحَيْرٍ بْنِ رَيْسَانَ ، عَنْ هَانِيٍّ مَوْلَى عُثْمَانَ بْنِ عَفَانَ قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ : «اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا لَهُ التَّيْبَتَ فَإِنَّهُ الْآنَ يُسْأَلُ» .

invoke (Allah) to make him firm, for now he is being asked (by the angels).”

#### **[74] It Is Undesirable To Slaughter At The Grave**

**3222-** It is narrated on the authority of Anas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no hamstringing (of anything at the graves) in (accordance with the rules and principles of) Islam.”

Abd Ar-Razzaq said: It was their habit to slaughter a cow or a sheep at the grave.

#### **[75] The Funeral Prayer Might Be Offered On The Dead At His Grave Some Time Later**

**3223-** It is narrated on the authority of Uqbah Ibn Amir that one day the Messenger of Allah “Allah’s blessing and peace be upon him” set out and offered the funeral prayer on these (killed on the day of the battle) of Uhud, and then he turned away.

**3224-** The same narration is narrated on the authority of Yazid Ibn Abu Habib, in which he said: The Messenger of Allah “Allah’s blessing and peace be upon him” offered the funeral prayer on those (killed on the day of the holy battle of) Uhud eight years (after the battle), as if he intended to bid farewell to both the living and the dead equally.

#### **[76] What About Building Upon The Grave**

**3225-** It is narrated on the authority of Jabir that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having forbidden to sit or stratify with gypsum or build anything over the grave.

**3226-** The same narration is transmitted on the authority of Jabir, through a different chain of transmission.

Abu Dawud says: In the narration of Uthman, there is the following addition: “And to add an increase to it.” In the narration of Sulaiman Ibn Musa: “and to write on it.”

**3227-** It is narrated on the authority of Abu Hurairah that he said: The Prophet “Allah’s blessing and peace be upon him” said: “Might Allah ruin the Jews! They have taken the graves of their Prophets as places of worship.”

#### **[77] It Is Undesirable To Sit On The Grave**

**3228-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “To sit

قال أبو داود: بُحَيْرُ بْنُ رَيْسَانَ.

### [74/م68، 70] - باب كراهية الذبح عند القبر

**3222** - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبُلْخِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَقْرَ فِي الْإِسْلَامِ». قَالَ عَبْدُ الرَّزَّاقِ: كَانُوا يَعْقِرُونَ عِنْدَ الْقَبْرِ؛ يَعْنِي بَقْرَةً أَوْ شَاةً.

### [75/م69، 71] - باب الميت يُصَلَّى على قبره بعد حين

**3223** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ انْصَرَفَ».

**3224** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَوَةَ بْنِ شُرَيْحٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ بِهَذَا الْحَدِيثِ قَالَ: «إِنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِ سِنِينَ كَالْمُودَّعِ لِلأَحْيَاءِ وَالْأَمْوَاتِ».

### [76/م70، 72] - باب في البناء على القبر

**3225** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: «سَمِعْتُ النَّبِيَّ ﷺ نَهَى أَنْ يُقْعَدَ عَلَى الْقَبْرِ وَأَنْ يُقَصَّصَ وَيُبْنَى عَلَيْهِ».

**3226** - حَدَّثَنَا مُسَدَّدٌ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: أَخْبَرَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، وَعَنْ الزُّبَيْرِ، عَنْ جَابِرٍ بِهَذَا الْحَدِيثِ. قَالَ أَبُو دَاوُدَ: قَالَ عُثْمَانُ: «أَوْ يُزَادَ عَلَيْهِ» وَزَادَ سُلَيْمَانُ بْنُ مُوسَى: «أَوْ أَنْ يُكْتَبَ عَلَيْهِ» وَلَمْ يَذْكُرْ مُسَدَّدٌ فِي حَدِيثِهِ: «أَوْ يُزَادَ عَلَيْهِ». قَالَ أَبُو دَاوُدَ: خَفِيَ عَلَيَّ مِنْ حَدِيثِ مُسَدَّدٍ حَرْفٌ: «وَأَنَّ».

**3227** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

### [77/م71، 73] - باب في كراهية القعود على القبر

**3228** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جُمْرَةٍ فَتُحْرِقَ



on a piece of fire which might burn one's garment and reach his skin is better for anyone of you than to sit on a grave."

**3229-** It is narrated on the authority of Abu Marthad Al-Ghanawi that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not sit on the graves, nor offer prayer towards them."

### **[78] Walking With Sandals In The Graveyard**

**3230-** It is narrated on the authority of Bashir, -the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him", and his name during the pre-Islamic period of ignorance was Zahm Ibn Ma'bad; and when he emigrated to the Messenger of Allah "Allah's blessing and peace be upon him" he asked him: "What is your name?" he said: "Zahm." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "No, you are Bashir (carrier of the glad tidings)"- that he said: I was walking in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when he came upon the graves of the pagans, thereupon he said thrice: "Verily, a lot of good has escaped those." Then, he came upon the graves of Muslims thereupon he said: "No doubt, those (who died) caught up with a lot of good." Then, he turned and saw a man walking between the graves while he was wearing his sandals. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O man of leather hairless sandals! Allah be merciful to you! Put them off!" when the man turned to him and recognized him, i.e. knew that he was the Messenger of Allah "Allah's blessing and peace be upon him", he put them off, and threw them.

**3231-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone is placed in his grave, and his companions turned away from him (after finishing the burial ceremonies), he hears their footsteps."

### **[79] What About Moving The Dead From His Place?**

**3232-** It is narrated on the authority of Jabir that he said: Somebody was buried with my father (in one grave), and I felt something in myself because of that, thereupon I brought him (my father) out six months later (to carry him to another grave), and I observed nothing disprovable in him except some hair in his beard facing the ground.

ثِيَابُهُ حَتَّى تَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ.

**3229 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ يَزِيدَ بْنِ جَابِرٍ -، عَنْ بُشَيْرِ بْنِ عُبَيْدِ اللَّهِ قَالَ: سَمِعْتُ وَائِلَةَ بِنِ الْأَسْقَعِ يَقُولُ سَمِعْتُ أَبَا مَرْثِدَ الْعَنْوِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تُصَلُّوا إِلَيْهَا».

### [ت78/م72، 74] - باب المشي بين القبور في النعل

**3230 -** حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ، عَنْ خَالِدِ بْنِ سُمَيْرٍ السَّدُوسِيِّ، عَنْ بَشِيرِ بْنِ نَهَيْكٍ، عَنْ بَشِيرِ مَوْلَى رَسُولِ اللَّهِ ﷺ، وَكَانَ اسْمُهُ فِي الْجَاهِلِيَّةِ زَحَمَ بْنَ مَعْبِدٍ، فَهَاجَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَا اسْمُكَ؟» قَالَ زَحَمٌ، قَالَ: «بَلْ أَنْتَ بَشِيرٌ» قَالَ: «بَيْنَمَا أَنَا أُمَاشِي رَسُولُ اللَّهِ ﷺ مَرَّ بِقُبُورِ الْمُشْرِكِينَ فَقَالَ: «لَقَدْ سَبَقَ هَؤُلَاءِ خَيْرًا كَثِيرًا»، ثَلَاثًا، ثُمَّ مَرَّ بِقُبُورِ الْمُسْلِمِينَ فَقَالَ: «لَقَدْ أَدْرَكَ هَؤُلَاءِ خَيْرًا كَثِيرًا»، وَحَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ نَظْرَةٌ فَإِذَا رَجُلٌ يَمْشِي فِي الْقُبُورِ عَلَيْهِ نَعْلَانِ، فَقَالَ: «يَا صَاحِبَ السَّبْتَيْنِ، وَبِحَكَ أَلْقِ سَبْتَيْتِكَ»، فَنَظَرَ الرَّجُلُ، فَلَمَّا عَرَفَ رَسُولُ اللَّهِ ﷺ خَلَعَهُمَا فَرَمَى بِهِمَا».

**3231 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ - يَعْنِي ابْنَ عَطَاءٍ -، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قُرْعَ نَعَالِهِمْ».

### [ت79/م73، 75] - باب في تحويل الميت من موضعه للأمر يحدث

**3232 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ قَالَ: «دُفِنَ مَعَ أَبِي رَجُلٌ فَكَانَ فِي نَفْسِي مِنْ ذَلِكَ حَاجَةٌ فَأَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ فَمَا أَنْكَرْتُ مِنْهُ شَيْئًا إِلَّا شُعِيرَاتٍ كُنَّ فِي لِحْيَتِهِ مِمَّا يَلِي الْأَرْضَ».

### **[80] Praising The Dead**

**3233-** It is narrated on the authority of Abu Hurairah that he said: A funeral procession passed by the Messenger of Allah “Allah’s blessing and peace be upon him”, and the people mentioned the dead with good, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It (the Garden) has been affirmed to him.” Then, another funeral procession passed by him, and the people mentioned the deceased with evil, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It (the Garden) has been affirmed to him.” He further said: “No doubt, you are witnesses to each other.”

### **[81] Visiting The Graves**

**3234-** It is narrated on the authority of Abu Hurairah that once the Messenger of Allah “Allah’s blessing and peace be upon him” visited the grave of his mother, and he wept, and caused those around him to weep. Then, he said: “I asked for permission of my Lord to invoke forgiveness for her, and he gave me no permission; and I asked for permission of my Lord to visit her grave, and he gave me permission. So, (it’d better for) you to visit the graves, since they remind you of death.”

**3235-** It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “I had forbidden you to visit the graves earlier; but now, you might visit them, since there is admonition (for you of the dead and hereafter affairs) in visiting them.”

### **[82] What About The Women’s Visiting The Graves**

**3236-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” cursed such of women as visit the graves, such of people as make of them places of worship, and such as take lamps over them.

### **[83] What Should Be Said On Visiting Or Coming Upon The Graves**

**3237-** It is narrated on the authority of Abu Hurairah that once, the Messenger of Allah “Allah’s blessing and peace be upon him” set out to the graveyard, and said: “Peace be upon you the (inhabitants of the) abode of the faithful believers, and we, by Allah’s Will, are going to join you later.”

### **[84] How Such As In The State Of Ihram Be Dealt With When He Dies?**

**3238-** It is narrated on the authority of Ibn Abbas that a man was brought to the Messenger of Allah “Allah’s blessing and peace be upon him”, and



**[ت80/م74، 76] - باب في الثناء على الميت**

**3233 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ إِبْرَاهِيمَ بْنِ عَامِرٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرُّوا عَلَى رَسُولِ اللَّهِ ﷺ بِجَنَازَةٍ فَأَثْنُوا عَلَيْهَا خَيْرًا، فَقَالَ: «وَجِبَتْ»، ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنُوا شَرًّا، فَقَالَ: «وَجِبَتْ»، ثُمَّ قَالَ: «إِنَّ بَعْضَكُمْ عَلَى بَعْضٍ شُهَدَاءٌ».

**[ت81/م75، 77] - باب في زيارة القبور**

**3234 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبَكَى مَنْ حَوْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَأْذَنْتُ رَبِّي تَعَالَى عَلَى أَنْ أَسْتَغْفِرَ لَهَا، فَلَمْ يُؤْذَنْ لِي فَاسْتَأْذَنْتُ أَنْ أَزُورَ قَبْرَهَا، فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكَّرُ بِالْمَوْتِ».

**3235 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا مُعَرِّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا فَإِنْ فِي زِيَارَتِهَا تَذَكُّرَةٌ».

**[ت82/م76، 78] - باب في زيارة النساء القبور**

**3236 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَخَذِينَ عَلَيْهَا الْمَسَاجِدَ وَالشُّرُجَ».

**[ت83/م77، 79] - باب ما يقول إذا زار القبور أو مرُّ بها**

**3237 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى الْمَقْبَرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِن شَاءَ اللَّهُ بِكُمْ لَآحِقُونَ».

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا معاوية بن هشام: حَدَّثَنَا سُفْيَانُ، عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ، وَذَكَرَ نَحْوَ حَدِيثِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، زَادَ: «إِنَّهُمْ قَرُطْنَا، وَنَحْنُ لَكُمْ تَبَعٌ، نَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ».

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا شَرِيكٌ، عَنْ عاصم بن عبد الله، عَنْ عبد الله بن عامر، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللَّهِ ﷺ فَاتَّبَعْتُهُ، فَأَتَى الْبَقِيعَ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، أَنْتُمْ لَنَا قَرُطٌ، وَإِنَّا بِكُمْ لَآحِقُونَ، اللَّهُمَّ لَا تَحْرِمْنا أَجُورَهُمْ، وَلَا تَفْتِنَّا بَعْدَهُمْ».

حَدَّثَنَا الْقَعْنَبِيُّ وَقُتَيْبَةُ قَالَا: حَدَّثَنَا عبد العزيز بن محمد، عن شريك - يعني ابن أبي نمر -، عن عطاء، عن عَائِشَةَ فِي هَذِهِ الْقِصَّةِ، زَادَ: «اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ».

**[ت84/م78، 70] - باب كيف يصنع بالمحرم إذا مات؟**

**3238 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَنَبَى النَّبِيُّ ﷺ بِرَجُلٍ وَقَصَّتْهُ رَاحِلَتُهُ فَمَاتَ وَهُوَ مُحَرَّمٌ، فَقَالَ:

he had his neck broken on account of falling down from his mount, and he was in the state of Ihram. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Wash his (dead) body with water and Sidr, and shroud him in his two sheets (of Ihram), and do not cover his face, for on the Day of Judgement, he will be raised while reciting Talbiyah.”

Abu Dawud says: I heard Ahmad Ibn Hanbal having said: There are five principles in this narration: to shroud him in two sheets, and this means the shroud of a dead should consist of two sheets; to wash the dead body with water and fused leaves of lot, which should be mixed up in the water of washing the dead in general; do not cover his head; do not apply perfume to his body; and that one’s shroud should be out of his own property.

**3239-** The same is narrated on the authority of Ibn Abbas, through another chain of transmitters. According to the narration of Sulaiman he said: “And do not apply Hunut to him.”

**3240-** The same is narrated on the authority of Ibn Abbas, through the same chain of transmission.

**3241-** It is narrated on the authority of Ibn Abbas that a man had his neck broken and he was killed on account of falling down from his mount, and he was in the state of Ihram. He then was brought to the Messenger of Allah “Allah’s blessing and peace be upon him” who said: “Wash his (dead) body with water and the infusion of leaves of lot, and shroud him (in his two sheets of Ihram), and do not cover his head, and do not apply perfume to his body, for (on the Day of Judgement) he will be raised while reciting Talbiyah.”

«كَفَّنُوهُ فِي ثَوْبَيْهِ وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَلَا تُحَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ يُلَبِّي».

قال أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: فِي هَذَا الْحَدِيثِ خَمْسُ سُنَنِ: «كَفَّنُوهُ فِي ثَوْبَيْهِ» أَي: يُكْفَنُ الْمَيِّتُ فِي ثَوْبَيْنِ، «وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ» أَي: أَنْ فِي الْغُسْلَاتِ كُلِّهَا سِدْرًا، «وَلَا تُحَمِّرُوا رَأْسَهُ، وَلَا تُقَرِّبُوهُ طَبِيًّا»، وَكَانَ الْكَفْنُ مِنْ جَمِيعِ الْمَالِ.

**3239 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو، وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ قَالَ: «وَكَفَّنُوهُ فِي ثَوْبَيْنِ».

قال أَبُو دَاوُدَ: قَالَ سُلَيْمَانُ: قَالَ أَيُّوبُ: «ثَوْبَيْهِ»، وَقَالَ عَمْرُو: «ثَوْبَيْنِ»، وَقَالَ ابْنُ عُبَيْدٍ: قَالَ أَيُّوبُ: «فِي ثَوْبَيْنِ»، وَقَالَ عَمْرُو: «فِي ثَوْبَيْهِ». زَادَ سُلَيْمَانُ وَحْدَهُ: «وَلَا تُحَنِّطُوهُ».

**3240 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ بِمَعْنَى سُلَيْمَانَ «فِي ثَوْبَيْنِ».

**3241 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: وَقَصَّتْ بَرَجُلٌ مُحْرِمٌ نَاقَتَهُ فَقَتَلَتْهُ، فَأَتَتْ بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: «اغْسِلُوهُ وَكَفَّنُوهُ وَلَا تُغَطُّوا رَأْسَهُ وَلَا تُقَرِّبُوهُ طَبِيًّا فَإِنَّهُ يُبْعَثُ يَهْلُ».



## **(16/21) THE BOOK OF OATHS AND VOWS**

### **[1] The Severe Punishment Of Taking False Oaths**

**3242-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who takes an oath because of which he is sentenced (to punishment), let him occupy his seat (prone on) his face in the fire (of Hell).”

### **[2] When One Takes An Oath Therewith To Illegally Usurp The Property Of Another**

**3243-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who takes an oath, in which he tells a lie, therewith to usurp unlawfully the property of another Muslim, will meet Allah while being angry with him.” Al-Ash'ath told: "By Allah! This was said regarding me. There was a dispute about a piece of land between me and a man from the Jews who denied my right. I took him to The Prophet “Allah’s blessing and peace be upon him”. The Messenger of Allah “Allah’s blessing and peace be upon him” asked me: “Do you have an evidence?” I replied: “No.” He said to the Jew: “Take an oath.” I said: “O Allah's Apostle! He will surely take an oath by which he will usurp my property unjustly." So, Allah revealed: “As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty.” (Al Imran 77)

**3244-** It is narrated on the authority of Al-Ash’ath Ibn Qais that once, a man from Kindah disputed with another one from Hadramaut over a piece of land in Yemen before the Messenger of Allah “Allah’s blessing and peace be upon him”. The man of Hadramaut said: “O Messenger of Allah! It is my land, and it was illegally usurped by the father of this (my opponent), and now it is in his possession.” The Messenger of Allah “Allah’s blessing and peace be upon him” asked: “Do you have an evidence (in order to support your claim)?” he said: “No,” but I take an oath by Allah that he knows for certain that it is my land, and his father was illegally usurped it.” When the man of Kindah got ready to take an oath (to refute the claim) the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who takes a false oath in order to usurp illegally the property of another one, will meet Allah Who will be angry with him.” On that the man of Kindah said: “I bear testimony that it is his land.”

## [21/16] - كتاب الأيمان والنذور

## [ت1/م1] - باب التغليظ في الأيمان الفاجرة

3242 - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ مَضْبُورَةٍ كَاذِبًا فَلْيَتَّبِعُوا بِوَجْهِهِ مَقْعَدَهُ مِنَ النَّارِ».

## [ت2/م0، 0] - باب فيمن حلف يميناً

## ليقتطع بها مالا لأحد

3243 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَهَنَادُ بْنُ السَّرِيِّ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ هُوَ فِيهَا فَاجِرٌ لِيَقْتَطَعَ بِهَا مَالُ امْرِئٍ مُسْلِمٍ لِقَى اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ»، فَقَالَ الْأَشْعَثُ: فِيَّ وَاللَّهِ كَانَ ذَلِكَ، كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَاكَ بَيِّنَةٌ؟» قُلْتُ: لَا قَالَ لِلْيَهُودِيِّ: «أَحْلِفْ»، قُلْتُ: يَا رَسُولَ اللَّهِ إِذَا يَحْلِفُ وَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: 77] إِلَى آخِرِ الْآيَةِ.

3244 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ، قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ، قَالَ: حَدَّثَنِي كُرْدُوسٌ، عَنْ الْأَشْعَثِ بْنِ قَيْسٍ أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ حَضْرَمَوْتَ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي أَرْضٍ مِنَ الْيَمَنِ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ إِنَّ أَرْضِي اغْتَصَبْنِيهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ، قَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» قَالَ: لَا، وَلَكِنْ أَحْلَفُهُ وَاللَّهُ يَعْلَمُ أَنَّهَا أَرْضِي اغْتَصَبْنِيهَا أَبُوهُ، فَتَهَيَّأَ الْكِنْدِيُّ لِلْيَمَنِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْتَطِعُ أَحَدٌ مَالًا بِيَمِينٍ إِلَّا لِقَى اللَّهَ وَهُوَ أَجْذَمٌ»، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضُهُ.



**3245-** It is narrated on the authority of Wa'il Ibn Hujr that he said: A man from Hadramaut and another from Kindah came to the Messenger of Allah "Allah's blessing and peace be upon him", and the former said: "O Messenger of Allah! This man (my opponent) overpowered me and usurped illegally my land from me, and it was in the possession of father." The latter said: "It is my own land: it is in my possession, and I'm cultivating it, and he has no right in it." The Messenger of Allah "Allah's blessing and peace be upon him" said to the man of Hadramaut: "Do you have an evidence?" he answered in the negative. He said: "Then, his (your opponent's) oath refutes your claim." He said: "O Messenger of Allah! He is a wicked man, and he does not care as for which he takes his oath, since he is too daring to do everything." The Messenger of Allah "Allah's blessing and peace be upon him" said: "You have nothing to do with him other than that." He went on carrying his oath, and when he turned back, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If he takes an oath to usurp a property wrongfully, he will meet Allah Almighty (on the Day of Judgement) Who will turn away from him."

### **[3] The Gravity Of The Oath Near The Pulpit Of The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him"**

**3246-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one takes a false oath near this pulpit of mine, even though for a thing (as insignificant as) a green stick of brushing teeth, but that he will occupy his seat in the fire (or the fire (of Hell) will be assured to him."

### **[4] Swearing By Those Whom The Pagans Regard As Rival To Allah**

**3247-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes an oath by Lati, should say: "There is no god (to be worshipped) but Allah; and he, who says to his companion: "Come to gamble you" should give anything in charity (in expiation for such a sin)."

### **[5] The Undesirability To Swear By Fathers**

**3248-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear by your fathers, nor by your mothers, nor by those whom you falsely regard as rivals (to Allah Almighty); and do not swear but by Allah; and do not swear by Allah unless you are true to your oath."



**3245 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَاثِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لِأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدَي أَرْزُعَهَا لَيْسَ لَهُ فِيهَا حَقٌّ. قَالَ: فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَكِ بَيِّنَةٌ؟» قَالَ: لَا، قَالَ: «فَلَكَ يَمِينُهُ» قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ فَاجِرٌ لَا يُبَالِي مَا حَلَفَ عَلَيْهِ لَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ، فَقَالَ النَّبِيُّ ﷺ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَاكَ»، فَاِنْطَلَقَ لِيَحْلِفَ لَهُ، فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا لِيْنِ حَلَفَ لَهُ عَلَى مَا لِيَأْكُلَهُ ظَالِمًا لِيَلْقَيْنَ اللَّهَ وَهُوَ عَنْهُ مُعْرِضٌ».

### [ت3/2م] - باب ما جاء في تعظيم اليمين

#### عند منبر النبي ﷺ

**3246 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ نِسْطَاسٍ مِنْ آلِ كَثِيرِ بْنِ الصَّلْتِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْلِفُ أَحَدٌ عِنْدَ مِنْبَرِي هَذَا عَلَى يَمِينٍ آثِمَةٍ وَلَوْ عَلَى سِوَاكِ أَخْضَرَ، إِلَّا تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ، أَوْ وَجِبَتْ لَهُ النَّارُ».

### [ت4/3م] - باب الحلف بالأنداد

**3247 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ وَاللَّاتِ، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرَكَ فَلْيَتَصَدَّقْ بِشَيْءٍ».

### [ت5/4م] - باب في كراهية الحلف بالآباء

**3248 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَوْفٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ، وَلَا تَحْلِفُوا إِلَّا بِاللَّهِ، وَلَا تَحْلِفُوا بِاللَّهِ إِلَّا وَأَنْتُمْ صَادِقُونَ».

**3249-** It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah “Allah’s blessing and peace be upon him” caught him while he was among some riders, and he was swearing by his father, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, Allah Almighty forbids you to swear by your fathers; and if it is necessity for anyone of you to take oath, let him then take oath by Allah Almighty, or let him keep silent.”

**3250-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” heard me swearing by my father...and the rest is the same, in which he added: and by Allah, I’ve never taken oath by my father afterwards, even by way of relating or mentioning.

**3251-** It is narrated on the authority of Sa’d Ibn Abidah that once, Ibn Umar heard a man taking oath saying: “No, by the Ka’bah.” On that he said to him: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who takes oath by anything other than Allah has, indeed, joined things with Allah (in worshipped).”

**3252-** It is narrated on the authority of Talhah Ibn Ubaidullah that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said in the narration of the Arab desert dweller (who came to know from him the fundamental principles of Islam, and took pledge to stick to them properly, with no increase nor decrease: “He will have been prosperous, by his father, if he has proved true (to his words).”

### **[6] The Undesirability To Swear By The Trust**

**3253-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who swears by the trust never belongs to us.”

### **[7] What About The Thoughtlessness In Oaths**

**3254-** It is narrated on the authority of Ata’ that he said, concerning the thoughtlessness in oaths, that A’ishah said: The Messenger of Allah “Allah’s blessing and peace be upon him” said about the thoughtlessness in oaths: “It belongs to the items of speech of the man in his house, such as: “No, by Allah! Nay, by Allah!” and so on.”

Abu Dawud says: The same narration is transmitted by more than one on the authority of A’ishah, even though it is ended up with her.

**3249 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ ﷺ أَدْرَكَهُ وَهُوَ فِي رَكْبٍ وَهُوَ يَحْلِفُ بِأَبِيهِ فَقَالَ: «إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ أَوْ لَيْسَ كُنْتُ».

**3250 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «سَمِعَنِي رَسُولُ اللَّهِ ﷺ نَحْوَ مَعْنَاهُ إِلَى: «بِآبَائِكُمْ». زَادَ: قَالَ عُمَرُ: «قَوْلَ اللَّهِ مَا حَلَفْتُ بِهِذَا ذَاكِرًا وَلَا آثِرًا».

**3251 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْحَسَنَ بْنَ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: سَمِعَ ابْنَ عُمَرَ رَجُلًا يَحْلِفُ: لَا وَالْكَعْبَةِ، فَقَالَ لَهُ ابْنُ عُمَرَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ».

**3252 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ أَبِي سَهْلٍ نَافِعِ بْنِ مَالِكِ بْنِ أَبِي عَامِرٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ - يَغْنِي فِي حَدِيثِ قِصَّةِ الْأَعْرَابِيِّ - قَالَ النَّبِيُّ ﷺ: «أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ، دَخَلَ الْجَنَّةَ وَأَبِيهِ إِنْ صَدَقَ».

### [ت6/م5] - باب في كراهية الحلف بالأمانة

**3253 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ نَعْلَبَةَ الطَّائِيُّ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ بِالْأَمَانَةِ فَلَيْسَ مِنَّا».

### [ت7/م6] - باب لغو اليمين

**3254 -** حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الشَّامِيُّ، قَالَ: حَدَّثَنَا حَسَّانٌ - يَعْنِي ابْنَ إِبْرَاهِيمَ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي الصَّائِغَ -، عَنْ عَطَاءٍ فِي اللَّغْوِ فِي الْيَمِينِ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هُوَ كَلَامُ الرَّجُلِ فِي بَيْتِهِ، كَلَامٌ وَاللَّهُ وَبَلَى وَاللَّهِ».

قَالَ أَبُو دَاوُدَ: وَكَانَ إِبْرَاهِيمُ الصَّائِغُ رَجُلًا صَالِحًا قَتَلَهُ أَبُو مُسْلِمٍ بِعَرَنْدَسَ، قَالَ: وَكَانَ إِذَا رَفَعَ الْمِطْرَقَةَ فَسَمِعَ النَّدَاءَ سَبَّهَا.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ دَاوُدُ بْنُ أَبِي الْفَرَاتِ، عَنْ إِبْرَاهِيمَ الصَّائِغِ مَوْفُوفًا عَلَى عَائِشَةَ، وَكَذَلِكَ رَوَاهُ الزُّهْرِيُّ وَعَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ وَمَالِكُ بْنُ مِغْوَلٍ كُلُّهُمْ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ مَوْفُوفًا.



### **[8] What About Making Indication In Oaths**

**3255-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Your oath is counted in accordance with what such as for whom you take it believes you.”

**3256-** It is narrated on the authority of Suwaid Ibn Hanzalah that he said: We set out with the intention to go to the Messenger of Allah “Allah’s blessing and peace be upon him”, and we had Wa’il Ibn Hujr among us, thereupon he was captured by an enemy to him, and since the people felt they would be put to critical situation if they swore (that he was their brother), I took an oath that he was my brother, and he was released on account of that. Then, we went to the Messenger of Allah “Allah’s blessing and peace be upon him” and I made a mention to him of the fact that the people felt they would be put to critical situation if they swore (that he was their brother), I took an oath that he was my brother, and he was released on account of that. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “You have told the truth: no doubt, a Muslim is the brother of a Muslim (in the religion of Allah).”

### **[9] What About Swearing By A Religion Other Than Islam**

**3257-** It is narrated on the authority of Thabit Ibn Ad-Dahhak that he said: I gave the pledge of allegiance to the Messenger of Allah “Allah’s blessing and peace be upon him” under the Tree, and the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who takes a false oath by another religion other than Islam is the same as he describes himself; and he, who commits suicide with anything, will be punished with it on the Day of Judgement; and no vow is binding upon anyone in what is not in his possession (or beyond his capacity).”

**3258-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who takes an oath that he is free from Islam: if he is false in his oath, he will be the same as he describes himself, and if he is true, he will never return to Islam as perfectly as he has been (before it).”

### **[10] When A Man Takes An Oath Not To Have Condiment**

**3259-** It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” having placed a date on a fragment (of bread) and said: “This (date) is the condiment of that (fragment of bread).”

## [ت8/م7] - باب المعاريض في اليمين

**3255 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ عَبَّادِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُكَ عَلَى مَا يُصَدِّقُكَ عَلَيْهَا صَاحِبُكَ».

قال مُسَدَّدٌ: قال: أخبرني عَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ.

قال أَبُو دَاوُدَ: هُمَا وَاحِدٌ، عَبَّادُ بْنُ أَبِي صَالِحٍ وَعَبْدُ اللَّهِ بْنُ أَبِي صَالِحٍ.

**3256 -** حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ. قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ جَدِّهِ، عَنْ أَبِيهَا سُؤَيْدِ بْنِ حَنْظَلَةَ قَالَ: خَرَجْنَا نُرِيدُ رَسُولَ اللَّهِ ﷺ وَمَعَنَا وَاِئِلُ بْنُ حُجْرٍ فَأَخَذَهُ عَدُوٌّ لَهُ فَتَحَرَّجَ الْقَوْمُ أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي فَحَلَّى سَبِيلَهُ، فَأَتَيْنَا رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ أَنَّ الْقَوْمَ تَحَرَّجُوا أَنْ يَحْلِفُوا وَحَلَفْتُ أَنَّهُ أَخِي، قَالَ: «صَدَقْتَ الْمُسْلِمُ أَخُو الْمُسْلِمِ».

## [ت9/م...] - باب ما جاء في الحلف بالبراءة

## وبملة غير الإسلام

**3257 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو قِلَابَةَ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ أَخْبَرَهُ: أَنَّهُ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ الشَّجَرَةِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ غَيْرَ مِلَّةِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُهُ».

**3258 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا حُسَيْنٌ - يَعْنِي ابْنَ وَاقِدٍ -: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا فَلَنْ يَرْجَعَ إِلَى الْإِسْلَامِ سَالِمًا».

## [ت10/م8] - باب الرجل يحلف أن لا يتأدّم

**3259 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا يَحْيَى بْنُ الْعَلَاءِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَضَعَ تَمْرَةً عَلَى كِسْرَةٍ فَقَالَ: «هَذِهِ إِدَامٌ هَذِهِ».



3260- A Hadith like this is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam, through another chain of transmitters.

### **[11] Making Exception In The Oath (By Saying "Allah Willing")**

3261- It is narrated on the authority of Ibn Umar that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "He, who takes an oath in which he said "Allah Willing" has indeed made exception (and this is more fitting to have his oath fulfilled)."

3262- It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When one takes an oath, in which he makes exception: then, he could return if he so likes, or leave it if he so likes, with no breaking."

### **[12] What About The Oath Of The Messenger Of Allah "Allah's Blessing And Peace Be Upon Him"**

3263- It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him", most frequently, took his oath with those words: "No, by Him (Allah) Who turns the hearts."

3264- It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took a strong oath, he would say: "By Him, in Whose Hand is the soul of Abu Al-Qasim."

3265- It is narrated on the authority of Abu Hurairah that he said: The oath which the Messenger of Allah "Allah's blessing and peace be upon him" used to take was: "No, and I ask for Allah's Forgiveness."

3266- It is narrated on the authority of Laqit Ibn Amir that he set out to go to the Messenger of Allah "Allah's blessing and peace be upon him", and he said: When We came to the Messenger of Allah "Allah's blessing and peace be upon him"...and he mentioned a Hadith like the previous one.

### **[13] Is The Swearing Be Regarded As Oath?**

3267- It is narrated on the authority of Ibn Abbas that Abu Bakr swore that the Messenger of Allah "Allah's blessing and peace be upon him" should tell him something, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Do not swear!"

3268- It is narrated on the authority of Ibn Abbas told that Abu Hurairah related from the Messenger of Allah "Allah's blessing and peace be upon him" : A man came to Allah's Apostle "Allah's blessing and peace be upon him"



**3260 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، عَنْ يَزِيدَ الْأَعْمَرِيِّ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ مِثْلَهُ.

### [ت/11م/9] - باب الاستثناء في اليمين

**3261 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ يُبَلِّغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ إِنْ شَاءَ اللَّهُ فَقَدْ اسْتَنْتَى».

**3262 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى وَمُسَدَّدٌ، وَهَذَا حَدِيثُهُ، قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ: «مَنْ حَلَفَ فَاسْتَنْتَى فَإِنْ شَاءَ رَجَعَ وَإِنْ شَاءَ تَرَكَ غَيْرَ حِنْثٍ».

### [12م/...] - باب ما جاء في يمين النبي ﷺ ما كانت

**3263 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ التُّفَيْلِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَكْثَرُ مَا كَانَ رَسُولُ اللَّهِ ﷺ يَحْلِفُ بِهِذِهِ الْيَمِينِ: «لَا وَمُقَلَّبِ الْقُلُوبِ».

**3264 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ عَاصِمِ بْنِ شُمَيْخٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اجْتَهَدَ فِي الْيَمِينِ قَالَ: «وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ».

**3265 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ: أَخْبَرَنِي زَيْدُ بْنُ حُبَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ هِلَالٍ: حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَتْ يَمِينُ رَسُولِ اللَّهِ ﷺ إِذَا حَلَفَ يَقُولُ: «لَا وَاسْتَغْفِرُ اللَّهَ».

**3266 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عِيَّاشٍ السَّمْعِيُّ الْأَنْصَارِيُّ، عَنْ دَلْهَمِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ اللَّهِ بْنِ حَاجِبٍ بْنِ عَامِرِ بْنِ الْمُتَنَفِّقِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ لَقِيطِ بْنِ عَامِرٍ، قَالَ دَلْهَمٌ: وَحَدَّثَنِيهِ أَيْضًا الْأَسْوَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَاصِمِ بْنِ لَقِيطٍ: أَنَّ لَقِيطَ بْنَ عَامِرٍ خَرَجَ وَافِدًا إِلَى النَّبِيِّ ﷺ، قَالَ لَقِيطٌ: فَقَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرَ حَدِيثًا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «لَعَمْرُ الْهَلِكِ».

### [ت/13م/10] - باب في القسم هل يكون يمينًا

**3267 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ أَقْسَمَ عَلَى النَّبِيِّ ﷺ فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمَ».

**3268 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ ابْنُ يَحْيَى: وَكَتَبْتُهُ مِنْ كِتَابِهِ قَالَ: أَنْبَأَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ فَذَكَرَ رُؤْيَا فَعَبَّرَهَا أَبُو بَكْرٍ فَقَالَ

him" and said: "I saw in a dream this night..." and he mentioned a vision, thereupon Abu Bakr said: "O Allah's Apostle! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." When he interpreted it he said: "O Allah's Apostle! Am I right or wrong?" The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! I swear that you must tell me in what I was wrong." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not swear."

**3269-** The same narration is transmitted on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of the oath, and he added here that he did not tell him.

#### **[14] When One Takes Oath Not To Eat A Certain Kind Of Food**

**3270-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr that he said: Some guests came to our house. My father used to (go and) talk to The Messenger of Allah "Allah's blessing and peace be upon him" during the night. While he was going he said: "I would not like to return before you have Entertained the guests." When it was evening we served the food to them, but they refused and said: "We would not eat unless Abu Bakr comes and joins us." When Abu Bakr came, he asked: "What have you done with your guests? Have you served the guests?" They (the members of the household) said: "We have not served them yet." I said: "I served them food but they refused to eat until you should come." They said: "He has told the truth. He served us with food, but we refused to eat until you should come." He said to them: "Why did you not accept our food?" they said: "Your (absence from your) position (as the inviter)." He said: "By Allah! I shall not take food tonight (since you did not eat)." They said: "By Allah, we shall not eat until you join us." He (Abu Bakr) said: "I have never seen a night worse than this. Woe to you! that you do not accept our food which was prepared for you. Bring the food." The food was brought, and he ate by mentioning the name of Allah and so did they. When it was morning he came to The Messenger of Allah "Allah's blessing and peace be upon him" and related to him the whole story, and what he and they had done thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You are the most righteous among them, and most true to your oath."

**3271-** The same is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakr, with the addition that he said: "No news of expiation have been reported to me pertaining to that oath."

النَّبِيُّ ﷺ: «أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا»، فَقَالَ: أَفَسَمْتُ عَلَيْكَ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ لَتَحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمَ».

**3269 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، لَمْ يَذْكُرِ الْقَسَمَ. زَادَ فِيهِ: «وَلَمْ يُخْبِرْهُ».

### [14م/11] - باب فيمن حلف على طعام لا يأكله

**3270 -** حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، أَوْ عَنْ أَبِي السَّلِيلِ عَنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، قَالَ: نَزَلَ بِنَا أَضْيَافٌ لَنَا، قَالَ: وَكَانَ أَبُو بَكْرٍ يَتَحَدَّثُ عِنْدَ رَسُولِ اللَّهِ ﷺ بِاللَّيْلِ، فَقَالَ: لَا أَرْجِعَنَّ إِلَيْكَ حَتَّى تَفْرَغَ مِنْ ضِيَافَةٍ هَؤُلَاءِ وَمِنْ قِرَاهُمْ، فَأَتَاهُمْ بِقِرَاهُمْ فَقَالُوا: لَا نَطْعَمُهُ حَتَّى يَأْتِيَ أَبُو بَكْرٍ.

فَجَاءَ فَقَالَ: مَا فَعَلَ أَضْيَافُكُمْ، أَفَرَعْتُمْ مِنْ قِرَاهُمْ؟ قَالُوا: لَا. قُلْتُ: قَدْ أَتَيْتُهُمْ بِقِرَاهُمْ فَأَبَوْا وَقَالُوا: وَاللَّهِ لَا نَطْعَمُهُ حَتَّى يَجِيءَ، فَقَالُوا: صَدَقَ قَدْ أَتَانَا بِهِ فَأَبَيْنَا حَتَّى تَجِيءَ، قَالَ: فَمَا مَنَعَكُمْ؟ قَالُوا: مَكَانُكَ، قَالَ: فَوَاللَّهِ لَا أَطْعَمُهُ اللَّيْلَةَ، قَالَ: فَقَالُوا: وَنَحْنُ وَاللَّهِ لَا نَطْعَمُهُ حَتَّى تَطْعَمَهُ، قَالَ: مَا رَأَيْتُ فِي الشَّرِّ كَاللَّيْلَةِ قَطُّ، قَالَ: قَرُّبُوا طَعَامَكُمْ، قَالَ: فَقَرَّبَ طَعَامَهُمْ، فَقَالَ: بِسْمِ اللَّهِ فَطَعِمَ وَطَعِمُوا.

فَأُخْبِرْتُ أَنَّهُ أَصْبَحَ، فَعَدَا عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِالَّذِي صَنَعَ وَصَنَعُوا، قَالَ: «بَلْ أَنْتَ أَبْرُهُمْ وَأَصْدَقُهُمْ».

**3271 -** حَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ وَعَبْدُ الْأَعْلَى، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ بِهَذَا الْحَدِيثِ نَحْوَهُ، زَادَ عَنْ سَالِمٍ فِي حَدِيثِهِ قَالَ: «وَلَمْ يُلْغِنِي كَفَّارَةً».



### **[15] When An Oath Is Taken To Sever The Relation With One's Kith And Kin**

**3272-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that two brothers from amongst the Ansar had a common property to be jointly inherited by both; and one of them asked the other that it should be divided between them, thereupon he said: "If you talk to me once again about the division of the property, I swear that the whole of my property will be given as a gift to the Ka'bah." On that Umar said to him: "Indeed, the Ka'bah is not in need of your property. Make expiation for your oath, and talk your brother (for the division of your property). I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No oath is binding upon you (in such a case), and no vow is binding in what leads to the disobedience of the Lord, nor in severing the relation with kinship, nor in what is not in your possession.""

**3273-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow is binding unless with it Allah's Countenance is intended, and no oath is binding as far as severing the relation with one's kith and kin is concerned."

**3274-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow nor oath is binding upon everyone in what is not in the possession of man, nor is it in what leads to the disobedience of Allah, nor is it in severing the relation with kith and kin; and if one takes an oath for something, and then he finds it better to do another thing, let him do what is better, and leave the former one (for which he takes oath), and makes expiation for (leaving) it."

Abu Dawud says: Almost all the narrations related from the Messenger of Allah "Allah's blessing and peace be upon him" affirm that one should make expiation for leaving his oath, unless it is thoughtless.

### **[16] When One Takes A False Oath Intentionally**

**3275-** It is narrated on the authority of Ibn Abbas that two foes appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them, and the Messenger of Allah "Allah's blessing and peace be upon him" asked the claimant to bring his evidence, but he had no evidence, and he asked the defendant to take an oath, and he took an oath by Allah other than Whom there is no god, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "nay! You've done

## [ت15/م12] - باب اليمين في قطيعة الرحم

**3272 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَخَوَيْنِ مِنَ الْأَنْصَارِ كَانَ بَيْنَهُمَا مِيرَاثٌ فَسَأَلَ أَحَدُهُمَا صَاحِبَهُ الْقِسْمَةَ، فَقَالَ: إِنَّ عُدَّتْ تَسْأَلُنِي عَنْ الْقِسْمَةِ فَكُلُّ مَالِي فِي رِتَاجِ الْكَعْبَةِ، فَقَالَ لَهُ عَمْرٌ: إِنَّ الْكَعْبَةَ غَنِيَّةٌ عَنْ مَالِكَ، كَفَّرَ عَنْ يَمِينِكَ وَكَلَّمْ أَخَاكَ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَمِينُ عَلَيْكَ، وَلَا نَذْرٌ فِي مَعْصِيَةِ الرَّبِّ، وَفِي قَطِيعَةِ الرَّحِمِ، وَفِيمَا لَا تَمْلِكُ».

**3273 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي عَبْدَ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نَذْرَ إِلَّا فِيمَا يُتَبَعَى بِهِ وَجْهُ اللَّهِ، وَلَا يَمِينُ فِي قَطِيعَةِ رَحِمٍ».

**3274 -** حَدَّثَنَا الْمُنْذِرُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذْرَ وَلَا يَمِينُ فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ، وَلَا فِي مَعْصِيَةِ اللَّهِ، وَلَا فِي قَطِيعَةِ رَحِمٍ؛ وَمَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا فَلْيَدْعُهَا وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، فَإِنْ تَرَكَهَا كَفَّارَتُهَا».

قال أبو داود: الأحاديث كلها عن النبي ﷺ «وَلْيُكْفَرْ عَنْ يَمِينِهِ» إِلَّا فِيمَا لَا يُعْبَأُ بِهِ.

قال أبو داود: قُلْتُ لِأَحْمَدَ: رَوَى يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ؟ فَقَالَ: تَرَكَهُ بَعْدَ ذَلِكَ، وَكَانَ أَهْلًا لِذَلِكَ. قَالَ أَحْمَدُ: أَحَادِيثُهُ مَنَاقِيرُ وَأَبُوهُ لَا يُعْرَفُ.

## [ت16/م13] - باب فيمن يحلف كاذبًا متعمدًا

**3275 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَسَأَلَ النَّبِيُّ ﷺ الطَّالِبَ الْبَيِّنَةَ، فَلَمْ تَكُنْ لَهُ بَيِّنَةٌ، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلَى قَدْ فَعَلْتَ وَلَكِنْ قَدْ غُفِرَ

so (which is in opposition to your oath)! But you've been forgiven by your sincere faith in (the fact that) there is no god but Allah."

Abu Dawud says: The significance of this narration is that he did not order him to make expiation for his oath.

### **[17] When One Makes Expiation For His Oath Before Breaking It**

**3276-** It is narrated on the authority of Abu Burdah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah's Will, I never take an oath for something, and then finds it better to do a different thing, but that I always make expiation for my oath, and do what is better (or do what is better and then make expiation for my oath)."

**3277-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O Abd Ar-Rahman Ibn Samurah! When you take an oath for something, and you come to find it better to do a different thing, then, do that which is better, and make expiation for your oath."

Abu Dawud says: I heard Ahmad Ibn Hanbal having given concession pertaining to making expiation before breaking the oath.

**3278-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make expiation for your oath, and then do that which is better."

Abu Dawud says: Pertaining to the narrations of Abu Musa, Adi Ibn Hatim, and Abu Hurairah, according to some, expiation should be made before breaking the oath, and according to others, the oath might be broken before making expiation for it.

### **[18] How Large Is The Sa' (Of Foodstuff) Used In Making Expiation For Oath?**

**3279-** It is narrated on the authority of Umm Habib Bint Dhu'aib Ibn Qais Al-Muzniyyah, and she was the wife of a man belonging to Aslam, then she became the wife of a nephew of Safiyyah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she granted to us a Sa', and told us on the authority of the nephew of Safiyyah from Safiyyah that it was the Sa' of the Messenger of Allah "Allah's blessing and peace be upon him". Anas said: I guessed it to be as large as to contain two Mudds and a half.



لَكَ بِإِخْلَاصٍ قَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ».

قال أبو داود: يُرَادُ مِنْ هَذَا الْحَدِيثِ أَنَّهُ لَمْ يَأْمُرْهُ بِالْكَفَّارَةِ.

### [ت17/م14] - باب الرجل يُكْفَرُ قَبْلَ أَنْ يَحْنُثَ

**3276 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَخْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَرْتُ يَمِينِي وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ»، أَوْ قَالَ: «إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ وَكَفَرْتُ يَمِينِي».

**3277 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا هُشَيْمٌ، قَالَ: حَدَّثَنَا يُونُسُ وَمَنْصُورٌ - يَعْنِي ابْنَ زَادَانَ -، عَنْ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «يَا عَبْدَ الرَّحْمَنِ بْنِ سَمُرَةَ إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الَّذِي هُوَ خَيْرٌ وَكَفَرُ يَمِينَكَ».

قال أبو داود: سَمِعْتُ أَحْمَدَ يُرَخِّصُ فِيهَا الْكَفَّارَةَ قَبْلَ الْحِنْثِ.

**3278 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ: «فَكَفَرُ عَنْ يَمِينِكَ ثُمَّ اتَّيْتُ الَّذِي هُوَ خَيْرٌ».

قال أبو داود: أَحَادِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ وَعَدِيِّ بْنِ حَاتِمٍ وَأَبِي هُرَيْرَةَ فِي هَذَا الْحَدِيثِ رُويَ عَنْ كُلِّ وَاحِدٍ مِنْهُمْ فِي بَعْضِ الرِّوَايَةِ الْحِنْثُ قَبْلَ الْكَفَّارَةِ، وَفِي بَعْضِ الرِّوَايَةِ الْكَفَّارَةُ قَبْلَ الْحِنْثِ.

### [ت18/م15] - باب كم الصاع في الكفارة

**3279 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: قَرَأْتُ عَلَى أَنَسِ بْنِ عِيَاضٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَرْمَلَةَ، عَنْ أُمِّ حَبِيبٍ بِنْتِ دُوَيْبِ بْنِ قَيْسِ الْمُزَنِيَّةِ. وَكَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ مِنْ أَسْلَمَ، ثُمَّ كَانَتْ تَحْتَ ابْنِ أَخٍ لِصَفِيَّةَ زَوْجِ النَّبِيِّ ﷺ. قَالَ ابْنُ حَرْمَلَةَ: فَوَهَبَتْ لَنَا أُمُّ حَبِيبٍ صَاعًا حَدَّثَنَنَا عَنْ ابْنِ أَخِي صَفِيَّةَ عَنْ صَفِيَّةَ أَنَّهُ صَاعُ النَّبِيِّ ﷺ قَالَ أَنَسُ: «فَجَرَّبْتُهُ - أَوْ قَالَ: فَحَزَرْتُهُ - فَوَجَدْتُهُ مَدِينٍ وَنِصْفًا بِمَدِّ هِشَامٍ».

**3280-** It is narrated on the authority of Muhammad Ibn Muhammad Ibn Khallad: Abu Umar that he said: We had got a measurement unit called the Sa' of Khalid, or the Sa' of Hisham, i.e. Hisham Ibn Abd Al-Malik.

**3281-** It is narrated on the authority of Umayyah Ibn Khalid that he said: When Khalid Al-Qasri was appointed as governor, he made twofold the size of the Sa' which came to be as large as sixteen pounds.

### [19] What About The Believing Slave

**3282-** It is narrated on the authority of Mu'awiyah Ibn Al-Hakam As-Sulami that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! I have a slave-girl, whom I slapped on her face once." The Messenger of Allah "Allah's blessing and peace be upon him" felt (what I had done) as something of seriousness, thereupon I said: "O Messenger of Allah! Would I not emancipate her?" He said: "Bring her to me." I brought her to him. He asked her: "Where is Allah?" She said: "He is in the heaven." He said: "Who am I?" She said: "You are The Messenger of Allah "Allah's blessing and peace be upon him". He said (addressing me): "Manumit her, for she is a believing woman."

**3283-** It is narrated on the authority of Ash-Sharid that his mother recommended him to manumit a believing slave-girl on her behalf. He went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My mother recommended me to manumit a believing slave-girl on her behalf, and I have a black slave-girl..." and the rest is the same.

**3284-** It is narrated on the authority of Abu Hurairah that a man brought a black slave-girl to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Manumitting a believing slave is due upon me: (what about this slave-girl?)" the Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Where is Allah?" she beckoned with her fingers to the heaven. He further asked her: "Who am I?" she beckoned to him and then to the heaven, indicating that he is the Messenger of Allah "Allah's blessing and peace be upon him", Who is in the heaven. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Manumit her, for she is a believing girl."

### [20] Making Exception In The Oath After Silence

**3285-** It is narrated on the authority of Ikrimah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah! I'm going to attack the Quraish people! By Allah! I'm going to attack the Quraish





people! By Allah! I'm going to attack the Quraish people!" then he added: "Allah Willing."

Abu Dawud says: This narration is ascribed by more than one to Ikrimah from Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", and it is said that he did not attack them.

**3286-** It is narrated on the authority of Ikrimah that tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "By Allah! I'm going to attack the Quraish people!" then he added: "Allah Willing." Then, he said once again: "By Allah! I'm going to attack the Quraish people If Allah Almighty wills!" he said for the third time: "By Allah! I'm going to attack the Quraish people!" then he kept silent for a while after which he added: "Allah Willing." But he did not attack them.

#### **[21] It Is Undesirable To Make A Vow**

**3287-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to make vows and said: "No doubt, it (the vow) never averts anything (pertaining to the Divine Decree), but with the help of it, something might be taken out of the property of the niggard (without which he is not to give it)."

**3288-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said (relating from Allah Almighty): "Never does the vow lead to anything I've not decreed for mankind, but when it is made, it happens to agree with what I've decreed for him, therewith something might be taken out of the property of a niggard, without which he was not to give it earlier."

#### **[22] What About Making Vow In Disobedience Of Allah**

**3289-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who vows to obey Allah, let him obey Allah; and he who vows to disobey Allah, let not him disobey Allah."

#### **[23] The Opinion That Expiation Should Be Made For The Vow When It Is In Disobedience Of Allah**

**3290-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow in disobedience of Allah is valid; and its expiation is the same as the expiation of an oath."

لَاغْزُونَ قُرَيْشًا»، ثُمَّ قَالَ: «إِنْ شَاءَ اللَّهُ».

قال أبو داود: وَقَدْ أَسْنَدَ هَذَا الْحَدِيثَ غَيْرُ وَاحِدٍ، عن شريك، عن سيمالك، عن عكرمة، عن ابن عباس، أسنده عن النبي ﷺ، وَقَالَ الْوَلِيدُ بْنُ مُسْلِمٍ عن شريك: «ثُمَّ لَمْ يَغْزُهُمْ».

**3286 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: أَخْبَرَنَا ابْنُ بِشْرٍ، عن مِسْعَرٍ، عن سِمْكَ، عن عكرمة يَرْفَعُهُ قَالَ: «وَاللَّهِ لَاغْزُونَ قُرَيْشًا»، ثُمَّ قَالَ: «إِنْ شَاءَ اللَّهُ»، ثُمَّ قَالَ: «وَاللَّهِ لَاغْزُونَ قُرَيْشًا إِنْ شَاءَ اللَّهُ تَعَالَى»، ثُمَّ قَالَ: «وَاللَّهِ لَاغْزُونَ قُرَيْشًا»، ثُمَّ سَكَتَ، ثُمَّ قَالَ: «إِنْ شَاءَ اللَّهُ».

قال أبو داود: زَادَ فِيهِ الْوَلِيدُ بْنُ مُسْلِمٍ عن شريك قال: «ثُمَّ لَمْ يَغْزُهُمْ».

### [ت21/م18] - باب النهي عن النذر

**3287 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عن مَنْصُورٍ، عن عَبْدِ اللَّهِ بْنِ مُرَّةٍ، قال عُثْمَانُ الْهَمْدَانِيُّ: عن عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنِ النَّذْرِ، ثُمَّ اتَّفَقَا وَيَقُولُ: «لَا يَرُدُّ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ». قَالَ مُسَدَّدٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ النَّذْرُ لَا يَرُدُّ شَيْئًا».

**3288 -** حَدَّثَنَا أَبُو دَاوُدَ قَالَ: قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ: أَخْبَرَكَ ابْنُ وَهْبٍ، قال: أَخْبَرَنِي مَالِكٌ، عن أَبِي الزِّنَادِ، عن عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عن أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْتِي ابْنَ آدَمَ النَّذْرُ الْقَدَرُ بِشَيْءٍ لَمْ أَكُنْ قَدَرْتُهُ لَهُ وَلَكِنْ يُلْقِيهِ النَّذْرُ الْقَدَرُ قَدَرْتُهُ، يُسْتَخْرَجُ مِنَ الْبَخِيلِ، يُؤْتَى عَلَيْهِ مَا لَمْ يَكُنْ يُؤْتَى مِنْ قَبْلُ».

### [ت22/م19] - باب ما جاء في النذر في المعصية

**3289 -** حَدَّثَنَا الْقَعْنَبِيُّ، عن مَالِكٍ عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ الْأَيْلِيِّ، عن الْقَاسِمِ، عن عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِيعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِهِ».

### [ت23/م000] - باب من رأى عليه كفارة إذا كان في معصية

**3290 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عن يُونُسَ، عن الزُّهْرِيِّ، عن أَبِي سَلَمَةَ، عن عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

**3291-** The same is narrated on the authority of Ibn Shihab, through the same chain of transmitters.

Abu Dawud indicates, depending upon the narration of Ibn Al-Mubarak, which refers to the fact that Az-Zuhri did not hear it directly from Abu Salamah, and the confirmation of Ahmad Ibn Hanbal, that this Hadith is not authentic.

**3292-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No vow in disobedience of Allah is valid; and its expiation is the same as the expiation of an oath."

Ahmad Ibn Muhammad Al-Marwazi tells that the narration is transmitted on the authority of Imran Ibn Husain, from the Messenger of Allah "Allah's blessing and peace be upon him"; and this means that Sulaiman Ibn Arqam committed a mistake when he ascribed it to Abu Salamah from A'ishah, as related by Az-Zuhri.

Abu Dawud says: A Hadith like this is narrated on the authority of Muhammad Ibn Az-Zubair.

**3293-** It is narrated on the authority of Uqbah Ibn Amir that he told the Messenger of Allah "Allah's blessing and peace be upon him" that a sister of his vowed to perform Hajj as walking barefooted with no face-cover, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Order her to have a face-cover, and ride (on her journey to perform Hajj), and to observe three fasts (in expiation for breaking her vow)."

**3294-** The same is narrated on the authority of Abu Sa'id Ar-Ra'ini, through the same chain of transmitters.

**3295-** It is narrated on the authority of Ibn Abbas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! My sister vowed to (set out on journey to) perform Hajj on foot." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah does nothing with the trouble to which your sister intends to put herself: let her (set out on journey to) perform Hajj as riding, and make expiation for her (vow, like that of) oath."

**3296-** It is narrated on the authority of Ibn Abbas that the sister of Uqbah Ibn Amir vowed to walk on foot to the house to perform Hajj, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered her to ride a mount, and offer a sacrifice (in expiation for breaking her vow).



**3291 -** حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، بِمَعْنَاهُ وَإِسْنَادِهِ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ شَبُوبَةَ يَقُولُ: قَالَ ابْنُ الْمُبَارَكِ، يَغْنِي فِي هَذَا الْحَدِيثِ، حَدَّثَ أَبُو سَلَمَةَ، فَدَلَّ ذَلِكَ عَلَى أَنَّ الزُّهْرِيَّ لَمْ يَسْمَعْهُ مِنْ أَبِي سَلَمَةَ، وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ: وَتَصْدِيقُ ذَلِكَ مَا حَدَّثَنَا أَيُّوبُ يَغْنِي ابْنَ سُلَيْمَانَ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: أَفِيدُوا عَلَيْنَا هَذَا الْحَدِيثَ. قِيلَ لَهُ: وَصَحَّ إِفْسَادُهُ عِنْدَكَ، وَهَلْ رَوَاهُ غَيْرُ ابْنِ أَبِي أُوَيْسٍ قَالَ: أَيُّوبُ كَانَ أَمْثَلَ مِنْهُ - يَغْنِي أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ - وَقَدْ رَوَاهُ أَيُّوبُ.

**3292 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي أُوَيْسٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ ابْنِ أَبِي عَتِيْقٍ وَمُوسَى بْنِ عُقْبَةَ، عَنْ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ أَخْبَرَهُ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا نَذَرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةٌ بَيْنَيْنِ».

قَالَ أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْزُوقِيُّ: إِنَّمَا الْحَدِيثُ حَدِيثُ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ أَرَادَ أَنَّ سُلَيْمَانَ بْنَ أَرْقَمَ وَهَمَ فِيهِ وَحَمَلَهُ عَنْهُ الزُّهْرِيُّ وَأَرْسَلَهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ.

قَالَ أَبُو دَاوُدَ: رَوَى بَقِيَّةٌ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ بِإِسْنَادٍ عَلَيْهِ بِنِ الْمُبَارَكِ مِثْلُهُ.

**3293 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ زَحْرٍ، أَنَّ أَبَا سَعِيدٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَالِكٍ أَخْبَرَهُ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ أُخْتٍ لَهُ نَذَرَتْ أَنْ تَحُجَّ حَافِيَةً غَيْرَ مُحْتَمِرَةٍ، فَقَالَ: «مُرُوهَا فَلْتَحْتَمِرْ وَلْتَرْكَبْ وَلْتَضُمَّ ثَلَاثَةَ أَيَّامٍ».

**3294 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ زَحْرٍ مَوْلَى لِبْنِي ضَمْرَةً - وَكَانَ أَيْمًا رَجُلٌ - أَنَّ أَبَا سَعِيدٍ الرَّعِنِيِّ أَخْبَرَهُ بِإِسْنَادٍ يَحْيَى وَمَعْنَاهُ.

**3295 -** حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ، قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ أُخْتِي نَذَرَتْ - يَغْنِي أَنْ تَحُجَّ مَاشِيَةً -، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِشِقَاءِ أُخْتِكَ شَيْئًا فَلْتَحُجَّ رَاكِبَةً وَلْتَكْفُرَ عَنْ يَمِينِهَا».

**3296 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ أُخْتَ عُقْبَةَ بْنَ عَامِرٍ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَرْكَبَ وَتُهْدِيَ هَذِيًّا».

**3297-** It is narrated on the authority of Ibn Abbas that when the Messenger of Allah “Allah’s blessing and peace be upon him” was informed that the sister of Uqbah Ibn Amir vowed to (set out on journey to) perform Hajj on foot, he said: “No doubt, Allah is not in need of her vow. Order her to ride a mount.”

Abu Dawud says: The same is narrated on the authority of Ikrimah from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**3298-** It is narrated on the authority of Ikrimah that the sister of Uqbah Ibn Amir...and the rest is the same, and no mention is made of the sacrifice, but he said in it: “Order your sister to ride a mount.”

**3299-** It is narrated on the authority of Uqbah Ibn Amir that he said: My sister vowed to walk on foot to the House of Allah (to perform Hajj), and asked me to seek the religious verdict of the Messenger of Allah “Allah’s blessing and peace be upon him” pertaining to that, and he said: “Let her walk (for some time) and ride (for some time when she becomes tired).”

**3300-** It is narrated on the authority of Ibn Abbas that he said: While the Messenger of Allah “Allah’s blessing and peace be upon him” was delivering a sermon, behold! There was a man standing in the sun, and when he asked about him it was said to him: “He is Abu Isra’il: he vowed to keep standing and not sit, nor take shelter to the shade (to protect himself from the heat of the sun), nor to speak with anyone, and further to fast in such a state.” On that he said: “Tell him to speak, sit, take shelter to the shade, and complete his fasting.”

**3301-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah “Allah’s blessing and peace be upon him” saw a man walking, while reclining against his sons. When he asked about him, it was said to him: “He vowed to keep walking.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Allah Almighty is not in need of this man’s torturing himself like this. Tell him to ride.”

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through a different chain of transmitters.

**3302-** It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah “Allah’s blessing and peace be upon him” came upon a man circumambulating the House, and he was being led by another with the help of a nosestring, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” cut it to pieces, and told him to lead him by his hand.

**3297 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَمَّا بَلَغَهُ أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً قَالَ: «إِنَّ اللَّهَ لَغَنِيٌّ عَنْ نَذْرِهَا، مُرَّهَا فَلْتَرْكَبْ».

قال أبو داود: رواه سعيد بن أبي عروبة نحوه. وخالد، عن عكرمة، عن النبي ﷺ نحوه.

**3298 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ بِمَعْنَى هِشَامٍ لَمْ يَذْكُرِ الْهَدْيَ، وَقَالَ فِيهِ: «مُرَّ أُخْتِكَ فَلْتَرْكَبْ».

قال أبو داود: رواه خالد عن عكرمة بمعنى هِشَامٍ.

**3299 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ أَخْبَرَهُ أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجَهَنِّيِّ أَنَّهُ قَالَ: نَذَرْتُ أُخْتِي أَنْ تَمْشِيَ إِلَى بَيْتِ اللَّهِ فَأَمَرْتَنِي أَنْ أَسْتَفْتِيَ لَهَا النَّبِيَّ ﷺ، فَاسْتَفْتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «لَتَمْشِي وَلَتَرْكَبْ».

**3300 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ يَخْطُبُ إِذَا هُوَ بِرَجُلٍ قَائِمٍ فِي الشَّمْسِ، فَسَأَلَ عَنْهُ، فَقَالُوا: هَذَا أَبُو إِسْرَائِيلَ، نَذَرَ أَنْ يَقُومَ وَلَا يَقْعُدَ وَلَا يَسْتَظِلَّ وَلَا يَتَكَلَّمَ وَيَصُومَ، قَالَ: «مُرُّهُ فَلْيَتَكَلَّمْ وَلْيَقْعُدْ وَلْيَتِمِّمْ صَوْمَهُ».

**3301 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَهَادِي بَيْنَ ابْنَيْهِ فَسَأَلَ عَنْهُ فَقَالُوا: نَذَرَ أَنْ يَمْشِيَ، فَقَالَ: «إِنَّ اللَّهَ لَغَنِيٌّ عَنْ تَعْذِيبِ هَذَا نَفْسَهُ» وَأَمَرَهُ أَنْ يَرْكَبَ.

قال أبو داود: رواه عمرو بن أبي عمرو، عن الأعرج، عن أبي هريرة، عن النبي ﷺ نحوه.

**3302 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَاصِمُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُهُ بِخِزَامَةٍ فِي أَنْفِهِ فَقَطَعَهَا النَّبِيُّ ﷺ بِيَدِهِ وَأَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ».



**3303-** It is narrated on the authority of Ibn Abbas that the sister of Uqbah Ibn Amir vowed to (set out on journey to) perform Hajj on foot, and she had no power to do so. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, Allah Almighty is not in need of your sister’s walking: tell her to ride a mount, and offer a sacrificial camel (in expiation for breaking her vow).”

**3304-** It is narrated on the authority of Uqbah Ibn Amir Al-Juhani that he said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! My sister vowed to go to the House (to perform Hajj) on foot.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Allah does nothing with the walking of your sister on foot to the House.”

#### **[24] When One Vows To Offer Prayer In Jerusalem**

**3305-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of the conquest (of Mecca), a man said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! I’ve vowed to offer a two-rak’ah prayer in Jerusalem in case Allah enables you to conquer Mecca.” The Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “Pray them here.” He repeated the same, and the Messenger of Allah “Allah’s blessing and peace be upon him” gave the same reply: “Pray them here.” When he raised the same for the third time, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, it is up to you to do what you like.”

Abu Dawud says: The same is narrated on the authority of Abd Ar-Rahman Ibn Awf from the Messenger of Allah “Allah’s blessing and peace be upon him”.

**3306-** The same is narrated on the authority of Umar Ibn Abd Ar-Rahman Ibn Awf from some men from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, in which he added here that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “By Him, Who has sent Muhammad with the truth, if you offer prayer here, it would be sufficient to exempt you from praying in Jerusalem.”

Abu Dawud says: The same is narrated on the authority of Ibn Juraij from Umar Ibn Abd Ar-Rahman Ibn Awf from men amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

**3303 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنُ عَبْدِ اللَّهِ السَّلْمِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ -، عَنْ مَطَرٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أُخْتَ عُقْبَةَ بْنِ عَامِرٍ نَذَرَتْ أَنْ تَحُجَّ مَاشِيَةً وَأَنَّهَا لَا تُطِيقُ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَغَنِيٌّ عَنْ مَشْيِ أُخْتِكَ، فَلْتَرْكَبْ وَلْتَهْدِ بَدَنَةً».

**3304 -** حَدَّثَنَا شُعَيْبُ بْنُ أَيُّوبَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عِكْرَمَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ: «إِنَّ أُخْتِي نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ لَا يَصْنَعُ بِمَشْيِ أُخْتِكَ إِلَى الْبَيْتِ شَيْئًا».

### [ت24/م20] - باب من نذر أن يُصلي في بيت المقدس

**3305 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، قَالَ: أَخْبَرَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلًا قَامَ يَوْمَ الْفَتْحِ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ لِلَّهِ أَنْ فَتَحَ اللَّهُ عَلَيْكَ مَكَّةَ أَنْ أُصَلِّيَ فِي بَيْتِ الْمَقْدِسِ رُكْعَتَيْنِ، قَالَ: «صَلِّ هَهُنَا»، ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «صَلِّ هَهُنَا»، ثُمَّ أَعَادَ عَلَيْهِ فَقَالَ: «شَأْنُكَ إِذَنْ».

قال أبو داود: رَوَى نَحْوُهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ النَّبِيِّ ﷺ.

**3306 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ. (ح)، وَحَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ، الْمَعْنَى، قَالَ: حَدَّثَنَا رَوْحٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي يُوسُفُ بْنُ الْحَكَمِ بْنِ أَبِي سُفْيَانَ أَنَّهُ سَمِعَ حَفْصَ بْنَ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَعَمْرُو وَقَالَ: عَبَّاسُ بْنُ حَنَّةَ أَخْبَرَاهُ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ. زَادَ: فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَوْ صَلَّيْتُ هَهُنَا لَأَجَزَأَ عَنْكَ صَلَاةٌ فِي بَيْتِ الْمَقْدِسِ».

قال أبو داود: رَوَاهُ الْأَنْصَارِيُّ، عَنْ ابْنِ جُرَيْجٍ فَقَالَ: جَعَفَرُ بْنُ عَمْرٍو، قَالَ عَمْرُو بْنُ حَنَّةَ، وَقَالَ أَخْبَرَاهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَعَنْ رِجَالٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.



### **[25] Fulfilling The Vows On Behalf Of The Dead**

**3307-** It is narrated on the authority of Ibn Abbas that Sa'd Ibn Ubadah sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him" saying: "My mother died, and a vow was due upon her." On that he said to him: "Fulfill it on her behalf."

**3308-** It is narrated on the authority of Ibn Abbas that a woman went on journey aboard, and she vowed that if Allah saved her (from sinking), she would observe fasting for a month; and Allah Almighty saved her life, but she did not fast until she died. Her daughter or sister came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, thereupon he order her to observe the fasts on behalf of her mother.

**3309-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: A woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've given a slave-girl in charity to my mother, and she died." On that he said: "Allah has given you a reward for that, and restored to you the heritage." She said: "She died and a fasts of a month were due upon her: would it suffice her to observe them on her behalf?" he answered in the affirmative. She said: "She (died and) did not perform Hajj: would it be sufficient for her to perform Hajj on her behalf?" he answered in the affirmative.

### **[26] When One Dies And A Vow Of Fasting Is Due Upon Him, His Heir Should Observe It On His Behalf**

**3310-** It is narrated on the authority of Ibn Abbas that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "My mother died, and fasting of month was due upon her: should I observe it on her behalf?" the Messenger of Allah "Allah's blessing and peace be upon him" asked her: "Tell me: if your mother was owing a debt: should you not fulfill it on her behalf?" she answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him": "Then, Allah's debt has more right to be fulfilled."

**3311-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who dies and fasting is due upon him, let his heir fast on his behalf."

### **[27] The Vows That Should Be Fulfilled**

**3312-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of



## [ت25/م21] - باب في قضاء النذر عن الميت

**3307 -** حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ لَمْ تَقْضِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْضِهِ عَنْهَا».

**3308 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ امْرَأَةً رَكِبَتِ الْبَحْرَ فَتَذَرَتْ إِنْ نَجَّاهَا اللَّهُ أَنْ تَصُومَ شَهْرًا، فَتَنَجَّاهَا اللَّهُ فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ ابْنَتُهَا أَوْ أُخْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا».

**3309 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: أَخْبَرَنَا زُهَيْرٌ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ بُرَيْدَةَ: أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ وَإِنِّهَا مَاتَتْ وَتَرَكْتُ تِلْكَ الْوَلِيدَةَ. قَالَ: «قَدْ وَجِبَ أَجْرُكِ وَرَجَعَتْ إِلَيْكَ فِي الْمِيرَاثِ». قَالَتْ: وَإِنِّهَا مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ؛ فَذَكَرَ نَحْوَ حَدِيثِ عَمْرُو.

## [ت26/م000] - باب ما جاء فيمن مات وعليه صيام

## صام عنه وليه

**3310 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى قَالَ: سَمِعْتُ الْأَعْمَشَ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، الْمَعْنَى، عَنْ مُسْلِمِ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّهُ كَانَ عَلَى أُمِّهَا صَوْمُ شَهْرٍ أَقْضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتُ قَاضِيَتِهِ؟» قَالَتْ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى».

**3311 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيُّهُ».

## [ت27/م22] - باب ما يؤمر به من الوفاء بالنذر

**3312 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عُبَيْدٍ أَبُو قُدَّامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ:

Allah! I've vowed to beat the tambourine in your presence." He said: "Fulfill your vow." She further said: "I've also vowed to slaughter (a sacrifice) at such and such a place (where they used to slaughter during the pre-Islamic period of ignorance)." He asked her: "Is it for an idol?" she answered in the negative. He asked: "Is it for a stone deity?" she answered in the negative, thereupon he told her to fulfill her vow.

**3313-** It is narrated on the authority of Thabit Ibn Ad-Dahhak that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a man vowed to slaughter camels at Bawanah (a place near the seashore). He came to the Messenger of Allah "Allah's blessing and peace be upon him" and sought his religious verdict, saying: "I've vowed to slaughter some camels at Bawanah." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Had there been any idol of those worshipped during the time of ignorance?" they answered in the negative. He further asked: "Had there been any of their festivals?" they answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, fulfill your vow. Indeed, no fulfillment of vows is binding in disobedience of Allah, and in that which is not in the possession of man."

**3314-** It is narrated on the authority of Sarah Bint Miqsam that she heard Maimunah Bint Kardam having said: I set out in the company of my father during the (Farewell) Hajj of the Messenger of Allah "Allah's blessing and peace be upon him", and I saw the Messenger of Allah "Allah's blessing and peace be upon him" and I heard the people saying: "This is the Messenger of Allah "Allah's blessing and peace be upon him"! I went on following him with my sight, and got my sight stuck to him. My father came close to him and he was riding a she-camel, having a stick like that used by the teachers. Then, he heard the Bedouins and the people saying: "At-Tabtabiyah! At-Tabtabiyah!" my father then came much closer to him, took hold of his foot, submitted to him, and stopped near him, and heard from him. He said: "O Messenger of Allah! I vowed that if a male child was born for me, I would slaughter fifty sheep at the head of Bawanah." the Messenger of Allah "Allah's blessing and peace be upon him" asked: "Is there any idols in it?" he answered in the negative, thereupon he said to him: "Then, fulfill your vow for the Sake of Allah." He gathered them and went on slaughtering them (at the very place), and one of them fled away, and he rushed in its pursuit, saying: "O Allah! Enable me to fulfill my vow!" he caught hold of it, and slaughtered it.

يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ أَضْرِبَ عَلَى رَأْسِكَ بِالذُّفِّ. قَالَ: «أَوْفِي بِنَذْرِكَ». قَالَتْ: إِنِّي نَذَرْتُ أَنْ أَذْبَحَ بِمَكَانٍ كَذَا وَكَذَا - مَكَانٌ كَانَ يَذْبَحُ فِيهِ أَهْلُ الْجَاهِلِيَّةِ - قَالَ: «لِصْنَمٍ؟» قَالَتْ: لَا. قَالَ: «لِوَثْنٍ؟» قَالَتْ: لَا. قَالَ: «أَوْفِي بِنَذْرِكَ».

**3313 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ الْأَوْزَاعِيِّ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ، قَالَ: حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ قَالَ: نَذَرَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ﷺ أَنْ يَنْحَرَ إِبِلًا بِبُؤَانَةٍ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي نَذَرْتُ أَنْ أَنْحَرَ إِبِلًا بِبُؤَانَةٍ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ كَانَ فِيهَا وَثْنٌ مِنْ أَوْثَانِ الْجَاهِلِيَّةِ يُعْبَدُ؟» قَالُوا: لَا. قَالَ: «هَلْ كَانَ فِيهَا عَيْدٌ مِنْ أَغْيَادِهِمْ؟» قَالُوا: لَا. قَالَ النَّبِيُّ ﷺ: «أَوْفِ بِنَذْرِكَ فَإِنَّهُ لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

**3314 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ بْنِ مُقْسِمٍ الثَّقَفِيُّ مِنْ أَهْلِ الطَّائِفِ قَالَ: حَدَّثَنِي سَارَةُ بِنْتُ مُقْسِمٍ الثَّقَفِيِّ أَنَّهَا سَمِعَتْ مَيْمُونَةَ بِنْتَ كَرْدَمٍ قَالَتْ: «خَرَجْتُ مَعَ أَبِي فِي حَجَّةٍ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتُ النَّاسَ يَقُولُونَ رَسُولَ اللَّهِ ﷺ، فَجَعَلْتُ أَبْذُهُ بَصْرِي، فَدَنَا إِلَيْهِ أَبِي وَهُوَ عَلَى نَاقَةٍ لَهُ مَعَهُ دِرَّةٌ كَدِرَةٌ الْكُتَابِ، فَسَمِعْتُ الْأَعْرَابَ وَالنَّاسَ يَقُولُونَ: الطَّبْطَبِيَّةُ الطَّبْطَبِيَّةُ، فَدَنَا إِلَيْهِ أَبِي فَأَخَذَ بِقَدَمِهِ».

قَالَتْ: فَأَقْرَأَ لَهُ وَوَقَفَ فَاسْتَمَعَ مِنْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ أَنْ أُؤَلِّدَ لِي وَلَدٌ ذَكَرٌ أَنْ أَنْحَرَ عَلَى رَأْسِ بُؤَانَةٍ فِي عَقَبَةٍ مِنَ الثَّنَايَا عِدَّةً مِنَ الْغَنَمِ. قَالَ: لَا أَعْلَمُ إِلَّا أَنَّهَا قَالَتْ خَمْسِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ بِهَا مِنَ الْأَوْثَانِ شَيْءٌ؟» قَالَ: لَا. قَالَ: «فَأَوْفِ بِمَا نَذَرْتَ بِهِ لِلَّهِ». قَالَتْ: فَجَمَعَهَا فَجَعَلَ يَذْبَحُهَا فَأَنْفَلْتُ مِنْهَا شَاةً فَطَلَبَهَا وَهُوَ يَقُولُ: اللَّهُمَّ أَوْفِ عَنِّي نَذْرِي فَظَفَرَهَا فَذَبَحَهَا».



**3315-** The same is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather from Maimunah Bint Kardam from his father, and here the narration is abridged, in which he asked: "Is there any idols in it? Is there any festivals of those belonging to the time of ignorance in it?" he answered in the negative and said: "My mother has a vow of walking due upon her: should I fulfill it on her behalf?" he answered in the affirmative.

### [28] The Vow In What Is Not In Man's Possession

**3316-** It is narrated on the authority of Imran Ibn Husain that he said: Al-Atba was a she-camel of a man from Banu Uqail, and it was among those (animals), which proceeded ahead of the pilgrims. He was captivated, and along with him (the she-camel) Al-Atba was taken. Once, The Prophet "Allah's blessing and peace be upon him" came upon him while he was fettered, whereupon he said: "O Muhammad!" he (The Prophet) went to him and replied: "What is the matter with you?" he asked: "For what (crime) did you take me (as captive)? Why did you catch hold of the one walking ahead of the pilgrims (i.e. the she-camel)?" He (The Prophet) said: "For a great crime (you've made). I (by the help of my companions) caught hold of you for the crime of your allies, Banu Thaqif." The (tribe of) Thaqif was allies of Banu Uqail. Those of Thaqif took as captives two of the companions of The Messenger of Allah "Allah's blessing and peace be upon him". He said from amongst what he said: "I'm a Muslim or I've embraced Islam." He (The Prophet) turned away. The man called him once again and said: "O Muhammad! O Muhammad!" Since Allah's Apostle "Allah's blessing and peace be upon him" was merciful and tenderhearted, he returned to him and said: "What is the matter with you?" He said: "I am a Muslim." He (The Prophet) said: "Had you said that when you had had a mastership over yourself, you would have got every prosperity." He turned away. He (the captive) called him (for the third time) saying: "O Muhammad! O Muhammad!" He (The Prophet) went to him and said: "What is the matter with you?" the man said: "I am hungry, so feed me, and I am thirsty, so supply me with water." He (The Prophet) said: "That is (to cover) your need." Afterwards, he was ransomed for the two men (who had been captivated by Banu Thaqif); and Al-Adba was kept among the riding mounts of the Messenger of Allah "Allah's blessing and peace be upon him". He (the narrator) added: later on, the pagans attacked the grazing animals of Medina, and captured Al-Adba, and they further took as captive a woman from amongst the Muslims. The people used to give rest to their animals in front of their houses every night. One night, she (the captivated

**3315 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ مَيْمُونَةَ بِنْتِ كَرْدَمَ بْنِ سُفْيَانَ، عَنْ أَبِيهَا نَحْوَهُ مُخْتَصِرٌ شَيْءٌ مِنْهُ قَالَ: «هَلْ بِهَا وَثْنٌ أَوْ عَيْدٌ مِنْ أَعْيَادِ الْجَاهِلِيَّةِ؟» قَالَ: لَا. قُلْتُ: إِنَّ أُمِّي هَذِهِ عَلَيْهَا نَذْرٌ وَمَشِيٌّ أَفَأَقْضِيهِ عَنْهَا؟ وَرُبَّمَا قَالَ ابْنُ بَشَّارٍ: أَنْقَضِيهِ عَنْهَا؟ قَالَ: «نَعَمْ».

### [ت28/م21] - باب النذر فيما لا يملك

**3316 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عِيسَى، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كَانَتْ الْعُضْبَاءُ لِرَجُلٍ مِنْ بَنِي عَقِيلٍ وَكَانَتْ مِنْ سَوَابِقِ الْحَاجِّ، قَالَ: فَأُسِرَ فَأَتَى النَّبِيَّ ﷺ وَهُوَ فِي وَثَاقٍ وَالنَّبِيُّ ﷺ عَلَى حِمَارٍ عَلَيْهِ قِطِيفَةٌ، فَقَالَ: يَا مُحَمَّدُ عَلَامَ تَأْخُذْنِي وَتَأْخُذُ سَابِقَةَ الْحَاجِّ؟ قَالَ: «نَأْخُذُكَ بِجَرِيرَةِ حُلَفَائِكَ ثَقِيفٍ»، قَالَ: وَكَانَ ثَقِيفٌ قَدْ أَسْرُوا رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

قَالَ: وَقَدْ قَالَ فِيمَا قَالَ: وَأَنَا مُسْلِمٌ، أَوْ قَالَ: وَقَدْ أَسْلَمْتُ، فَلَمَّا مَضَى النَّبِيُّ ﷺ - قَالَ أَبُو دَاوُدَ: فَهَمْتُ هَذَا مِنْ مُحَمَّدِ بْنِ عِيسَى - نَادَاهُ يَا مُحَمَّدُ يَا مُحَمَّدُ، قَالَ: وَكَانَ النَّبِيُّ ﷺ رَحِيمًا رَفِيقًا فَرَجَعَ إِلَيْهِ فَقَالَ: «مَا شَأْنُكَ؟» قَالَ: إِنِّي مُسْلِمٌ، قَالَ: «لَوْ قُلْتَهَا وَأَنْتَ تَمْلِكُ أَمْرَكَ إِذْنٌ أَفْلَحْتَ كُلَّ الْفَلَاحِ».

قَالَ أَبُو دَاوُدَ: ثُمَّ رَجَعْتُ إِلَى حَدِيثِ سُلَيْمَانَ قَالَ: يَا مُحَمَّدُ إِنِّي جَائِعٌ فَأُطْعِمْنِي، إِنِّي ظَمآنٌ فَأَسْقِنِي، قَالَ فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ حَاجَتُكَ»، أَوْ قَالَ: «هَذِهِ حَاجَتُهُ». قَالَ: فَفُودِيَ الرَّجُلُ بَعْدَ بِالرَّجُلَيْنِ، قَالَ: وَحَبَسَ رَسُولُ اللَّهِ ﷺ الْعُضْبَاءَ لِرَحْلِهِ، قَالَ: فَأَغَارَ الْمُشْرِكُونَ عَلَى سَرِحِ الْمَدِينَةِ. فَذَهَبُوا بِهِ وَذَهَبُوا بِالْعُضْبَاءِ.

فَلَمَّا ذَهَبُوا بِهَا وَأَسْرُوا امْرَأَةً مِنَ الْمُسْلِمِينَ، قَالَ: فَكَانُوا إِذَا كَانَ اللَّيْلُ يُرِيحُونَ إِبِلَهُمْ فِي أَفْنِيَّتِهِمْ، قَالَ: فَتَوَمُّوا لَيْلَةً وَقَامَتِ الْمَرْأَةُ فَجَعَلَتْ لَا تَضَعُ يَدَهَا عَلَى بَعِيرٍ إِلَّا رَغَا حَتَّى أَتَتْ عَلَى الْعُضْبَاءِ، قَالَ: فَأَتَتْ عَلَى نَاقَةٍ ذُلُولٍ



woman) fled from the fetter and then came to the camels. The more she drew near a camel, the more it fretted and fumed. So, she left them until she came to Al-Adba, a trained docile she-camel, which did not fret and fume, since it was submissive. She rode upon its back, drove it away and then went off. She (the woman) took vow to Allah, that in case He saved her through it, she would slaughter it as a sacrifice. When she arrived in Medina, the people saw her and said: "Here is Al-Adba, the she-camel of Allah's Apostle "Allah's blessing and peace be upon him". (She the woman said that she had taken a vow that if Allah saved her through it, she would slaughter it as a sacrifice.) when Allah's Apostle "Allah's blessing and peace be upon him" was informed of that, he sent to the woman, and she was brought and she told him about her vow, thereupon he said: "How bad you rewarded it (for its transporting you) i.e. that she took vow to Allah that if He saved her on its back, she would slaughter it as a sacrifice! There is no fulfillment of a vow in disobedience of Allah, or in anything which is not in the possession of the one (who makes it)."

Abu Dawud says: This woman was the wife of Abu Dharr.

### **[29] When One Takes Vow To Give His Property In Charity**

**3317-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik, and he was the guide of his father when the latter grew blind, that Ka'b Ibn Malik told: I said: "O Allah's Apostle! For the acceptance of my repentance I wish to give all my property in charity for the sake of Allah and His Apostle." He said: "It is better for you to keep some of the property for yourself." I said: "Then I will keep my share in Khaibar."

**3318-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik from his father that he said to the Messenger of Allah "Allah's blessing and peace be upon him" when Allah turned to him in repentance...and the rest is the same.

**3319-** It is narrated on the authority of Ka'b Ibn Malik that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "It is out of my repentance to leave my house, in which I've committed this sin, and to give in charity the whole of my property." The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is sufficient for you to give one-third in charity."

**3320-** It is narrated on the authority of Ibn Ka'b Ibn Malik that Abu Lubabah...and the rest is the same.

Abu Dawud says: A Hadith like this is narrated on the authority of Az-Zuhri from Husain Ibn As-Sa'ib Ibn Abu Lubabah.



مَجْرَسَةً، قَالَ ابْنُ عِيسَى: فَلَمْ تُرْعَ، قَالَ: فَزَكَّيْتُهَا ثُمَّ جَعَلْتُ لِلَّهِ عَلَيْهَا إِنْ نَجَّاهَا اللَّهُ لَتَنْحَرَّنَهَا، قَالَ: فَلَمَّا قَدِمَتِ الْمَدِينَةَ عُرِفَتِ النَّاقَةُ نَاقَةُ النَّبِيِّ ﷺ، فَأَخْبَرَ النَّبِيُّ ﷺ بِذَلِكَ، فَأَرْسَلَ إِلَيْهَا، فَجِئَ بِهَا وَأَخْبَرَ بِنَذْرِهَا، فَقَالَ: «بُسْ مَا جَزَّيْتُهَا أَوْ جَزَّيْتُهَا إِنْ اللَّهُ أَنْجَاهَا عَلَيْهَا لَتَنْحَرَّنَهَا، لَا وَفَاءَ لِنَذْرِ فِي مَعْصِيَةِ اللَّهِ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

قال أبو داود: والمرأة هذه امرأة أبي ذر.

### [ت29/م23] - باب فيمن نذر أن يتصدق بماله

**3317 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بِنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ، وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ عَنْ كَعْبٍ بِنِ مَالِكٍ: «قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «أُمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، قَالَ فَقُلْتُ: إِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْرٍ».

**3318 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بِنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ حِينَ تَبَّ عَلَيْهِ: إِنِّي أَنْخَلِعُ مِنْ مَالِي، فَذَكَرَ نَحْوَهُ إِلَى «خَيْرٌ لَكَ».

**3319 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ ابْنِ كَعْبٍ بِنِ مَالِكٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ لِلنَّبِيِّ ﷺ أَوْ أَبُو لُبَابَةَ أَوْ مَنْ شَاءَ اللَّهُ: إِنَّ مِنْ تَوْبَتِي أَنْ أَهْجَرَ دَارَ قَوْمِي الَّتِي أَصَبْتُ فِيهَا الذَّنْبَ، وَأَنْ أَنْخَلِعَ مِنْ مَالِي كُلِّهِ صَدَقَةً. قَالَ: «يُجْزَى عَنْكَ الثُّلُثُ».

**3320 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي مَعْمَرٌ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ كَعْبٍ بِنِ مَالِكٍ قَالَ: كَانَ أَبُو لُبَابَةَ فَذَكَرَ مَعْنَاهُ وَالْقِصَّةَ لِأَبِي لُبَابَةَ.

قال أبو داود: رَوَاهُ يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ بَعْضِ بَنِي السَّائِبِ بْنِ أَبِي لُبَابَةَ، وَرَوَاهُ الزُّبَيْدِيُّ، عَنْ الزُّهْرِيِّ، عَنْ حُسَيْنِ بْنِ السَّائِبِ بْنِ أَبِي لُبَابَةَ مِثْلَهُ.

**3321-** It is narrated on the authority of Ka'b Ibn Malik that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! It is out of my repentance to give the whole of my property to Allah and His Messenger by way of charity." He said: "No." I said: "Then, let it be half of it." He said: "No." I said: "Then, let it be one-third." He said: "Yes." I said: "I am going to keep my share in Khaibar."

### **[30] When One Takes A Vow Which He Has No Power To Fulfill**

**3322-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes a vow which he does not define, let him make expiation for it like that of breaking an oath; and he, who takes a vow in disobedience, let him make expiation for it like that of breaking an oath; and he who takes a vow which he has no power to fulfill, let him make expiation for it like that for breaking an oath; and he, who takes a vow which he has power to fulfill, let him fulfill it."

Abu Dawud says: This narration is transmitted on the authority of Ibn Abbas, with whom it is ended up, according to many transmitters.

### **[31] When One Takes A Vow Which He Does Not Define**

**3323-** It is narrated on the authority of Uqbah Ibn Amir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The expiation of such a vow (as one does not define) is the same expiation of (breaking) an oath."

Abu Dawud says: The same is narrated on the authority of Uqbah, through another chain of transmission.

**3324-** A Hadith like this is narrated on the authority of Uqbah Ibn Amir from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[32] When One Takes A Vow In The Pre-Islamic Period Of Ignorance, And Then He Embraces Islam**

**3325-** It is narrated on the authority of Ibn Umar that Umar Ibn Al-Khattab said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! During the pre-Islamic period of ignorance, I vowed to practice I'tikaf for one night in the Sacred Mosque." The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, fulfill your vow."

**3321 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ، قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ: قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ فِي قِصَّتِهِ قَالَ «قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّ مِنْ تَوْبَتِي إِلَى اللَّهِ أَنْ أَخْرُجَ مِنْ مَالِي كُلِّهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ صَدَقَةً. قَالَ: «لَا». قُلْتُ: فَنِصْفَهُ. قَالَ: «لَا». قُلْتُ: فَثُلُثُهُ. قَالَ: «نَعَمْ». قُلْتُ: فَإِنِّي سَأُؤْتِيكَ سَهْمِي مِنْ خَيْرٍ».

### [30م/25] - باب من نذر لا يطيقه

**3322 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ، عَنْ ابْنِ أَبِي فُذَيْكٍ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى الْأَنْصَارِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ نَذَرَ نَذْرًا لَمْ يُسَمِّهِ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ وَمَنْ نَذَرَ نَذْرًا فِي مَعْصِيَةٍ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا لَا يَطِيقُهُ فَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ، وَمَنْ نَذَرَ نَذْرًا أَطَاقَهُ فَلَيْفَ بِهِ».

قال أبو داود: وَرَوَى هَذَا الْحَدِيثَ وَكِيعٌ وَغَيْرُهُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي الْهِنْدِ أَوْقَفُوهُ عَلَى ابْنِ عَبَّاسٍ.

### [31م/000] - باب من نذر نذرًا لم يسمه

**3323 -** حَدَّثَنَا هَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي ابْنَ عِيَّاشٍ -، عَنْ مُحَمَّدٍ مَوْلَى الْمُغِيرَةِ قَالَ: حَدَّثَنِي كَعْبُ بْنُ عُلْقَمَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

قال أبو داود: رَوَاهُ عَمْرُو بْنُ الْحَارِثِ، عَنْ كَعْبِ بْنِ عُلْقَمَةَ، عَنْ ابْنِ شِمَاسَةَ، عَنْ عُقْبَةَ.

**3324 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا يَحْيَى - يَعْنِي ابْنَ أَيُّوبَ - قَالَ: حَدَّثَنِي كَعْبُ بْنُ عُلْقَمَةَ أَنَّهُ سَمِعَ ابْنَ شِمَاسَةَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ النَّبِيِّ ﷺ مِثْلَهُ.

### [32م/000] - باب من نذر في الجاهلية ثم أدرك الإسلام

**3325 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي نَذَرْتُ فِي الْجَاهِلِيَّةِ أَنْ أَتَكَبَّرَ فِي الْمَسْجِدِ الْحَرَامِ لَيْلَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَوْفِ بِنَذْرِكَ».



## (17/22) THE BOOK OF TRANSACTIONS

### [1] What About The Transaction That Is Based On False Oaths

**3326-** It is narrated on the authority of Qais Ibn Abu Gharzah that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we (the assembly of traders) were called the brokers. Once, the Messenger of Allah “Allah’s blessing and peace be upon him” came upon us and gave us a name much better than that, when he said: “O community of traders! No doubt, both telling lies and falsity prevail in the transaction: so, you should (stop from that, or at least) mix it with charity (in order to remove the evil traces).”

**3327-** The same is narrated on the authority of Qais Ibn Abu Gharzah, through another chain of transmission.

### [2] What About Extracting Metals

**3328-** It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, a man stuck to his debtor who owed him ten Dinars. He said to him: “I have nothing to give you.” The other said: “No, by Allah! I’m not to leave you unless you fulfill my (right to) me, otherwise, you should bring a bailman (to guarantee that for me).” He took him to the Messenger of Allah “Allah’s blessing and peace be upon him”; and the Messenger of Allah “Allah’s blessing and peace be upon him” acted as his bailman.” He brought the Dinars to him in the specific time fixed by the Messenger of Allah “Allah’s blessing and peace be upon him”, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “How have you got that gold?” he said: “From (an earthware) metal.” He said: “We are not in need of it, since there is no good in it.” Then, the Messenger of Allah “Allah’s blessing and peace be upon him” fulfilled his debt on behalf of him.”

### [3] Keeping Away From What Is Suspicious

**3329-** It is narrated on the authority of An-Nu’man Ibn Bashir that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Both legal and illegal things are clearly obvious, and in between them there are doubtful matters (of which lots of people have no knowledge); and let me set forth an example to you pertaining to that: Verily, Allah Almighty has made a protected zone, and indeed, Allah’s protected zone is what He Almighty has forbidden; and whoever pastures

## [22/17] - كتاب البيوع

## [ت1/م1] - باب في التجارة يخالطها الحلف واللغو

**3326 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرْزَةَ قَالَ: كُنَّا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ نُسَمِّي السَّمَايِرَةَ، فَمَرَّ بِنَا النَّبِيُّ ﷺ فَسَمَّانَا بِاسْمِ هُوَ أَحْسَنُ مِنْهُ، فَقَالَ: «يَا مَعْشَرَ الثُّجَّارِ إِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَثُوبُوهُ بِالصَّدَقَةِ».

**3327 -** حَدَّثَنَا الْحُسَيْنُ بْنُ عِيسَى الْبُسْطَامِيُّ وَحَامِدُ بْنُ يَحْيَى وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ وَعَبْدُ الْمَلِكِ بْنُ أَعْيَنَ وَعَاصِمٌ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرْزَةَ بِمَعْنَاهُ قَالَ: «يَحْضُرُهُ الْكَذِبُ وَالْحَلْفُ»، وَقَالَ عَبْدُ اللَّهِ الزُّهْرِيُّ: «اللَّغْوُ وَالْكَذِبُ».

## [ت2/م2] - باب في استخراج المعادن

**3328 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ عَمْرِو - يَعْنِي ابْنَ أَبِي عَمْرٍو -، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَزِمَ غَرِيمًا لَهُ بَعْشَرَةٌ دَنَائِيرَ، فَقَالَ: وَاللَّهِ لَا أَفَارِقُكَ حَتَّى تَقْضِيَنِي أَوْ تَأْتِيَنِي بِحَمِيلٍ، قَالَ: فَتَحَمَّلَ بِهَا النَّبِيُّ ﷺ، فَأَتَاهُ بِقَدَرٍ مَا وَعَدَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَنْ أَيْنَ أَصَبْتَ هَذَا الذَّهَبَ؟» قَالَ: مِنْ مَعْدِنٍ، قَالَ: «لَا حَاجَةَ لَنَا فِيهَا، لَيْسَ فِيهَا خَيْرٌ» فَقَضَاهَا عَنْهُ رَسُولُ اللَّهِ ﷺ.

## [ت3/م3] - باب في اجتناب الشبهات

**3329 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ، وَلَا أَسْمَعُ أَحَدًا بَعْدَهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيْنَ، وَإِنَّ الْحَرَامَ بَيْنَ، وَبَيْنَهُمَا أُمُورٌ مُتَشَابِهَاتٌ». أَحْيَانًا يَقُولُ: «مُشْتَبِهَةٌ» وَسَأَضْرِبُ لَكُمْ فِي ذَلِكَ مَثَلًا، إِنَّ اللَّهَ

animals round the protected zone is about to mix with it; and whoever mixes with what is suspicious is about to dare (to do what is unlawful).”

**3330-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Both legal and illegal things are obvious, and in between them there are doubtful matters, of which lots of people have no knowledge. So whoever forsakes those doubtful things (lest he may commit a sin), definitely keeps his religion and honour blameless; and whoever indulges in these suspicious things bravely, is about to fall in what is clearly illegal.”

**3331-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “There will come a time upon the people, in which none will remain but that he will devour usury; and even if he does not do, he will be affected by (the traces of) its mist.”

**3332-** It is narrated on the authority of Asim Ibn Kulaib from his father from a man belonging to the Ansar that he said: We set out in the company of the Messenger of Allah “Allah’s blessing and peace be upon him” to follow a funeral procession, and I saw the Messenger of Allah “Allah’s blessing and peace be upon him” at the grave saying to the digger: “Make it spacious from the direction of his legs! Make it spacious from the direction of his head!” when he returned he was received by a banquet female inviter thereupon he answered the invitation and the food was served, and he placed his hand (to start eating), and the people placed their hands and started eating. Then, our fathers observed that the Messenger of Allah “Allah’s blessing and peace be upon him” was licking a morsel in his mouth, and then he said: “I detect the flesh of a sheep which was taken (and slaughtered) without the leave of its owners.” The woman sent to him saying: “O Messenger of Allah! I sent somebody to Baqi’ to buy a sheep for me, and I found nothing. I sent to a neighbour of mien, who has bought a sheep requesting him to send it to me for its price, but he was not present at home. I sent to his wife (the same request), and she sent it to me.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, feed the captives with its flesh.”

#### **[4] What About The Usury Devourer And Giver**

**3333-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” cursed the usury devourer, giver, witness and writer.



حَمَى حِمَى، وَإِنَّ حِمَى اللَّهِ مَا حَرَّمَ اللَّهُ، وَإِنَّهُ مَنْ يَرَعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَهُ وَإِنَّهُ مَنْ يُخَالِطُ الرَّبَّةَ يُوشِكُ أَنْ يَجْهَرَ».

**3330 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عِيسَى، عَنْ زَكَرِيَّا، عَنْ عَامِرِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ بِهَذَا الْحَدِيثِ قَالَ: «وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ دِينَهُ وَعِرْضَهُ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ».

**3331 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا عَبَادُ بْنُ رَاشِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي خَيْرَةَ يَقُولُ: أَخْبَرَنَا الْحَسَنُ مُنْذُ أَرْبَعِينَ سَنَةً، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ. (ح)، وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ: أَخْبَرَنَا خَالِدٌ، عَنْ دَاوُدَ - يَعْنِي ابْنَ أَبِي هِنْدٍ - وَهَذَا لَفْظُهُ، عَنْ سَعِيدِ بْنِ أَبِي خَيْرَةَ، عَنْ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَكَلَ الرَّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ»، قَالَ ابْنُ عِيسَى: «أَصَابَهُ مِنْ غُبَارِهِ».

**3332 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةٍ فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْقَبْرِ يُوصِي الْحَافِرَ: «أَوْسِعْ مِنْ قَبْلِ رَجُلِيهِ أَوْسِعْ مِنْ قَبْلِ رَأْسِهِ» فَلَمَّا رَجَعَ اسْتَقْبَلَهُ دَاعِي امْرَأَةٍ، فَجَاءَ وَجِيءً بِالطَّعَامِ فَوَضَعَ يَدَهُ، ثُمَّ وَضَعَ الْقَوْمُ فَأَكَلُوا فَتَنَظَرَ أَبَاؤُنَا رَسُولَ اللَّهِ ﷺ يَلُوكُ لُقْمَةً فِي فَمِهِ، ثُمَّ قَالَ: «أَجِدْ لَحْمَ شَاةٍ أَخَذْتَ بِغَيْرِ إِذْنِ أَهْلِهَا»، فَأَرْسَلَتِ الْمَرْأَةُ قَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي أَرْسَلْتُ إِلَى الْبَقِيعِ يَشْتَرِي لِي شَاةً فَلَمْ أَجِدْ فَأَرْسَلْتُ إِلَى جَارِ لِي قَدْ اشْتَرَى شَاةً أَنْ أَرْسِلُ إِلَيْهَا بِهَا بِثَمَنِهَا فَلَمْ يُوْجَدْ فَأَرْسَلْتُ إِلَى امْرَأَتِهِ فَأَرْسَلْتُ إِلَيْهَا بِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْعِمِيهِ الْأَسَارَى».

#### [4م/4] - باب في أكل الربا ومؤكله

**3333 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ، حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرَّبَا وَمُؤْكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ».

### [5] Canceling Out Usury

**3334-** It is narrated on the authority of Sulaiman Ibn Amr from his father that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said in his Farewell Hajj: “The usury of the pre-Islamic period of ignorance is also to be abolished. But you have claim over your wealth on the condition that you should not be wrongful, nor wronged. Behold! The blood (claims) of retaliations of the Days of the pre-Islamic period of Ignorance are to be annulled. The first claim of ours on blood of retaliation, which I abolish, is that of Al-Harith Ibn Abd Al-Muttalib, who was nursed in the tribe of Laith and then killed by (the tribe of) Hudhail. Have I reported (Allah’s Message to you)?” they said: “Yes you have done.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Allah! Be witness to that!” he said it thrice.

### [6] It Is Undesirable To Take Oath In Transactions

**3335-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Indeed, taking oath might be (a cause of) promoting the commodity, but at the same time, it always blights the blessing (of the earnings).”

### [7] Giving Full Measure And Weight, And Doing The Job Of Weighing For Charge

**3336-** It is narrated on the authority of Suwaid Ibn Qais that he said: I and Makhrafah Al-Abdi brought some silk from Hajar, and we returned with that to Mecca. the Messenger of Allah “Allah’s blessing and peace be upon him” came to purchase from us some trousers; and we had a weigher, who did his job of weighing for charge thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “O weigher! Weigh, and make full your weight!” (It is well-known fact that the silk was forbidden to men in the world, according to many authentic narrations from the Messenger of Allah “Allah’s blessing and peace be upon him”; and the Messenger of Allah “Allah’s blessing and peace be upon him” was not to oppose what was forbidden; and this supports the opinion of As-Suyuti in his footnote on Sunan Abu Dawud that although the Messenger of Allah “Allah’s blessing and peace be upon him” bought the silk trousers, he did not wear them )

**3337-** It is narrated on the authority of Abu Malik: Safwan Ibn Umairah that he said: Before Migration, I went to the Messenger of Allah “Allah’s blessing and peace be upon him” in Mecca...and the rest is the same, but no mention is made of doing the job of weighing for charge.

## [ت5/م5] - باب في وضع الربا

**3334 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا شَيْبُ بْنُ عَرْقَدَةَ، عَنْ سُلَيْمَانَ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ فِي حِجَّةِ الْوَدَاعِ يَقُولُ: «أَلَا إِنَّ كُلَّ رَبٍّ مِنْ رَبِّ الْجَاهِلِيَّةِ مَوْضُوعٌ لَكُمْ رُؤُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ، أَلَا وَإِنَّ كُلَّ دَمٍ مِنْ دَمِ الْجَاهِلِيَّةِ مَوْضُوعٌ، وَأَوَّلُ دَمٍ أَضْعُ مِنْهَا دَمُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ» كَانَ مُسْتَرَضَعًا فِي بَنِي لَيْثٍ فَقَتَلْتُهُ هَذَا، قَالَ: «اللَّهُمَّ هَلْ بَلَغْتُ؟» قَالُوا: نَعَمْ ثَلَاثَ مَرَّاتٍ، قَالَ: «اللَّهُمَّ اشْهَدْ» ثَلَاثَ مَرَّاتٍ.

## [ت6/م6] - باب في كراهية اليمين في البيع

**3335 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ: (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، ثَنَا عُنْبَسَةُ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ قَالَ: قَالَ لِي ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحَلْفُ مَنْفَقَةٌ لِلْسُّلْعَةِ مَمْحَقَةٌ لِلْبَرَكَةِ»، وَقَالَ ابْنُ السَّرْحِ: «لِلْكَسْبِ»، وَقَالَ: عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

## [ت7/م7] - باب في الرجحان في الوزن والوزن بالأجر

**3336 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ: حَدَّثَنِي سُوَيْدُ بْنُ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَرًّا مِنْ هَجَرَ فَأَتَيْنَا بِهِ مَكَّةَ، فَجَاءَنَا رَسُولُ اللَّهِ ﷺ يَمْشِي فَسَاوَمَنَا بِسَرَاوِيلَ فَبَعْنَاهُ وَتَمَّ رَجُلٌ يَزِنُ بِالْأَجْرِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «زِنْ وَأَرْجِحْ».

**3337 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ: الْمَعْنَى قَرِيبٌ، قَالَا: أَخْبَرَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ أَبِي صَفْوَانَ بْنِ عُمَيْرَةَ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِمَكَّةَ قَبْلَ أَنْ يُهَاجَرَ بِهَذَا الْحَدِيثِ وَلَمْ يَذْكُرْ «زِنْ بِأَجْرِ».

قال أبو داود: رواه قيس كما قال سُفْيَانُ وَالْقَوْلُ قَوْلُ سُفْيَانَ.



**3338-** It is narrated on the authority of Yahya Ibn Ma'in that he said: (You should make no heed to) such as narrates anything different from Sufyan, for the narration of Sufyan is the most authentic in this respect.

**3339-** It is narrated on the authority of Shu'bah that he said: Sufyan had a memory much better than mine.

### **[8] The Prophet's Statement: "Let The Measuring Be In Accordance With The Measure Of Medina"**

**3340-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the weighing be in accordance with the weight of the inhabitants of Mecca, and the measuring in accordance with the measure of the inhabitants of Medina."

Abu Dawud says: The same is narrated on the authority of Ibn Abbas, through another chain of transmitters, with difference in the text among the narrations.

### **[9] The Relentless Request Of Fulfilling The Debt**

**3341-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "Is there anyone belonging to the sons of so and so?" no reply was given. He said once again: "Is there anyone belonging to the sons of so and so?" no reply was given. He asked: "Is there anyone belonging to the sons of so and so?" a man stood up and said: "I O Messenger of Allah." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "What did prevent you from answering me in the previous two times? Indeed, I did not refer to you but for good. Your (deceased) companion is now detained (from being admitted to the Garden) on account of his debt." I saw him having fulfilled the debt on his behalf, to the extent that he came to have nothing due upon him.

**3342-** It is narrated on the authority of Abu Burdah from Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest sins with which one might meet Allah (on the Day of Judgement) after the major sins which Allah Almighty has forbidden, is that a man dies while being indebted, and leaves nothing to fulfill it."

**3343-** It is narrated on the authority of Jabir that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" not to offer the funeral prayer upon such as dies while being in debt. Once, (the

**3338 -** حَدَّثَنَا ابْنُ أَبِي رِزْمَةَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: قَالَ رَجُلٌ لِسُعْبَةَ خَالَفَكَ سُفْيَانُ قَالَ: دَمَعْتَنِي وَبَلَّغَنِي عَنْ يَحْيَى بْنِ مَعِينٍ قَالَ: كُلُّ مَنْ خَالَفَ سُفْيَانَ فَالْقَوْلُ قَوْلُ سُفْيَانَ.

**3339 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ قَالَ: كَانَ سُفْيَانُ أَحْفَظَ مِنِّي.

### [8م/8] - باب في قول النبي ﷺ المكيال مكيال المدينة

**3340 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ ذَكَّيْنٍ: حَدَّثَنَا سُفْيَانُ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ وَالْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ».

قال أبو داود: وَكَذَا رَوَاهُ الْفَرَيَابِيُّ وَأَبُو أَحْمَدَ: عَنْ سُفْيَانَ، وَافَقَهُمَا فِي الْمَثْنِ، وَقَالَ أَبُو أَحْمَدَ: عَنْ ابْنِ عَبَّاسٍ مَكَانَ ابْنِ عُمَرَ: وَرَوَاهُ الْوَلِيدُ بْنُ مُسْلِمٍ عَنْ حَنْظَلَةَ فَقَالَ: «وَزْنُ الْمَدِينَةِ وَمِكْيَالُ مَكَّةَ».

قال أبو داود: وَاخْتَلَفَ فِي الْمَثْنِ فِي حَدِيثِ مَالِكِ بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ النَّبِيِّ ﷺ فِي هَذَا.

### [9م/9] - باب في التشديد في الدين

**3341 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ الشَّعْبِيِّ، عَنْ سَمْعَانَ، عَنْ سَمُرَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟» فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ قَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟»، فَلَمْ يُجِبْهُ أَحَدٌ. ثُمَّ قَالَ: «هَهُنَا أَحَدٌ مِنْ بَنِي فُلَانٍ؟»، فَقَامَ رَجُلٌ فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَقَالَ ﷺ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي فِي الْمَرَّتَيْنِ الْأُولَيَيْنِ أَمَا إِنِّي لَمْ أَنْوَهُ بِكُمْ إِلَّا خَيْرًا إِنَّ صَاحِبَكُمْ مَأْسُورٌ بِدِينِهِ»، فَلَقَدْ رَأَيْتُهُ أَدَّى عَنْهُ حَتَّى مَا بَقِيَ أَحَدٌ يَطْلُبُهُ بِشَيْءٍ.

قال أبو داود: سَمْعَانُ بْنُ مَشِيحٍ، وَقَالَ بَعْضُهُمْ: سُفْيَانُ بْنُ مُشْنَجٍ.

**3342 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُوبَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ الْفَرَشِيَّ يَقُولُ: سَمِعْتُ أَبَا بَرْدَةَ بْنَ مُوسَى الْأَشْعَرِيَّ يَقُولُ: عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِنَّ أَكْثَرَ الذُّنُوبِ عِنْدَ اللَّهِ أَنْ يَلْقَاهُ بِهَا عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً».

**3343 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْفَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يُصَلِّي عَلَى رَجُلٍ

dead body of) a an was brought to him (to lead the funeral prayer for him), thereupon he asked: "Is he owing anything?" they said: "Yes, he owes two Dinars." He said: "Then, offer the funeral prayer on your companion." Abu Qatadah Al-Ansari stood and said: "Those (two Dinars) are due upon me (to fulfill) O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" led the funeral prayer on him. Later on, when Allah Almighty endowed the Messenger of Allah "Allah's blessing and peace be upon him" with property because of the conquests, he said: "I'm much closer to every faithful believer than his own self: he, who dies and leaves a debt to be fulfilled, it is incumbent upon me to fulfill it, and he, who dies and leaves property, it should go to his heirs."

**3344-** A Hadith like this is narrated on the authority of Ibn Abbas, with the following addition: He bought a three-year-old cow from a caravan, and its price was not in his possession, and then he had opportunity to gain profit by selling it, thereupon he sold it, and spent as charity the profit on the female widows of the offspring of Abd Al-Muttalib and said: "I will never buy anything afterwards unless I have its price in my possession."

### **[10] What About Repayment Procrastination**

**3345-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination by a wealthy man (of debt repayment) is injustice; and if (the debt of) anyone of you is transferred to a wealthier debtor (who is able to fulfill it), let him agree."

### **[11] The Best Of Fulfillment**

**3346-** It is narrated on the authority of Abu Rafi' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" loaned a young healthy camel (to give it in charity), and when the camels of charity were brought to him, he ordered me to return the camel to the creditor. I said to him: "I have not found among the camels but a seven-year-old one." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Give it to him, for indeed, the best among the people is the most ready to fulfill his debt among them."

**3347-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" owed me a debt, and he fulfilled it to me with increase.



مَاتَ وَعَلَيْهِ دَيْنٌ، فَأَتَيْتِ بِمَيِّتٍ فَقَالَ: «أَعَلَيْهِ دَيْنٌ؟» قَالُوا: نَعَمْ دَيْنَارَانِ، قَالَ: صَلُّوا عَلَى صَاحِبِكُمْ، فَقَالَ أَبُو قَتَادَةَ الْأَنْصَارِيُّ: هُمَا عَلَيَّ يَا رَسُولَ اللَّهِ، فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَلَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، فَمَنْ تَرَكَ دِينًا فَعَلَيْ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

**3344 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَفُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ شَرِيكِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ رَفَعَهُ، قَالَ عُثْمَانُ: وَأَخْبَرَنَا وَكِيعٌ، عَنْ شَرِيكِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ قَالَ: اشْتَرَى مِنْ عِيرٍ تَبِيعًا وَلَيْسَ عِنْدَهُ ثَمَنُهُ، فَأَرْبَحَ فِيهِ فَبَاعَهُ، فَتَصَدَّقَ بِالرُّبْحِ عَلَى أَرَامِلِ بَنِي عَبْدِ الْمُطَّلِبِ وَقَالَ: لَا أَشْتَرِي بَعْدَهَا شَيْئًا إِلَّا وَعِنْدِي ثَمَنُهُ.

### [ت10/م10] - باب في المَطل

**3345 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أَتَبَعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ».

### [ت11/م11] - باب في حسن القضاء

**3346 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ قَالَ: اسْتَسْلَفَ رَسُولُ اللَّهِ ﷺ بَكْرًا فَجَاءَتْهُ إِبِلٌ مِنَ الصَّدَقَةِ فَأَمَرَنِي أَنْ أَقْضِيَ الرَّجُلَ بَكْرَهُ، فَقُلْتُ: لَمْ أَجِدْ فِي الْإِبِلِ إِلَّا جَمَلًا خِيَارًا رَبَاعِيًّا، فَقَالَ النَّبِيُّ ﷺ: «أَعْطِهِ إِيَّاهُ فَإِنَّ خِيَارَ النَّاسِ أَحْسَنُهُمْ قَضَاءً».

**3347 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: كَانَ لِي عَلَى النَّبِيِّ ﷺ دَيْنٌ فَقَضَانِي وَزَادَنِي.

### [12] What About The Exchange Of Coins?

**3348-** It is narrated on the authority of Umar Ibn Al-Khattab that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "The bartering of gold for gold is usury, except if it is from hand to hand and equal in amount; and wheat grain for wheat grain is usury except if it is from hand to hand and equal in amount; and dates for dates is usury except if it is from hand to hand and equal in amount; and barley for barley is usury except if it is from hand to hand and equal in amount."

**3349-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Bartering) gold for gold should be like by like; silver for silver like by like; wheat for wheat measure by measure; barley for barley measure by measure; dates for dates measure by measure; salt for salt measure by measure: whoever gives or asks for increase has devoured usury. There is no harm to sell gold for silver on the condition that silver should be more, from hand to hand (on the spot), but not on credit; and there is no harm to sell wheat for barley, on the condition that the barley should be more, from hand to hand (on the spot), but not on credit."

**3350-** A Hadith like this is narrated on the authority of Ubadah Ibn As-Samit from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And in case of the difference of goods, sell (one for another) as you like, on the condition that it should be from hand to hand (on the spot)."

### [13] The Ornament Of The Sword Might Be Sold By Dirhams

**3351-** It is narrated on the authority of Fadalh Ibn Ubaid that he said: in the year of (the holy battle of) Khaibar, a necklace containing pieces of gold and jims was brought to the Messenger of Allah "Allah's blessing and peace be upon him" (and it was intended to be sold), which a man had purchased by nine or seven Dinars, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (it is not fitting) until you separate the pieces of gold from it." The man said: "I've intended to get the stones (of gold)." But the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (it is not fitting) until you separate the pieces of gold from it." He brought it back until the pieces of gold were separated from it.

**3352-** It is narrated on the authority of Fadalh Ibn Ubaid that he said: In the year of (the holy battle of) Khaibar, I bought a necklace containing pieces of gold and jims by twelve Dinars, and when I parted (gold from) it,

## [ت12/م12] - باب في الصرف

**3348 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مَالِكِ بْنِ أَوْسٍ، عَنْ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رَبًّا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رَبًّا إِلَّا هَاءَ وَهَاءَ».

**3349 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْحَلِيلِ، عَنْ مُسْلِمِ الْمَكِّيِّ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الذَّهَبُ بِالذَّهَبِ تَبْرَهَا وَعَيْنُهَا، وَالْفِضَّةُ بِالْفِضَّةِ تَبْرَهَا وَعَيْنُهَا، وَالْبُرُّ بِالْبُرِّ بِمُدِّي، وَالشَّعِيرُ بِالشَّعِيرِ مُدِّي بِمُدِّي، وَالتَّمْرُ بِالتَّمْرِ مُدِّي بِمُدِّي، وَالْمِلْحُ بِالْمِلْحِ مُدِّي بِمُدِّي، فَمَنْ زَادَ أَوْ أَزَادَ فَقَدْ أَرَبَى. وَلَا بَأْسَ بِبَيْعِ الذَّهَبِ بِالْفِضَّةِ وَالْفِضَّةَ أَكْثَرُهُمَا، يَدًا بِيَدٍ وَأَمَّا نَسِيئَةُ فَلَا، وَلَا بَأْسَ بِبَيْعِ الْبُرِّ بِالشَّعِيرِ وَالشَّعِيرَ أَكْثَرُهُمَا، يَدًا بِيَدٍ، وَأَمَّا نَسِيئَةُ فَلَا».

قال أبو داود: رَوَى هَذَا الْحَدِيثَ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَهَشَامُ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ عَنْ مُسْلِمِ بْنِ يَسَارٍ بِإِسْنَادِهِ.

**3350 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا وَكِيعٌ: أَخْبَرَنَا سُفْيَانُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ يَزِيدُ وَيَنْقُصُ، وَزَادَ قَالَ: «فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِعُوهُ كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ».

## [ت13/م13] - باب في حلية السيف تباع بالدرهم

**3351 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ مَنِيعٍ، قَالُوا: حَدَّثَنَا ابْنُ الْمُبَارَكِ. (ح)، وَحَدَّثَنَا ابْنُ الْعَلَاءِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: حَدَّثَنِي خَالِدُ بْنُ أَبِي عِمْرَانَ، عَنْ حَنْشٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: أَتَى النَّبِيَّ ﷺ عَامَ خَيْبَرٍ بِقِلَادَةٍ فِيهَا ذَهَبٌ وَخَرَزٌ، قَالَ أَبُو بَكْرٍ وَابْنُ مَنِيعٍ: فِيهَا خَرَزٌ مُعَلَّقَةٌ بِذَهَبٍ ابْتِاعَهَا رَجُلٌ بِتِسْعَةِ دَنَانِيرَ أَوْ بِسَبْعَةِ دَنَانِيرَ، فَقَالَ النَّبِيُّ ﷺ: «لَا، حَتَّى تُمِيزَ بَيْنَهُ وَبَيْنَهُ»، فَقَالَ: إِنَّمَا أَرَدْتُ الْحِجَارَةَ، فَقَالَ النَّبِيُّ ﷺ: «لَا، حَتَّى تُمِيزَ بَيْنَهُمَا» قَالَ: فَرَدَّهُ حَتَّى تُمِيزَ بَيْنَهُمَا، وَقَالَ ابْنُ عِيْسَى: أَرَدْتُ التَّجَارَةَ.

قال أبو داود: وَكَانَ فِي كِتَابِهِ «الْحِجَارَةُ» فَغَيَّرَهُ فَقَالَ: «التَّجَارَةُ».

**3352 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنْشِ الصَّنَعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرٍ قِلَادَةً بِائْتِنِي عَشَرَ



I found that it contained gold more than twelve Dinars. I made a mention of that to the Messenger of Allah “Allah’s blessing and peace be upon him”, who said: “Let not it be sold unless it (gold) is separated.”

**3353-** It is narrated on the authority of Fadalāh Ibn Ubaid that he said: We were with the Messenger of Allah “Allah’s blessing and peace be upon him” on the day of (the holy battle of) Khaibar, we purchased gold from the Jews, on average of an ounce for a Dinar (of gold), two or three, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not sell gold for gold unless it is weight by weight.”

#### **[14] Taking (The Dinars Of) Gold Instead Of (The Dirhams Of) Silver And Vice Versa**

**3354-** It is narrated on the authority of Ibn Umar that he said: I used to sell camels at Baqi’ for Dinars, and take Dirhams (equal in value of silver) instead of Dinars (of gold), and sometimes I would sell them by Dirhams (of silver) and take Dinars (of equal value of gold) instead of Dirhams: in other words, I might take or give instead of those (Dinars) these (Dirhams of equal value), and sometimes, I would take or give instead of these (Dirhams) those (Dinars of equal value). I went to the Messenger of Allah “Allah’s blessing and peace be upon him” in the house of Hafsa and said: “O Messenger of Allah! Allow me to ask you about something: I used to sell camels at Baqi’ for Dinars, and take Dirhams (equal in value of silver) instead of Dinars (of gold), and sometimes I would sell them by Dirhams (of silver) and take Dinars (of equal value of gold) instead of Dirhams: in other words, I might take or give instead of those (Dinars) these (Dirhams of equal value), and sometimes, I would take or give instead of these (Dirhams) those (Dinars of equal value).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “There is no harm to take any of both and give the other (in return for it) in accordance with its duly value at that time, on the condition that you do not leave your companion (with whom you make such exchange) and there is anything (of debt) between you.”

**3355-** The same is narrated on the authority of Simak, through the same chain of transmitters, but no mention is made of the condition that it should be in accordance with its duly value at that time.

#### **[15] What About Selling Animal For Animal On Credit**

**3356-** It is narrated on the authority of Samurah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling animal for animal on credit.

دِينَارًا، فِيهَا ذَهَبٌ وَخَرَزٌ فَفَصَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنْ اثْنَيْ عَشَرَ دِينَارًا فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تُبَاعُ حَتَّى تُفَصَّلَ».

**3353 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ أَبِي جَعْفَرٍ عَنِ الْجَلَّاحِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي حَنْشُ الصَّنْعَانِيُّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خَيْبَرِ نُبَايِعُ الْيَهُودَ الْأَوْقِيَّةَ مِنَ الذَّهَبِ بِالدِّينَارِ، قَالَ غَيْرُ قُتَيْبَةَ: بِالدِّينَارَيْنِ وَالثَّلَاثَةِ، ثُمَّ اتَّفَقَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا وَزْنًا يَوْزَنُ».

#### [ت14/م14] - باب في اقتضاء الذهب من الورق

**3354 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ مَحْبُوبٍ، الْمَعْنَى وَاحِدٌ، قَالَا: أَخْبَرَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَأَخُذُ الدَّرَاهِمَ، وَأَبِيعُ بِالدَّرَاهِمِ وَأَخُذُ الدَّنَانِيرَ، أَخُذُ هَذِهِ مِنْ هَذِهِ، وَأُعْطِي هَذِهِ مِنْ هَذِهِ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي بَيْتِ حَفْصَةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ رُؤَيْدُكَ أَسْأَلُكَ: إِنِّي أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَأَخُذُ الدَّرَاهِمَ وَأَبِيعُ بِالدَّرَاهِمِ وَأَخُذُ الدَّنَانِيرَ، أَخُذُ هَذِهِ مِنْ هَذِهِ وَأُعْطِي هَذِهِ مِنْ هَذِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا بَأْسَ أَنْ تَأْخُذَهَا بِسَعْرِ يَوْمِهَا مَا لَمْ تَفْتَرَقَا وَبَيْنَكُمَا شَيْءٌ».

**3355 -** حَدَّثَنَا حُسَيْنُ بْنُ الْأَسْوَدِ: حَدَّثَنَا عُبَيْدُ اللَّهِ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ إِسْنَادِهِ وَمَعْنَاهُ وَالْأَوَّلُ أَتَمُّ، لَمْ يَذْكُرْ: «بِسَعْرِ يَوْمِهَا».

#### [ت15/م15] - باب في الحيوان بالحيوان نسيئة

**3356 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْحَيَّوانِ بِالْحَيَّوانِ نَسِيئَةً».

### [16] The Concession Pertaining To That

3357- It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” ordered him to prepare a military expedition, and when they ran short of camels, he ordered him to buy camels on the credit of the camels of charity, thereupon he took the camel for two on credit until the camels of charity would come.

### [17] The Permissibility Of That In Case It Is Done From Hand To Hand

3358- It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” purchased a slave by two (on the spot).

### [18] Selling Dates For Dates

3359- It is narrated on the authority of Zaid Abu Ayyash, a freed slave belonging to Banu Zuhrah that he asked Sa’d Ibn Abu Waqqas about purchasing parley by Sult (a kind of grains between parley and wheat), thereupon Sa’d asked him: “Which of both is better?” he said: “The parley.” On that he forbade me to do so and said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said, when he was asked about buying fresh dates by dry dates: “Do the fresh dates decrease after being dried?” they answered in the affirmative, thereupon he forbade it.

Abu Dawud says: The same is narrated on the authority of Isma’il Ibn Umayyah.

3360- It is narrated on the authority of Abu Ayyash that he heard Sa’d Ibn Abu Waqqas having said: the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling fresh dates for dry dates on credit.

Abu Dawud says: The same is narrated on the authority of Sa’d from the Messenger of Allah “Allah’s blessing and peace be upon him”, through a different chain of transmitters.

### [19] What About Muzabanah

(to sell the dates of one’s garden, in case it is of date-palms for measured amount of dry dates; and in case it is of vine for measured amount of raisin; and in case it is of crops, for a measured amount of grains, and so on)

3361- It is narrated on the authority of Ibn Umar that The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling fresh dates for dry dates by weight, selling fresh grapes for raisins by weight, and selling the crops (in the land) for wheat by weight.



**[ت16/م16] - باب في الرخصة في ذلك**

**3357 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُسْلِمِ بْنِ جُبَيْرٍ، عَنْ أَبِي سُفْيَانَ، عَنْ عَمْرِو بْنِ حَارِشٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهُ أَنْ يُجَهَّزَ جَيْشًا فَتَفَدَّتِ الْإِبِلُ فَأَمَرَهُ أَنْ يَأْخُذَ فِي قِلَاصٍ الصَّدَقَةَ فَكَانَ يَأْخُذُ الْبَعِيرَ بِالْبُعَيْرِينَ إِلَى إِبِلِ الصَّدَقَةِ».

**[ت17/م17] - باب في ذلك إذا كان يداً بيد**

**3358 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الْهَمْدَانِيِّ وَقَتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ أَنَّ اللَّيْثَ حَدَّثَهُمْ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ اشْتَرَى عَبْدًا بِعَبْدَيْنِ.

**[ت18/م18] - باب في التمر بالتمر**

**3359 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ أَنَّ زَيْدًا أَبَا عَيَّاشٍ أَخْبَرَهُ أَنَّهُ سَأَلَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْبَيْضَاءِ بِالْأُتْلُ، فَقَالَ لَهُ سَعْدٌ: أَيُّهُمَا أَفْضَلُ؟ قَالَ: الْبَيْضَاءُ قَالَ: فَتَهَا عَنْ ذَلِكَ وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يُسْأَلُ عَنْ شِرَاءِ التَّمْرِ بِالرُّطْبِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيَنْقُصُ الرُّطْبُ إِذَا يَسَّ؟» قَالُوا: نَعَمْ فَتَهَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ.

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ نَحْوَ مَالِكٍ.

**3360 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَامٍ -، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَخْبَرَنَا عَبْدُ اللَّهِ أَنَّ أَبَا عَيَّاشٍ أَخْبَرَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الرُّطْبِ بِالتَّمْرِ نَسِيئَةً».

قال أبو داود: رَوَاهُ عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ مَوْلَى لِبْنِي مَحْزُومٍ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

**[ت19/م000] - باب في المزبنة**

**3361 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ كَيْلًا، وَعَنْ بَيْعِ الْعَنْبِ بِالزَّبِيبِ كَيْلًا، وَعَنْ بَيْعِ الزَّرْعِ بِالْحِنْطَةِ كَيْلًا».

### **[20] What About Selling The Fruits Of The Date-Palms Assigned To The Indigent**

**3362-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” gave permission to sell the (fruits of the) date-palms (assigned to the poor and indigent after guessing their fruits) for (measured amount of) dry or fresh dates.

**3363-** It is narrated on the authority of Sahl Ibn Abu Hathmah that The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling the fresh dates for dry dates, But he permitted selling the fresh fruits of date-palm trees (deprived of prohibition as being assigned to the indigent and needy people) in case they were taken by one’s family, in order to eat fresh fruits instead of dry dates according to measure.

### **[21] How Much Might A Date-Palm Assigned To The Indigent Be**

**3364-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” gave concession to sell the date-palm assigned to the indigent whose fruits might be no more than five Wasaqs. Abu Dawud says: The narration of Jabir makes it no more than four Wasaqs.

### **[22] What Are The Date-Palms Assigned To The Indigent**

**3365-** It is narrated on the authority of Ibn Abd Rabbih Ibn Sa’id that he said: The concept of the date-palm assigned to the indigent refers to one or two date-palms granted by a man to another, as being taken out of his (the former’s) property, in order that the latter might get benefit from its (fruits or price), thereupon he comes to sell its fruits for (a measure amount of) dates (and make use of it).

**3366-** It is narrated on the authority of Ibn Ishaq that he said: The concept of the date-palm assigned to the indigent indicates that a man grants, out of his property, some date-palms to another, and he (the latter) finds it difficult upon himself to look after them, thereupon he comes to sell them, after guessing their fruits, for a measured amount of fruits of the same kind.

### **[23] What About Selling The Fruits Before Their Benefit Seems Evident**

**3367-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade

**[ت20/19] - باب في بيع العرايا**

**3362 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا بِالتَّمْرِ وَالرُّطْبِ».

**3363 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِيرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ التَّمْرِ بِالتَّمْرِ وَرَخَّصَ فِي الْعَرَايَا أَنْ تَبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطْبًا».

**[ت21/20] - باب في مقدار العريّة**

**3364 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ دَاوُدَ، عَنْ الْحُصَيْنِ، عَنْ مَوْلَى ابْنِ أَبِي أَحْمَدَ.

قال أبو داود: وَقَالَ لَنَا الْقُعْنَبِيُّ فِيمَا قَرَأَ عَلَى مَالِكٍ عَنْ أَبِي سُفْيَانَ.  
قال أبو داود: وَاسْمُهُ قُزْمَانُ مَوْلَى ابْنِ أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا فِيمَا دُونَ خُمْسَةِ أَوْسُقٍ أَوْ فِي خُمْسَةِ أَوْسُقٍ» شَكَ دَاوُدُ بْنُ الْحُصَيْنِ.

قال أبو داود: حَدِيثُ جَابِرٍ إِلَى أَرْبَعَةِ أَوْسُقٍ.

**[ت22/21] - باب في تفسير العرايا**

**3365 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: «الْعَرِيَّةُ الرَّجُلُ يُعْرِى الرَّجُلَ النَّخْلَةَ، أَوْ الرَّجُلُ يَسْتَنْبِي مِنْ مَالِهِ النَّخْلَةَ وَالْاِثْنَيْنِ يَأْكُلُهَا فَيَبِيعُهَا بِتَمْرٍ».

**3366 -** حَدَّثَنَا هِثَاذُ بْنُ السَّرِيِّ، عَنْ عَبْدِةَ، عَنْ ابْنِ إِسْحَاقَ قَالَ: «الْعَرَايَا أَنْ يَهَبَ الرَّجُلُ لِلرَّجُلِ النَّخْلَاتِ فَيَشُقُّ عَلَيْهِ أَنْ يَقُومَ عَلَيْهَا فَيَبِيعُهَا بِمِثْلِ خَرْصِهَا».

**[ت23/22] - باب في بيع الثمار قبل أن يبدؤ صلاحها**

**3367 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدُوَ صَلَاحُهَا،



selling the fruits until their benefit have seemed evident; and this forbiddance was intended for both the seller and the buyer.

**3368-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling the date fruits till they have become ripe (i.e. till they have become red and yellow and could be eaten), and (he forbade selling) the wheat ears till they have become white and safe from blight. He forbade both of the seller and the purchaser (such a transaction).

**3369-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling (any items of the) booty until it have been distributed (among the fighters), selling the date-palms until they have become safe from the blights, and he further forbade a man to offer prayer without a belt.

**3370-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling the fruit until it has ripened. He was asked: “What is the portent of its ripeness?” he said: “It means until it has become red and yellow, and ready for being eaten.”

**3371-** It is narrated on the authority of Anas that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling grapes until they have blackened (portending ripeness), and selling the grains until they would have become full-grown.

**3372-** It is narrated on the authority of Yunus that he said: I asked Abu Az-Zinad about the forbiddance of selling the fruits before their benefit have become evident, and what has been said in that respect, and he said: Urwah Ibn Az-Zubair related from Sahl Ibn Abu Hathmah from Zaid Ibn Thabit that he said: The people used to sell and buy the fruits before their benefit have become evident, and when it was time for them to pluck the fruits, and they did, and they came to take their rights, the buyer might say: “The fruits and date-palms have been befallen by such and such blights.” Or “The fruits of the date-palms have decreased before being plucked.” Or: “the fruits have been blighted.” Such were blights with which they used to argue each other before the Messenger of Allah “Allah’s blessing and peace be upon him”. When their disputes grew more before the Messenger of Allah “Allah’s blessing and peace be upon him”, the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, do not sell the fruits until their benefit have seemed evident.” He said so on account of their more disputes and differences.

نَهَى الْبَائِعَ وَالْمُشْتَرِيَ».

**3368 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الثَّقَلِيُّ: حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى يَزْهُوَ وَعَنْ السُّنْبُلِ حَتَّى يَبْيَضَ وَيَأْمَنَ الْعَاهَةُ، نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

**3369 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ مَوْلَى لِقْرَيْشٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَنَائِمِ حَتَّى تُقَسَمَ، وَعَنْ بَيْعِ النَّخْلِ حَتَّى تُحْرَزَ مِنْ كُلِّ عَارِضٍ وَأَنْ يُصَلِّيَ الرَّجُلُ بِغَيْرِ حِرَامٍ».

**3370 -** حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ خَلَادٍ الْبَاهِلِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُلَيْمِ بْنِ حَيَّانٍ، قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاء قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُبَاعَ التَّمْرَةُ حَتَّى تُشَقَّحَ، قِيلَ: وَمَا تُشَقَّحُ؟ قَالَ: «تَحْمَارٌ وَتَصْفَارٌ وَيُؤْكَلُ مِنْهَا».

**3371 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْعِنَبِ حَتَّى يَسْوَدَّ، وَعَنْ بَيْعِ الْحَبِّ حَتَّى يَشْتَدَّ.

**3372 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ بْنُ خَالِدٍ: حَدَّثَنِي يُونُسُ قَالَ: سَأَلْتُ أَبَا الرِّزَادِ عَنْ بَيْعِ الثَّمَرِ قَبْلَ أَنْ يَبْدُو صَلَاحُهُ وَمَا ذُكِرَ فِي ذَلِكَ، فَقَالَ: كَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يُحَدِّثُ عَنْ سَهْلِ بْنِ أَبِي حُثَمَةَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: كَانَ النَّاسُ يَتَبَايَعُونَ الثَّمَارَ قَبْلَ أَنْ يَبْدُو صَلَاحُهَا، فَإِذَا جَدَّ النَّاسُ وَحَضَرَ تَقَاضِيهِمْ قَالَ الْمُبْتَاعُ: قَدْ أَصَابَ الثَّمَرَ الدَّمَانُ، وَأَصَابَهُ قُشَامٌ، وَأَصَابَهُ مُرَاضٌ، عَاهَاتٌ يَحْتَجُّونَ بِهَا، فَلَمَّا كَثُرَتْ خُصُومَتُهُمْ عِنْدَ النَّبِيِّ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِمَّا لَا فَلَا تَتَبَايَعُوا الثَّمَرَ حَتَّى يَبْدُو صَلَاحُهَا» لِكَثْرَةِ خُصُومَتِهِمْ وَاخْتِلَافِهِمْ.

**3373-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling the fruits until their benefit would become evident; and no fruits should be sold but for (money such as) Dinars and Dirhams, barring the fruits of the date-palms granted to the indigent.

#### **[24] Selling (The Crops And Fruits Of The Coming) Years**

**3374-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling (the fruits of trees of date-palms of the coming) years, and also the blighted fruits. (The forbiddance depends upon the fact that in this case, one sells something which has no actual existence once he contracts for the transaction; and thus, it is of those things, whose nature is unknown )

Abu Dawud says: No correct narration is related from the Messenger of Allah “Allah’s blessing and peace be upon him” concerning the one-third in that respect.

**3375-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling (the fruits of trees of date-palms of the coming) years.

#### **[25] What About Selling Things Whose Nature Is Unknown**

**3376-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling things whose nature is unknown; and also the selling by way of throwing pebbles.

**3377-** It is narrated on the authority of Abu Sa’id Al-Khudri that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade two (ways of) transactions, and two (ways of) dresses: He forbade the transactions by way of touching and the transactions by way of throwing. As to The two ways of dresses they are to cover one's shoulder with one's garment, and leave the other bare; and to wrap oneself with a garment while one is sitting in such a way that nothing of that garment would cover one's private parts. (as to the transactions by way of touching, the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. As to the transactions by way of throwing, one man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them )

**3378-** The same is narrated on the authority of Abu Sa’id Al-Khudri from the Messenger of Allah “Allah’s blessing and peace be upon him”,



**3373 -** حَدَّثَنَا ابْنُ إِسْمَاعِيلَ الطَّالْقَانِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُو صَلَاحُهُ، وَلَا يُبَاعَ إِلَّا بِالذَّنَانِيرِ أَوْ بِالذَّرَاهِمِ إِلَّا الْعَرَايَا.

### [ت24/م23] - باب في بيع السنين

**3374 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَيَحْيَى بْنُ مَعِينٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ السِّنِينَ وَوَضَعَ الْجَوَائِحَ.

قال أبو داود: لَمْ يَصُحَّ عَنْ النَّبِيِّ ﷺ فِي الثَّلَاثِ شَيْءٌ، وَهُوَ رَأْيُ أَهْلِ الْمَدِينَةِ.

**3375 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ وَسَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُعَاوَمَةِ، وَقَالَ أَحَدُهُمَا: بَيْعُ السِّنِينَ.

### [ت25/م24] - باب في بيع الغرر

**3376 -** حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الْغَرَرِ. زَادَ عُثْمَانُ: وَالْحَصَاةَ.

**3377 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ وَهَذَا لَفْظُهُ قَالَا: أَخْبَرَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءٍ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعَتَيْنِ وَعَنْ لِبَسَتَيْنِ، أَمَّا الْبَيْعَتَانِ فَالْمَلَامَسَةُ وَالْمُنَابَذَةُ، وَأَمَّا اللَّبَسَتَانِ فَاشْتِمَالُ الصَّمَاءِ وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ فَرْجِهِ أَوْ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

**3378 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَنْبَأَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءٍ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ بِهَذَا

with the following addition: "One of the two forbidden ways of dresses is to place both ends of one's garment upon the left shoulder, and leave the other naked. As to the transaction by way of throwing, it is that the seller says: "Once you touch this garment, the transaction will have become binding." As to the transaction by way of touching, it is just to touch the garment with his hand, without spreading or turning it in order to examine it, and once he touches it, the transaction will have become binding."

**3379-** The same is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

**3380-** It is narrated on the authority of Ibn Umar that the Prophet "Allah's blessing and peace be upon him" had forbidden the selling of beasts offspring (which was a kind of sale practiced in the Pre-Islamic Period of ignorance. One would pay the price of a she-camel which was not born yet and that which would be born by the immediate offspring of an extant she-camel).

**3381-** The same is narrated on the authority of Ibn Umar, through another chain of transmitters and said (in interpretation of that): It applies to the would-be offspring of the female animal, which the current she-animal is going to give birth.

## **[26] The Transaction Of Such As Forced By Necessity**

**3382-** It is narrated on the authority of Ali that he said: A time will come upon the people, of which niggardliness is characteristic to the extent that the wealthy among the people will have grasp over what is in his possession, even though he has not been commanded to do so. Allah Almighty says in this respect: "And do not forget generosity among yourselves", and they would be so much evil that they would bargain with everyone in need or forced by necessity (so as to sell his things as cheap as it could be)." Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" forbade one to haggle such as forced by necessity, or in debt (in such a way as to force him to sell his things as cheap as it could be). He also forbade selling things whose nature is uncertain and selling the fruits before their benefit would seem evident.

## **[27] What About Partnership**

**3383-** It is narrated on the authority of Abu Hurairah that he said, tracing it to the Messenger of Allah "Allah's blessing and peace be upon him": Allah Almighty says: "I'm the third of every two partners, as long as none

الْحَدِيثِ، زَادَ: وَاشْتِمَالُ الصَّمَاءِ أَنْ يَشْتَمَلَ فِي ثَوْبٍ وَاحِدٍ، يَضَعُ طَرَفِي الثَّوْبِ عَلَى عَاتِقِهِ الْأَيْسَرِ وَيُبْرِزُ شِقَّهُ الْأَيْمَنَ، وَالْمُنَابَذَةُ أَنْ يَقُولَ: إِذَا نَبَذْتُ إِلَيْكَ هَذَا الثَّوْبَ فَقَدْ وَجَبَ الْبَيْعُ، وَالْمُلَامَسَةُ أَنْ يَمَسَّهُ بِيَدِهِ وَلَا يَنْشُرُهُ وَلَا يُقْلِبُهُ، فَإِذَا مَسَّهُ وَجَبَ الْبَيْعُ.

**3379 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ بْنُ خَالِدٍ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ سُفْيَانَ وَعَبْدِ الرَّزَّاقِ جَمِيعًا.

**3380 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ حَبْلِ الْحَبَلَةِ.

**3381 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ وَقَالَ: حَبْلُ الْحَبَلَةِ: أَنْ تُنْتَجِ النَّاقَةُ بَطْنَهَا ثُمَّ تَحْمِلُ الَّتِي تُنْتَجَتْ.

### [ت26/م25] - باب في بيع المضطر

**3382 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا هُشَيْمٌ: أَنَّ أَبَا صَالِحٍ بْنَ عَامِرٍ، قَالَ أَبُو دَاوُدَ: كَذَا قَالَ مُحَمَّدٌ، قَالَ: أَخْبَرَنَا شَيْخٌ مِنْ بَنِي تَمِيمٍ قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ، أَوْ قَالَ قَالَ عَلِيٌّ، قَالَ ابْنُ عِيسَى هَكَذَا حَدَّثَنَا هُشَيْمٌ قَالَ: سَيَأْتِي عَلَى النَّاسِ زَمَانٌ غَضُوضٌ يَعْضُ الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ تَعَالَى: ﴿وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ﴾ [البقرة: 237] وَيُبَايِعُ الْمُضْطَرُونَ، وَقَدْ نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ الْمُضْطَرِّ وَبَيْعِ الْغَرَرِ وَبَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ.

### [ت27/م26] - باب في الشركة

**3383 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِصْبِصِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الرَّزِّقَانَ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا ثَالِثُ



of them betrays the other; and once anyone of them betrays the other, I leave them.”

### **[28] What About Speculation**

**3384-** It is narrated on the authority of Urwah Al-Bariqi that the Messenger of Allah “Allah’s blessing and peace be upon him” gave him a Dinar to buy a goat for him; and he bought two (instead of one), and sold one of them for a Dinar; and thus he brought to the Messenger of Allah “Allah’s blessing and peace be upon him” a goat and a Dinar. On that the Messenger of Allah “Allah’s blessing and peace be upon him” invoked for (Allah’s) Blessing upon him. Consequently, whenever he bought (anything, say) dust, he would make profit (from it).

**3385-** The same is narrated on the authority of Urwah Al-Bariqi, through another chain of transmitters.

**3386-** It is narrated on the authority of Hakim Ibn Hizam that the Messenger of Allah “Allah’s blessing and peace be upon him” gave him a Dinar to buy a sacrificial animal for him; and he bought one and then sold it by two Dinars. He returned once again and bought another one, and thus he brought to the Messenger of Allah “Allah’s blessing and peace be upon him” a sacrificial animal and a Dinar. On that the Messenger of Allah “Allah’s blessing and peace be upon him” gave it (the gained Dinar) in charity, and invoked for (Allah’s) Blessing in his trade.

### **[29] When One Invests The Property Of Another Without His Leave**

**3387-** It is narrated on the authority of Salim Ibn Abdullah Ibn Umar from his father that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “If anyone of you could be like the one of the millet Faraq, let him be so (as much as is within his capacity).” They said: “Who is the millet Faraq?” he said: “While three persons were walking, rain began to fall and they had to enter a cave in a mountain. A big rock rolled over and blocked the mouth of the cave. They said to each other: Invoke Allah with the best deed you have performed (so Allah might remove the rock)... Then the third man said: “O Allah! No doubt You know that once I employed a worker for one Faraq (three Sa's) of millet, and when it was evening and I wanted to pay him, he refused to take it and went away, so I sowed it and from its yield I bought cows and a shepherd. After a time that man came and demanded his money. I said to him: “Go to those cows and the shepherd and take them for they are for you. He went and drove them ahead of him.”

الشَّرِيكَيْنِ مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ، فَإِذَا خَانَهُ خَرَجْتُ مِنْ بَيْنَهُمَا».

### [ت27/28م] - باب في المضارب يخالف

**3384 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ شَيْبِ بْنِ عَرْقَدَةَ قَالَ: حَدَّثَنِي الْحَيُّ، عَنْ عُرْوَةَ - يَعْنِي ابْنَ الْبَارِقِيِّ - قَالَ: أَعْطَاهُ النَّبِيُّ ﷺ دِينَارًا يَشْتَرِي بِهِ أَضْحِيَّةً أَوْ شَاةً، فَاشْتَرَى شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَأَتَاهُ بِشَاةٍ وَدِينَارٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، فَكَانَ لَوْ اشْتَرَى تُرَابًا لَرَبِحَ فِيهِ.

**3385 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا أَبُو الْمُنْذِرِ: حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ - هُوَ أَخُو حَمَادِ بْنِ زَيْدٍ -: أَخْبَرَنَا الزُّبَيْرُ بْنُ الْخُرَيْتِ، عَنْ أَبِي لَيْدٍ: حَدَّثَنِي عُرْوَةُ الْبَارِقِيُّ بِهَذَا الْخَبَرِ وَلَفْظُهُ مُخْتَلَفٌ.

**3386 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ الْعَبْدِيُّ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنِي أَبُو حُصَيْنٍ، عَنْ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ، عَنْ حَكِيمِ بْنِ حِزَامٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ مَعَهُ بِدِينَارٍ يَشْتَرِي لَهُ أَضْحِيَّةً فَاشْتَرَاهَا بِدِينَارٍ وَبَاعَهَا بِدِينَارَيْنِ، فَرَجَعَ فَاشْتَرَى لَهُ أَضْحِيَّةً بِدِينَارٍ وَجَاءَ بِدِينَارٍ إِلَى النَّبِيِّ ﷺ، فَتَصَدَّقَ بِهِ النَّبِيُّ ﷺ، وَدَعَا لَهُ أَنْ يُبَارَكَ لَهُ فِي تِجَارَتِهِ.

### [ت28/29م] - باب في الرجل يتجر في مال الرجل بغير إذنه

**3387 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُمَرُ بْنُ حَمْزَةَ: أَخْبَرَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ مِثْلَ صَاحِبِ فَرَقٍ الْأَرَزُّ فَلْيَكُنْ مِثْلَهُ». قَالُوا: وَمَنْ صَاحِبُ فَرَقٍ الْأَرَزُّ يَا رَسُولَ اللَّهِ؟ فَذَكَرَ حَدِيثَ الْعَارِ حِينَ سَقَطَ عَلَيْهِمُ الْجَبَلُ، فَقَالَ كُلُّ وَاحِدٍ مِنْهُمْ: اذْكُرُوا أَحْسَنَ عَمَلِكُمْ قَالَ: وَقَالَ الثَّالِثُ: «اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي اسْتَأْجَرْتُ أَحِيرًا بِفَرَقٍ أَرَزُّ، فَلَمَّا أَمْسَيْتُ عَرَضْتُ عَلَيْهِ حَقَّهُ فَأَبَى أَنْ يَأْخُذَهُ وَذَهَبَ فَتَمَرَّتْهُ لَهُ حَتَّى جَمَعْتُ لَهُ بَقَرًا وَرِعَاءَهَا فَلَقَيْنِي، فَقَالَ: أَعْطِنِي حَقِّي، فَقُلْتُ: اذْهَبْ إِلَى تِلْكَ الْبَقَرِ وَرِعَائِهَا فَخُذْهَا، فَذَهَبَ فَاسْتَأْفَاهَا».



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**[30] What About Installing Partnership With No Property?**

**3388-** It is narrated on the authority of Abdullah that he said: I, Ammar and Sa'd entered into partnership over whatever booty we would get on the day of (the holy battle of) Badr. Sa'd got two captives, but both I and Ammar got nothing.

**[31] What About Sharecropping**

(to rent the field to be cultivated, on the condition of having one-fourth or one-third the yields)

**3389-** It is narrated on the authority of Ibn Umar that he said: We thought there was no harm in sharecropping for a specific amount of the yield of the land until Rafi' Ibn Khadij told us that the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden it. I made a mention of that to Tawus who said that Ibn Abbas narrated that The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for one to give his land to his brother gratis than to take (from him) a fixed rent on it."

**3390-** It is narrated on the authority of Urwah Ibn Az-Zubair that Zaid Ibn Thabit said: Might Allah forgive for Rafi' Ibn Khadij! I am more acquainted with the narration than him. Two persons from amongst the Ansar came to the Messenger of Allah "Allah's blessing and peace be upon him", and they were in dispute, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you will be in such a state (of dispute as far as sharecropping is concerned), then, then, do not rent farms (for a specific amount of its yield)."

**3391-** It is narrated on the authority of Sa'd that he said: We used to rent the land for getting whatever yields might be produced on the banks of the springs, in addition to the yields over which the water flowed. But the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do so, and rather commanded us to rent the land for gold or silver.

**3392-** It is narrated on the authority of Hanzalah Ibn Qais Al-Ansari that he said: I asked Rafi' Ibn Khadij about renting the land for gold or silver, thereupon he said: There is no harm in it. But during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the people used to rent their farms for whatever yields might be produced over the banks of the springs, and the heads of the streams, and of course, some of that might be blighted, and some might remain evidently beneficial, and vice versa, and since the people knew no kind of renting other than that, the Messenger of Allah "Allah's blessing and peace be upon him" forbade it.



## [ت30/م29] - باب في الشركة على غير رأس مال

**3388 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: اشْتَرَكْتُ أَنَا وَعَمَّارٌ وَسَعْدٌ فِيمَا نُصِيبُ يَوْمَ بَذْرِ، قَالَ: فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِءْ أَنَا وَعَمَّارٌ بِشَيْءٍ.

## [ت31/م30] - باب في المزارعة

**3389 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: مَا كُنَّا نَرَى بِالْمَزَارَعَةِ بَأْسًا حَتَّى سَمِعْتُ رَافِعَ بْنَ خَدِيجٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهَا، فَذَكَرْتُهِ لَطَاوُسٍ فَقَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَنْهَ عَنْهَا وَلَكِنْ قَالَ: «لَأَنْ يَمْنَحَ أَحَدُكُمْ أَرْضَهُ خَيْرٌ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَجًا مَعْلُومًا».

**3390 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُليَّةَ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا بِشْرُ، الْمَعْنَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ، عَنْ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللَّهُ لِرَافِعِ بْنِ خَدِيجٍ أَنَا وَاللَّهُ أَعْلَمُ بِالْحَدِيثِ مِنْهُ إِنَّمَا أَتَاهُ رَجُلَانِ، قَالَ مُسَدَّدٌ: مِنَ الْأَنْصَارِ، ثُمَّ اتَّفَقَا: قَدْ افْتَتَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ هَذَا شَأْنُكُمْ فَلَا تُكْرُوا الْمَزَارِعَ» زَادَ مُسَدَّدٌ: فَسَمِعَ قَوْلَهُ: «لَا تُكْرُوا الْمَزَارِعَ».

**3391 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ قَالَ: كُنَّا نُكْرِي الْأَرْضَ بِمَا عَلَى السَّوَاقِي مِنَ الزَّرْعِ وَمَا سَعِدَ بِالْمَاءِ مِنْهَا، فَتَهَنَّا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، وَأَمَرْنَا أَنْ نُكْرِيهَا بِذَهَبٍ أَوْ فِضَّةٍ.

**3392 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: أَخْبَرَنَا الْأَوْزَاعِيُّ. (ح)، وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، كِلَاهُمَا عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، وَاللَّفْظُ لِلْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ قَيْسٍ الْأَنْصَارِيُّ قَالَ: «سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالذَّهَبِ وَالْوَرِقِ، فَقَالَ: لَا بَأْسَ بِهَا إِنَّمَا كَانَ النَّاسُ يُؤَاجِرُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْمَادِيَّاتِ وَأَقْبَالِ الْجَدَاوِلِ وَأَشْيَاءَ مِنَ الزَّرْعِ، فَيَهْلِكُ هَذَا وَيَسْلَمُ هَذَا، وَيَسْلَمُ هَذَا وَيَهْلِكُ هَذَا، وَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هَذَا، فَلِذَلِكَ زَجَرَ

But to rent the land for a specific things (such as gold or silver) there is no harm in it.

**3393-** It is narrated on the authority of Hanzalah Ibn Qais Al-Ansari that he said: I asked Rafi' Ibn Khadij about renting the land and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land." I further asked: "Even if it is for gold or silver? He said: "As for (renting the land for) gold or silver, there is no harm in it."

### [32] The Severe Prevention Of That

**3394-** It is narrated on the authority of Ibn Shihab: Salim Ibn Abdullah told me that Abdullah Ibn Umar used to rent his land, until he was informed that Rafi Ibn Khadij related from The Messenger of Allah "Allah's blessing and peace be upon him" that he forbade renting the land. Abdullah met him and asked: "O Ibn Khadij! What do you narrate from The Messenger of Allah "Allah's blessing and peace be upon him" as regards renting the land?" Rafi Ibn Khadij said to Abdullah: "I heard my two paternal uncles – and they had attended the holy battle of Badr- telling some of the family members that The Messenger of Allah "Allah's blessing and peace be upon him" had forbidden renting the land." Abdullah said: "No doubt, I learnt that the land used to be rented during the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him"." But, Abdullah feared that perhaps The Messenger of Allah "Allah's blessing and peace be upon him" might have issued a latest command (by which he forbade it), which he (Abdullah) did not know. So, he abandoned renting the land.

Abu Dawud says: The same is narrated on the authority of Nafi' from Rafi' Ibn Khadij, through many chains of transmitters, all of which affirm that he said: I heard that from the Messenger of Allah "Allah's blessing and peace be upon him".

**3395-** It is narrated on the authority of Rafi' Ibn Khadij that he said: During the lifetime of The Messenger of Allah "Allah's blessing and peace be upon him", we used to rent the land for one-third or one-fourth (of its yield), or for a definite amount of food. One day, one of my paternal uncles came to us and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us." We asked him: "What is that?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has (a piece of) land in his possession, let him cultivate it himself (if he so liked), or give it

عَنْهُ، فَأَمَّا شَيْءٌ مَضْمُونٌ مَعْلُومٌ فَلَا بَأْسَ بِهِ». قَالَ أَبُو دَاوُدَ: وَحَدِيثُ إِبْرَاهِيمَ أَيْمٌ، وَقَالَ قُتَيْبَةُ: عَنْ حَنْظَلَةَ، عَنْ رَافِعٍ.

قال أبو داود: رواية يحيى بن سعيد عن حنظلة نحوه.

**3393 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ: أَنَّهُ سَأَلَ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ فَقُلْتُ: أَبِالذَّهَبِ وَالْوَرَقِ؟ فَقَالَ: أَمَّا بِالذَّهَبِ وَالْوَرَقِ فَلَا بَأْسَ بِهِ.

### [ت32/م31] - باب في التشديد في ذلك

**3394 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي أَبِي، عَنْ جَدِّي اللَّيْثِ، قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شِهَابٍ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي أَرْضَهُ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ الْأَنْصَارِيَّ حَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَى عَنْ كِرَاءِ الْأَرْضِ، فَلَقِيَهُ عَبْدُ اللَّهِ فَقَالَ: يَا ابْنَ خَدِيجٍ مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ فِي كِرَاءِ الْأَرْضِ؟ فَقَالَ رَافِعٌ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: سَمِعْتُ عَمِّي - وَكَانَا قَدْ شَهِدَا بَدْرًا - يُحَدِّثَانِ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ، قَالَ عَبْدُ اللَّهِ: وَاللَّهِ لَقَدْ كُنْتُ أَغْلَمُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللَّهِ أَنْ يَكُونَ رَسُولُ اللَّهِ ﷺ أَحَدَثَ فِي ذَلِكَ شَيْئًا لَمْ يَكُنْ عِلْمُهُ فَتَرَكَ كِرَاءَ الْأَرْضِ.

قال أبو داود: رَوَاهُ أَيُّوبُ وَعُبَيْدُ اللَّهِ وَكَثِيرُ بْنُ قَرْقَدٍ وَمَالِكٌ، عَنْ نَافِعٍ، عَنْ رَافِعٍ، عَنِ النَّبِيِّ ﷺ. وَرَوَاهُ الْأَوْزَاعِيُّ، عَنْ حَفْصِ بْنِ عِمَّانٍ الْحَنْفِيُّ، عَنْ نَافِعٍ، عَنْ رَافِعٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ. قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ زَيْدُ بْنُ أَبِي أُنَيْسَةَ، عَنْ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ أَتَى رَافِعًا فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: «نَعَمْ». وَكَذَا رَوَاهُ عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ أَبِي النَّجَّاشِيِّ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَرَوَاهُ الْأَوْزَاعِيُّ، عَنْ أَبِي النَّجَّاشِيِّ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنْ عَمِّهِ طَهَيْرِ بْنِ رَافِعٍ، عَنِ النَّبِيِّ ﷺ.

قال أبو داود: أَبُو النَّجَّاشِيِّ عَطَاءُ بْنُ صُهَيْبٍ.

**3395 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُخَابِرُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَنَّ بَعْضَ عُمُومِهِ أَتَاهُ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَمْرِ كَانِ لَنَا نَافِعًا، وَطَوَاعِيَةُ اللَّهِ وَرَسُولِهِ أَنْفَعُ لَنَا وَأَنْفَعُ، قَالَ: قُلْنَا: وَمَا ذَاكَ؟ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيُزْرِعْهَا أَوْ فَلْيُزْرِعْهَا أَحَاهُ وَلَا يُكَارِبْهَا



to his brother gratis to cultivate it, and let not him rent the land for one-third or one-fourth (of its yield), or for a definite amount of food.”

**3396-** The same is narrated on the authority of Sulaiman Ibn Yasar, through the same chain of transmitters.

**3397-** It is narrated on the authority of Rafi' Ibn Khadij that he said: Abu Rafi' came from the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “The Messenger of Allah “Allah’s blessing and peace be upon him” forbade us to do a thing, which was been of benefit for us, but the obedience of Allah and His Messenger is much more beneficial for us. He forbade that anyone of us should cultivate but his own land, or a land granted to him gratis by another man.

**3398-** It is narrated on the authority of Usaid Ibn Zuhair, the nephew of Rafi' Ibn Khadij : Rafi' Ibn Khadij came to us and said: “Verily, the Messenger of Allah “Allah’s blessing and peace be upon him” forbids you to do a thing, which is (a source) of benefit to you, even though the obedience of Allah Almighty and the Messenger of Allah “Allah’s blessing and peace be upon him” is more beneficial to you: no doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” forbids you to rent your land in return for a specific share of its yield, and said: “He, who dispenses with his land, let him give it to his (Muslim) brother (to cultivate it) as gratis, or leave it (uncultivated).”

Abu Dawud says: The same is narrated on the authority of Shu’bah.

**3399-** It is narrated on the authority of Abu Ja’far Al-Khatmi that he said: My paternal uncle sent me in the company of a young man belonging to him to Sa’id Ibn Al-Musayyab, and when we met him we said: Tell us of a narration which we have been informed you are relating as far as sharecropping is concerned. He said: Ibn Umar, at first, thought there was no harm in it until he was informed of the narration of Rafi' Ibn Khadij concerning that. He went to him, and Rafi' told him that the Messenger of Allah “Allah’s blessing and peace be upon him” went to the land of Banu Harithah and found the land of Zuhair, the landlord, well-cultivated, thereupon he said: “How good is the plant of Zuhair!” they said: “It is not the plant of Zuhair.” He asked: “Is it not the land of Zuhair?” they said: “Yes, but the plant belongs to so and so (who cultivated the land).” On that he said: “Then, take your plant and restore the agricultural cost to him.” Rafi' added: Then, we took our plant and restored the agricultural cost to him. Sa’id said: Based on that, give your uncultivated land to your brother

بِثْلٍ وَلَا بِرُئِيعٍ وَلَا بِطَعَامٍ مُسَمًّى».

**3396 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ أَنِّي سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ، بِمَعْنَى إِسْنَادِ عُبَيْدِ اللَّهِ وَحَدِيثِهِ.

**3397 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ رَافِعٍ بْنِ خَدِيجٍ، عَنْ أَبِيهِ قَالَ: جَاءَنَا أَبُو رَافِعٍ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فَقَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ يَرْفُقُ بِنَا، وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِهِ أَرْفَقُ بِنَا، نَهَانَا أَنْ يَزْرَعَ أَحَدُنَا إِلَّا أَرْضًا يَمْلِكُ رَقَبَتَهَا أَوْ مَنِيحَةً يَمْنَحُهَا رَجُلٌ».

**3398 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ أَنَّ أُسَيْدَ بْنَ ظَهْرٍ قَالَ: جَاءَنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعًا، وَطَاعَةُ اللَّهِ وَطَاعَةُ رَسُولِ اللَّهِ ﷺ أَنْفَعُ لَكُمْ، إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنِ الْحَقْلِ وَقَالَ: «مَنْ اسْتَغْنَى عَنْ أَرْضِهِ فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَدْعَ».

قال أبو داود: وَهَكَذَا رَوَاهُ شُعْبَةُ وَمُفَضَّلُ بْنُ مَهْلَهْلٍ عَنْ مَنْصُورٍ.

قال شُعْبَةُ: أُسَيْدُ بْنُ أَخِي رَافِعِ بْنِ خَدِيجٍ.

**3399 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطَمِيُّ قَالَ: بَعَثَنِي عَمِّي أَنَا وَغُلَامًا لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: فَقُلْنَا لَهُ: شَيْءٌ بَلَّغْنَا عَنْكَ فِي الْمُزَارَعَةِ، قَالَ: كَانَ ابْنُ عُمَرَ لَا يَرَى بِهَا بَأْسًا حَتَّى بَلَّغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ، فَأَتَاهُ فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بَنِي حَارِثَةَ فَرَأَى زَرْعًا فِي أَرْضِ ظَهْرٍ، فَقَالَ: «مَا أَحْسَنَ زَرْعَ ظَهْرٍ»، قَالُوا: لَيْسَ لِظَهْرٍ، قَالَ: «أَلَيْسَ أَرْضُ ظَهْرٍ؟» قَالُوا: بَلَى وَلَكِنَّهُ زَرْعُ فُلَانٍ، قَالَ: «فَخُذُوا زَرْعَكُمْ وَرُدُّوهُ عَلَيْهِ النَّفَقَةَ»، قَالَ رَافِعٌ: فَأَخَذْنَا زَرْعَنَا وَرَدَدْنَا إِلَيْهِ النَّفَقَةَ، قَالَ سَعِيدٌ: أَفْقِرَ أَخَاكَ، أَوْ أَكْرِهَ بِالْدَّرَاهِمِ.



gratis in order to cultivate it (if you so like), or hire him for charge (to do the job on your behalf).

**3400-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade Muhaqalah (renting the field in return for a measured amount of the yield), and Muzabanah (selling fresh fruits on the trees for a measured amount of fruits of the same kind), and he said: "Three (types of people are permitted to) cultivate (their land): a man who has a (piece of) land in his possession, which he cultivates by himself; a man who is granted a (piece of) land, and he cultivates whatever gift he is given; and a man who takes on lease a (piece of) land, which he cultivates in return for (coins of) gold and silver."

**3401-** It is narrated on the authority of Uthman Ibn Sahl Ibn Rafi' Ibn Khadij that he said: I was an orphan living under the guardianship of Rafi' Ibn Khadij when Imran Ibn Sahl came to him and said: "We've rented the land of so and so for two hundred Dirhams." On that he said: "Leave that, since the Messenger of Allah "Allah's blessing and peace be upon him" forbade renting the land."

**3402-** It is narrated on the authority of Rafi' Ibn Khadij that once he cultivated the land (of another one), and when the Messenger of Allah "Allah's blessing and peace be upon him" came upon him he was watering the land, thereupon he asked him: "Whose is the plant, and whose is the land?" he said: "It is my plant resulting from my sowing the land, and I have half the yield in return for my work in it, and so and so (the landlord) has the other half." on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, both you have devoured usury: restore the land to him, and take the expenses you have spent on it."

### **[33] What About Cultivating The Land Without The Leave Of Its Lord**

**3403-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cultivates the land of a people without their leave, will have no claim over anything of the plants, and he has only the expenses he has spent on it."

### **[34] What About Mukhabarah**

(cultivating the land for a specific share of its yield)

**3404-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade



**3400 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَقَالَ: «إِنَّمَا يَزْرَعُ ثَلَاثَةٌ: رَجُلٌ لَهُ أَرْضٌ فَهُوَ يَزْرَعُهَا، وَرَجُلٌ مُنِحَ أَرْضًا فَهُوَ يَزْرَعُ مَا مُنِحَ، وَرَجُلٌ اسْتَكْرَى أَرْضًا يَذْهَبُ أَوْ فِضَّةً».

**3401 -** قَالَ أَبُو دَاوُدَ قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّالْقَانِيِّ، قُلْتُ لَهُ: حَدَّثَكُمُ ابْنُ الْمُبَارَكِ عَنْ سَعِيدِ أَبِي شُجَاعٍ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ سَهْلٍ بْنُ رَافِعِ بْنِ خَدِيجٍ قَالَ: إِنِّي لَيَتِيمٌ فِي حِجْرِ رَافِعِ بْنِ خَدِيجٍ وَحَجَجْتُ مَعَهُ فَجَاءَهُ أَخِي عِمْرَانُ بْنُ سَهْلٍ فَقَالَ: أَكْرَيْتَنَا أَرْضًا فَلَانَةٌ بِمَائَتِي دِرْهَمٍ، فَقَالَ: دَعُهُ فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ.

**3402 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا بُكَيْرٌ - يَعْنِي ابْنَ عَامِرٍ -، عَنْ ابْنِ أَبِي نُعْمٍ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ أَنَّهُ زَرَعَ أَرْضًا فَمَرَّ بِهِ النَّبِيُّ ﷺ وَهُوَ يَسْقِيهَا فَسَأَلَهُ: «لِمَنِ الزَّرْعُ وَلِمَنِ الْأَرْضُ؟» فَقَالَ: زَرْعِي بِيَدِي وَعَمَلِي لِي الشَّطْرُ وَلِبَنِي فَلَانَ الشَّطْرُ، فَقَالَ: «أَرَبَيْتُمَا، فَرَدَّ الْأَرْضَ عَلَى أَهْلِهَا وَخَذَ نَفَقَتَكَ».

### [ت33/م32] - باب في زرع الأرض بغير إذن صاحبها

**3403 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ زَرَعَ فِي أَرْضٍ قَوْمٍ بغير إذْنِهِمْ فَلَيْسَ لَهُ مِنَ الزَّرْعِ شَيْءٌ وَلَهُ نَفَقَتُهُ».

### [ت34/م33] - باب في المخابرة

**3404 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ أَنَّ حَمَادًا وَعَبْدَ الْوَارِثِ حَدَّثَاهُمَا كُلُّهُمَا، عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ قَالَ: عَنْ حَمَادٍ وَسَعِيدِ بْنِ مِينَاءَ ثُمَّ اتَّفَقُوا: عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ

selling standing crops for measured grains (Muhaqalah), selling fresh fruits for dry fruits (of the same kind with measure which leads to disputes among the people as being based upon dangers and mistakes, known as Muzabanah), renting the land for a definite share of its yield (Mukhabarah), selling the fruits of the coming years, selling the fruits until their benefit has become evident, (affirming that) they should not be sold but by Dinar and Dirham (i.e. money) except for the fresh fruits on the trees (whose selling is deprived of prohibition as being granted to poor and needy people).

**3405-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade Muhaqalah, Muzabanah, Mukhabarah, and purchasing date-palm trees until (their fruits) have become ripe, i.e. until they have become red or yellow and fit for eating.

**3406-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “He, who does not leave Mukhabarah (renting the land for a definite share of its yield), let him then take notice of war from Allah and His Messenger.”

**3407-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade Mukhabarah. I asked him: What is Mukhabarah? He said: It is to take the field (and cultivate it) for half, one-third or one-fourth of its yield.

### **[35] Sharecropping**

**3408-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” gave the Jews of Khaibar the land to cultivate (and look after) on the condition that they should have half the yields of crops and fruits.

**3409-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” gave the Jews of Khaibar the gardens of date-palms and the farms to cultivate and look after on their expense, on the condition that the Messenger of Allah “Allah’s blessing and peace be upon him” (and the Muslims) should have half the yields of the fruits.

**3410-** It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” conquered Khaibar, and he stipulated the condition that he (and the Muslims) should have the whole land and (property containing of) yellow and white (i.e. both gold and silver). The inhabitants of Khaibar (from amongst the Jews) said: “We are more experienced in (cultivating) the land than you: so, give

عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَالْمُخَابَرَةِ وَالْمُعَاوَمَةِ، قَالَ عَنْ حَمَادٍ وَقَالَ أَحَدُهُمَا: وَالْمُعَاوَمَةِ، وَقَالَ الْآخَرُ: بَيْعِ السِّنِينَ، ثُمَّ اتَّفَقُوا، وَعَنِ الثُّنْيَا، وَرَخَّصَ فِي الْعَرَايَا.

**3405 -** حَدَّثَنَا عُمَرُ بْنُ يَزِيدَ السَّيَّارِيُّ أَبُو حَفْصٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ وَعَنِ الْمُحَاقَلَةِ وَعَنِ الثُّنْيَا إِلَّا أَنْ تُعْلَمَ».

**3406 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا ابْنُ رَجَاءٍ - يَغْنِي الْمَكِّي - قَالَ ابْنُ خُثَيْمٍ: حَدَّثَنِي عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَمْ يَذِرِ الْمُخَابَرَةَ فَلْيُؤْذَنْ بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ».

**3407 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُخَابَرَةِ. قُلْتُ: وَمَا الْمُخَابَرَةُ؟ قَالَ: أَنْ تَأْخُذَ الْأَرْضَ بِنِصْفٍ أَوْ ثُلْثٍ أَوْ رُبُعٍ.

### [ت35/م34] - باب في المساقاة

**3408 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرِ مَا يَخْرُجُ مِنْ ثَمَرٍ أَوْ زَرْعٍ.

**3409 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ اللَّيْثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ - يَغْنِي ابْنَ عَنَجٍ -، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ وَأَنَّ لِرَسُولِ اللَّهِ ﷺ شَطْرَ ثَمَرَتِهَا.

قال أبو داود: الذي تَفَرَّدَ قَوْلُهُ: «على أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ».

**3410 -** حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: افْتَتَحَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ وَاشْتَرَطَ أَنْ لَهُ الْأَرْضَ وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ. قَالَ أَهْلُ خَيْبَرَ: نَحْنُ أَعْلَمُ بِالْأَرْضِ مِنْكُمْ فَأَعْطَانَا عَلَى أَنْ لَكُمْ نِصْفُ الثَّمَرَةِ وَلَنَا نِصْفُ، فَرَعَمَ



it to cultivate it, on the condition that you should have half the fruits, and we the other half.” He pretended that he gave it to them on that condition. When it was (a short time before) the dates would be plucked, he sent Abdullah Ibn Rawahah, who guessed (the amount of) the date-palms, i.e. estimated them according to the dialect of the inhabitants of Medina. He said: “They are such and such (in number).” They said: “You’ve put (the number you guessed of) it so much more upon us O Ibn Rawahah!” he said: “I guess the (number of the) date-palms, and give you half of what I’ve said.” They said: “This is then the truth, upon which both the heaven and the earth stand. We’ve been satisfied to depend upon what you’ve said.”

**3411-** The same is narrated on the authority of Ja’far Ibn Barqan through the same chain of transmitters, and with a slight variation of wording.

**3412-** It is narrated on the authority of Miqsam that he said: When the Messenger of Allah “Allah’s blessing and peace be upon him” conquered Khaibar...and the rest is the same.

### **[36] What About Guessing (The Fruits On The Trees)**

**3413-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” used to send Abdullah Ibn Rawahah to guess the (amount of the fruits of the) date-palms when they have become ripe, but before their being plucked, and give the Jews the freedom of choice: either to take first (their portion, i.e. half the fruits) depending upon his guessing, or give (half the date-palms) to them (i.e. the Muslims) in accordance with that guessing, so that the obligatory charity might be accounted (according to the portion of the Muslims) and distributed before the fruits have been eaten.

**3414-** It is narrated on the authority of Jabir that he said: Allah Almighty endowed His Messenger with (the property and land of) Khaibar, and the Messenger of Allah “Allah’s blessing and peace be upon him” left them (the Jews) in the land (to cultivate and look after it) on the condition that the yield should be divided into two halves between him and them. The Messenger of Allah “Allah’s blessing and peace be upon him” sent Abdullah Ibn Rawahah to guess the (fruits of the) date-palms.

**3415-** It is narrated on the authority of Jabir that he said: Abdullah Ibn Rawahah guessed the fruits of the date-palms as forty thousand Wasaqs, and they took as their portion twenty thousand Wasaqs according to his guessing.

أَنَّهُ أَعْطَاهُمْ عَلَى ذَلِكَ، فَلَمَّا كَانَ حِينَ يُضْرَمُ النَّخْلُ بَعَثَ إِلَيْهِمْ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَحَزَرَ عَلَيْهِمُ النَّخْلَ وَهُوَ الَّذِي يُسَمِّيهِ أَهْلُ الْمَدِينَةِ الْخَرْصَ، فَقَالَ: فِي ذِهِ كَذَا وَكَذَا، قَالُوا: أَكْثَرْتَ عَلَيْنَا يَا ابْنَ رَوَاحَةَ، قَالَ: فَأَنَا أَلِي جَزَرَ النَّخْلِ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ، قَالُوا: هَذَا الْحَقُّ وَبِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ قَدْ رَضِينَا أَنْ نَأْخُذَهُ بِالَّذِي قُلْتَ.

**3411 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا زَيْدُ بْنُ أَبِي الرَّزْقَاءِ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فَحَزَرَ وَقَالَ عِنْدَ قَوْلِهِ: «وَكُلَّ صَفْرَاءَ وَبَيْضَاءَ»؛ يَغْنِي الذَّهَبَ وَالْفِضَّةَ لَهُ.

**3412 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا كَثِيرٌ - يَغْنِي ابْنَ هِشَامٍ -، عَنْ جَعْفَرِ بْنِ بُرْقَانَ: حَدَّثَنَا مَيْمُونٌ، عَنْ مِقْسَمٍ أَنَّ النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَذَكَرَ نَحْوَ حَدِيثِ زَيْدٍ قَالَ: فَحَزَرَ النَّخْلَ وَقَالَ: فَأَنَا أَلِي جُزَارَ النَّخْلِ وَأُعْطِيكُمْ نِصْفَ الَّذِي قُلْتُ. أَوْ قَالَ: «جِرَارَ النَّخْلِ».

### [ت36/م35] - باب في الخرص

**3413 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أُخْبِرْتُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَبْعَثُ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَيَخْرُصُ النَّخْلَ حِينَ يَطِيبُ قَبْلَ أَنْ يُؤْكَلَ مِنْهُ، ثُمَّ يُخَيِّرُ الْيَهُودَ يَأْخُذُونَهُ بِذَلِكَ الْخَرْصِ أَوْ يَدْفَعُونَهُ إِلَيْهِمْ بِذَلِكَ الْخَرْصِ لِكَيْ تُحْصَى الزَّكَاةُ قَبْلَ أَنْ تُؤْكَلَ الثَّمَارُ وَتُفَرَّقَ.

**3414 -** حَدَّثَنَا ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ، عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: «لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ خَيْبَرَ فَأَقْرَهُمُ رَسُولُ اللَّهِ ﷺ كَمَا كَانُوا وَجَعَلَهَا بَيْنَهُ وَبَيْنَهُمْ، فَبَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فَخَرَصَهَا عَلَيْهِمْ».

**3415 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَمُحَمَّدُ بْنُ بَكْرِ قَالَا: أَخْبَرَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: خَرَصَهَا ابْنُ رَوَاحَةَ أَرْبَعِينَ أَلْفَ وَسَقٍ وَزَعَمَ أَنَّ الْيَهُودَ لَمَّا خَيَّرَهُمْ ابْنُ رَوَاحَةَ أَخَذُوا الثَّمَرَ وَعَلَيْهِمْ عِشْرُونَ أَلْفَ وَسَقٍ.



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### (...) The Book Of Hiring

#### [37] The Tutor's Earnings

**3416-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: I instructed some people from those of Suffah in the Holy Qur'an and writing, and one of them presented to me a bow, thereupon I said: "It is not considered as money: let me (accept it and) shoot with the help of it (in fighting) in the Cause of Allah." But I sought the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him", to whom I went and said: "I instructed some people from those of Suffah in the Holy Qur'an and writing, and one of them presented to me a bow, thereupon I said: "It is not considered as money: let me (accept it and) shoot with the help of it (in fighting) in the Cause of Allah."" On that he said: "If you are pleased to have your neck encircled with it as a collar of fire (on the Day of Judgement), then, accept it."

**3417-** The same is narrated on the authority of Ubadah Ibn As-Samit, through another chain of transmitters, in which he said: I asked him: "What is your verdict pertaining to that O Messenger of Allah?" he said: "It is a piece of fire you are hanging between your shoulders."

#### [38] The Earnings Of The Physicians

**3418-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Some of the companions of The Prophet "Allah's blessing and peace be upon him" went on journey till they reached some of the Arab tribes (at night). They asked the latter to entertain them, but they refused. The chief of that tribe was then bitten by a snake (or stung by a scorpion) and they tried their best to cure him but in vain. Some of them said (to the others): "Nothing has benefited him, will you go to the people who resided here at night, perhaps some of them might have something (as treatment)." They went to the group of the companions (of The Prophet "Allah's blessing and peace be upon him") and said: "Our chief has been bitten by a snake (or stung by a scorpion) and we have tried everything but he has not benefited. Have you got anything (useful)?" One of them replied: "Yes, by Allah! I can recite a charm, but as you have refused to entertain us, I will not recite the charm for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited the Mother of the Book (The Surah of Al-Fatihah) while puffing over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (The companions) then suggested distributing their



## [... ] كتاب الإجارة

## [ت37/36] - باب في كَسْبِ المَعْلَمِ

**3416 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الرُّوَاسِيُّ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عُبَادَةَ بْنِ نُسَيْيٍّ، عَنِ الْأَسْوَدِ بْنِ ثَعْلَبَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: عَلَّمْتُ نَاسًا مِنْ أَهْلِ الصُّفَّةِ الْقُرْآنَ وَالْكِتَابَ فَأَهْدَى إِلَيَّ رَجُلٌ مِنْهُمْ قَوْسًا فَقُلْتُ: لَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ لَا تَبَيِّنَ رَسُولَ اللَّهِ ﷺ فَلَأَسْأَلَنَّهُ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ رَجُلٌ أَهْدَى إِلَيَّ قَوْسًا مِمَّنْ كُنْتُ أَعْلَمُهُ الْكِتَابَ وَالْقُرْآنَ وَلَيْسَتْ بِمَالٍ وَأَرْمِي عَنْهَا فِي سَبِيلِ اللَّهِ تَعَالَى. قَالَ: «إِنْ كُنْتُ نَحْبُ أَنْ تُطَوَّقَ طَوْقًا مِنْ نَارٍ فَأَقْبَلْهَا».

**3417 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَكَثِيرُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي بِشْرُ بْنُ عَبْدِ اللَّهِ بْنِ يَسَارٍ، قَالَ عَمْرُو: وَحَدَّثَنِي عُبَادَةُ بْنُ نُسَيْيٍّ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ نَحْوَ هَذَا الْحَبْرِ، وَالْأَوَّلُ أَتَمُّ، فَقُلْتُ: مَا تَرَى فِيهَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «جَمْرَةٌ بَيْنَ كَتِفَيْكَ تَقْلَدُتَهَا» أَوْ «تَعَلَّقَتْهَا».

## [ت38/37] - باب في كَسْبِ الْأَطْبَاءِ

**3418 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَهْطًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا فَنَزَلُوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَضَافُوهُمْ فَأَبَوْا أَنْ يُضَيِّفُوهُمْ، قَالَ: فَلَدِغَ سَيِّدُ ذَلِكَ الْحَيِّ، فَشَفَّوْا لَهُ بِكُلِّ شَيْءٍ لَا يَنْفَعُهُ شَيْءٌ، فَقَالَ بَعْضُهُمْ: لَوْ أَتَيْتُمْ هَؤُلَاءِ الرَّهْطَ الَّذِينَ نَزَلُوا بِكُمْ لَعَلَّ أَنْ يَكُونَ عِنْدَ بَعْضِهِمْ شَيْءٌ يَنْفَعُ صَاحِبَكُمْ.

فَقَالَ بَعْضُهُمْ: أَيُّهَا الرَّهْطُ، إِنَّ سَيِّدَنَا لِدِغَ فَشَفَّيْنَا لَهُ بِكُلِّ شَيْءٍ فَلَا يَنْفَعُهُ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ يَشْفِي صَاحِبَنَا - يَعْنِي رُفِيَّةَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنِّي لَأَرْقِي وَلَكِنْ اسْتَضَفْنَاكُمْ فَأَبَيْتُمْ أَنْ تُضَيِّفُونَا، مَا أَنَا بِرَاقٍ حَتَّى تَجْعَلُوا لِي جُعْلًا. فَجَعَلُوا لَهُ قِطِيعًا مِنَ الشَّاءِ، فَأَتَاهُ فَقَرَأَ عَلَيْهِ بِأَمِّ الْكِتَابِ وَيَتَبَلَّ حَتَّى بَرِيَءَ كَأَنَّمَا

earnings among themselves. But the one who performed the recitation said: "Do not divide them till we go to The Prophet "Allah's blessing and peace be upon him" and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle "Allah's blessing and peace be upon him" and narrated the story. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that The Surah of Al-Fatihah was recited as charm?" Then he added: "You have done the right thing. Distribute (what you have earned) and assign a share for me."

**3419-** The same is narrated on the authority of Abu Sa'id Al-Khudri from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

**3420-** It is narrated on the authority of Kharijah Ibn As-Salt from his paternal uncle that he came upon a people, who came to him and said: "You've come from this man (Muhammad, the Prophet) with good: so, would you please recite incantation for that man (who is ill among us)." They brought to him an unwise man bound in fetters, and he kept reciting as incantation the Mother of the Book every morning and evening for three days, and every time he ended it, he buffed over his body, thereupon the man recovered as if he was released from chains. They gave him something as remuneration, and he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "By my life: (from amongst the people, there are) such as gains earnings out of a false incantation, and you've gained (your earnings) out of a true incantation."

### **[39] The Earnings Of The Cupper**

**3421-** It is narrated on the authority of Rafi' Ibn Khadij that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the cupper's fee is abominable; the dog's price is abominable; and the earnings of the prostitute is abominable."

**3422-** It is narrated on the authority of Muhaiyyisah that he asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to accept the cupper's fee thereupon he forbade him to accept it; and he kept asking his permission for that until he said to him: "(If it is necessary for you to accept it) feed with it your camel used for carrying water, and your slaves."

**3423-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" got himself

أُنْشِطَ مِنْ عِقَالٍ، قَالَ: فَأَوْفَاهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُ عَلَيْهِ، فَقَالُوا: افْتَسِمُوا فَقَالَ الَّذِي رَفَى: لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ فَنَسْتَأْمِرَهُ، فَعَدُّوا عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرُوا ذَلِكَ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقِيَّةٌ؟ أَحْسَنْتُمْ وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

**3419 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

**3420 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ حَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ: أَنَّهُ مَرَّ بِقَوْمٍ فَأَتَوْهُ فَقَالُوا: إِنَّكَ جِئْتَ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ فَارْقِ لَنَا هَذَا الرَّجُلَ. فَأَتَوْهُ بِرَجُلٍ مَعْتُوهُ فِي الْقُيُودِ، فَرَقَاهُ بِأَمِّ الْقُرْآنِ ثَلَاثَةَ أَيَّامٍ عُذُوَّةً وَعَشِيَّةً، وَكُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ، ثُمَّ تَلَّ، فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ، فَأَعْطُوهُ شَيْئًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَهُ لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلْ فَلَعَمْرِي لِمَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ، لَقَدْ أَكَلْتَ بِرُقِيَّةٍ حَقٍّ».

### [ت39/م38] - باب في كسب الحجاج

**3421 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ - يَعْنِي ابْنَ قَارِظٍ -، عَنْ السَّائِبِ بْنِ يَزِيدَ، عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَسَبُ الْحَجَّامِ خَبِيثٌ، وَثَمَنُ الْكَلْبِ خَبِيثٌ، وَمَهْرُ الْبَغِيِّ خَبِيثٌ».

**3422 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ مُحَيْصَةَ، عَنْ أَبِيهِ: أَنَّهُ اسْتَأْذَنَ رَسُولَ اللَّهِ ﷺ فِي إِجَارَةِ الْحَجَّامِ، فَنَهَاها عَنْهَا، فَلَمْ يَزَلْ يَسْأَلُهُ وَيَسْتَأْذِنُهُ حَتَّى أَمَرَهُ «أَنْ اغْلِقْ نَاضِحَكَ وَرَقِيقَكَ».

**3423 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ -: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «اِخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَلَوْ



cupped, and he gave the cupper his charge; and had he known it was abominable, surely, he would not give it to him.

**3424-** It is narrated on the authority of Anas Ibn Malik that Abu Taibah cupped the Messenger of Allah “Allah’s blessing and peace be upon him”, who gave him a Sa’ of foodstuff (as charge for that), and ordered his master to reduce the tax from him.

#### **[40] The Earnings Of The Slave-Girls (From Prostitution)**

**3425-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade taking the earnings of the slave-girl (from prostitution).

**3426-** It is narrated on the authority of Tariq Ibn Abd Ar-Rahman Al-Qurashi that he said: Rafi’ Ibn Rifa’ah came to a gathering of the Ansar and said: “Today, the Messenger of Allah “Allah’s blessing and peace be upon him” forbade us many things...”and he made a mention of many things, and said: “And he forbade accepting the earnings of the slave-girl, unless it is from her handwork, (and he pointed with his fingers) such as baking, spinning and carding the wool, etc.”

**3427-** It is narrated on the authority of Rafi’ Ibn Khadij that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade accepting the earnings of the slave-girl until its source becomes certain (and whether it is or is not lawful).

#### **[41] What About The Earnings Of The Soothsayer**

**3428-** It is narrated on the authority of Abu Mas’ud Al-Ansari that the Messenger of Allah “Allah’s blessing and peace be upon him” prohibited the price of a dog, the earnings of a prostitute, and the fee taken by a soothsayer.

#### **[42] What About The (Charge Of The) Semen Of A Male Animal**

**3429-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade taking Charge for The Semen Of A Male Animal (used for copulation).

#### **[43] What About The Goldsmith**

**3430-** It is narrated on the authority of Abu Majidah that he said: I cut a portion of the ear of a young man, or he cut a portion of my ear, and then, Abu Bakr visited us on his way to perform Hajj, and we gathered to him (and complained to him), thereupon he turned our matter to Umar Ibn Al-Khattab, and Umar said: “The retaliation according to the law of equality

عَلِمَهُ حَبِيبًا لَمْ يُعْطِهِ».

**3424 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: «حَجَّم أَبُو طَيْبَةَ رَسُولُ اللَّهِ ﷺ، فَأَمَرَ لَهُ بِصَاعٍ مِنْ تَمْرٍ، وَأَمَرَ أَهْلَهُ أَنْ يُخَفُّوا عَنْهُ مِنْ خَرَاجِهِ».

### [ت40/م39] - باب في كسب الإمام

**3425 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا حَازِمٍ سَمِعَ أَبَا هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْإِمَاءِ».

**3426 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرَمَةُ: حَدَّثَنِي طَارِقُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ قَالَ: «جَاءَ رَافِعُ بْنُ رِفَاعَةَ إِلَى مَجْلِسِ الْأَنْصَارِ فَقَالَ: لَقَدْ نَهَانَا نَبِيُّ اللَّهِ ﷺ الْيَوْمَ فَذَكَرَ أَشْيَاءَ، وَنَهَى عَنْ كَسْبِ الْأُمَةِ إِلَّا مَا عَمِلْتُ بِيَدِهَا، وَقَالَ هَكَذَا بِأَصَابِعِهِ نَحْوُ الْخَبْزِ وَالْعَزْلِ وَالنَّشْرِ».

**3427 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عُبَيْدِ اللَّهِ - يَعْنِي ابْنَ هُرَيْرٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعٍ - هُوَ ابْنُ حَدِيدٍ - قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَسْبِ الْأُمَةِ حَتَّى يُعْلَمَ مِنْ أَيْنَ هُوَ».

### [ت41/م...] - باب في خلوان الكاهن

**3428 -** حَدَّثَنَا قُتَيْبَةُ، عَنْ سُفْيَانَ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَسْعُودٍ، عَنْ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَخُلْوَانِ الْكَاهِنِ.

### [ت42/م40] - باب في عَسْبِ الْفَحْل

**3429 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَسْبِ الْفَحْلِ».

### [ت43/م41] - باب في الصائغ

**3430 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي مَاجِدَةَ قَالَ: قَطَعْتُ مِنْ أُذُنِ غُلَامٍ، أَوْ قُطِعَ مِنْ أُذُنِي، فَقَدِمَ عَلَيْنَا أَبُو بَكْرٍ حَاجًّا، فَاجْتَمَعْنَا إِلَيْهِ فَرَفَعْنَا إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ عُمَرُ: إِنَّ هَذَا قَدْ بَلَغَ الْقِصَاصَ ادْعُوا لِي حَجَّامًا لِيَقْتَصَّ مِنْهُ،

should be executed upon this. Invite a cupper of r me, to exact retribution from him.” When the cupper was invited, he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: I’ve granted a boy to my paternal aunt, and I hoped she would be blessed in him, and I said to her: “Do not hand him over to a cupper, a goldsmith, or a butcher.”

Abu Dawud says: The same is narrated on the authority of Ibn Majidah, a man belonging to Sahm from Umar Ibn Al-Khattab.

**3431-** The same is narrated on the authority of Ibn Majidah As-Sahmi from Umar Ibn Al-Khattab, from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

**3432-** It is narrated on the authority of Ibn Majidah As-Sahmi from Umar Ibn Al-Khattab that he said: I heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said the same.

#### **[44] When A Slave Is Sold, And He Has Property**

**3433-** It is narrated on the authority of Salim from his father (Abdullah Ibn Umar) that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sells a slave who has property, his property should be for the seller, unless the purchaser stipulates the condition that it should be for him (and the seller agrees); and he, who sells pollinated date-palms, the fruits should be for the seller, unless the purchaser stipulates the opposite to that (and the seller agrees).”

**3434-** The same news of the slave is narrated on the authority of Nafi’ from Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

**3434-** The same news of the date-palms is narrated on the authority of Nafi’ from Ibn Umar from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

Abu Dawud says: Both Az-Zuhri and Nafi’ differ about four narrations, and this is one of them.

**3435-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sells a slave who has property, his property should be for the seller, unless the purchaser stipulates the condition that it should be for him (and the seller agrees).”



فَلَمَّا دُعِيَ الْحَجَّامُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنِّي وَهَبْتُ لِحَالَتِي غُلَامًا، وَأَنَا أَرْجُو أَنْ يُبَارَكَ لَهَا فِيهِ، فَقُلْتُ لَهَا: لَا تُسَلِّمِيهِ حَجَّامًا وَلَا صَائِغًا وَلَا قَصَّابًا».

قال أبو داود: رَوَى عَبْدُ الْأَعْلَى، عن ابنِ إِسْحَاقَ، قال: ابنُ مَاجِدَةَ رَجُلٌ مِنْ بَنِي سَهْمٍ عن عُمَرَ بْنِ الْخَطَّابِ.

**3431 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا سَلَمَةُ بْنُ الْفَضْلِ: حَدَّثَنَا ابْنُ إِسْحَاقَ، عن الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ الْحَرَقِيِّ، عن ابنِ مَاجِدَةَ السَّهْمِيِّ، عن عُمَرَ بْنِ الْخَطَّابِ، عن النَّبِيِّ ﷺ نَحْوَهُ.

**3432 -** حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عن مُحَمَّدِ بْنِ إِسْحَاقَ قال: حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ الْحَرَقِيِّ، عن ابنِ مَاجِدَةَ السَّهْمِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قال: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ بِمَعْنَاهُ.

#### [ت44/م42] - باب في العبد يباع وله مال

**3433 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عن الزُّهْرِيِّ، عن سَالِمٍ، عن أَبِيهِ، عن النَّبِيِّ ﷺ قال: «مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَّائِعِ إِلَّا أَنْ يَشْتَرِطَهُ الْمُبْتَاعُ، وَمَنْ بَاعَ نَخْلًا مُؤَبَّرًا فَالثَّمَرَةُ لِلْبَّائِعِ إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

**3434 -** حَدَّثَنَا الْقُعْنَبِيُّ، عن مَالِكٍ، عن نَافِعٍ، عن ابنِ عُمَرَ، عن عُمَرَ، عن رَسُولِ اللَّهِ ﷺ بِقِصَّةِ الْعَبْدِ. وَعَنْ نَافِعٍ، عن ابنِ عُمَرَ عن النَّبِيِّ ﷺ بِقِصَّةِ النَّخْلِ.

قال أبو داود: وَاخْتَلَفَ الزُّهْرِيُّ وَنَافِعٌ فِي أَرْبَعَةِ أَحَادِيثَ هَذَا أَحَدُهَا.

**3435 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عن سُفْيَانَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ: حَدَّثَنِي مَنْ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَّائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

### **[45] What About Receiving The Commodities On The Way**

**3436-** It is narrated on the authority of Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not make transactions (with the purchasers) in opposition to each other, and do not receive the commodities (and sell them on the way) until they have been brought to the markets.”

**3437-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (the traders) to receive the imported goods on the way; and whoever receives and buys anything of it, then, its importer has the freedom of choice once he comes to the market (whether to take it back from the one who has bought it on the way, or leave it).

Abu Dawud says: As to the statement “Do not make transactions (with the purchasers) in opposition to each other” means that the seller says to the buyer: “I’ve the same but better than his, by a price of ten (Dirhams) lesser than his.”

### **[46] Outbidding Is Forbidden**

**3438-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not enter into outbidding against each other.”

### **[47] It Is Forbidden That A Town Dweller Should Sell On Behalf Of A Desert Dweller**

**3439-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade that a town dweller should sell on behalf of a desert dweller. I asked him: “What does that mean?” he said: “He should not act as a broker for him.”

**3440-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let no town dweller sell on behalf of a desert dweller, even though he is his brother or father.”

Abu Dawud says: Anas Ibn Malik said: It was said: “Let no town dweller sell on behalf of a desert dweller”, and it is a comprehensive statement, according to which he should neither sell nor purchase anything on his behalf.

**3441-** It is narrated on the authority of Salim Al-Makki that a Bedouin told him that he came with a vessel of milk and went direct to Talhah Ibn

## [ت45/م43] - باب في التلقي

**3436 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَلْقُوا السَّلَعَ حَتَّى يُهْبِطَ بِهَا الْأَسْوَاقُ».

**3437 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ عُمَرَ الرَّقِّيَّ -، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَلْقَى الْجَلَبِ، فَإِنْ تَلَقَّاهُ مُتَلَقٌّ مُشْتَرٍ فَاشْتَرَاهُ فَصَاحِبُ السَّلَعَةِ بِالْخِيَارِ إِذَا وَرَدَتِ السُّوقُ.

قَالَ أَبُو عَلِيٍّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: قَالَ سُفْيَانُ: لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ أَنْ يَقُولَ إِنَّ عِنْدِي خَيْرًا مِنْهُ بِأَقْلٍ مِمَّا يُعْطِيكَ بِعَشْرَةٍ.

## [ت46/م44] - باب في النهي عن النجش

**3438 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَنَاجَشُوا».

## [ت47/م45] - باب في النهي أن يبيع حاضر لباد

**3439 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، فَقُلْتُ: مَا يَبِيعُ حَاضِرٌ لِبَادٍ قَالَ: لَا يَكُونُ لَهُ سِمَسَارًا.

**3440 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَنَّ مُحَمَّدَ بْنَ الزُّبَيْرِ قَانَ أَبَا هَمَّامٍ، حَدَّثَهُمْ قَالَ زُهَيْرٌ: وَكَانَ ثِقَةً، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ».

قَالَ أَبُو دَاوُدَ: سَمِعْتُ حَفْصَ بْنَ عُمَرَ يَقُولُ: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا مُحَمَّدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ يُقَالُ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَهِيَ كَلِمَةٌ جَامِعَةٌ لَا يَبِيعُ لَهُ شَيْئًا وَلَا يَتَنَاجَى لَهُ شَيْئًا.

**3441 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَالِمِ الْمَكِّيِّ أَنَّ أَعْرَابِيًّا حَدَّثَهُ: «أَنَّهُ قَدِمَ بِحُلُوبَةٍ لَهُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَنَزَلَ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ فَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ



Ubaidullah, who said to him: “No doubt, the Messenger of Allah “Allah’s blessing and peace be upon him” forbade that a town dweller should sell anything on behalf of a desert dweller. But go to the market and see who might purchase from you, and consult me, in order to tell you whether (it is more fitting for you to complete or cancel the bargain).”

**3442-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Let no town dweller sell on behalf of a desert dweller, and rather, let the people (do by themselves, perchance) Allah would provide some of them with sustenance from (practicing transaction with) others.”

#### **[48] What About Buying A She-Camel Whose Udder Is Left Without Being Milked For A Long Time**

**3443-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not receive the riders (i.e. the importers of commodities on the way) to sell (their good before they are transferred to the markets), and do not make transactions (with the purchasers) in opposition to each other; and do not leave the female camels and sheep without milking for a long time, and he, who buys an animal which has not been milked for a long time, has (a three-day) freedom, after milking it, to choose to keep it if he is satisfied with it, or return it if he is dissatisfied with it and a Sa’ of dates besides.”

**3444-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who buys an animal which has not been milked for a long time, has a three-day freedom to choose (to keep or return it); and in case he returns it (after milking it), he should return a Sa’ of dates not wheat with it.”

**3445-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who buys a sheep which has not been milked for a long time, and he has milked it, he then has (a three-day freedom to choose) to keep it if he is satisfied with it, or return it if he is dissatisfied with it); and in this case a Sa’ of dates should be given in recompense of milking it.”

**3446-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever buys a she-camel whose breast is full of milk (on account of being not milked for a long time) has a three-day freedom to choose (to keep or return it); and in case he returns it, he should return with it the like

حَاضِرٌ لِبَادٍ، وَلَكِنْ اذْهَبْ إِلَى السُّوقِ فَانْظُرْ مَنْ يُبَايِعُكَ فَشَاوِرْنِي حَتَّى آمُرَكَ وَأَنْهَاكَ».

**3442 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبِعُ حَاضِرٌ لِبَادٍ، وَذَرُوا النَّاسَ يَرْزُقُ اللَّهُ بَعْضَهُمْ مِنْ بَعْضٍ».

#### [ت48/م46] - باب من اشترى مُصْرَاةً فكرها

**3443 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَلْقُوا الرُّكْبَانَ لِلْبَيْعِ، وَلَا يَبِعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، فَمَنْ ابْتَاعَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبَهَا فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ».

**3444 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَهْشَامٍ وَحَبِيبٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ اشْتَرَى شَاةً مُصْرَاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، إِنْ شَاءَ رَدَّهَا وَصَاعًا مِنْ طَعَامٍ لَا سَمْرَاءَ».

**3445 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَخْلَدٍ التَّمِيمِيُّ: حَدَّثَنَا الْمَكِّيُّ - يَعْنِي ابْنَ إِبْرَاهِيمَ -: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي زِيَادُ بْنُ سَعْدٍ الْخُرَاسَانِيُّ أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اشْتَرَى غَنَمًا مُصْرَاةً احْتَلَبَهَا، فَإِنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخِطَهَا فَبِي حَلَبَتِهَا صَاعٌ مِنْ تَمْرٍ».

**3446 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا صَدَقَةُ بْنُ سَعِيدٍ، عَنْ جُمَيْعِ بْنِ عُمَيْرِ التَّمِيمِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ ابْتَاعَ مُحَفَّلَةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ فَإِنْ رَدَّهَا رَدَّ مَعَهَا

of the milk (he has got from) it (or said an amount of wheat equal in value to the milk he has got from it).”

### **[49] It Is Forbidden To Practice Monopolization (Particularly Of Food)**

**3447-** It is narrated on the authority of Sa'id Ibn Al-Musayyab from Ma'mar Ibn Abu Ma'mar, one of the sons belonging to Adi Ibn Ka'b that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “None but a sinful dares to practice monopoly (of commodities).” It was said to Sa'id: “But you practice it.” He said: “No doubt, Ma'mar himself (the narrator of this Hadith) used to practice it.”

Abu Dawud says: I asked Ahmad Ibn Hanbal about the monopolizer, and he said: It is the one who monopolizes such commodities as upon which people depend in their lives.

**3448-** It is narrated on the authority of Qatadah that he said: Monopoly does not apply to the fruits. He relates that from Al-Hasan, and we said to him: Do not ascribe it to Al-Hasan.

Abu Dawud says: This narration is false in our sight.

### **[50] What About Breaking (Such Coins As Dinars And) Dirhams**

**3449-** It is narrated on the authority of Alqamah Ibn Abdullah from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade breaking the currency of Muslims which they use in their dealings except under severe necessity.

### **[51] What About Pricing**

**3450-** It is narrated on the authority of Abu Hurairah that a man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and asked him to suggest price (for commodities), thereupon he said: “No, let me invoke (Allah).” Another man came to him and said: “O Messenger of Allah! Suggest price (for commodities).” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No: indeed, it is Allah Who lowers and raises (whatever and whenever He likes); and I would not like to meet Allah with anyone having (any item of) injustice against me.”

**3451-** It is narrated on the authority of Anas Ibn Malik that the people said to the Messenger of Allah “Allah’s blessing and peace be upon him”: “O Messenger of Allah! The prices (of goods) have risen so much high. Fix the price (of commodities) for us.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “No, for it is Allah Who causes the



مِثْلَ أَوْ مِثْلَيْنِ لَبِنَهَا قَمْعًا.

### [ت49/م47] - باب في النهي عن الحكرة

**3447 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، أَخْبَرَنَا خَالِدٌ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مَعْمَرِ بْنِ أَبِي مَعْمَرٍ أَحَدِ بَنِي عَدِيٍّ بْنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحْتَكِرُ إِلَّا خَاطِيٌّ» فَقُلْتُ لِسَعِيدٍ: فَإِنَّكَ تَحْتَكِرُ، قَالَ: وَمَعْمَرٌ كَانَ يَحْتَكِرُ.

قال أبو داود: وَكَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يَحْتَكِرُ النَّوَى وَالْخَبْطَ وَالْبِزْرَ.  
قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ يُونُسَ قَالَ: سَأَلْتُ سُفْيَانَ، عَنْ كَبْسِ الْقَتِّ فَقَالَ: كَانُوا يَكْرَهُونَ الْحُكْرَةَ، وَسَأَلْتُ أَبَا بَكْرَ بْنَ الْعِيَّاشِ فَقَالَ: كَبِسُهُ.

**3448 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قِيَّاصٍ: حَدَّثَنَا أَبِي. (ح)، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ أَفْيَاصٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: لَيْسَ فِي التَّمْرِ حُكْرَةٌ.

قال ابنُ الْمُثَنَّى: قَالَ: عَنْ الْحَسَنِ، فَقُلْنَا لَهُ: لَا تَقُلْ عَنِ الْحَسَنِ.

قال أبو داود: هَذَا الْحَدِيثُ عِنْدَنَا بَاطِلٌ.

قال أبو داود: سَأَلْتُ أَحْمَدَ: مَا الْحُكْرَةُ؟ قَالَ: مَا فِيهِ عَيْشُ النَّاسِ.

قال أبو داود: قال الأوزاعيُّ: الْمُحْتَكِرُ مَنْ يَغْتَرِضُ السُّوقَ.

### [ت50/م48] - باب في كسر الدراهم

**3449 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ قُضَاءٍ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُكْسَرَ سِكَكُهُ الْمُسْلِمِينَ الْجَائِزَةُ بَيْنَهُمْ إِلَّا مِنْ بَأْسٍ».

### [ت51/م49] - باب في التسعير

**3450 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ أَنَّ سُلَيْمَانَ بْنَ بِلَالٍ حَدَّثَهُمْ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا جَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ سَعَّرَ، فَقَالَ: «بَلْ أَدْعُو»، ثُمَّ جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ سَعَّرَ، فَقَالَ: «بَلْ اللَّهُ يَخْفِضُ وَيَرْفَعُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ لِأَحَدٍ عِنْدِي مَظْلَمَةٌ».

**3451 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَقَانُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ. وَقَتَادَةُ وَحُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ غَلَا السُّعْرُ فَسَعَّرَ لَنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى هُوَ الْمُسَعِّرُ

prices to be (as He wills), Who restricts sustenance (to such of His servants as He pleases), enlarges sustenance (for such of His servants as He pleases), provides with sustenance (such of His servants as He pleases); and I would like to meet Allah Almighty, with none of you having any claim over property or blood against me.”

### **[52] It Is Forbidden To Cheat Others**

**3452-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” came upon a man who was selling food, and he asked him: “How do you sell (your goods)?” he told him, and he was revealed to get his hand into it, and he did accordingly, and behold! It was wetted. On that the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “No doubt, whoever cheats does not belong to us.”

**3453-** It is narrated on the authority of Yahya that Sufyan dislikes to understand “Whoever cheats does not belong to us” as he is not one from the Muslims, and he favours to understand it as he is not like us Muslims.

### **[53] The Freedom Of Choice Of Both Parties Of Transaction**

**3454-** It is narrated on the authority of Abdullah Ibn Umar: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Both parties engaged in transaction have the freedom to choose (to cancel or confirm the bargain), unless they separate and as long as they are still together, and none of them gives the other the freedom to choose (to keep or return before giving his final decision).”

**3455-** It is narrated on the authority of Abdullah Ibn Umar: The Messenger of Allah “Allah’s blessing and peace be upon him” said the same.

**3456-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The two parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not separate from one another, unless it is a transaction according to which anyone of them gives the other the freedom to choose (to keep or return before giving his final decision); and it is unlawful for anyone of them to hasten to leave his companion for fear he might cancel the transaction.”

**3457-** It is narrated on the authority of Abu Al-Wadi’: Abbad Ibn Nusaib hat he said: We took part in a holy battle, and a companion of ours sold a horse to another for a slave, and they spent the rest of their day and night,

الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لأَرْجُو أَنْ أَلْقَى اللَّهَ وَلَيْسَ أَحَدٌ مِنْكُمْ يُطَالِبُنِي بِمُظْلَمَةٍ فِي دَمٍ وَلَا مَالٍ».

### [ت52/م50] - باب في النهي عن الغش

**3452 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِرَجُلٍ يَبِيعُ طَعَامًا فَسَأَلَهُ: «كَيْفَ تَبِيعُ؟»، فَأَخْبَرَهُ، فَأَوْحِي إِلَيْهِ أَنْ أَدْخِلَ يَدَكَ فِيهِ، فَأَدْخَلَ يَدَهُ فِيهِ فَإِذَا هُوَ مَبْلُورٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ غَشَّ».

**3453 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ، عَنْ عَلِيٍّ، عَنْ يَحْيَى قَالَ: كَانَ سُفْيَانُ يَكْرَهُ هَذَا التَّفْسِيرَ لَيْسَ مِنَّا لَيْسَ مِثْلُنَا.

### [ت53/م51] - باب في خيار المتبايعين

**3454 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَفْتَرِقَا إِلَّا بِنِعِ الْخِيَارِ».

**3455 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «أَوْ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: اخْتَرْ».

**3456 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُتَبَايعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا إِلَّا أَنْ تَكُونَ صَفَقَةً خِيَارٍ، وَلَا يَحِلُّ لَهُ أَنْ يَفَارِقَ صَاحِبَهُ خَشْيَةً أَنْ يَسْتَفِيلَهُ».

**3457 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ جَمِيلِ بْنِ مُرَّةٍ، عَنْ أَبِي الْوَضِيِّ عَبَادِ بْنِ نُسَيْبٍ قَالَ: غَزَوْنَا غَزْوَةً لَنَا فَتَزَلْنَا مَنْزِلًا فَبَاعَ صَاحِبٌ لَنَا فَرَسًا بَغْلَامَ، ثُمَّ أَقَامَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتِهِمَا، فَلَمَّا أَصْبَحَا مِنَ الْعَدِ حَضَرَ الرَّحِيلُ



and when it was morning (of the coming day), and it was time to depart, he stood to his horse to saddle it, thereupon he showed regret, and went to his companion and intended to cancel out the transaction, but the man refused to give him back (the boy and take the horse). He said to him: "Then, let Abu Barzah, the companion of the Messenger of Allah "Allah's blessing and peace be upon him" judge between us." They went to Abu Barzah in one side of the camp, and related the story to him, thereupon he said: "Do you accept that I should judge between you in accordance with the judgement of the Messenger of Allah "Allah's blessing and peace be upon him"? The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not depart from each other." Jamil said in his narration that he added: "And I do not think you've departed from one another."

**3458-** It is narrated on the authority of Yahya Ibn Ayyub that he said: Whenever Abu Zur'ah entered into a transaction, he would give the other party the freedom of choice (to confirm or cancel the bargain), and then say to him: "Give me the same freedom of choice." He said: I heard Abu Hurairah having said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no two persons (engaged in a transaction) leave one another unless both have the same consent."

**3459-** It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Both parties involved in the transaction have the freedom of choice (to confirm or cancel the bargain) as long as they do not depart from each other: if both prove truthful (to one another), and show (both qualities and defects), their transaction will be blessed; and if both prove untruthful and conceal (the defects), their transaction will be deprived of the blessing."

Abu Dawud says: The same is narrated on the authority of both Sa'id Ibn Abu Urubah and Hammad, with a slight variation of wording.

#### **[54] The Excellence Of Relieving (A Muslim From The Burdens Of A Transaction At His Request)**

**3460-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who relieves a Muslim of (the burden of) a transaction (by accepting to cancel it at his request), Allah will relieve him of his difficulty."

فَقَامَ إِلَى فَرَسِهِ يُسْرِجُهُ فَنَدِمَ، فَأَتَى الرَّجُلَ وَأَخَذَهُ بِالْبَيْعِ فَأَبَى الرَّجُلُ أَنْ يَذْفَعَهُ إِلَيْهِ، فَقَالَ: بَيْنِي وَبَيْنَكَ أَبُو بَرْزَةَ صَاحِبُ النَّبِيِّ ﷺ فَأَتَيَا أَبَا بَرْزَةَ فِي نَاحِيَةِ الْعَسْكَرِ فَقَالَا لَهُ هَذِهِ الْقِصَّةُ، فَقَالَ: أَرْضَيَانِ أَنْ أَقْضِيَ بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا».

قَالَ هِشَامُ بْنُ حَسَّانَ: حَدَّثَ جَمِيلٌ أَنَّهُ قَالَ: مَا أَرَاكُمَا افْتَرَقْتُمَا.

قَالَ أَبُو دَاوُدَ: وَكَانَ جَمِيلُ بْنُ مَرَّةٍ يُصِيبُ الدَّرَاهِمَ تَحْتَ رَأْسِهِ. قَالَ حَمَادٌ: فَعَمِيَ ذَلِكَ زَمَانًا ثُمَّ حَدَّثَنَا بِهِ.

**3458 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَايِيُّ - قَالَ أَبُو دَاوُدَ: وَكَانَ مِنَ الثَّقَاتِ - قَالَ مَرْوَانُ الْفَزَارِيُّ: أَخْبَرَنَا عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: كَانَ أَبُو زُرْعَةَ إِذَا بَايَعَ رَجُلًا خَيْرَهُ، قَالَ: ثُمَّ يَقُولُ خَيْرَنِي وَيَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْتَرِقَنَّ ائْتَانُ إِلَّا عَنْ تَرَاضٍ».

**3459 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا، فَإِنْ صَدَقَا وَبَيْنَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتِ الْبَرَكَةُ مِنْ بَيْعِهِمَا».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ سَعِيدُ بْنُ أَبِي عَرُوبَةَ وَحَمَادٌ، وَأَمَّا هَمَامٌ فَقَالَ: «حَتَّى يَتَفَرَّقَا أَوْ يَخْتَارَ» ثَلَاثَ مَرَّاتٍ.

### [ت54/م52] - بَابُ فِي فَضْلِ الْإِقَالَةِ

**3460 -** حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَفْصٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَقَالَ مُسْلِمًا أَقَالَ اللَّهُ عَشْرَتَهُ».

### **[55] When One Makes Two Transactions Over The Same Thing**

**3461-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who merges two transactions over the same thing will have the worse of them (or it is a kind of usury)." (The example of it is that a man lends another a Dinar for a container of wheat to be given within a specific period of a month; and when the fixed term comes to an end, the loaner says to the lender: "Sell me your container of wheat I owe you with two containers of wheat to be paid within a specific period of two months." In this way two transactions have been merged, and they further should be brought back to the worse and the cheaper of them. Therefore, if they come to fulfill the latter transaction before the former, they would turn to be usurers.)

### **[56] What About Establishing The Transaction On The Payment In Advance**

**3462-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you come to establish your mutual transactions on the basis of selling a commodity on credit, and then repurchasing it (before the expiration of the fixed term) with a lesser price; and (when you) lag behind the tails of cows, and devote yourselves to the cultivation, instead of taking part in Jihad, Allah Almighty will put you to humiliation so as to deprive you of that, until you return to your faith."

### **[57] What About The Payment In Advance**

**3463-** It is narrated on the authority of Ibn Abbas that he said: When Allah's Apostle "Allah's blessing and peace be upon him" came to Medina, the people used to pay in advance the price of the dates to be delivered within one, two or three years). The Prophet "Allah's blessing and peace be upon him" said: "Whoever pays money in advance for dates (to be delivered later) should pay it for concrete weight and measure (of goods), within fixed date."

**3464-** It is narrated on the authority of Mohammad or Abdullah Ibn Mujalid that he said: Abdullah Ibn Shaddad and Abu Burdah differed regarding the payment in advance. Both of them sent me to Abdullah Ibn Abu Awfa who said: In the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", Abu Bakr and Umar, we used to pay in advance the prices of wheat, barley, dried grapes and dates to a people who had no standing crops, to be delivered later. I asked Ibn Abza who said something similar.



**[ت55/م53] - باب فيمن باع بيعتين في بيعة**

**3461 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ بَيْعَتَيْنِ فِي بَيْعَةٍ فَلَهُ أَوْكُسُهُمَا أَوْ الرَّبَا».

**[ت56/م54] - باب في النهي عن العينة**

**3462 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيَّوَةُ بْنُ شَرِيحٍ. (ح)، وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى الْبُرْلُسِيُّ: حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ، عَنْ إِسْحَاقَ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ سُلَيْمَانُ بْنُ دَاوُدَ، أَبُو الرَّبِيعِ: عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْخُرَاسَانِيِّ، أَنَّ عَطَاءَ الْخُرَاسَانِيَّ حَدَّثَهُ، أَنَّ نَافِعًا حَدَّثَهُ، عَنْ ابْنِ عَمْرٍو، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَبَايَعْتُمْ بِالْعَيْنَةِ، وَأَخَذْتُمْ أَذْنَابَ الْبَقَرِ، وَرَضِيتُمْ بِالزَّرْعِ، وَتَرَكْتُمُ الْجِهَادَ، سَلَّطَ اللَّهُ عَلَيْكُمْ دُلًّا لَا يَنْزِعُهُ حَتَّى تَرْجِعُوا إِلَى دِينِكُمْ».

قال أبو داود: الإخبار لجعفر، وهذا لفظه.

**[ت57/م55] - باب في السلف**

**3463 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَةَ وَالسَّنَتَيْنِ وَالثَّلَاثَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فِي تَمْرٍ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ».

**3464 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ. (ح) وَحَدَّثَنَا ابْنُ كَثِيرٍ، أَخْبَرَنَا شُعْبَةُ، وَهَذَا لَفْظُ حَفْصٍ قَالَ: أَخْبَرَنِي مُحَمَّدٌ أَوْ عَبْدُ اللَّهِ بْنُ مُجَالِدٍ قَالَ: اخْتَلَفَ عَبْدُ اللَّهِ بْنُ شَدَّادٍ وَأَبُو بُرْدَةَ فِي السَّلَفِ، فَبَعَثُونِي إِلَى ابْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ: إِنْ كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ فِي الْحِنْطَةِ وَالشَّعِيرِ وَالتَّمْرِ وَالزَّيْبِ. زَادَ ابْنُ كَثِيرٍ: إِلَى قَوْمٍ مَا هُوَ عَنْدهُمْ، ثُمَّ اتَّفَقَا قَالَ: وَسَأَلْتُ ابْنَ أَبْرَى فَقَالَ مِثْلَ ذَلِكَ.

**3465-** The same is narrated on the authority of Ibn Abu Al-Mujalid through another chain of transmitters.

**3466-** It is narrated on the authority of Abdullah Ibn Abu Awfa Al-Aslami that he said: We took part in a holy battle with the Messenger of Allah “Allah’s blessing and peace be upon him” in Sham, and the peasants of Sham (of Arab origins), came to us, to whom we paid in advance the price of oil and wheat, and it was a specific price within fixed date. It was said to him: “Did you do so with such as had standing crops?” he said: “We did not ask them about that.”

#### **[58] The Payment In Advance For A Specific Fruit**

**3467-** It is narrated on the authority of Ibn Umar that he said: A man paid in advance the price of the (fruits of the) date-palms, which yielded nothing in this year. They appealed to the Messenger of Allah “Allah’s blessing and peace be upon him” to judge between them, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “What claim do you have to make lawful for yourself his property? Bring back his money to him.” Then, he said: “Do not pay in advance the price of the (fruits of the) date-palms until their benefit seem evident.”

#### **[59] The Payment In Advance For Something Could Not Be Transferred To Another**

**3468-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who pays in advance the price for a specific thing, let not him turn it to another thing.”

#### **[60] What About The Destructive Blight**

**3469-** It is narrated on the authority of Abu Sa’id Al-Khudri that he said: During the lifetime of The Messenger of Allah “Allah’s blessing and peace be upon him”, a man was stricken by a calamity in the fruits which he purchased (which were befallen by a blight), with the result that his debt became so much. The Messenger of Allah “Allah’s blessing and peace be upon him” said (to his companions): “Give him in charity.” They gave him in charity, but that did not fulfill his debts. Upon this The Messenger of Allah “Allah’s blessing and peace be upon him” said to his creditors: “Take whatever you found (with him), and you have no right more than that.”

**3470-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When you sell dates to your brother, (who pays the price in advance), and then they have

**3465 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَابْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُجَالِدِ، وَقَالَ عَبْدُ الرَّحْمَنِ: عَنْ ابْنِ أَبِي الْمُجَالِدِ بِهَذَا الْحَدِيثِ قَالَ: عِنْدَ قَوْمٍ مَا هُوَ عِنْدَهُمْ.  
قال أبو داود: وَالصَّوَابُ ابْنُ أَبِي الْمُجَالِدِ وَشُعْبَةُ أَخْطَأَ فِيهِ.

**3466 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي عَنِيَّةَ: حَدَّثَنِي أَبُو إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى الْأَسْلَمِيِّ قَالَ: «عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ الشَّامَ فَكَانَ يَأْتِينَا أَنْبَاطٌ مِنْ أَنْبَاطِ الشَّامِ فَنُسَلِّفُهُمْ فِي الْبُرِّ وَالزَّيْتِ سِعْرًا مَعْلُومًا وَأَجَلًا مَعْلُومًا، فَقِيلَ لَهُ: مِمَّنْ لَهُ ذَلِكَ؟ قَالَ: مَا كُنَّا نَسْأَلُهُمْ».

#### [ت58/م56] - باب في السلم في ثمرة بعينها

**3467 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ نَجْرَانِيٍّ، عَنْ ابْنِ عُمَرَ: أَنَّ رَجُلًا أَسْلَفَ رَجُلًا فِي نَخْلٍ فَلَمْ تُخْرَجْ تِلْكَ السَّنَةُ شَيْئًا فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَمْ تَسْتَحِلُّ مَالَهُ؟ أَرَدَدْتَ عَلَيْهِ مَالَهُ» ثُمَّ قَالَ: «لَا تُسَلِّفُوا فِي النَّخْلِ حَتَّى يَبْدُوَ صَلاَحُهُ».

#### [ت59/م57] - باب السلف لا يُحوَّل

**3468 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو بَدْرٍ، عَنْ زِيَادِ بْنِ خَيْثَمَةَ، عَنْ سَعْدٍ - يَعْنِي الطَّائِيَّ -، عَنْ عَطِيَّةَ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَسْلَفَ فِي شَيْءٍ فَلَا يَضُرُّهُ إِلَى غَيْرِهِ».

#### [ت60/م58] - باب في وضع الجائحة

**3469 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ عِيَّاضِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي ثِمَارٍ ابْتِاعَهَا فَكَثُرَ دَيْنُهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ»، فَتَصَدَّقَ النَّاسُ عَلَيْهِ، فَلَمْ يَبْلُغْ ذَلِكَ وَفَاءَ دَيْنِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذَلِكَ».

**3470 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ الْمَعْنَى أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ أَخْبَرَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ بَعْتَ مِنْ أَخِيكَ تَمَرًا فَأَصَابَتْهَا جَائِحَةٌ فَلَا يَحِلُّ لَكَ



been blighted, it is unlawful fro you to take anything from him: what right do you have to take the property of your brother?"

### **[61] What Is The Destructive Blight**

**3471-** It is narrated on the authority of Ata' that he said: The destructive blight applies to every aspect of damage caused by rain, frost, wind or locusts, or burning.

**3472-** It is narrated on the authority of Yahya Ibn Sa'id that he said: According to the principles of Muslims, if less than one-third the property is befallen, then, it should not be considered as destructive blight.

### **[62] What About Withholding The Water**

**3473-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The surplus of water should not be withheld, therewith to withhold the grass (from the grazing animals)."

**3474-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement. They are: A man possesses superfluous water on a way, which he withholds from wayfarers; a man takes a false oath on his goods for sale after the Asr prayer; and a man who gives a pledge of allegiance to a ruler and he gives it only for worldly benefits. If the ruler gives him something he proves true to his pledge to him, and if the ruler withholds something from him, he retracts from his allegiance to him."

**3475-** The same is narrated on the authority of Al-A'mash in which he said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment. They are: A man possesses superfluous water on a way, which he withholds from wayfarers; a man displays his goods for sale after the Asr prayer and he takes an oath By Allah that he has bought it for such and such (money), and somebody believes him (and buys that), even though he has told a lie; and a man who gives a pledge of allegiance to a ruler and he gives it only for worldly benefits. If the ruler gives him something he proves true to his pledge to him, and if the ruler withholds something from him, he retracts from his allegiance to him."

**3476-** It is narrated on the authority of Buhaisah from her father that she said: My father asked the permission of the Messenger of Allah "Allah's

أَنْ تَأْخُذَ مِنْهُ شَيْئًا، بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ؟».

### [ت61/م59] - باب في تفسير الجائحة

**3471 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُثْمَانُ بْنُ الْحَكَمِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: الْجَوَائِحُ كُلُّ ظَاهِرٍ مُفْسِدٍ مِنْ مَطَرٍ أَوْ بَرْدٍ أَوْ جَرَادٍ أَوْ رِيحٍ أَوْ حَرِيقٍ.

**3472 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُثْمَانُ بْنُ الْحَكَمِ، عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّهُ قَالَ: لَا جَائِحَةٌ فِيمَا أُصِيبَ دُونَ ثُلُثِ رَأْسِ الْمَالِ. قَالَ يَحْيَى: وَذَلِكَ فِي سَنَةِ الْمُسْلِمِينَ.

### [ت62/م60] - باب في منع الماء

**3473 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُمْنَعُ فَضْلُ الْمَاءِ لِيُمْنَعَ بِهِ الْكَلَاءُ».

**3474 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ: رَجُلٌ مَنَعَ ابْنَ السَّبِيلِ فَضْلَ مَاءٍ عِنْدَهُ، وَرَجُلٌ حَلَفَ عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ» - يَعْنِي كَاذِبًا - «وَرَجُلٌ بَايَعَ إِمَامًا، فَإِنْ أَعْطَاهُ وَفَى لَهُ، وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ».

**3475 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: «وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» وَقَالَ فِي السِّلْعَةِ: «بِاللَّهِ لَقَدْ أُعْطِيَ بِهَا كَذًا وَكَذَا فَصَدَّقَهُ الْآخَرُ فَأَخَذَهَا».

**3476 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ سَيَّارِ بْنِ مَنْظُورٍ - رَجُلٌ مِنْ بَنِي فَزَارَةَ - عَنْ أَبِيهِ، عَنْ امْرَأَةٍ يُقَالُ لَهَا: بُهَيْسَةُ، عَنْ أَبِيهَا قَالَتْ: اسْتَأْذَنَ أَبِي النَّبِيِّ ﷺ، فَدَخَلَ بَيْنَهُ وَبَيْنَ قَمِيصِهِ،

blessing and peace be upon him” to be admitted, and he then entered in between him and his outer garment, and started kissing, and passing his hand over his body, and then he asked him: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” he said: “The Water.” He asked once again: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The salt.” He asked for the third time: “O Prophet of Allah! What is that which is unlawful to be withheld (from others)?” the Messenger of Allah “Allah’s blessing and peace be upon him” said: “To do good is much better for you.”

**3477-** It is narrated on the authority of Khadash that he said: I heard a companion of the Messenger of Allah “Allah’s blessing and peace be upon him” having said in a holy battle: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Three things are joint property for all the Muslims: water, fire and grass.”

Abu Dawud says: Abu Ali said: One from amongst the companions of the Messenger of Allah “Allah’s blessing and peace be upon him”, belonging to the Muhajirs said: I took part in fighting beside the Messenger of Allah “Allah’s blessing and peace be upon him”, and I heard him having said thrice: “The Muslims are partners in three things: grass, water and fire.”

### **[63] What About Selling The Surplus Water**

**3478-** It is narrated on the authority of Iyas Ibn Abd that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade selling the surplus water.

### **[64] What About The Price Of A Tomcat**

**3479-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (the people to accept) the price of a dog and the price of a tomcat.

**3480-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (the people to accept) the price of a cat.

### **[65] What About The Price Of A Dog And The Charge Of A Soothsayer**

**3481-** It is narrated on the authority of Abu Mas’ud that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade



فَجَعَلَ يَقْبَلُ وَيَلْتَزِمُ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمَاءُ». قَالَ: يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «الْمِلْحُ». قَالَ: يَا نَبِيَّ اللَّهِ مَا الشَّيْءُ الَّذِي لَا يَحِلُّ مَنَعُهُ؟ قَالَ: «أَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ».

**3477 -** حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ اللَّؤْلُؤِيُّ: أَخْبَرَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ جَبَّانِ بْنِ زَيْدِ الشَّرْعِيِّ، عَنْ رَجُلٍ مِنْ قُرْنِ (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو خِدَاشٍ وَهَذَا لَفْظُ مُسَدَّدٍ أَنَّهُ سَمِعَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فِي غَزَاةٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ».

قال أبو داود: قال علي: عن رجلٍ من المهاجرين من أصحاب النبي ﷺ قال: غَزَوْتُ مَعَ النَّبِيِّ ﷺ ثَلَاثًا أَسْمَعُهُ يَقُولُ: «الْمُسْلِمُونَ شُرَكَاءُ فِي ثَلَاثٍ: فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ».

#### [ت63/م61] - باب في بيع فضل الماء

**3478 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْمِنْهَالِ، عَنْ إِيَاسِ بْنِ عَبْدِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ.

#### [ت64/م62] - باب في ثمن السنور

**3479 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ. (ح)، وَحَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ وَعَلِيُّ بْنُ بَحْرِ قَالَا: حَدَّثَنَا عِيسَى، وَقَالَ إِبْرَاهِيمُ: أَخْبَرَنَا عَنْ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسَّنُورِ.

**3480 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عُمَرُ بْنُ زَيْدِ الصَّنَعَانِيُّ أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الْهَرَّةِ.

#### [ت65/م63] - باب في أثمان الكلاب وحلوان الكاهن

**3481 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَبِي مَسْعُودٍ، عَنْ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَمَهْرِ

(people to accept) the price of a dog, the earnings of a prostitute, and the charge of a soothsayer.

**3482-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (people to accept or give) the price of a dog; and if anyone comes to demand the price of a dog, fill his mouth with dust (in reference to disappointment and loss).

**3483-** It is narrated on the authority of Awn Ibn Juhaifah from his father that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” forbade (people to accept or give) the price of a dog.

**3484-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is unlawful (to accept or give) the price of a dog, the charge of a soothsayer, and the earnings of a prostitute.”

#### **[66] What About The Price Of Wine And Dead Bodies**

**3485-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “No doubt, Allah Almighty has made lawful wine as well as its price, (eating) the dead as well as its price, and (eating) the swine as well as its price.”

**3486-** It is narrated on the authority of Jabir Ibn Abdullah that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said in the year of Conquest (of Mecca): “No doubt, Allah and His Messenger prohibited the sale of wine, dead (animals), swine and idols.” It was said: “O Messenger of Allah! What about the fat of the dead (animals), it is used in painting the (wood of the) ships, varnishing the hide and the people use it in lighting.” He (The Prophet) said: “No, it is prohibited.” Then he added: “Might Allah destroy the Jews! When the fat was prohibited to them by Allah, they melted it, then sold it, and utilized its price.”

**3487-** The same is narrated on the authority of Jabir through another chain of transmitter, with the omission of the statement: “It is unlawful.”

**3488-** It is narrated on the authority of Ibn Abbas that he said: I saw the Messenger of Allah “Allah’s blessing and peace be upon him” sitting beside the Corner and he raised his sight up towards the sky and then smiled. He then said: “Might Allah destroy the Jews! When the fat was prohibited to them by Allah, they (melted and) sold it, and utilized its price.

الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ.

**3482 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ - يَغْنِي ابْنُ عَمْرٍو -، عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَإِنْ جَاءَ يَطْلُبُ ثَمَنُ الْكَلْبِ فَاْمْلَأْ كَفَّهُ ثُرَابًا.

**3483 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّبَالِسِيُّ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ أَنَّ أَبَاهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ.

**3484 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَعْرُوفُ بْنُ سُؤَيْدٍ الْجُدَامِيُّ أَنَّ عَلِيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ ثَمَنُ الْكَلْبِ وَلَا حُلْوَانِ الْكَاهِنِ، وَلَا مَهْرُ الْبَغِيِّ».

#### [ت66/م64] - باب في ثمن الخمر والميتة

**3485 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الْوَهَّابِ بْنِ بُحْتٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ الْخَمْرَ وَثَمَنَهَا، وَحَرَّمَ الْمَيْتَةَ وَثَمَنَهَا، وَحَرَّمَ الْخِنْزِيرَ وَثَمَنَهُ».

**3486 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَضْنَامِ»، فَقِيلَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا الشُّفْنُ، وَيُذْهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ؟ فَقَالَ: «لَا؛ هُوَ حَرَامٌ»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «قَاتَلَ اللَّهُ الْيَهُودَ، إِنَّ اللَّهَ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا أَجْمَلُوهَا ثُمَّ بَاعُوهَا فَأَكَلُوهَا ثَمَنَهُ».

**3487 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ قَالَ: كَتَبَ إِلَيَّ عَطَاءٌ، عَنْ جَابِرٍ نَحْوَهُ، لَمْ يَقُلْ: «هُوَ حَرَامٌ».

**3488 -** حَدَّثَنَا مُسَدَّدٌ أَنَّ بِشْرَ بْنَ الْمُفَضَّلِ وَخَالِدَ بْنَ عَبْدِ اللَّهِ حَدَّثَاهُمَا، الْمَعْنَى، عَنْ خَالِدِ الْحَذَاءِ، عَنْ بَرَكَةَ، قَالَ مُسَدَّدٌ فِي حَدِيثِ خَالِدِ بْنِ عَبْدِ اللَّهِ: عَنْ بَرَكَةَ أَبِي الْوَلِيدِ، ثُمَّ اتَّفَقَا: عَنْ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ جَالِسًا عِنْدَ الرُّكْنِ، قَالَ: فَرَفَعَ بَصَرَهُ إِلَى السَّمَاءِ فَضَحِكَ فَقَالَ: «لَعَنَ اللَّهُ الْيَهُودَ»، ثَلَاثًا، «إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْهِمُ الشُّحُومَ فَبَاعُوهَا وَأَكَلُوهَا أَثْمَانَهَا، وَإِنَّ اللَّهَ تَعَالَى إِذَا حَرَّمَ عَلَى قَوْمٍ أَكَلَ شَيْءٌ



Indeed, when Allah forbids eating anything to a people, He forbids accepting its price to them.”

**3489-** It is narrated on the authority of Al-Mughirah Ibn Shu’bah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sells (and makes lawful to him the price of) wine, let him then make lawful the flesh of the swine.”

**3490-** It is narrated on the authority of A’ishah that she said: When the concluding Holy Verses of Al-Baqarah were revealed, the Messenger of Allah “Allah’s blessing and peace be upon him” came out and recite them to us and said: “The wine has been forbidden.”

**3491-** The same is narrated on the authority of Al-A’mash, through the same chain of transmitters, and added here: The concluding Holy Verses pertaining to usury.

#### **[67] What About Selling Food Before Being Received (And Made Ready For Being Measured And Weighed)**

**3492-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who sells food, let not sell it until he first receives it (and makes it ready for being measured and weighed).”

**3493-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, we used to purchase food from the caravans without measuring, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” used to send to us ordering us to transfer it from the very place where we had purchased it to another place (i.e. the market, to be easy to measure and weigh for the buyers).

**3494-** It is narrated on the authority of Ibn Umar that he said: The (traders) used to purchase and sell food randomly without measuring in the upper portion of the market, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” forbade them to sell it until they should transport it (to another place to be easy to measure and weigh for the buyers).

**3495-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah “Allah’s blessing and peace be upon him” forbade anyone to sell food by measure until he should receive it (first and know its measure).

حَرَّمَ عَلَيْهِمْ ثَمَنَهُ، وَلَمْ يَقُلْ فِي حَدِيثِ خَالِدِ بْنِ عَبْدِ اللَّهِ الطَّحَّانِ «رَأَيْتُ» وَقَالَ: «قَاتَلَ اللَّهُ الْيَهُودَ».

**3489 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ وَوَكِيعٌ، عَنْ طُعْمَةَ بْنِ عَمْرِو الْجَعْفَرِيِّ، عَنْ عَمْرِو بْنِ بَيَانَ التَّغْلِبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاعَ الْخَمْرَ فَلْيُشَقِّصِ الْخَنَازِيرَ».

**3490 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتِ الْآيَاتُ الْأَوَاخِرُ مِنْ سُورَةِ الْبَقَرَةِ خَرَجَ رَسُولُ اللَّهِ ﷺ فَقَرَأَهُنَّ عَلَيْنَا وَقَالَ: «حُرِّمَتِ التَّجَارَةُ فِي الْخَمْرِ».

**3491 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ بِإِسْنَادِهِ وَمَعْنَاهُ قَالَ: الْآيَاتُ الْأَوَاخِرُ فِي الرَّبَا.

#### [ت67/م65] - باب في بيع الطعام قبل أن يستوفى

**3492 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ابْتِئَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ».

**3493 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: «كُنَّا فِي زَمَنِ رَسُولِ اللَّهِ ﷺ نَبْتَاعُ الطَّعَامَ فَيَبِيعُ عَلَيْنَا مَنْ يَأْمُرُنَا بِإِتْقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتِغْنَاهُ فِيهِ، إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ» يَعْنِي جِزَافًا.

**3494 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبيدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ قَالَ: كَانُوا يَبْتَاعُونَ الطَّعَامَ جِزَافًا بِأَعْلَى السُّوقِ، فَنَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعُوهُ حَتَّى يَنْقُلُوهُ.

**3495 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَمْرُو، عَنْ الْمُنْذِرِ بْنِ عُبيدِ الْمَدِينِيِّ أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَامًا اشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ.

**3496-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If anyone sells food, let not him sell it until he weighs it first.” Abu Bakr added in his narration: I asked Ibn Abbas: “Why is that?” he said: “Do you not see that they make their transactions with the help of food and gold on credit?”

**3497-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “When anyone of you buys food, let not sell it until he takes hold of it first (and weighs it properly).” Ibn Abbas commented: I think everything (of commodities) is like food in this respect.

**3498-** It is narrated on the authority of Ibn Umar that he said: During the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, I saw the people having beaten when they purchased food randomly without measuring and sold it before transporting it to their resting place.

**3499-** It is narrated on the authority of Ibn Umar that he said: I purchased oil in the market, and took hold of it, and then another man met me and purchased it from me with a good profit, and I intended to confirm the deal but a man from behind me caught hold of my arm and I turned and behold! He was Zaid Ibn Thabit, who said to me: “Do not sell it where you have purchased it before you get it in your possession in your resting place, since the Messenger of Allah “Allah’s blessing and peace be upon him” forbade the traders to sell their commodities in the very place where they purchase them before they take hold of them in their resting places.”

### **[68] When A Man Says On Selling: “On The Condition That There Should Be No Cheating”**

**3500-** It is narrated on the authority of Ibn Umar that a man mentioned to the Messenger of Allah “Allah’s blessing and peace be upon him” that he was always cheated in transactions, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said to him: “When you enter into transaction with anyone, say: “On the condition that there should be no cheating”” accordingly, whenever the man entered into transaction, he would say: “On the condition that there should be no cheating”

**3501-** It is narrated on the authority of Anas Ibn Malik that during the lifetime of the Messenger of Allah “Allah’s blessing and peace be upon him”, there was a weak-minded man, and he used to engage himself in transactions, and he was always cheated by others, thereupon his family came to the Messenger of Allah “Allah’s blessing and peace be upon him”



**3496 -** حدثنا أبو بكر وعثمان ابنا أبي شبيبَةَ قالَا : حدثنا وكيعٌ، عن سُفيانَ، عن ابنِ طاوُسٍ، عن أبيه، عن ابنِ عَبَّاسٍ قالَ : قالَ رَسُولُ اللَّهِ ﷺ : «مَنْ ابْتِاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَنَالَهُ» زَادَ أَبُو بَكْرٍ قُلْتُ قَالَ ابْنُ عَبَّاسٍ : لِمَ ؟ قالَ : أَلَا تَرَى أَنَّهُمْ يَتَبَايَعُونَ بِالذَّهَبِ وَالطَّعَامِ مُرْجَى .

**3497 -** حدثنا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ قالَا : حدثنا حَمَّادُ . (ح) ، وحدثنا مُسَدَّدٌ : حدثنا أَبُو عَوَانَةَ وَهَذَا لَفْظُ مُسَدَّدٍ ، عن عَمْرِو بْنِ دِينَارٍ ، عَنْ طَاوُسٍ ، عن ابنِ عَبَّاسٍ قالَ : قالَ رَسُولُ اللَّهِ ﷺ : «إِذَا اشْتَرَى أَحَدُكُمْ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَفْقِضَهُ» . قالَ سُلَيْمَانُ بْنُ حَرْبٍ : «حَتَّى يَسْتَوْفِيَهُ» زَادَ مُسَدَّدٌ قالَ : وَقَالَ ابْنُ عَبَّاسٍ : وَأَخْبِيبُ كُلَّ شَيْءٍ مِثْلَ الطَّعَامِ .

**3498 -** حدثنا الْحَسَنُ بْنُ عَلِيٍّ : حدثنا عَبْدُ الرَّزَّاقِ : حدثنا مَعْمَرٌ ، عن الرُّهْرِيِّ ، عن سَالِمٍ ، عن ابنِ عُمَرَ قالَ : رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ إِذَا اشْتَرَوْا الطَّعَامَ جِزَافًا أَنْ يَبِيعُوهُ حَتَّى يُبْلَغَهُ إِلَى رَحْلِهِ .

**3499 -** حدثنا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ : حدثنا أَحْمَدُ بْنُ خَالِدٍ الوُهَيْبِيُّ : حدثنا مُحَمَّدُ بْنُ إِسْحَاقَ ، عن أَبِي الرَّزَّادِ ، عن عُثَيْبِ بْنِ حُنَيْنٍ ، عن ابنِ عُمَرَ قالَ : ابْتِيعْتُ زَيْتًا فِي السُّوقِ فَلَمَّا اسْتَوْجَبْتُهُ لِنَفْسِي لَقِينِي رَجُلٌ فَأَعْطَانِي بِهِ رِبْحًا حَسَنًا فَأَرَدْتُ أَنْ أَضْرِبَ عَلَى يَدِهِ ، فَأَخَذَ رَجُلٌ مِنْ خَلْفِي بِذِرَاعِي ، فَأَلْتَمْتُ فَإِذَا زَيْدُ بْنُ ثَابِتٍ ، فَقَالَ : لَا تَبِعْهُ حَيْثُ ابْتِيعْتَهُ حَتَّى تَحْوِزَهُ إِلَى رَحْلِكَ ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُبَاعَ السَّلْعُ حَيْثُ بُتِّعَ ، حَتَّى يَحْوِزَهَا التُّجَّارُ إِلَى رِحَالِهِمْ .

### [ت68/م66] - باب في الرجل يقول في البيع «لا خلابة»

**3500 -** حدثنا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ ، عن مَالِكٍ ، عن عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عن ابنِ عُمَرَ : أَنَّ رَجُلًا ذَكَرَ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يَخْلَعُ فِي الْبَيْعِ ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ : «إِذَا بَايَعْتَ قَتْلًا : لَا خِلَابَةَ» فَكَانَ الرَّجُلُ إِذَا بَاعَ يَقُولُ : لَا خِلَابَةَ .

**3501 -** حدثنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَزْرَقِيُّ وَإِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو ثَوْرٍ الْكَلْبِيُّ ، الْمَعْنَى ، قالَا : حدثنا عَبْدُ الرَّهْمَنِ ، قالَ مُحَمَّدٌ : عَبْدُ الرَّهْمَنِ بْنُ عَطَاءٍ ، قالَ : أَخْبَرَنَا سَعِيدٌ ، عن قَتَادَةَ ، عن أَنَسِ بْنِ مَالِكٍ : أَنَّ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ كَانَ يَبْتَاعُ وَفِي عَقْدَتِهِ ضِعْفٌ ، فَأَتَى أَهْلَهُ نَبِيَّ اللَّهِ ﷺ فَقَالُوا : يَا نَبِيَّ اللَّهِ اخْجُرْ

and asked him to limit his legal competence. The Messenger of Allah "Allah's blessing and peace be upon him" invited him, and tried to forbid him, but the man said to him: "O Messenger of Allah! I could not help enter into transaction." On that he said to him: "If you could not leave transaction, then, when you enter into transaction (with others) say: "Here it is, on the condition that there should be no cheating."

### **[69] What About Transaction By Way Of Handsell**

**3502-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" forbade transaction by way of handsell. Malik says: The handsell is, to our knowledge, and Allah Almighty knows best, that a man buys, say, a slave, or hires a mount for one hundred Dinars, out of which he gives the seller a single Dinar as handsell, and says to him: "If I leave the commodity, or cancel the hiring, it, the Dinar I've given to you, becomes yours."

### **[70] When A Man Sells What Is Not In His Possession**

**3503-** It is narrated on the authority of Hakim Ibn Hizam that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Somebody might come to buy from me what is not in my possession, thereupon I go to the market to get it and then sell it to him." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sell what is not in your possession."

**3504-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful to pay in advance as far as the transaction is concerned, nor to stipulate two opposing conditions (for two persons) in selling (anything of the same kind), nor to make profit from that, for which you give no warranty, nor to sell that which is not in your possession."

### **[71] What About Stipulating Conditions In Transaction**

**3505-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I sold my camel to the Messenger of Allah "Allah's blessing and peace be upon him" on the condition that (he should not become in his possession until) it transported me to my family...and in the last portion of the narration he told that the Prophet said: "Do you think I've haggle with you with the intention to deprive you of your camel? Take your camel and its price: both are yours."

عَلَى فُلَانٍ فَإِنَّهُ يَبْتَاعُ وَفِي عَقْدَتِهِ ضِعْفٌ، فَدَعَاهُ النَّبِيُّ ﷺ فَنَهَاهُ عَنِ الْبَيْعِ، فَقَالَ: يَا نَبِيَّ اللَّهِ إِنِّي لَا أَصْبِرُ عَنِ الْبَيْعِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كُنْتَ غَيْرَ تَارِكٍ لِلْبَيْعِ، فَقُلْ: هَاءَ وَهَاءَ وَلَا خِلَابَةَ». قَالَ أَبُو ثَوْرٍ عَنْ سَعِيدٍ.

### [ت69/م67] - باب في العُربان

**3502 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ أَنَّهُ بَلَغَهُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْعُربَانِ قَالَ مَالِكٌ: وَذَلِكَ فِيمَا نَرَى - وَاللَّهُ أَعْلَمُ - أَنْ يَشْتَرِيَ الرَّجُلُ الْعَبْدَ أَوْ يَتَكَارَى الدَّابَّةَ ثُمَّ يَقُولُ: أُعْطِيكَ دِينَارًا عَلَى أَنِّي إِنْ تَرَكْتُ السَّلْعَةَ أَوْ الْكَرَاءَ فَمَا أُعْطَيْتَكَ لَكَ.

### [ت70/م68] - باب في الرجل يبيع ما ليس عنده

**3503 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: يَا رَسُولَ اللَّهِ يَا تَيْيَنِي الرَّجُلُ فَيُرِيدُ مِنِّي الْبَيْعَ لَيْسَ عِنْدِي، أَفَأَبْتَاعُهُ لَهُ مِنَ السُّوقِ؟ فَقَالَ: «لَا تَبِعْ مَا لَيْسَ عِنْدَكَ».

**3504 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، حَدَّثَنِي أَبِي، عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدُ اللَّهِ بْنُ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ سَلَفٌ وَبَيْعٌ وَلَا شَرْطَانٌ فِي بَيْعٍ، وَلَا رِبْحٌ مَا لَمْ تَضْمَنْ، وَلَا يَبِيعُ مَا لَيْسَ عِنْدَكَ».

### [ت71/م69] - باب في شرط في بيع

**3505 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ زَكَرِيَّا: حَدَّثَنَا عَامِرٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعْثُهُ - يَعْنِي بَعِيرَهُ - مِنَ النَّبِيِّ ﷺ وَاشْتَرَطْتُ حُمْلَانَهُ إِلَى أَهْلِي، قَالَ فِي آخِرِهِ: «تَرَانِي إِنَّمَا مَا كَسْتُكَ لِأَذْهَبَ بِجَمَلِكَ؟ خُذْ جَمَلَكَ وَثَمَنَهُ فَهُمَا لَكَ».



## **[72] The Right Of Returning Back The Slaves**

**3506-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The right of returning back the slaves is effective for (no more than) three days” (during which the purchaser can return the slave to the seller once he finds out a defect in him).

**3507-** The same is narrated on the authority of Qatadah, through the same chain of transmitters, with the following addition: “If he (the purchaser) finds during those three nights a defective in the male or female slave he has bought, and the seller stipulates no condition of freedom from defects, he has the right to return him (or her), with no need to provide evidence (to affirm his claim); and if he finds the defect after the three nights, he should be required to provide evidence that he had purchased him (or her) with such a defect.”

Abu Dawud says: This explanatory addition belongs to the speech of Qatadah himself.

## **[73] When One Buys A Slave And Utilizes Him, And Then Detects A Fault In Him**

**3508-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whatever benefits (a purchaser gets from anything he buys) is due (to the purchaser) because of his surety (for the purchased thing in the period it remains in his possession).”

**3509-** It is narrated on the authority of Makhlad Ibn Khufaf Al-Ghifari that he said: Both I and Anas Ibn Malik had a slave jointly owned by us; and I utilized him when he was absent, and he yielded some profit for me, thereupon he (Anas) disputed with me over his portion, and appealed to a judge to settle the dispute between us, and the judge ordered me to return (his portion of) the profit to him. I went to Urwah Ibn Az-Zubair, and made a mention of that to him, and he came to him, and narrated to him from A’ishah from the Messenger of Allah “Allah’s blessing and peace be upon him” that he said: “Whatever benefits (a purchaser gets from anything he buys) is due (to the purchaser) because of his surety (for the purchased thing in the period it remains in his possession).”

**3510-** It is narrated on the authority of A’ishah that a man purchased a slave, and he stayed with him as long as Allah Almighty willed him to stay, and then he detected a fault in him, and he appealed to the Messenger of Allah “Allah’s blessing and peace be upon him” to judge between him and

## [ت72/م70] - باب في عهدة الرقيق

**3506 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ».

**3507 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ بِإِسْنَادِهِ وَمَعْنَاهُ. زَادَ: إِنَّ وَجَدَ دَاءً فِي الثَّلَاثِ لَيَالِي رُدٍّ بغيرِ بَيْتَةٍ، وَإِنْ وَجَدَ دَاءً بَعْدَ الثَّلَاثِ كُلَّفَ الْبَيْتَةَ أَنَّهُ اشْتَرَاهُ وَبِهِ هَذَا الدَّاءُ. قَالَ أَبُو دَاوُدَ: هَذَا التَّفْسِيرُ مِنْ كَلَامِ قَتَادَةَ.

## [ت73/م71] - باب فيمن اشترى عبداً فاستعمله ثم وجد به عيباً

**3508 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ مَخْلَدِ بْنِ خُفَافٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْخَرَجُ بِالضَّمَانِ».

**3509 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرِيَابِيُّ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَخْلَدِ بْنِ خُفَافٍ الْغِفَارِيِّ قَالَ: كَانَ بَيْنِي وَبَيْنَ أَنَاسٍ شَرِكَةٌ فِي عَبْدٍ فَأَقْتَوَيْتُهُ وَبَعْضُنَا غَائِبٌ، فَأَغْلَّ عَلَيَّ غَلَّةً فَخَاصَمَنِي فِي نَصِيْبِهِ إِلَى بَعْضِ الْقَضَاةِ، فَأَمَرَنِي أَنْ أَرُدَّ الْغَلَّةَ، فَأَتَيْتُ عُرْوَةَ بِنَ الزُّبَيْرِ فَحَدَّثْتُهَا فَأَتَاهُ عُرْوَةُ فَحَدَّثَتْهُ، عَنْ عَائِشَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْخَرَجُ بِالضَّمَانِ».

**3510 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُسْلِمُ بْنُ خَالِدِ الزُّنْجِيِّ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَجُلًا ابْتَاعَ غُلَامًا فَأَقَامَ عِنْدَهُ مَا شَاءَ اللَّهُ أَنْ يُقِيمَ ثُمَّ وَجَدَ بِهِ

the seller, and the Messenger of Allah "Allah's blessing and peace be upon him" brought him (the slave) back (to the seller). The seller said: "O Messenger of Allah! He has utilized my slave." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whatever benefits (a purchaser gets from anything he buys) is due (to the purchaser) because of his surety (for the purchased thing in the period it remains in his possession)."

#### **[74] When Both Parties Of Transaction Differ, Even Though The Deal Is Still Standing**

**3511-** It is narrated on the authority of Abd Ar-Rahman Ibn Qais Ibn Muhammad Ibn Al-Ash'ath from his father from his grandfather that he said: Al-Ash'ath purchased from Abdullah Ibn Mas'ud many slaves belonging to the one-fifth (of the booty), and when Abdullah Ibn Mas'ud sent to Al-Ash'ath for the price, he said: "Indeed, I've purchased them only for ten thousand." Abdullah said: "Then, choose a man to judge between you and I." Al-Ash'ath said: "You are to judge between I and you." Abdullah said to him: "Verily, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When both parties involved in the transaction differ, and there is no clear evidence (to settle the matter), and the deal is still standing, the (right of) suggestion should be for the seller, otherwise, the bargain should be cancelled.""

**3512-** It is narrated on the authority of Muhammad Ibn Al-Ash'ath that Ibn Mas'ud sold many slaves to Al-Ash'ath...and the rest is the same, with a slight additions and omissions.

#### **[75] What About (The Right Of) Pre-Emption**

**3513-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (right of) pre-emption is effective in every joint property, say a house, a garden, etc, in such a way that it is not fitting for anyone to sell (his portion) until he informs his partner; and if he (intends to sell) he (the partner) has more claim (to purchase it) unless he notifies him (he has no desire for it)."

**3514-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Allah's Apostle "Allah's blessing and peace be upon him" gave pre-emption (to the partner) in every joint property; but if the boundaries of the property were demarcated or the ways and streets were fixed, then there would be no pre-emption.



عَبِيًّا فَخَاصَمَهُ إِلَى النَّبِيِّ ﷺ، فَرَدَّهُ عَلَيْهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ قَدْ اسْتَعَلَ غُلَامِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْخَرَجُ بِالضَّمَانِ».

قال أبو داود: هَذَا إِسْنَادٌ لَيْسَ بِذَاكَ.

### [ت74/م72] - باب إذا اختلف البيعان، والمبيع قائم

**3511 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي، عَنْ أَبِي عُمَيْسٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ قَيْسٍ بْنُ مُحَمَّدٍ بْنِ الْأَشْعَثِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: اشْتَرَى الْأَشْعَثُ رَقِيقًا مِنْ رَقِيقِ الْخُمْسِ مِنْ عَبْدِ اللَّهِ بِعِشْرِينَ أَلْفًا، فَأَرْسَلَ عَبْدُ اللَّهِ إِلَيْهِ فِي ثَمَنِهِمْ، فَقَالَ: إِنَّمَا أَخَذْتُهُمْ بِعِشْرَةِ آلَافٍ، فَقَالَ عَبْدُ اللَّهِ: فَاخْتَرِ رَجُلًا يَكُونُ بَيْنِي وَبَيْنَكَ. قَالَ الْأَشْعَثُ: أَنْتَ بَيْنِي وَبَيْنَ نَفْسِكَ. قَالَ عَبْدُ اللَّهِ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا اخْتَلَفَ الْبَيْعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ فَهُوَ مَا يَقُولُ رَبُّ السَّلْعَةِ أَوْ يَتَّارَكَانِ».

**3512 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا ابْنُ أَبِي لَيْلَى، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ: أَنَّ ابْنَ مَسْعُودٍ بَاعَ مِنَ الْأَشْعَثِ بْنِ قَيْسٍ رَقِيقًا فَذَكَرَ مَعْنَاهُ وَالْكَلَامُ يَزِيدُ وَيَنْقُصُ.

### [ت75/م73] - باب في الشفعة

**3513 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ رُبْعَةٌ أَوْ حَائِطٌ، لَا يَصْلُحُ أَنْ يَبِيعَ حَتَّى يُؤْذَنَ شَرِيكُهُ، فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذَنَ».

**3514 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «إِنَّمَا جَعَلَ رَسُولُ اللَّهِ ﷺ الشُّفْعَةَ فِي كُلِّ مَالٍ لَمْ يُقَسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَصُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ».

**3515-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If the land was divided, and demarcated, then, no (right of) pre-emption should be valid in it.”

**3516-** It is narrated on the authority of Abu Rafi’ that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “A neighbour has more right to get what is close to him (if it is intended to be sold).”

**3517-** It is narrated on the authority of Samurah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A house’s neighbour has more claim over the house or land of his neighbour (in case it is intended to be sold).”

**3518-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “A neighbour has more right of the pre-emption, therewith he should be waited even though he is absent, particularly if they are partners in the same street.”

#### **[76] When One Becomes Bankrupt (And Sells His Things), And Another Finds His Very Things With Him**

**3519-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: "If a man finds his very things with a bankrupt, he has more right to take them back than anyone else."

**3520-** It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If one sells a thing, and then he finds his very thing in the possession of a bankrupt person (to whom he has sold it) and has not yet received anything of the price, it should be brought back to him; and if the purchaser dies, then, the seller of the things should be dealt with like the creditors.”

**3521-** It is narrated on the authority of Abu Bakr Ibn Abd Ar-Rahman Ibn Al-Harith Ibn Hisham that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said...and he mentioned the same, with the following addition: “And if he has received anything of the price, then, he should be dealt with like the creditors.”

**3522-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah “Allah’s blessing and peace be upon him” said the

**3515 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، أَوْ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَوْ عَنْهُمَا جَمِيعًا، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قُسِمَتِ الْأَرْضُ وَحْدَتْ فَلَا شُفْعَةَ فِيهَا».

**3516 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، سَمِعَ عَمْرَو بْنَ الشَّرِيدِ، سَمِعَ أَبَا رَافِعٍ، سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْجَارُ أَحَقُّ بِسَقْبِهِ».

**3517 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «جَارُ الدَّارِ أَحَقُّ بِدَارِ الْجَارِ أَوْ الْأَرْضِ».

**3518 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْجَارُ أَحَقُّ بِشُفْعَةِ جَارِهِ يُنْتَظَرُ بِهَا وَإِنْ كَانَ غَائِبًا إِذَا كَانَ طَرِيقَهُمَا وَاحِدًا».

#### [74م/76ت] - باب في الرجل يُفْلِسُ فيجد الرجل متاعه بعينه عنده

**3519 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ. (ح)، وَحَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ، الْمَعْنَى، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرٍ بْنِ مُحَمَّدٍ بْنِ عَمْرٍو بْنِ حَزْمٍ، عَنْ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَفْلَسَ فَأَذْرَكَ الرَّجُلُ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ مِنْ غَيْرِهِ».

**3520 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ بَاعَ مَتَاعًا فَأَفْلَسَ الَّذِي ابْتَاعَهُ وَلَمْ يَقْبِضْ الَّذِي بَاعَهُ مِنْ ثَمَنِهِ شَيْئًا فَوَجَدَ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ، وَإِنْ مَاتَ الْمُشْتَرِي فَصَاحِبُ الْمَتَاعِ أَسْوَأُ الْغُرَمَاءِ».

**3521 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْجَبَّارِ - يَعْنِي الْخَبَائِرِيَّ -: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ عَبَّاسٍ -، عَنْ الزُّبَيْدِيِّ، قَالَ أَبُو دَاوُدَ: وَهُوَ مُحَمَّدُ بْنُ الْوَلِيدِ أَبُو الْهَذِلِ الْحُمْصِيُّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، قَالَ: «فَإِنْ كَانَ قَضَاءُ مِنْ ثَمَنِهِ شَيْئًا فَمَا بَقِيَ فَهُوَ أَسْوَأُ الْغُرَمَاءِ، وَأَيُّمَا امْرِئٍ هَلَكَ وَعِنْدَهُ مَتَاعٌ امْرِئٍ بِعَيْنِهِ اقْتَضَى مِنْهُ شَيْئًا أَوْ لَمْ يَقْتَضِ فَهُوَ أَسْوَأُ الْغُرَمَاءِ».

**3522 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ اللَّهِ - يَعْنِي ابْنَ وَهْبٍ -، أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ



same, according to which he added: "If he has received anything of the price, he should be dealt with, as far as the remaining portion is concerned, like the other creditors; and if anyone dies, and he has the very things of another one, whether he has or has not received anything of the price, he should be dealt with like the other creditors."

**3523-** It is narrated on the authority of Umar Ibn Khaldah that he said: We came to Abu Hurairah (to seek his verdict) pertaining to a companion of ours who became bankrupt, thereupon Abu Hurairah said: Let me give him the same judgement which the Messenger of Allah "Allah's blessing and peace be upon him" passed: "If one becomes bankrupt or dies, the owner of the thing is more entitled to take it back in case he finds it (and he has not yet received anything of its price)."

#### **[77] What About Such As Gives Life To An Impotent Mount**

**3524-** It is narrated on the authority of Amir Ash-Sha'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who finds a mount, whose lords have proved too powerless to provide fodder for it, and thus they have set it free, and he takes and gives life to it, it becomes his own." Ubaidullah said: I asked him: "From whom do you relate this narration?" he said: "From more than one from the companions of the Messenger of Allah "Allah's blessing and peace be upon him"."

**3525-** It is narrated on the authority of Ash-Sha'bi, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "If one leaves a mount in a place of death, and another person finds and gives life to it, it should be for such as has given life to it."

#### **[78] What About Mortgage**

**3526-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The milk (of the milch animal) might be drunk in return for spending (on the animal) in case it is mortgaged, and the mount might be ridden (by the mortgagee) in case it is mortgaged; and the spending on the animal is due upon such as rides and drinks."

**3527-** It is narrated on the authority of Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are, from amongst Allah's servants, some with whom both the Prophets and witness martyrs are well-pleased." They said: "Who are they, O Messenger of Allah, perchance we might love them too?" he said: "They are a people, who love each other in (the religion of) Allah with no blood relation nor

رَسُولَ اللَّهِ ﷺ؛ فَذَكَرَ مَعْنَى حَدِيثِ مَالِكٍ. زَادَ: «وَأِنْ كَانَ قَدْ قَضَى مِنْ ثَمَنِهَا شَيْئًا فَهُوَ أَسْوَأُ الْفُرْمَاءِ فِيهَا».

قال أبو داود: حَدِيثُ مَالِكٍ أَصَحُّ.

**3523 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ - هُوَ الطَّلَيْسِيُّ -: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ أَبِي الْمُعْتَمِرِ، عَنْ عُمَرَ بْنِ خَلْدَةَ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ فِي صَاحِبٍ لَنَا أَفْلَسَ، فَقَالَ: لَا أَقْضِيَنَّ فِيكُمْ بِقَضَاءِ رَسُولِ اللَّهِ ﷺ: «مَنْ أَفْلَسَ أَوْ مَاتَ فَوَجَدَ رَجُلٌ مَتَاعَهُ بِعَيْنِهِ فَهُوَ أَحَقُّ بِهِ».

### [ت77/م75] - باب فيمن أحيأ حسيراً

**3524 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا مُوسَى: حَدَّثَنَا أَبَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ، عَنْ الشَّعْبِيِّ، قَالَ عَنْ أَبَانَ: إِنَّ عَامِرًا الشَّعْبِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَجَدَ دَابَّةً قَدْ عَجَزَ عَنْهَا أَهْلُهَا أَنْ يَغْلِفُوهَا فَسَيَبُوهَا فَأَخَذَهَا فَأَحْيَاهَا فَهِيَ لَهُ».

قال في حَدِيثِ أَبَانَ: قَالَ عُبَيْدُ اللَّهِ: فَقُلْتُ: عَمَّنْ؟ قَالَ: عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ.

قال أبو داود: هَذَا حَدِيثُ حَمَّادٍ، وَهُوَ أَبِينُ وَأَتَمُّ.

**3525 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ حَمَّادٍ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الشَّعْبِيِّ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَرَكَ دَابَّةً بِمَهْلِكَةٍ فَأَحْيَاهَا رَجُلٌ فَهِيَ لِمَنْ أَحْيَاهَا».

### [ت78/م76] - باب في الرهن

**3526 -** حَدَّثَنَا هَنَادٌ، عَنْ ابْنِ الْمُبَارَكِ، عَنْ زَكْرِيَّا، عَنْ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَبْنُ الدَّرِّ يُحْلَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرَهُونًا، وَالظَّهْرُ يُرْكَبُ بِنَفَقَتِهِ إِذَا كَانَ مَرَهُونًا، وَعَلَى الَّذِي يَرْكَبُ وَيَحْلُبُ النَّفَقَةُ».

قال أبو داود: هُوَ عِنْدَنَا صَحِيحٌ.

**3527 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ لَأَنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْطِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى». قَالُوا: يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ؟ قَالَ: «هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا، فَوَاللَّهِ



mutual interests (to prompt them to do so), whose faces will be of light on pulpits of light, who never fear when the people fear, nor shall they grieve when the people grieve.” Then, he recited Allah’s saying: “Behold! Verily on the friends of Allah there is no fear, nor shall they grieve.”

### **[79] When One Eats Out O F The Property Of His Offspring**

**3528-** It is narrated on the authority of Imarah Ibn Umair from his paternal aunt that she asked A’ishah: “I have an orphan (who is my child) under my guardianship: is it lawful for me to eat out of his property?” on that she said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The best (and most lawful) thing one ever eats is that which is gained from (the labour of) his own hand; and one’s child (along with his property) is out of such earnings of him.”

**3529-** It is narrated on the authority of Imarah Ibn Umair from his mother that A’ishah said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “One’s offspring are out of his earnings, of the best of his earnings: so, (it is lawful for you to) eat out of their property.”

Abu Dawud says: In the narration of Hammad Ibn Sulaiman, there is the following addition: “In case you are in need of it.” But this statement is false.

**3530-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that a man came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! I have got property and offspring, and my father takes hold of my property.” On that he said: “Both you and your own property belong to your father: No doubt, your offspring are out of the best of your earnings: so, (it is lawful for you to) eat out of the property of your offspring.”

### **[80] When One Finds His Own Property With Another**

**3531-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who finds his own property with another person (who has usurped it illegally), has more right to get it even if it has been sold (and its price has been paid).”

### **[81] When One Takes His Right From Another**

**3532-** It is narrated on the authority of A’ishah that Hind, the mother of Mu’awiyah, came to the Messenger of Allah “Allah’s blessing and peace be upon him” and said: “Abu Sufyan (my husband) is a niggard, and he never gives me what is sufficient for the spending of me and my



إِنَّ وُجُوهُهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ»، وَقَرَأَ هَذِهِ الْآيَةَ: ﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ [يونس: 62].

### [ت79/م77] - باب في الرجل يأكل من مال ولده

**3528 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ: أَنَّهَا سَأَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: فِي جَجْرِي يَتِيمٌ أَفَأَكُلُ مِنْ مَالِهِ؟ فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَطْيَبِ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَوَلَدُهُ مِنْ كَسْبِهِ».

**3529 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «وَلَدُ الرَّجُلِ مِنْ كَسْبِهِ مِنْ أَطْيَبِ كَسْبِهِ فَكُلُوا مِنْ أَمْوَالِهِمْ».

قال أبو داود: حَمَادُ بْنُ أَبِي سُلَيْمَانَ زَادَ فِيهِ: «إِذَا اخْتَجْتُمْ» وَهُوَ مُنْكَرٌ.

**3530 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا حَبِيبُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا وَوَلَدًا، وَإِنَّ وَالِدِي يَجْتَاحُ مَالِي، قَالَ: «أَنْتَ وَمَالُكَ لِوَالِدِكَ، إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ».

### [ت80/م78] - باب في الرجل يجد عين ماله عند رجل

**3531 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مُوسَى بْنِ السَّائِبِ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدَ عَيْنَ مَالِهِ عِنْدَ رَجُلٍ فَهُوَ أَحَقُّ وَبَتَّعَ الْبَيْعَ مِنْ بَاعِهِ».

### [ت81/م79] - باب في الرجل يأخذ حقه من تحت يده

**3532 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ هَذَا أُمُّ مُعَاوِيَةَ جَاءَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ، وَإِنَّهُ لَا يُعْطِينِي مَا يَكْفِينِي وَبَنِيَّ، فَهَلْ عَلَيَّ جُنَاحٌ أَنْ أَخَذَ مِنْ مَالِهِ

offspring: is there harm on me to take anything from his property?" he said: "Take what is sufficient for the spending of both you and your offspring, but fairly and reasonably."

**3533-** It is narrated on the authority of A'ishah that Hind (the wife of Abu Sufyan) came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Abu Sufyan (my husband) is stingy: is there blame on me to (take and) spend on his dependents out of his property without his leave?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no blame on you to (take out of his property and) spend fairly and reasonably."

**3534-** It is narrated on the authority of Yusuf Al-Makki that he said: I was scribing the spending of many orphans under the guardianship of a man, and they took one thousand Dirhams from him by mistake, and he gave it to them. I detected as much as twice like it from their property, thereupon I said to him: "Take hold of the one thousand (Dirhams) which they have taken from you by mistake." On that he said: "No. indeed, my father told me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Fulfill the trust to such as entrusts you with it, and do not betray such as betrays you."

**3535-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Fulfill the trust to such as entrusts you with it, and do not betray such as betrays you."

### **[82] What About Accepting The Present?**

**3536-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to accept the present, and give reward for it.

**3537-** It is narrated on the authority of Abu Hurairah that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, from this time on, I will never accept a present but from a Muhajir (Emigrant) belonging to the Quraish (people), an Ansari person, a person belonging to (the tribe of) Daws (in Yemen), or a person belonging to (the tribe of) Thaqif."

### **[83] What About Taking Back The Gift?**

**3538-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

شَيْئًا؟ قَالَ: «خُذِي مَا يَكْفِيكَ وَبَنِيكَ بِالْمَعْرُوفِ».

**3533 -** حَدَّثَنَا خُشَيْشُ بْنُ أَصْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ مُمَسِّكٌ، فَهَلْ عَلَيَّ مِنْ حَرَجٍ أَنْ أُنْفِقَ عَلَى عِيَالِهِ مِنْ مَالِهِ بِغَيْرِ إِذْنِهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا حَرَجَ عَلَيْكَ أَنْ تُنْفِقِي بِالْمَعْرُوفِ».

**3534 -** حَدَّثَنَا أَبُو كَامِلٍ أَنَّ يَزِيدَ بْنَ زُرَيْعٍ حَدَّثَهُمْ: حَدَّثَنَا حُمَيْدٌ - يَعْنِي الطَّوِيلَ -، عَنْ يُونُسَ بْنِ مَاهَكَ الْمَكِّيَّ قَالَ: كُنْتُ أَكْتُبُ لِفُلَانٍ نَفَقَةَ أَيَّامٍ كَانَ وَلِيَّهُمْ، فَعَالَطُوهُ بِالْفِ دِرْهَمٍ، فَأَدَّاهَا إِلَيْهِمْ فَأَدْرَكْتُ لَهُمْ مِنْ مَالِهِمْ مِثْلَيْهَا قَالَ قُلْتُ: أَفَبِضِّ الْأَلْفِ الَّذِي ذَهَبُوا بِهِ مِنْكَ. قَالَ: لَا؛ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ».

**3535 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا طَلْقُ بْنُ غَنَامٍ، عَنْ شَرِيكَ قَالَ ابْنُ الْعَلَاءِ: وَقَيْسٌ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَدِّ الْأَمَانَةَ إِلَى مَنْ ائْتَمَنَكَ، وَلَا تَخُنْ مَنْ خَانَكَ».

### [ت82/م80] - باب في قبول الهدايا

**3536 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ وَعَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرَّوَّاسِيُّ قَالَا: حَدَّثَنَا عِيسَى - هُوَ ابْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ السَّبْعِيِّ -، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا.

**3537 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيُّ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَأَيْمُ اللَّهِ لَا أَقْبَلُ بَعْدَ يَوْمِي هَذَا مِنْ أَحَدٍ هَدِيَّةً، إِلَّا أَنْ يَكُونَ مَهَاجِرًا قُرْشِيًّا أَوْ أَنْصَارِيًّا أَوْ دَوْسِيًّا أَوْ نَقْفِيًّا».

### [ت83/م81] - باب الرجوع في الهبة

**3538 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ وَهَمَّامٌ وَشُعْبَةُ قَالُوا: حَدَّثَنَا قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي



“Such as takes back his gift is like him, who takes back (and swallows) his vomit.”

Qatadah says: We do not know but that it is forbidden to take back (and eat) back the vomit.

**3539-** It is narrated on the authority of both Ibn Umar and Ibn Abbas that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is unlawful for anyone to take back what he gives as a gift, except when a father gives a gift to his son (for he has the right to take it back if he so likes). The example of such as takes back his gift is like the example of a dog, which eats, and when it is satisfied, it vomits, and then returns to eat its vomit once again.”

**3540-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The example of such as takes back his gift is like the example of a dog, which vomits, and then returns to eat its vomit once again. So, if a grantor of a gift takes back his gift, let him stop and know for which he has taken it back, and then let him give back what he has withdrawn.”

#### **[84] When A Present Is Offered With The Intention To Have A Need Fulfilled**

**3541-** It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “He, who intercedes for his brother, who, in turn, gives a present to him, and he (the former) accepts it, he, indeed, has come to open one of the big gates of usury.”

#### **[85] When A Man Favours Any Of His Children With A Gift**

**3542-** It is narrated on the authority of An-Nu’mān Ibn Bashir that he said: My father gave me as a gift some of his property, but my mother Amrah Bint Rawahah insisted that he should go and make Allah’s Apostle “Allah’s blessing and peace be upon him” a witness to it. So, my father went to Allah’s Apostle “Allah’s blessing and peace be upon him” and said: “O Messenger of Allah! I’ve given this An-Nu’mān something as gift out of my property, and (my wife) Amrah Bint Rawahah asked me to come and make you witness to that. The Messenger of Allah “Allah’s blessing and peace be upon him” said: “O Bashir! Do you have other sons besides him?” He said: “Yes.” He asked: “Have you donated to all of them the like of that (you’ve donated to An-Nu’mān)?” he replied in the negative. Upon this he (The Prophet) said: “This is injustice. Make somebody else a witness to

هَبْتِهِ كَالْعَائِدِ فِي قَيْتِهِ».

قَالَ هَمَامٌ: وَقَالَ قَتَادَةُ: وَلَا نَعْلَمُ الْقَيَّ إِلَّا حَرَامًا.

**3539 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ -: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُعْطِيَ الْعَطِيَّةَ أَوْ يَهَبَ هَبَةً فَيَرْجِعَ فِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ يَأْكُلُ، فَإِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْتِهِ».

**3540 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ، أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ أَنَّ عَمْرَو بْنَ شُعَيْبٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ رَسُولِ اللَّهِ قَالَ: «مَثَلُ الَّذِي يَسْتَرِدُّ مَا وَهَبَ كَمَثَلِ الْكَلْبِ يَقِيءُ فَيَأْكُلُ قَيْتَهُ، فَإِذَا اسْتَرَدَّ الْوَاهِبُ فَلْيُوقِفْ فَلْيَعْرِفْ بِمَا اسْتَرَدَّ ثُمَّ لِيَدْفَعْ إِلَيْهِ مَا وَهَبَ».

#### [ت84/م82] - باب في الهدية لقضاء الحاجة

**3541 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَفَعَ لِأَخِيهِ بِشَفَاعَةٍ فَأَهْدَى لَهُ هَدِيَّةً عَلَيْهَا فَقَبِلَهَا فَقَدْ أَتَى أَبَا عَظِيمًا مِنْ أَبْوَابِ الرَّبِّ».

#### [ت85/م83] - باب في الرجل يُفَضِّلُ بعض ولده في النحل

**3542 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ: وَأَخْبَرَنَا مُغِيرَةُ، وَحَدَّثَنَا دَاوُدُ، عَنِ الشَّعْبِيِّ، وَأَخْبَرَنَا مُجَالِدٌ وَإِسْمَاعِيلُ بْنُ سَالِمٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنْحَلَنِي أَبِي نُحْلًا قَالَ إِسْمَاعِيلُ بْنُ سَالِمٍ مِنْ بَيْنِ الْقَوْمِ: نُحْلَةٌ غَلَامًا لَهُ. قَالَ: فَقَالَتْ لَهُ أُمِّي عَمْرَةٌ بِنْتُ رَوَاحَةَ أُمِّ رَسُولِ اللَّهِ ﷺ فَأَشْهَدُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ. قَالَ فَقَالَ لَهُ: إِنِّي نَحَلْتُ ابْنِي النُّعْمَانَ نُحْلًا وَإِنَّ عَمْرَةَ سَأَلْتَنِي أَنْ أَشْهَدَكَ عَلَى ذَلِكَ. قَالَ: فَقَالَ: «أَلَاكَ وَلَدٌ سِوَاهُ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «فَكُلُّهُمْ أَعْطَيْتَ مِثْلَ مَا أَعْطَيْتَ النُّعْمَانَ؟» قَالَ: لَا. قَالَ: فَقَالَ بَعْضُ هَؤُلَاءِ الْمُحَدِّثِينَ: «هَذَا جَوْرٌ»، وَقَالَ بَعْضُهُمْ: «هَذَا



that.” Then he (The Prophet) asked: “Would you be pleased that they should be equally dutiful to you?” he replied in the affirmative. Upon this he (The Prophet) said: “Then, do not (do such an act of donating to some children to the exclusion of the others).”

**3543-** It is narrated on the authority of An-Nu'man Ibn Bashir that his father gave him a slave as a gift, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” asked him: “What is this slave?” he said: “He is a slave whom my father has given as a gift.” He asked: “Has you father given the same to all of your brothers?” he answered in the negative, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” ordered him to bring him back.

**3544-** It is narrated on the authority of An-Nu'man Ibn Bashir that he heard the Messenger of Allah “Allah’s blessing and peace be upon him” having said: “Be just to all of your children (and give no preference to anyone of them over the others).”

**3545-** It is narrated on the authority of Jabir that the wife of Bashir said to him: “Give my son (An-Nu'man) your slave as a gift, and make The Messenger of Allah “Allah’s blessing and peace be upon him” a witness to that.” He went to The Messenger of Allah “Allah’s blessing and peace be upon him” and said: “(My wife) the daughter of so-and-so requested me to give her son (An-Nu'man) my slave as a gift, and told me to make The Messenger of Allah “Allah’s blessing and peace be upon him” a witness to that.” He (The Prophet) said: “Does he have brothers?” he replied in the affirmative. He said: “Have you given all of them the same as you’ve given him?” he replied in the negative. Upon this the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, such (a gift) is not valid, and I’m not to witness but to what is right.”

### **[86] The Woman’s Gift Without The Leave Of Her Husband**

**3546-** It is narrated on the authority of Amr Ibn Shu’aib from his father from his grandfather that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is impermissible for a woman to dispose of her own property in case she is under the guardianship of her husband (without his leave).”

**3547-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It is impermissible for a woman to give a gift without the leave of her husband.”



تَلَحُّنَةً فَأَشْهَدُ عَلَى هَذَا غَيْرِي»

قَالَ مُغِيرَةُ فِي حَدِيثِهِ: «أَلَيْسَ يَسْرُكَ أَنْ يَكُونُوا لَكَ فِي الْبِرِّ وَاللُّطْفِ سَوَاءٌ؟» قَالَ: نَعَمْ، قَالَ: «فَأَشْهَدُ عَلَى هَذَا غَيْرِي».

وَذَكَرَ مُجَالِدٌ فِي حَدِيثِهِ: «إِنَّ لَهُمْ عَلَيْكَ مِنَ الْحَقِّ أَنْ تَعْدِلَ بَيْنَهُمْ، كَمَا أَنَّ لَكَ عَلَيْهِمْ مِنَ الْحَقِّ أَنْ يَبْرُوكَ».

قَالَ أَبُو دَاوُدَ: فِي حَدِيثِ الزُّهْرِيِّ قَالَ بَعْضُهُمْ: «أَكُلَّ بَنِيكَ» وَقَالَ بَعْضُهُمْ: «وَلَدِكَ»، وَقَالَ ابْنُ أَبِي خَالِدٍ عَنِ الشَّعْبِيِّ فِيهِ: «أَلَّاكَ بَنُونَ سِوَاهُ؟»، وَقَالَ أَبُو الضُّحَى، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ: «أَلَّاكَ وَلَدٌ غَيْرُهُ؟».

**3543 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي الثُّعْمَانُ بْنُ بَشِيرٍ قَالَ: أَعْطَاهُ أَبُوهُ غُلَامًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا هَذَا الْغُلَامُ؟» قَالَ: غُلَامِي أَعْطَانِيهِ أَبِي، قَالَ: «فَكُلَّ إِخْوَتِكَ أَعْطَى كَمَا أَعْطَاكَ؟» قَالَ: لَا، قَالَ: «فَارُدُّهُ».

**3544 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اغْدِلُوا بَيْنَ أَوْلَادِكُمْ، اغْدِلُوا بَيْنَ أَبْنَائِكُمْ».

**3545 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَتِ امْرَأَةُ بَشِيرٍ: أَنْحَلَ ابْنِي غُلَامَكَ وَأَشْهَدُ لِي رَسُولُ اللَّهِ ﷺ، فَأَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنَّ ابْنَةَ فُلَانٍ سَأَلَتْنِي أَنْ أَنْحَلَ ابْنَهَا غُلَامًا، فَقَالَتْ لِي: أَشْهَدُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «لَهُ إِخْوَةٌ؟» فَقَالَ: نَعَمْ، قَالَ: «فَكُلُّهُمْ أَعْطِيَتْ مِثْلَ مَا أَعْطَيْتَهُ؟» قَالَ: لَا، قَالَ: «فَلَيْسَ يَضِلُّ هَذَا، وَإِنِّي لَا أَشْهَدُ إِلَّا عَلَى الْحَقِّ».

**-** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي بُرَيْدَةَ، أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: «كُنْتُ تَصَدَّقْتُ عَلَى أُمِّي بِوَلِيدَةٍ، وَإِنَّهَا مَاتَتْ وَتَرَكْتُ تِلْكَ الْوَلِيدَةَ»، قَالَ: وَذَكَرَ الْحَدِيثَ.

### [86م/84] - باب في عطية المرأة بغير إذن زوجها

**3546 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ وَحَبِيبِ الْمَعْلَمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُوزُ لَامْرَأَةٍ أَمْرٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا».

**3547 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا خَالِدٌ - يَغْنِي ابْنَ الْحَارِثِ - : حَدَّثَنَا حُسَيْنٌ، عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجُوزُ لَامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا».

### **[87] What About The Lifetime Gift?**

(It is that a man gives a gift to another, stipulating the condition that it is for him as long as he is alive; and in some cases, it is made permanent, i.e. to be taken also by his offspring after his death)

**3548-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “The lifetime gift is permissible.”

**3549-** A Hadith like this is narrated on the authority of Samurah from the Messenger of Allah “Allah’s blessing and peace be upon him”, through another chain of transmitters.

**3550-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “A lifetime gift should be for him, to whom it is granted.”

**3551-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “If one gives a lifetime gift to a man and his offspring (after him), it then should be for such as to whom it is given and his offspring should inherit it (after him).”

**3552-** It is narrated on the authority of Jabir that the Messenger of Allah “Allah’s blessing and peace be upon him” said the same.

Abu Dawud says: The same is narrated on the authority of Al-Laith from Az-Zuhri from Abu Salamah from Jabir.

### **[88] When One Says On Granting A Lifetime Gift “And It Should Go To His Offspring After Him”**

**3553-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever is donated a permanent life gift along with his offspring, then it should belong to the donee, and should not return to the donator, because he has given it as a gift to which the (rules of) inheritance would apply.”

**3554-** The same is narrated on the authority of Ibn Shihab, through another chain of transmitters.

**3555-** It is narrated on the authority of Jabir that he said: “The permanent gift sanctioned by The Messenger of Allah “Allah’s blessing and peace be upon him” is that in which one says: “I gave that (property) to you and then to your offspring.” But if one says: “That(property) is (a gift) for you as long as you live” then it would return to its donator (after the death of the donee).”

## [ت87/م85] - باب في العُمري

**3548** - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْلٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمَرَى جَائِزَةٌ».

**3549** - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

**3550** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ: «الْعُمَرَى لِمَنْ وَهَبَتْ لَهُ».

**3551** - حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ الْحَرَانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، أَخْبَرَنِي الْأَوْزَاعِيُّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْمَرَ عُمَرَى فَهِيَ لَهُ وَلِعَقِبِهِ، يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

**3552** - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي الْحَوَارِيِّ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَعُرْوَةَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أبو داود: وَهَكَذَا رَوَاهُ اللَّيْثُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ.

## [ت88/م86] - باب من قال فيه ولعقبه

**3553** - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا بَشْرُ بْنُ عُمَرَ: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ -، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ عُمَرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا، لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا، لِأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِثُ».

**3554** - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

قال أبو داود: وَكَذَلِكَ رَوَاهُ عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ وَيزِيدُ بْنُ أَبِي حَبِيبٍ، عَنْ ابْنِ شِهَابٍ عَلَى هَذَا اللَّفْظِ عَلَى قَوْلِ أَهْلِ الْمَدِينَةِ، وَاخْتُلِفَ عَلَى الْأَوْزَاعِيِّ، عَنْ ابْنِ شِهَابٍ فِي لَفْظِهِ وَرَوَاهُ فُلَيْحُ بْنُ سُلَيْمَانَ مِثْلَ حَدِيثِ مَالِكٍ.

**3555** - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّمَا الْعُمَرَى الَّتِي أَجَارَهَا رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ: «هِيَ لَكَ وَلِعَقِبِكَ» فَأَمَّا إِذَا قَالَ: هِيَ لَكَ مَا عِشْتَ فَإِنَّهَا تَرْجِعُ إِلَى صَاحِبِهَا.



**3556-** It is narrated on the authority of Jabir that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” said: “Do not give a Gift In Connection With Which Watching Death Is Observed, nor a permanent gift, and if anyone gives such a gift as in connection with which watching death is observed, or a (permanent) lifetime gift, it should go to his heirs.”

**3557-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah “Allah’s blessing and peace be upon him” passed his judgement pertaining to a woman who had been granted a garden of date-palms by one of her sons, and then she died, thereupon her son said: “I’ve granted it to her only during her lifetime.” He had brothers, thereupon the Messenger of Allah “Allah’s blessing and peace be upon him” said: “It belongs to her during her lifetime and after her death (in the sense that it should go to her heirs).” The man said: “Then, I’ve given it to her in charity.” On that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Then, it is more inconvenient to you (to take it back).”

### **[89] What About The Gift In Connection With Which Watching Death Is Observed**

(This kind of giving is that a man says to another: Get benefit from this thing of me, and if I die before you, it should be for you; and if you die before me, it should be brought back to me. In this case, each of them watches (and expects) the death of the other.)

**3558-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “The gift in connection with which watching death is observed is permissible for such as given it (to accept); and the lifetime gift is also permissible for such as given it (to accept).”

**3559-** It is narrated on the authority of Zaid Ibn Thabit that the Messenger of Allah “Allah’s blessing and peace be upon him” said: “Whoever is given a (permanent) lifetime gift, it should be for him during his lifetime and after his death; and no gift in connection with which watching death is observed is (fitting for the interests of the people); and if one is given such, it should be for him during his lifetime and after his death.”

**3560-** It is narrated on the authority of Mujahid that he said: The (permanent) lifetime gift is that a man says to the other: “Let it (the granted property) be for you as long as you are living.” Once he says so, it becomes

**3556 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُرْقِبُوا، وَلَا تُعْمِرُوا، فَمَنْ أَرْقَبَ شَيْئًا أَوْ أَعْمَرَهُ فَهُوَ لَوْرَثَتِهِ».

**3557 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ - يَعْنِي ابْنَ أَبِي ثَابِتٍ -، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ طَارِقِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي امْرَأَةٍ مِنَ الْأَنْصَارِ أَعْطَاهَا ابْنُهَا حَدِيقَةً مِنْ نَخْلٍ فَمَاتَتْ فَقَالَ ابْنُهَا: إِنَّمَا أُعْطِيتُهَا حَيَاتَهَا وَلَهُ إِخْوَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ لَهَا حَيَاتُهَا وَمَوْتُهَا». قَالَ: كُنْتُ تَصَدَّقْتُ بِهَا عَلَيْهَا. قَالَ: «ذَلِكَ أَبْعَدُ لَكَ».

### [ت89/م87] - باب في الرُّقْبَى

**3558 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا دَاوُدُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمَرَى جَائِزَةٌ لِأَهْلِهَا، وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا».

**3559 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَ: قَرَأْتُ عَلَى مَعْقِلٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ حُجْرٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ شَيْئًا فَهُوَ لِمُعْمَرِهِ مَحْيَاهُ وَمَمَاتُهُ، وَلَا تُرْقِبُوا فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ سَبِيلُهُ».

**3560 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ قَالَ: الْعُمَرَى أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: هُوَ لَكَ مَا عِشْتَ، فَإِذَا قَالَ ذَلِكَ فَهُوَ لَهُ وَلَوْرَثَتِهِ، وَالرُّقْبَى هُوَ أَنْ يَقُولَ الْإِنْسَانُ:

his own property during his lifetime, and it goes to his heirs after his death. The gift in connection with which watching death is observed is that a man says to another: "This will be from me (to you as a gift) and from you (again to me) by the death (of any of us)."

### **[90] The Guarantee To Return The Borrowed Thing**

**3561-** It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand guarantees responsibility for what it takes until it is brought back." Al-Hasan added: "It is a trust for which there is no guarantee."

**3562-** It is narrated on the authority of Safwan Ibn Umayyah that the Messenger of Allah "Allah's blessing and peace be upon him" intended to borrow from him many armours on the day of (the holy battle of) Hunain, thereupon he said to him: "Are you going to take that from me against my will O Muhammad?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but they will be taken by way of borrowing, with the guarantee (to be brought back to you)."

**3563-** It is narrated on the authority of Abd Al-Aziz Ibn Rufai', from one belonging to the family of Abdullah Ibn Safwan that on the day of (the holy battle of) Hunain, the Messenger of Allah "Allah's blessing and peace be upon him" asked Safwan Ibn Umayyah: "O Safwan! Do you have got weapons?" he said: "(Are you going to take them) against my will or by way of borrowing?" he said: "By way of borrowing." Safwan lent him thirty to forty armours, and after the Messenger of Allah "Allah's blessing and peace be upon him" had fought the holy battle of Hunain, and the pagans had been defeated, the armours of Safwan was collected and some of them were missing. The Messenger of Allah "Allah's blessing and peace be upon him" said to Safwan: "We've missed some of your armours: should we afford for them?" he said: "No O Messenger of Allah, for in my heart today (i.e. Islam which I've embraced) was not at that time (I gave you the armours)."

Abu Dawud says: Safwan gave him the armours by way of borrowing before his embracing Islam, and afterwards, he embraced Islam.

**3564-** It is narrated on the authority of Ata' from some people belonging to the offspring of Safwan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" borrowed from Safwan...and the rest is the same.

**3565-** It is narrated on the authority of Abu Umamah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him"



هُوَ لِلْآخِرِ مِنِّي وَمِنْكَ.

### [ت90/م88] - باب في تضمين العارية

**3561 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْيَدِ مَا أَخَذْتَ حَتَّى تُؤَدِّيَ»، ثُمَّ إِنَّ الْحَسَنَ نَسِيَ فَقَالَ: هُوَ أَمِينُكَ لَا ضَمَانَ عَلَيْهِ.

**3562 -** حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ وَسَلَمَةُ بْنُ شَبِيبٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شَرِيكٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أُمِّئَةَ بْنِ صَفْوَانَ بْنِ أُمِّئَةَ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعَارَ مِنْهُ أَذْرَعًا يَوْمَ حُنَيْنٍ فَقَالَ: أَغَضِبُ يَا مُحَمَّدٌ؟ فَقَالَ: «لَا بَلْ عَارِيَةٌ مَضْمُونَةٌ».

قال أبو داود: هذه رواية يزيد ببغداد، وفي روايته بواسط تغير على غير هذا.

**3563 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ أَنَسٍ مِنْ آلِ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا صَفْوَانُ هَلْ عِنْدَكَ مِنْ سِلَاحٍ؟» قَالَ: عَارِيَّةٌ أَمْ غَضَبًا؟ قَالَ: «لَا بَلْ عَارِيَّةٌ» فَأَعَارَهُ مَا بَيْنَ الثَّلَاثَيْنِ إِلَى الْأَرْبَعِينَ دِرْعًا، وَغَزَا رَسُولُ اللَّهِ ﷺ حُنَيْنًا، فَلَمَّا هُزِمَ الْمُشْرِكُونَ جُمِعَتْ دُرُوعُ صَفْوَانَ فَفَقِدَ مِنْهَا أَذْرَاعًا، فَقَالَ رَسُولُ اللَّهِ ﷺ لَصَفْوَانَ: «إِنَّا قَدْ فَقَدْنَا مِنْ أَذْرَاعِكَ أَذْرَعًا فَهَلْ نَغْرِمُ لَكَ؟» قَالَ: لَا يَا رَسُولَ اللَّهِ، لَأَنَّ فِي قَلْبِي الْيَوْمَ مَا لَمْ يَكُنْ يَوْمَئِذٍ.

قال أبو داود: وَكَانَ أَعَارَهُ قَبْلَ أَنْ يُسْلِمَ ثُمَّ أَسْلَمَ.

**3564 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ عَطَاءٍ، عَنْ نَاسٍ مِنْ آلِ صَفْوَانَ قَالَ: «اسْتَعَارَ النَّبِيُّ ﷺ» فَذَكَرَ مَعْنَاهُ.

**3565 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ: حَدَّثَنَا ابْنُ عِيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّا

having said: "No doubt, Allah Almighty has given such as a right his right (in full), thereupon no bequest is required for an heir (to inherit his portion of the property). Furthermore, let no woman spend anything out of her house unless it is by the leave of her husband." It was said: "O Messenger of Allah! And not even the foodstuff?" he said: "This is the best of our property." Then he added: "Anything taken by way of borrowing should be given back (to its lender); and the (timed) granted thing should be brought back (to the grantor); and the debt should be fulfilled; and the surety bailman should afford for any losses (resulting from the failure of payment)."

**3566-** It is narrated on the authority of Safwan Ibn Ya'li from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When my messengers come to you, give them thirty armours and thirty camels." I said: "O Messenger of Allah! Should they be given by way of borrowing with guarantee for any damage or by way of borrowing that should be brought back with no guarantee for damage?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "By way of borrowing that should be brought back with no guarantee for damage."

### **[91] Whoever Damages A Thing Should Afford For The Like Of It**

**3567-** It is narrated on the authority of Anas Ibn Malik that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" was in the house of one of the Mothers of the Believers, when another sent a bowl containing food, thereupon she (in whose house he was) struck the hand of the servant, and the bowl fell down and got broken. On that the Messenger of Allah "Allah's blessing and peace be upon him" took the two fragments (of the bowl), and joined them, in which he started gathering the food, while saying: "Your mother has become jealous! You might eat!" they kept eating until she brought her bowl which was in her house; and he gave the unbroken bowl to the servant, and kept the broken one in the house of such as broke it.

**3568-** It is narrated on the authority of A'ishah that she said: I've never seen someone cooking food better than Safiyyah. Once, she cooked food for the Messenger of Allah "Allah's blessing and peace be upon him", and sent it, thereupon I was overtaken by tremble and scare, and I broke the bowl. I said: "O Messenger of Allah! What is the expiation for what I've done?" he said: "A (perfect) bowl for (the broken) bowl, and (cooked) food for (the wasted) food."

اللَّهُ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، فَلَا وَصِيَّةَ لِيَوَارِثَ، وَلَا تُنْفِقُ الْمَرْأَةُ شَيْئًا مِنْ بَيْتِهَا إِلَّا بِإِذْنِ زَوْجِهَا» فَقِيلَ: يَا رَسُولَ اللَّهِ وَلَا الطَّعَامَ؟ قَالَ: «ذَلِكَ أَفْضَلُ أَمْوَالِنَا»، ثُمَّ قَالَ: «الْعَارِيَةُ مُؤَدَّاةٌ، وَالْمِنْحَةُ مَرْدُودَةٌ، وَالذَّيْنُ مَقْضِيٌّ، وَالزَّعِيمُ غَارِمٌ».

**3566 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُصْفُرِيُّ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَكَ رُسُلِي فَأَعْطِهِمْ ثَلَاثِينَ دِرْعًا وَثَلَاثِينَ بَعِيرًا». قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَعَارِيَةٌ مَضْمُونَةٌ أَوْ عَارِيَةٌ مُؤَدَّاةٌ؟ قَالَ: «بَلْ مُؤَدَّاةٌ». قَالَ أَبُو دَاوُدَ: حَبَّانُ خَالَ هِلَالٍ الرَّأْيِ.

### [ت91/م89] - باب فيمن أفسد شيئاً يغرماً مثله

**3567 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمِهَا قِصْعَةً فِيهَا طَعَامٌ. قَالَ: فَضَرَبَتْ بِيَدِهَا فَكَسَرَتْ الْقِصْعَةَ.

قَالَ ابْنُ الْمُثَنَّى: فَأَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ: «غَارَتْ أُمُكُمْ». زَادَ ابْنُ الْمُثَنَّى: «كُلُوا»، فَأَكَلُوا حَتَّى جَاءَتْ قِصْعَتُهَا الَّتِي فِي بَيْتِهَا؛ ثُمَّ رَجَعْنَا إِلَى لَفِظِ حَدِيثِ مُسَدَّدٍ قَالَ: «كُلُوا»، وَحَبَسَ الرَّسُولَ وَالْقِصْعَةَ حَتَّى فَرَعُوا، فَدَفَعَ الْقِصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ وَحَبَسَ الْمَكْسُورَةَ فِي بَيْتِهِ.

**3568 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي فُلَيْتُ الْعَامِرِيُّ، عَنْ جَسْرَةَ بِنْتِ دَجَاجَةَ قَالَتْ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: مَا رَأَيْتُ صَانِعًا طَعَامًا مِثْلَ صَفِيَّةَ صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ طَعَامًا، فَبَعَثَتْ بِهِ، فَأَخَذَنِي أَفْكَلٌ فَكَسَرْتُ الْإِنَاءَ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا كَفَّارَةُ مَا صَنَعْتُ؟ قَالَ: «إِنَاءٌ مِثْلُ إِنَاءٍ، وَطَعَامٌ مِثْلُ طَعَامٍ».



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**[92] When The Cattle Cause Damage To The Field Of A People**

**3569-** It is narrated on the authority of Muhaiyyisah Al-Ansari that a she-camel belonging to Al-Bara' Ibn Azib entered the garden of some people, and cause damage in it, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that guarding the gardens is due upon their owners during the day, and guarding the cattle (from causing damage) is due upon their owners at night.

**3570-** It is narrated on the authority of Al-Bara' Ibn Azib that a she-camel belonging to him, and it was accustomed to graze in the fields of the people, entered the garden of some people, and cause damage in it. A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who judged that guarding the gardens is due upon their owners during the day, and guarding the cattle (from causing damage) is due upon their owners at night, and whatever the cattle damage at night is due upon their owners.

## [ت92/م90] - باب المواشي تُفسد زرع قوم

**3569 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحْيِصَةَ، عَنْ أَبِيهِ: أَنَّ نَاقَةَ لِبْرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَائِطَ رَجُلٍ فَأَفْسَدَتْهُ عَلَيْهِمْ، فَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ الْأَمْوَالِ حِفْظَهَا بِالنَّهَارِ، وَعَلَى أَهْلِ الْمَوَاشِي حِفْظَهَا بِاللَّيْلِ.

**3570 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرِّيَّابِيُّ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حَرَامِ بْنِ مُحْيِصَةَ الْأَنْصَارِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَتْ لَهُ نَاقَةٌ ضَارِيَةٌ، فَدَخَلَتْ حَائِطًا فَأَفْسَدَتْ فِيهِ، فَكَلَّمَ رَسُولُ اللَّهِ ﷺ فِيهَا، فَقَضَى أَنْ حِفْظَ الْحَوَائِطِ بِالنَّهَارِ عَلَى أَهْلِهَا، وَأَنْ حِفْظَ الْمَاشِيَةِ بِاللَّيْلِ عَلَى أَهْلِهَا، وَأَنَّ عَلَى أَهْلِ الْمَاشِيَةِ مَا أَصَابَتْ مَاشِيَتُهُمْ بِاللَّيْلِ.

## (18/23) THE BOOK OF JUDGEMENTS

### [1] What About Asking For the Office of the Judge?

**3571-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given the office of the judge, has, indeed, been slain with no knife."

**3572-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is made a judge between the people, has, indeed, been slain with no knife."

### [2] The Judge Could Commit A Mistake

**3573-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The judges are of three types, one of whom will be admitted to the Garden, and the other two to the fire (of Hell): (the first is) a man who knows the truth therewith he judges (among the people, and thus he will be admitted to the Garden); (the second is) a man who knows the truth, and even though he proves unjust in his judgement, and thus he will be admitted to the fire (of Hell); and (the third one is) a man who judges between the people with ignorance; and thus he will be admitted to the fire (of Hell)."

Abu Dawud says: This narration is the most authentic.

**3574-** It is narrated on the authority of Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a judge does his best to attain the truth and he proves right (in his judgement), he then receives a double reward; and when a judge does his best to attain the truth and he proves wrong (in his judgement), he receives a single reward." I related this narration to Abu Bakr Ibn Hazm who said: As such it is transmitted to me from Abu Salamah from Abu Hurairah.

**3575-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who seeks to be a judge between the Muslims, and then his justice prevails over his injustice, the Garden is assured to him; and (he, who does so but) his injustice prevails over his justice, the fire (of Hell) is assured to him."

**3576-** It is narrated on the authority of Ibn Abbas that he said: It is in connection with the Jews in general, and both the Quraizhah and An-Nadir among them in particular that Allah's following saying was revealed: If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers...If any do fail to judge by (the light of) what



## [23/18] - كتاب الأقضية

## [1م/1] - باب في طلب القضاء

**3571 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَلِيَ الْقَضَاءَ فَقَدْ ذُبِحَ بِغَيْرِ سَكِّينٍ».

**3572 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عُمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ، عَنْ الْمَقْبُرِيِّ وَالْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبِحَ بِغَيْرِ سَكِّينٍ».

## [2م/2] - باب في القاضي يخطيء

**3573 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمْتِيُّ: حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، عَنْ أَبِي هَاشِمٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْقَضَاءُ ثَلَاثَةٌ: وَاحِدٌ فِي الْجَنَّةِ، وَاثْنَانِ فِي النَّارِ، فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ، وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ، وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ».

قال أبو داود: وَهَذَا أَصَحُّ شَيْءٍ فِيهِ - يَعْنِي حَدِيثَ ابْنِ بُرَيْدَةَ، «الْقَضَاءُ ثَلَاثَةٌ».

**3574 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ - قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ مَوْلَى عَمْرِو بْنِ الْعَاصِ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ»، فَحَدَّثْتُ بِهِ أَبَا بَكْرٍ بْنُ حَزْمٍ فَقَالَ: هَكَذَا حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

**3575 -** حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا مُلَاذِمُ بْنُ عَمْرٍو: حَدَّثَنِي مُوسَى بْنُ نَجْدَةَ، عَنْ جَدِّهِ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، وَهُوَ أَبُو كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ طَلَبَ قَضَاءَ الْمُسْلِمِينَ حَتَّى يَنَالَهُ، ثُمَّ غَلَبَ عَدْلُهُ جَوْرُهُ فَلَهُ الْجَنَّةُ، وَمَنْ غَلَبَ جَوْرُهُ عَدْلُهُ فَلَهُ النَّارُ».

**3576 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ عَنْ أَبِي يَحْيَى الرَّمْلِيُّ: حَدَّثَنِي زَيْدُ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ ﴿٢٤٤﴾ إِلَى قَوْلِهِ:

Allah has revealed, they are (no better than) those who rebel.” (Al-Ma'idah 44:47)

### [3] What About Seeking For Judging Between The People Quickly

**3577-** It is narrated on the authority of Abd Ar-Rahman Ibn Bishr Al-Ansari that he said: Two men entered through the gates of Kindah and Abu Mas'ud Al-Ansari was sitting in a gathering. One of them said: “Is there not a man (among you) to judge between us?” a man sitting in the gathering said: “I am (to do so).” On that Abu Mas'ud picked up a handful of pebbles therewith he threw him and said: “Be quiet! Indeed, it is undesirable to hasten to pass judgements (among the people).”

**3578-** It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “He, who asks to be a judge and seeks the help (of the people) has his matter entrusted to his own self; and he, who is forced to be so, and does not seek the help (of the people) Allah Almighty sends down an angel to help him follow the right way.” Waki' relates it on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through a different chain of transmitters.

**3579-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “We never appoint in any of our jobs such as seeks for it.”

### [4] It Is Forbidden To Deal With Others On The Basis Of Bribe

**3580-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent his curse upon both the bribe giver and taker.

### [5] What About The Gifts Given To The Employees

**3581-** It is narrated on the authority of Adi Ibn Amr Al-Kindi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “O people! Whoever among you is appointed in charge of any of our jobs, and he withholds from giving us (anything even as insignificant as) a needle and what is above it, it is then an item of misappropriation with which he will come on the Day of Judgement.” A black man belonging to the Ansar, as if I'm looking at him, stood up and said: “O Messenger of Allah! Relieve me of your job!” the Messenger of Allah "Allah's blessing and peace be upon him" asked him: “What is the matter?” he said: “I heard you having said such and such.” He said: “I surely say this: he, whom we appoint to be in charge of any of our jobs, should bring everything related

﴿الْفَيْسُوتُ﴾ (١٧) [المائدة: 44 - 47]؛ هَؤُلَاءِ الْآيَاتُ الثَّلَاثُ نَزَلَتْ فِي يَهُودٍ؛ خَاصَّةً فِي قُرَيْظَةَ وَالتَّنْصِيرِ.

### [ت3/3م] - باب في طلب القضاء والتسرع إليه

**3577 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ رَجَاءِ الْأَنْصَارِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ الْأَنْصَارِيِّ الْأَزْرَقِيِّ قَالَ: «دَخَلَ رَجُلَانِ مِنْ أَبْوَابِ كِنْدَةَ، وَأَبُو مَسْعُودٍ الْأَنْصَارِيُّ جَالِسٌ فِي حَلَقَةٍ فَقَالَا: أَلَا رَجُلٌ يُفْعَذُ بَيْنَنَا؟ فَقَالَ رَجُلٌ مِنَ الْحَلَقَةِ: أَنَا، فَأَخَذَ أَبُو مَسْعُودٍ كُفًّا مِنْ حَصَى قَرْمَاهُ بِهِ وَقَالَ: مَهْ إِنَّهُ كَانَ يُكْرَهُ التَّسْرُعُ إِلَى الْحُكْمِ».

**3578 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ بِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ طَلَبَ الْقَضَاءَ وَاسْتَعَانَ عَلَيْهِ وَكِلَإِ إِلَيْهِ، وَمَنْ لَمْ يَظْلُبْهُ وَلَمْ يَسْتَعِينَ عَلَيْهِ أَنْزَلَ اللَّهُ مَلَكًا يُسَدِّدُهُ».

وَقَالَ وَكِيعٌ: عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ أَبِي مُوسَى، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ، وَقَالَ أَبُو عَوَانَةَ: عَنْ عَبْدِ الْأَعْلَى، عَنْ بِلَالِ بْنِ مِرْدَاسٍ الْفَزَارِيِّ، عَنْ خَيْثَمَةَ الْبَصْرِيِّ، عَنْ أَنَسِ.

**3579 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ: حَدَّثَنِي أَبُو بُرْدَةَ قَالَ: قَالَ أَبُو مُوسَى قَالَ النَّبِيُّ ﷺ: «لَنْ نَسْتَعْمِلَ، أَوْ لَا نَسْتَعْمِلَ، عَلَى عَمَلِنَا مَنْ أَرَادَهُ».

### [ت4/4م] - باب في كراهية الرِّشوة

**3580 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَخْبَرَنَا ابْنُ أَبِي ذئْبٍ، عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّاشِيَّ وَالْمُرْتَشِيَّ».

### [ت5/5م] - باب في هدايا العمال

**3581 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ عَمِيْرَةَ الْكِنْدِيُّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَيُّهَا النَّاسُ مَنْ عَمَلَ مِنْكُمْ لَنَا عَلَى عَمَلٍ فَكْتَمْنَا مِنْهُ مَخِيطًا فَمَا فَوْقَهُ فَهُوَ غُلٌّ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ»، فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ أَسْوَدُ كَأَنِّي أَنْظُرُ إِلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ أَقْبِلْ عَنِّي عَمَلَكَ، قَالَ: «وَمَا ذَلِكَ؟» قَالَ: سَمِعْتُكَ تَقُولُ كَذَا وَكَذَا وَكَذَا. قَالَ: «وَأَنَا أَقُولُ ذَلِكَ، مَنِ اسْتَعْمَلَنَاهُ



to it, be it little or much, and take what he is given out of it to him, and refrain from what is withheld from him out of it.”

### [6] The Way Of Passing The Judgement

**3582-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent me to Yemen as a judge, and I said to him: “O Messenger of Allah! How should you send me to judge between the people, even though I’m still very young and I have no enough knowledge of judgement?” on that he said: “No doubt, Allah will guide your heart to the right way, and make firm (the truth to appear on) your tongue: when two foes sit in front of you, make no decision of their matter until you listen to the other party in the same way as you listen to the first party; and it is more convenient to make clear your judgements.” He further said: From this time on, I’ve never had doubt in any of my judgements.”

### [7] What About The (Destiny Of The) Decision Of The Judge When He Commits Mistake Pertaining To It?

**3583-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: " I’m (no more than) a human being, and you people present your cases to me, and some of you may be more eloquent and persuasive in presenting their argument; and I judge your cases depending upon what I hear from you. So, if I give some one's right to another (wrongly because of the latter's tricky presentation of the case), he should not take it for indeed, I am really giving him a piece of fire (with which he will come on the Day of Judgement)."

**3584-** It is narrated on the authority of Umm Salamah that she said: Two opponents came to the Messenger of Allah "Allah's blessing and peace be upon him" with a dispute between them over the heritage, and both had no evidence to support their claims. On that the Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same in which she told: Heard that, both men went on weeping, and each of them said: “I give my right to you (willingly).” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Since you say so, then, divide the heritage equally between you, and do your best to be right, and cast lots to know the share of each of you, and let each of you dissolve his companion (of whatever obligations due to him).”

**3585-** It is narrated on the authority of Umm Salamah that she heard the same from the Messenger of Allah "Allah's blessing and peace be upon

عَلَى عَمَلٍ فَلْيَأْتِ بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَخَذَهُ وَمَا نُهِِيَ عَنْهُ انْتَهَى».

### [6/6م] - باب كيف القضاء

**3582 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ حَنْشٍ، عَنْ عَلِيٍّ قَالَ: «بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ: يَا رَسُولَ اللَّهِ تُرْسِلُنِي وَأَنَا حَدِيثُ السِّنِّ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ فَقَالَ: «إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتَ لِسَانَكَ، فَإِذَا جَلَسَ بَيْنَ يَدَيْكَ الْخَصْمَانِ، فَلَا تَقْضِيَنَّ حَتَّى تَسْمَعَ مِنَ الْآخِرِ كَمَا سَمِعْتَ مِنَ الْأَوَّلِ، فَإِنَّهُ أُخْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ». قَالَ: فَمَا زِلْتُ قَاضِيًا أَوْ مَا شَكَّتُ فِي قَضَائِهِ بَعْدُ».

### [7/7م] - باب في قضاء القاضي إذا أخطأ

**3583 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَنْبَأَنَا سُفْيَانٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ أَلْحَنَ بِحُجَّتِهِ مِنْ بَعْضٍ، فَأَقْضِي لَهُ عَلَى نَحْوِ مَا أَسْمَعُ مِنْهُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُ مِنْهُ شَيْئًا، فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

**3584 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: أَتَى رَسُولَ اللَّهِ ﷺ رَجُلَانِ يَخْتَصِمَانِ فِي مَوَارِيثَ لَهُمَا، لَمْ تَكُنْ لَهُمَا بَيِّنَةٌ إِلَّا دَعَوَاهُمَا، فَقَالَ النَّبِيُّ ﷺ فَذَكَرَ مِثْلَهُ. فَبَكَى الرَّجُلَانِ وَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَقِّي لَكَ، فَقَالَ لَهُمَا النَّبِيُّ ﷺ: «أَمَّا إِذَا فَعَلْتُمَا مَا فَعَلْتُمَا فَافْتَسِمَا وَتَوَخَّيَا الْحَقَّ، ثُمَّ اسْتَهِمَا ثُمَّ تَحَالَا».

**3585 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَيْسَى: أَخْبَرَنَا أُسَامَةُ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ؛ قَالَ:



him", in which he (the Prophet) said: "I judge between you depending upon my own opinion in that in connection with which no Divine Revelation has been sent to me."

**3586-** It is narrated on the authority of Ibn Shihab that Umar Ibn Al-Khattab said while being over the pulpit: "O people! The opinion upon which the Messenger of Allah "Allah's blessing and peace be upon him" depended (in passing his judgements in the matters in which no Divine Revelation was sent down) was right, for it is Allah Almighty Who showed him what is right (as distinct from what is wrong); and depending upon the opinion from our part make us vulnerable to suspicion and difficulty."

**3587-** The same is narrated on the authority of Abu Uthman Ash-Shami, through another chain of transmitters.

### **[8] How Should Both Opponents Sit In Front Of The Judge?**

**3588-** It is narrated on the authority of Abdullah Ibn Az-Zubair that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that both opponents (who appeal to the judge to settle the dispute between them) should sit in front of the judge.

### **[9] When A Judge Passes His Judgement While Being Angry**

**3589-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he wrote to his son saying: The Messenger of Allah "Allah's blessing and peace be upon him" judged that no judge should pass a judgement while being in the state of anger.

### **[10] What About Judging Between The Non-Muslims Who Have Covenants Of Protection With The Muslims**

**3590-** It is narrated on the authority of Ibn Abbas that he said: As to Allah's Statement: "If they do come to you, either judge between them, or decline to interfere" (Al-Ma'idah 42) it was abrogated by His saying: "judge between them by what Allah has revealed, and follow not their vain desires." (48)

**3591-** It is narrated on the authority of Ibn Abbas that he said: When the following was revealed: "If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For Allah loveth those who judge in equity", it was the habit that whenever anyone of the Nadir sons killed anyone of the Quraizhah, they should pay no more than half the blood-money; and whenever anyone of the Quraizhah killed anyone of the



يَخْتَصِمَانِ فِي مَوَارِيثَ وَأَشْيَاءَ قَدْ دُرِسَتْ فَقَالَ: «إِنِّي إِنَّمَا أَقْضِي بَيْنَكُمْ بِرَأْيِي فِيمَا لَمْ يَنْزَلْ عَلَيَّ فِيهِ».

**3586 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ ابْنِ شَهَابٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ وَهُوَ عَلَى الْمِنْبَرِ: «يَا أَيُّهَا النَّاسُ إِنَّ الرِّأْيَ إِنَّمَا كَانَ مِنْ رَسُولِ اللَّهِ ﷺ مُصِيبًا، لِأَنَّ اللَّهَ كَانَ يُرِيهِ، وَإِنَّمَا هُوَ مِنَّا الظَّنُّ وَالتَّكَلُّفُ».

**3587 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ، أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: أَخْبَرَنِي أَبُو عُثْمَانَ الشَّامِيُّ، وَلَا إِخْلَانِي رَأَيْتُ شَامِيًا أَفْضَلَ مِنْهُ يَعْني حَرِيرَ بْنَ عُثْمَانَ.

### [8/8م] - باب كيف يجلس الخصمان بين يدي القاضي

**3588 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مُصْعَبُ بْنُ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ أَنَّ الْخَصْمَيْنِ يَقْعُدَانِ بَيْنَ يَدَيِ الْحَكَمِ».

### [9/9م] - باب القاضي يقضي وهو غضبان

**3589 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ أَنَّهُ كَتَبَ إِلَى ابْنِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْضِي الْحَاكِمُ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ».

### [10/10م] - باب الحكم بين أهل الذمة

**3590 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿فَإِنْ جَاءُوكَ فَاحْكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾ [المائدة: 42] فَتَسَحَّتْ قَالَ: ﴿فَاحْكَمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ﴾ [المائدة: 48].

**3591 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَإِنْ جَاءُوكَ فَاحْكَمْ بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾ وَ ﴿وَإِنْ حَكَمْتَ فَاحْكَمْ بَيْنَهُمْ بِالْقِسْطِ﴾ الْآيَةُ.

قَالَ: كَانَ بَنُو النَّضِيرِ إِذَا قَتَلُوا مِنْ بَنِي قُرَيْظَةَ أَذَوْا نِصْفَ الدِّيَةِ، وَإِذَا قَتَلَ بَنُو قُرَيْظَةَ مِنْ بَنِي النَّضِيرِ أَذَوْا الدِّيَةَ كَامِلَةً، فَسَوَّى رَسُولُ اللَّهِ ﷺ بَيْنَهُمْ.

Nadir, they should pay the blood-money in full. The Messenger of Allah "Allah's blessing and peace be upon him" made it equal between them.

### **[11] Doing One's Best To Get The Right Judgement**

**3592-** It is narrated on the authority of Al-Harith Ibn Amr, the nephew of Al-Mughirah Ibn Shu'bah from some inhabitants of Hims, who were companions of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" intended to send Mu'adh to Yemen, he asked him: "How should you pass a judgement when any matter faces you?" he said: "I will judge depending upon Allah's Book." He asked: "And if you do not find that in Allah's Book (what should you do?)" he said: "I should act upon the sunnah of the Messenger of Allah "Allah's blessing and peace be upon him"." He further asked: "Then, if you do not find that in the sunnah of Allah's Messenger or in the Book of Allah (what should you do?) he said: "Then, I should do my best to get the right judgement, without being short of effort." On that the Messenger of Allah "Allah's blessing and peace be upon him" struck his breast and said: "Praise be to Allah Who has helped the messenger of Allah's Apostle do what satisfies Allah's Apostle."

**3593-** It is narrated on the authority of Mu'adh Ibn Jabal that when the Messenger of Allah "Allah's blessing and peace be upon him" sent him to Yemen...and the rest is the same.

### **[12] What About Making Peace Between The People?**

**3594-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Making peace among the Muslims is permissible except in case it makes lawful what is unlawful, or makes unlawful what is lawful." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The Muslims should abide to whatever conditions they have stipulated."

**3595-** It is narrated on the authority of Ka'b Ibn Malik that he asked Ibn Abu Hadrad to pay the debts which he owed him during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and their voices grew louder. The Messenger of Allah "Allah's blessing and peace be upon him" heard that while he was in his house. So he came to them raising the curtain of his room and addressed Ka'b Ibn Malik saying: "O Ka'b!" He replied: "I'm responding to your call, O Allah's Apostle!" He said: "O Ka'b! reduce your debt to one half," gesturing with his hand. He said: "O Allah's Apostle! I have done so." Then The Messenger of Allah "Allah's

## [ت11/م11] - باب اجتهاد الرأي في القضاء

**3592 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، عَنْ شُعْبَةَ، عَنْ أَبِي عَوْنٍ، عَنِ الْحَارِثِ بْنِ عَمْرِو بْنِ أَخِي الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَنَسٍ مِنْ أَهْلِ حِمَصٍ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أَرَادَ أَنْ يَبْعَثَ مُعَاذًا إِلَى الْيَمَنِ قَالَ: «كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟» قَالَ: أَقْضِي بِكِتَابِ اللَّهِ. قَالَ: «فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟» قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ ﷺ قَالَ: «فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ وَلَا فِي كِتَابِ اللَّهِ؟» قَالَ: أَجْتَهِدُ بِرَأْيِي، وَلَا أَلُو، فَضَرَبَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يُرْضِي رَسُولَ اللَّهِ».

**3593 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي أَبُو عَوْنٍ، عَنْ الْحَارِثِ بْنِ عَمْرِو، عَنْ نَاسٍ مِنْ أَصْحَابِ مُعَاذٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ» فَذَكَرَ مَعْنَاهُ.

## [ت12/م12] - باب في الصلح

**3594 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ الدَّمَشْقِيُّ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ مُحَمَّدٍ -: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ أَوْ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ شَكَ الشَّيْخُ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْصُّلْحُ جَائِزٌ بَيْنَ الْمُسْلِمِينَ».

رَادَ أَحْمَدُ: «إِلَّا صُلْحًا أَحَلَّ حَرَامًا أَوْ حَرَّمَ حَلَالًا».

وَرَادَ سُلَيْمَانُ بْنُ دَاوُدَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ عَلَى شُرُوطِهِمْ».

**3595 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ بْنُ مَالِكٍ أَنَّ كَعْبَ بْنَ مَالِكٍ أَخْبَرَهُ: أَنَّهُ تَقَاضَى ابْنُ أَبِي حَذَرٍ دَيْنًا كَانَ لَهُ عَلَيْهِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ، فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهُمَا رَسُولُ اللَّهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا رَسُولُ اللَّهِ ﷺ حَتَّى كَشَفَ سِجْفَ حُجْرَتِهِ وَنَادَى كَعْبَ بْنَ مَالِكٍ فَقَالَ: «يَا كَعْبُ»، فَقَالَ: لَبَيْكَ يَا رَسُولَ اللَّهِ، فَأَشَارَ لَهُ بِيَدِهِ أَنْ ضَعِ الشَّطْرَ مِنْ دَيْنِكَ. قَالَ كَعْبُ: قَدْ فَعَلْتُ يَا رَسُولَ اللَّهِ. قَالَ النَّبِيُّ ﷺ: «قُمْ فَأَقْضِهِ».



blessing and peace be upon him" said (to Ibn Abu Hadrad): "Get up and pay the debt to him."

### [13] What About Giving Witness?

**3596-** It is narrated on the authority of Khalid Ibn Zaid Al-Juhani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you about the best of witnesses? It is he, who bears (or brings) his (true) witness before he is asked to do so."

Abu Dawud says: Malik says: It is he who brings his witness even though such as in whose favour it is does not know it; and raises it to the ruler (according to the addition of Al-Hamdani)."

### [14] When One Helps (One Of The Foes Overpower His Opponents In His) Dispute Without Knowing The Reality Of The Matter

**3597-** It is narrated on the authority of Yahya Ibn Rashid that he said: We sat in expectation for Abdullah Ibn Umar (to come out so that we would listen from him); and when he came out and sat with us he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, whose intercession holds back the execution of any of Allah's legal punishments, has, indeed, opposed Allah (and His Messenger); and he, who disputes with anyone over what is false, remains surrounded by Allah's Displeasure until he retracts from it; and he, who praises a faithful believer with what is not in him, Allah gets him into the lowest bottom of dirt until he leaves that."

**3598-** It is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same, with the following addition: "And he, who helps (one of the foes overpower his opponent in his) dispute has, indeed, incurred Allah's Wrath upon himself."

### [15] The False Witness

**3599-** It is narrated on the authority of Khuraim Ibn Fatik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" led the Morning prayer and when he (finished from the prayer and) turned away he stood and addressed us saying: "No doubt, uttering the false witness has been made equal (in severity of sin) to ascribing partners to Allah (in worship)." He said it thrice, after which he recited: "but shun the abomination of idols, and shun the word that is false, Being true in faith to Allah, and never assigning partners to Him." (Al-Hajj 30:31)

## [ت13/م13] - باب في الشهادات

**3596 -** حَدَّثَنَا ابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدٍ الهمدانيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ عُثْمَانَ بْنِ عَفَّانَ، أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي عَمْرَةَ الْأَنْصَارِيَّ، أَخْبَرَهُ أَنَّ زَيْدَ بْنَ خَالِدٍ الْجُهَنِّيَّ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ الشُّهَدَاءِ؟ الَّذِي يَأْتِي بِشَهَادَتِهِ أَوْ يُخْبِرُ بِشَهَادَتِهِ قَبْلَ أَنْ يُسْأَلَهَا» شَكََّ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ أَيْتَهُمَا قَالَ.

قال أبو داود: قَالَ مَالِكُ: الَّذِي يُخْبِرُ بِشَهَادَتِهِ وَلَا يَعْلَمُ بِهَا الَّذِي هِيَ لَهُ، قَالَ الهمدانيُّ: وَيَرْفَعُهَا إِلَى السُّلْطَانِ قَالَ ابْنُ السَّرْحِ: أَوْ يَأْتِي بِهَا الْإِمَامَ وَالْإِخْبَارَ فِي حَدِيثِ الهمدانيِّ. قال ابنُ السَّرْحِ: ابْنُ أَبِي عَمْرَةَ وَلَمْ يَقُلْ عَبْدَ الرَّحْمَنِ.

## [ت14/م14] - باب فيمن يعين على خصومة من غير أن يعلم أمرها

**3597 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ، عَنْ يَحْيَى بْنِ رَاشِدٍ قَالَ: جَلَسْنَا لِعَبْدِ اللَّهِ بْنِ عُمَرَ فَخَرَجَ إِلَيْنَا فَجَلَسَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدٍّ مِنْ حُدُودِ اللَّهِ فَقَدْ ضَادَّ اللَّهَ، وَمَنْ خَاصَمَ فِي بَاطِلٍ وَهُوَ يَعْلَمُهُ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ عَنْهُ، وَمَنْ قَالَ فِي مَوْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنَهُ اللَّهُ رَذْعَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ».

**3598 -** حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ الْعُمَرِيُّ قَالَ: حَدَّثَنِي الْمَثْنَى بْنُ يَزِيدَ، عَنْ مَطَرِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «وَمَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ عَزَّ وَجَلَّ».

## [ت15/م15] - باب في شهادة الزور

**3599 -** حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنِي سُفْيَانُ - يَعْنِي الْعَصْفَرِيَّ -، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ النُّعْمَانِ الْأَسَدِيِّ، عَنْ حُرَيْمِ بْنِ قَاتِكٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ: «عُدِلَتْ شَهَادَةُ الزُّورِ بِالْإِشْرَاكِ بِاللَّهِ» ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ: ﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْتَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾ ﴿٣٠﴾ حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ ﴿٣١﴾ [الحج: 30، 31].



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**[16] What About Such As Whose Witness Should Be Rejected**

**3600-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" rejected the witness of the betrayer, be it male or female, the one who has feeling of resentment towards his (Muslim) brother. He also rejected the witness of the family's hireling; and he accepted it from anyone else other than those.

**3601-** The same is narrated on the authority of Sulaiman Ibn Musa through the same chain of transmitters, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Not acceptable is the witness given by a betrayer, be it male or female, an adulterer, be it male or female, and such as has feeling of resentment towards his (Muslim) brother."

**[17] The Witness Of A Desert Dweller Against A Town Dweller**

**3602-** It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Not acceptable is the witness of a Bedouin against a town dweller."

**[18] What About The Witness Pertaining To Suckling?**

**3603-** It is narrated on the authority of Uqbah Ibn Al-Harith that he said: I got married to Umm Yahya Bint Abu Ihab, and a black woman came to visit us, and pretended that she had suckled both of us. I went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and he turned back from me. I said to him: "O Messenger of Allah! She is a liar." He said: "What makes you know (that she has told a lie in) that which she pretended? Leave her (i.e. divorce Your wife, for fear she might be your foster-sister)."

**3604-** The same is narrated on the authority of Uqbah Ibn Al-Harith, through another chain of transmission.

**[19] The Witness Of The Non-Muslim Protectees**

**3605-** It is narrated on the authority of Ash-Sha'bi that death approached a man at Daqawqa' (a village between Baghdad and Irbil), and he found none from amongst the Muslims to make him witness to his bequest, thereupon he made two from amongst the people of the Scripture witnesses to his bequest. (When he died) they went to Kufah, and entered upon Abu Musa Al-Ash'ari, and told him of the matter, and brought with them his heritage and bequest. Al-Ash'ari said: "This matter did not happen during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon



**[ت16/م16] - باب من ترد شهادته**

**3600 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ شَهَادَةَ الْخَائِنِ وَالْخَائِنَةِ وَذِي الْغِمْرِ عَلَى أَخِيهِ، وَرَدَّ شَهَادَةَ الْقَانِعِ لِأَهْلِ الْبَيْتِ وَأَجَارَهَا لِغَيْرِهِمْ». قَالَ أَبُو دَاوُدَ: الْغِمْرُ: الْحِنَةُ وَالشَّحْنَاءُ، وَالْقَانِعُ: الْأَجِيرُ التَّابِعُ مِثْلُ الْأَجِيرِ الْخَاصِ.

**3601 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ بْنِ طَارِقِ الرَّازِيِّ: حَدَّثَنَا زَيْدُ بْنُ يَحْيَى بْنِ عُبَيْدِ الْخَزَاعِيِّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى بِإِسْنَادِهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ، وَلَا زَانٍ وَلَا زَانِيَةٍ، وَلَا ذِي غِمْرٍ عَلَى أَخِيهِ».

**[ت17/م17] - باب شهادة البدوي على أهل الأمصار**

**3602 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَنَافِعُ بْنُ يَزِيدَ، عَنْ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَجُوزُ شَهَادَةُ بَدَوِيٍّ عَلَى صَاحِبِ قَرْيَةٍ».

**[ت18/م18] - باب الشهادة على الرضاع**

**3603 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ الْحَارِثِ وَحَدَّثَنِيهِ صَاحِبٌ لِي عَنْهُ وَأَنَا لِحَدِيثِ صَاحِبِي أَحْفَظُ قَالَ: تَزَوَّجْتُ أُمَّ يَحْيَى بِنْتُ أَبِي إِهَابٍ فَدَخَلْتُ عَلَيْنَا امْرَأَةً سَوْدَاءَ فَرَعَمَتْ أَنَّهَا أَرْضَعَتْنَا جَمِيعًا، فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، فَأَعْرَضَ عَنِّي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّهَا لَكَ ذِبَّةٌ قَالَ: «وَمَا يَذْرِيكَ وَقَدْ قَالَتْ مَا قَالَتْ؟ دَعَهَا عَنْكَ».

**3604 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: أَخْبَرَنَا الْحَارِثُ بْنُ عُمَيْرٍ الْبَصْرِيُّ. (ح)، وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيٍّ كِلَاهُمَا، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ، وَلَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ فَذَكَرْتُ مَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: نَظَرَ حَمَّادُ بْنُ زَيْدٍ إِلَى الْحَارِثِ بْنِ عُمَيْرٍ فَقَالَ: هَذَا مِنْ ثِقَاتٍ أَصْحَابِ أَيُّوبَ.

**[ت19/م19] - باب شهادة أهل الذمة في الوصية في السفر**

**3605 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: أَخْبَرَنَا هُشَيْمٌ، أَخْبَرَنَا زَكَرِيَّا، عَنْ الشَّعْبِيِّ: «أَنَّ رَجُلًا مِنَ الْمُسْلِمِينَ خَضَرَتْهُ الْوَفَاءُ بِدُقُوقَاءِ هَذِهِ وَلَمْ يَجِدْ أَحَدًا مِنَ الْمُسْلِمِينَ يُشْهِدُهُ عَلَى وَصِيَّتِهِ فَأَشْهَدَ رَجُلَيْنِ مِنَ أَهْلِ الْكِتَابِ فَقَدِمَا الْكُوفَةَ فَأَتَيَا أَبَا مُوسَى الْأَشْعَرِيَّ فَأَخْبَرَاهُ وَقَدِمَا بِتَرْكِتِهِ وَوَصِيَّتِهِ فَقَالَ الْأَشْعَرِيُّ: هَذَا أَمْرٌ لَمْ يَكُنْ بَعْدَ الَّذِي كَانَ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَأَحْلَفَهُمَا

him". After (offering the) Asr prayer, he made them take an oath they did not betray, nor tell a lie, nor change anything, nor conceal anything; and that it was just the same bequest of the man, as well as this was his heritage. On that he sanctioned their witness.

**3606-** It is narrated on the authority of Ibn Abbas that he said: A man from (the tribe of) Sahm went out on journey with Tamim Ad-Dari and Adi Ibn Bada'. He died in a town, which had none of Muslims. His two companions returned with his heritage, from which a cup of silver inscribed with gold lines was lost. The Prophet "Allah's blessing and peace be upon him" got them swear (that they did not take it). Later, this cup was found in Mecca. When The Prophet "Allah's blessing and peace be upon him" asked about it, its owners answered that they had purchased it from both of Adi and Tamim. Two companions of the deceased man of Sahm stood up and said to The Prophet "Allah's blessing and peace be upon him": "By Allah! Our witness is more reliable than theirs." They confirmed that the cup belonged to their deceased companion. On them the following saying of Allah was revealed: "O you who believe when death approaches any of you, (take) witnesses among yourselves when making bequests, two just men of your own (brotherhood) or others..." (The Repast "Al-Ma'idah" 106).

**[20] When The Ruler Is Assured Of The Truthfulness Of The Single Witness, It Is Permissible To Pass His Judgement Depending Upon It**

**3607-** It is narrated on the authority of Imarah Ibn Khuzaimah Al-Ansari that his uncle, who was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", told him that the Messenger of Allah "Allah's blessing and peace be upon him" purchased a horse from a desert man, and he told him to follow him in order to take its price, and then the Messenger of Allah "Allah's blessing and peace be upon him" hastened to proceed, and the desert man delayed in his movement. Then, some people stood in the way of the desert man, and started to bargain with him on the horse, without knowing that the Messenger of Allah "Allah's blessing and peace be upon him" had bought it, and as a result of outbidding, one of them offered a price for the horse more than that suggested by the Messenger of Allah "Allah's blessing and peace be upon him" with which he bought the horse. Upon this, the desert man called the Messenger of Allah "Allah's blessing and peace be upon him" saying: "If you want to buy this horse, then do it, otherwise, let me sell it (to another one else)." When the Messenger of Allah "Allah's blessing and peace be upon him" heard the call of the desert man, he got up and said: "Have I

بَعْدَ الْعَصْرِ بِاللَّهِ مَا خَانَا وَلَا كَذَبَا وَلَا بَدَلًا وَلَا كَتَمًا وَلَا غَيْرًا، وَإِنَّهَا لَوَصِيَّةُ الرَّجُلِ وَتَرَكْتُهُ، فَأَمْضَى شَهَادَتَهُمَا».

**3606 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «خَرَجَ رَجُلٌ مِنْ بَنِي سَهْمٍ مَعَ تَمِيمِ الدَّارِيِّ وَعَدِيِّ بْنِ بَدَاءٍ فَمَاتَ السَّهْمِيُّ بِأَرْضٍ لَيْسَ بِهَا مُسْلِمٌ، فَلَمَّا قَدِمَا بِتَرَكْتِهِ فَقَدُوا جَامَ فَضَّةٍ مُحَوَّصًا بِالذَّهَبِ، فَأَخْلَفَهُمَا رَسُولُ اللَّهِ ﷺ ثُمَّ وَجَدَ الْجَامَ بِمَكَّةَ، فَقَالُوا: اشْتَرَيْنَاهُ مِنْ تَمِيمٍ وَعَدِيِّ فَقَامَ رَجُلَانِ مِنْ أَوْلِيَاءِ السَّهْمِيِّ فَحَلَفَا لَشَهَادَتِنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَإِنَّ الْجَامَ لِصَاحِبِهِمْ قَالَ: فَنَزَلَتْ فِيهِمْ: ﴿يَتْلُوهَا الَّذِينَ ءَامَنُوا شَهْدَةً بَيْنَكُم إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ﴾ [المائدة: 106] الْآيَةَ».

### [ت20/م20] - باب إذا علم الحاكم

#### صدق الشاهد الواحد يجوز له أن يحكم به

**3607 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ أَنَّ عَمَّهُ حَدَّثَهُ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: «أَنَّ النَّبِيَّ ﷺ ابْتِاعَ فَرَسًا مِنْ أَعْرَابِيٍّ فَاسْتَتَبَعَهُ النَّبِيُّ ﷺ لِيَقْضِيَهُ ثُمَّ نَفَرَ فَاسْرَعَ رَسُولُ اللَّهِ ﷺ الْمَشْيَ وَأَبْطَأَ الْأَعْرَابِيُّ فَطَفِقَ رِجَالٌ يَعْتَرِضُونَ الْأَعْرَابِيَّ فَيَسْأَلُونَهُ بِالْفَرَسِ وَلَا يَشْعُرُونَ أَنَّ النَّبِيَّ ﷺ ابْتِاعَهُ، فَنَادَى الْأَعْرَابِيُّ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنْ كُنْتُ مُبْتَاعًا هَذَا الْفَرَسَ وَإِلَّا بَعْتُهُ فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَ الْأَعْرَابِيِّ فَقَالَ:



not purchased it from you?" the desert man said: "No, by Allah, I've not sold it to you." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nay! No doubt, I've purchased it from you." The desert man said: "Then, bring a witness to bear testimony that I've sold it to you." Upon this Khuzaimah said: "I bear testimony that you've sold it to him." the Messenger of Allah "Allah's blessing and peace be upon him" turned to Khuzaimah and said: "On which thing do you depend in such a testimony given by you?" he said: "Depending upon my trust in you, O Messenger of Allah." upon this Allah's Messenger "Allah's blessing and peace be upon him" made any testimony given by Khuzaimah equal to that of two witnesses.

**[21] Passing Judgement Depending Upon An Oath And A Witness (From The Part Of The Plaintiff To Affirm His Claim)**

**3608-** It is narrated on the authority of Ibn Abbas that the Prophet "Allah's blessing and peace be upon him" passed a judgement depending upon an oath and a witness (presented by the plaintiff).

**3609-** The same is narrated on the authority of Amr Ibn Dinar through the same chain of transmission.

**3610-** It is narrated on the authority of Abu Hurairah that the Prophet "Allah's blessing and peace be upon him" passed a judgement depending upon an oath supported by a witness (presented by the plaintiff).

**3611-** The same is narrated on the authority of Rabie'ah, through the same chain of transmission. Sulaiman said: I met Suhail and asked him about that narration, and he told that he had no knowledge of it. I said to him: Rabie'ah related it to me on your authority. On that he said: If Rabie'ah has related it to you on the authority of me, then, (there is no harm to) relate it on the authority of Rabie'ah from me.

**3612-** It is narrated on the authority of Ammar Ibn Shu'aib Ibn Abdullah Ibn Az-Zabib that he said: My father told me: I heard my grandfather Az-Zabib saying: The Messenger of Allah "Allah's blessing and peace be upon him" dispatched a military expedition to Anbar, and they took as captives its inhabitants to a valley belonging to Ta'if, from where they drove them to the Messenger of Allah "Allah's blessing and peace be upon him". I rode (my horse) and came ahead of them to the Messenger of Allah "Allah's blessing and peace be upon him", and I said: "Allah's Peace, Mercy and Blessing be upon you O Prophet of Allah! Your soldiers came and took us as captives, even though we had embraced Islam earlier, and cut the edge of

«أَوَلَيْسَ قَدْ ابْتِغَتْهُ مِنْكَ؟» قَالَ الْأَعْرَابِيُّ: لَا وَاللَّهِ مَا بَغْتُكَ، فَقَالَ النَّبِيُّ ﷺ: «بَلَى قَدْ ابْتِغَتْهُ مِنْكَ»، فَطَفِقَ الْأَعْرَابِيُّ يَقُولُ: هَلُمَّ شَهِيدًا، فَقَالَ خُزَيْمَةُ بْنُ ثَابِتٍ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بَايَعْتَهُ، فَأَقْبَلَ النَّبِيُّ ﷺ عَلَى خُزَيْمَةَ فَقَالَ: «بِمَ تَشْهَدُ؟» فَقَالَ: بِتَصَدِيقِكَ يَا رَسُولَ اللَّهِ، فَجَعَلَ النَّبِيُّ ﷺ شَهَادَةَ خُزَيْمَةَ بِشَهَادَةِ رَجُلَيْنِ.

### [21م/21] - باب القضاء باليمين والشاهد

**3608 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَالْحَسَنُ بْنُ عَلِيٍّ أَنَّ زَيْدَ بْنَ الْحُبَابِ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا سَيْفُ الْمَكِّيِّ، قَالَ عُثْمَانُ: سَيْفُ بْنُ سُلَيْمَانَ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِيَمِينٍ وَشَاهِدٍ».

**3609 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَسَلَمَةُ بْنُ شَيْبٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِهِ وَمَعْنَاهُ. قَالَ سَلَمَةُ فِي حَدِيثِهِ: قَالَ عَمْرُو: فِي الْحَقُوقِ.

**3610 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ أَبُو مُضْعَبٍ الزُّهْرِيُّ، قَالَ: أَخْبَرَنَا الدَّرَاوَرْدِيُّ، عَنْ رَبِيعَةَ بِنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ النَّبِيَّ ﷺ قَضَى بِالْيَمِينِ مَعَ الشَّاهِدِ».

قَالَ أَبُو دَاوُدَ: وَزَادَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ فِي هَذَا الْحَدِيثِ، قَالَ: أَنْبَأَنَا الشَّافِعِيُّ، عَنْ عَبْدِ الْعَزِيزِ قَالَ: فَذَكَرْتُ ذَلِكَ لِسُهَيْلٍ فَقَالَ: أَخْبَرَنِي رَبِيعَةُ وَهُوَ عِنْدِي ثِقَةٌ أَنِّي حَدَّثْتُهُ إِيَّاهُ وَلَا أَحْفَظُهُ، قَالَ عَبْدُ الْعَزِيزِ: وَقَدْ كَانَ أَصَابَتْ سُهَيْلًا عِلَّةٌ أَذْهَبَتْ بَعْضَ عَقْلِهِ وَنَسِيَ بَعْضَ حَدِيثِهِ، فَكَانَ سُهَيْلٌ بَعْدُ يُحَدِّثُهُ عَنْ رَبِيعَةَ عَنْهُ عَنْ أَبِيهِ.

**3611 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ الْإِسْكَنْدَرَانِيُّ: أَخْبَرَنَا زِيَادٌ - يَعْنِي ابْنَ يُونُسَ - : حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بِإِسْنَادِ أَبِي مُضْعَبٍ وَمَعْنَاهُ، قَالَ سُلَيْمَانُ: فَلَقِيتُ سُهَيْلًا فَسَأَلْتُهُ عَنْ هَذَا الْحَدِيثِ فَقَالَ: مَا أَعْرِفُهُ، فَقُلْتُ لَهُ: إِنَّ رَبِيعَةَ أَخْبَرَنِي بِهِ عَنْكَ، قَالَ: فَإِنْ كَانَ رَبِيعَةُ أَخْبَرَكَ عَنِّي فَحَدِّثْ بِهِ عَنْ رَبِيعَةَ عَنِّي.

**3612 -** حَدَّثَنَا أَحْمَدُ بْنُ عُبَادَةَ: حَدَّثَنَا عَمَّارُ بْنُ شُعَيْثٍ بِنِ عُبَيْدِ اللَّهِ بْنِ الزُّبَيْبِ الْعَنْبَرِيِّ، حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ جَدِّي الزُّبَيْبَ يَقُولُ: «بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا إِلَى بَنِي الْعَنْبَرِ فَأَخَذُوهُمْ بِرُكْبَةٍ مِنْ نَاحِيَةِ الطَّائِفِ، فَاسْتَأْذَنُوهُمْ إِلَى نَبِيِّ اللَّهِ ﷺ، فَرَكِبْتُ فَسَبَقْتُهُمْ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَتَانَا جُنْدُكَ فَأَخَذُونَا وَقَدْ كُنَّا أَسْلَمْنَا وَخَضَرَمْنَا أَذَانَ النَّعَمِ».



the ears of our cattle (portending our conversion into Islam).” When those of Anbar were brought, the Messenger of Allah "Allah's blessing and peace be upon him" asked me: “Do you have evidence that you had embraced Islam before you were taken as captives recently?” I answered in the affirmative. He asked me: “What is your evidence?” I said: “(The witness of) Samurah, a man belonging to the Anbar, and another man” whom he named to him. This man bore witness (in their favour), but Samurah refused to bear witness. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Samurah refused to bear witness in your favour: do you support your witness with an oath you take (to affirm your claim)?” I answered in the affirmative. He asked me to take oath, and I took oath by Allah that we had embraced Islam on such and such a day, and cut the edge of the ears of the cattle (portending our conversion into Islam).” On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to his soldiers): “Go and take half their property, and do not touch with harm any of their offspring. However, had it not been for the fact that Allah Almighty never loves the falsehood of deeds, surely, we would have taken naught even a rope (of your property).” Az-Zabib further said: My mother invited me, and said: “This man has taken my carpet.” I turned soon to the Messenger of Allah "Allah's blessing and peace be upon him", and told him of that, and he ordered me to detain him, and I caught hold of the ends of his garment on him, and remained with him in our place. The Messenger of Allah "Allah's blessing and peace be upon him" cast a glimpse of us while standing and said to me: “What do you want to do with your captive?” I set him free from my hand, and the Messenger of Allah "Allah's blessing and peace be upon him" said to the man: “Give back to this man the carpet of his mother you’ve taken from her.” He said: “O Prophet of Allah! It has become now not in my possession.” The Messenger of Allah "Allah's blessing and peace be upon him" dismantled him of his sword and gave it to me and said to him: “Go and give him an increase of a Sa of foodstuff.” The man (went with me and) gave me an increase of a Sa’ of parley.

**[22] When Two Men Have Claim Over One Thing And None Of Them Has Evidence (To Affirm His Claim)**

**3613-** It is narrated on the authority of Abu Musa that two men had claim over a camel in front of the Messenger of Allah "Allah's blessing and peace be upon him", and none of them had evidence (to affirm his claim), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" divided it between both of them.



فَلَمَّا قَدِمَ بَلْعَنْبَرُ، قَالَ لِي نَبِيُّ اللَّهِ ﷺ: «هَلْ لَكُمْ بَيِّنَةٌ عَلَى أَنْكُمْ أَسْلَمْتُمْ قَبْلَ أَنْ تَتَّخِذُوا فِي هَذِهِ الْأَيَّامِ؟» قُلْتُ: نَعَمْ، قَالَ: «مَنْ بَيِّنَتُكَ؟» قُلْتُ: سَمُرَةٌ رَجُلٌ مِنْ بَنِي الْعَنْبَرِ وَرَجُلٌ آخَرُ سَمَّاهُ لَهُ، فَشَهِدَ الرَّجُلُ وَأَبَى سَمُرَةٌ أَنْ يَشْهَدَ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «قَدْ أَبَى أَنْ يَشْهَدَ لَكَ فَتَحْلِفُ مَعَ شَاهِدِكَ الْآخَرِ؟»، قُلْتُ نَعَمْ فَاسْتَحْلَفَنِي فَحَلَفْتُ بِاللَّهِ لَقَدْ أَسْلَمْنَا يَوْمَ كَذَا وَكَذَا، وَخَضَرَمْنَا آذَانَ النَّعَمِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «اذْهَبُوا فَقَاسِمُوهُمْ أَنْصَافَ الْأَمْوَالِ وَلَا تَمْسُوا ذَرَارِيَهُمْ لَوْلَا أَنَّ اللَّهَ تَعَالَى لَا يُحِبُّ ضَلَالَةَ الْعَمَلِ مَا رَزَيْنَاكُمْ عِقَالًا».

قال الزُّبَيْبُ: فَدَعَعْتَنِي أُمِّي فَقَالَتْ: هَذَا الرَّجُلُ أَخَذَ زِرْبِيَّتِي فَأَنْصَرَفَتْ إِلَى نَبِيِّ اللَّهِ ﷺ - يَعْنِي فَأَخْبَرْتُهُ - فَقَالَ لِي: «احْبِسْهُ»، فَأَخَذْتُ بِتَلْبِيهِ وَقُمْتُ مَعَهُ مَكَانَنَا، ثُمَّ نَظَرَ إِلَيْنَا نَبِيُّ اللَّهِ ﷺ قَائِمِينَ فَقَالَ: «مَا تُرِيدُ بِأَسِيرِكَ؟» فَأَرْسَلْتُهُ مِنْ يَدَيَّ، فَقَامَ نَبِيُّ اللَّهِ ﷺ فَقَالَ لِلرَّجُلِ: «رُدَّ عَلَى هَذَا زِرْبِيَّةَ أُمِّهِ الَّتِي أَخَذْتَ مِنْهَا»، قَالَ: يَا نَبِيَّ اللَّهِ إِنَّهَا خَرَجَتْ مِنْ يَدَيَّ، قَالَ: فَاخْتَلَعَ نَبِيُّ اللَّهِ ﷺ سَيْفَ الرَّجُلِ فَأَعْطَانِيهِ فَقَالَ لِلرَّجُلِ: «اذْهَبْ فِرْزُهُ أَصْعًا مِنْ طَعَامٍ»، قَالَ: فَزَادَنِي أَصْعًا مِنْ شَعِيرٍ.

### [ت22/م22] - باب الرجلين يدعيان شيئاً وليست لهما بيينة

3613 - حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي مُوسَى الْأَشْعَرِيِّ: «أَنَّ رَجُلَيْنِ ادَّعَيَا بَعِيرًا أَوْ دَابَّةً إِلَى النَّبِيِّ ﷺ لَيْسَتْ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَجَعَلَهُ النَّبِيُّ ﷺ بَيْنَهُمَا».

**3614-** The same is narrated on the authority of Sa'id, through the same chain of transmission.

**3615-** The same is narrated on the authority of Qatadah, through the same chain of transmission, in which, two men had claim over the same camel during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and each brought two witnesses, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" divided it into two halves between them.

**3616-** It is narrated on the authority of Abu Hurairah that two men fell in dispute over the same luggage and none of them had evidence (to support his claim), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Cast lots over (and anyone of you upon whom the lot falls would take oath therewith he would have the luggage in dispute)", whether they liked or disliked that.

**3617-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If two opponents dislike or even like or are forced to take oath (to affirm their claim), let them cast lots over (which of them should take) it."

**3618-** A Hadith like this is narrated on the authority of Sa'id Ibn Urubah, through the same chain of transmission, in which he told that they had claim over the same riding mount, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to cast lots over (which of them should take) oath (first to affirm his claim).

### **[23] The Defendant Should Take Oath (To Refute The Claim)**

**3619-** It is narrated on the authority of Ibn Abu Mulaikah that he said: Ibn Abbas wrote to me (a message in which he told me) that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the defendant should take oath (to refute the claim).

### **[24] How Should The Oath Be Taken?**

**3620-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to the man whom he asked to take oath (to refute the claim): "Swear by Allah, other than Whom there is no god (to be worshipped) that he (the claimant) has nothing with you."

**3614 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

**3615 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ بِمَعْنَى إِسْنَادِهِ: «أَنَّ رَجُلَيْنِ ادَّعَيَا بَعِيرًا عَلَى عَهْدِ النَّبِيِّ ﷺ فَبَعَثَ كُلُّ وَاحِدٍ مِنْهُمَا شَاهِدَيْنِ، فَقَسَمَهُ النَّبِيُّ ﷺ بَيْنَهُمَا نِصْفَيْنِ».

**3616 -** حَدَّثَنَا مُحَمَّدُ بْنُ مِنْهَالٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلَيْنِ اخْتَصَمَا فِي مَتَاعٍ إِلَى النَّبِيِّ ﷺ، لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَقَالَ النَّبِيُّ ﷺ: «اسْتَهِمَا عَلَى الْيَمِينِ مَا كَانَ، أَحَبَّ ذَلِكَ أَوْ كَرَهَا».

**3617 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَسَلَمَةُ بْنُ شَيْبٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَحْمَدُ: قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَرِهَ الْاِثْنَانِ الْيَمِينَ أَوْ اسْتَحَبَّاهَا فَلْيَسْتَهْمَا عَلَيْهَا».

قَالَ سَلَمَةُ: قَالَ: أَخْبَرَنَا مَعْمَرٌ وَقَالَ: «إِذَا أُكْرِهَ الْاِثْنَانِ عَلَى الْيَمِينِ».

**3618 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ بِإِسْنَادِ ابْنِ مِنْهَالٍ مِثْلَهُ قَالَ: «فِي دَابَّةٍ وَلَيْسَ لَهَا بَيِّنَةٌ فَأَمَرَهُمَا رَسُولُ اللَّهِ ﷺ أَنْ يَسْتَهْمَا عَلَى الْيَمِينِ».

### [ت23/م23] - باب اليمين على المدعى عليه

**3619 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: «كَتَبَ إِلَيَّ ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالْيَمِينِ عَلَى الْمُدَّعَى عَلَيْهِ».

### [ت24/م24] - باب كيف اليمين

**3620 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ - يَعْنِي لِرَجُلٍ حَلَفَهُ -: «اخْلُفْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَكَ شَيْءٌ» - يَعْنِي الْمُدَّعَى -».

قال أبو داود: أبو يحيى اسمه زياد. كوفي ثقة.



### **[25] If The Defendant Is A Non-Muslim Protectee: Should He Take Oath (To Refute The Claim)?**

**3621-** It is narrated on the authority of Al-Ash'ath that he said: I had common land with a Jew, who later denied my ownership, so I took him to The Prophet "Allah's blessing and peace be upon him" who asked me whether I had a proof of my ownership. When I replied in the negative, The Prophet "Allah's blessing and peace be upon him" asked the Jew to take an oath. I said: "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: " As for those who sell the Faith they own to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the day of judgment, nor will he cleanse them (of sin): they shall have a grievous penalty." (Al Imran 77)

### **[26] A Man Should Take Oath To His Best Knowledge Over What Escapes From Him**

**3622-** It is narrated on the authority of Al-Ash'ath Ibn Qais that once, a man from Kindah disputed with another one from Hadramaut over a piece of land in Yemen in front of the Messenger of Allah "Allah's blessing and peace be upon him". The man of Hadramaut said: "O Messenger of Allah! It is my land, and it was illegally usurped by the father of this (my opponent), and now it is in his possession." The Messenger of Allah "Allah's blessing and peace be upon him" asked: "Do you have evidence (in order to support your claim)?" he said: "No," but I take an oath by Allah that he knows for certain that it is my land, and his father illegally usurped it." When the man of Kindah got ready to take an oath (to refute the claim)...and the rest is the same.

**3623-** It is narrated on the authority of Wa'il Ibn Hujr that he said: A man from Hadramaut and another from Kindah came to the Messenger of Allah "Allah's blessing and peace be upon him" and the former said: "O Messenger of Allah! This man (my opponent) overpowered me and usurped illegally my land from me, and it was in the possession of my father." The latter said: "It is my own land: it is in my possession, and I'm cultivating it, and he has no right in it." The Messenger of Allah "Allah's blessing and peace be upon him" said to the man of Hadramaut: "Do you have evidence?" he answered in the negative. He said: "Then, his (your opponent's) oath refutes your claim." He said: "O Messenger of Allah! He is a wicked man, and he does not care as for which he takes his oath, since he is too daring to do everything." The Messenger of Allah "Allah's

## [ت25/م25] - باب إذا كان المدعى عليه ذميًا أيحلف؟

3621 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ الْأَسْعَثِ قَالَ: «كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ ﷺ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَاكَ بَيِّنَةٌ؟» قُلْتُ: لَا، قَالَ لِلْيَهُودِيِّ: «أَحْلِفْ»، قُلْتُ: يَا رَسُولَ اللَّهِ إِذَا يَحْلِفُ وَيَذْهَبُ بِمَالِي، فَأَنْزَلَ اللَّهُ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ [آل عمران: 77] إِلَى آخِرِ الْآيَةِ».

## [ت26/م26] - باب الرجل يخلف على علمه

## فيما غاب عنه

3622 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الْفَرِيَابِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ سُلَيْمَانَ: حَدَّثَنِي كُرْدُوسٌ، عَنْ الْأَسْعَثِ بْنِ قَيْسٍ: «أَنَّ رَجُلًا مِنْ كِنْدَةَ وَرَجُلًا مِنْ حَضْرَمَوْتَ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي أَرْضٍ مِنَ الْيَمَنِ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ إِنَّ أَرْضِي اعْتَصَبْنِيهَا أَبُو هَذَا وَهِيَ فِي يَدِهِ، قَالَ: «هَلْ لَكَ بَيِّنَةٌ؟» قَالَ: لَا، وَلَكِنْ أَحْلَفُهُ وَاللَّهِ مَا يَعْلَمُ أَنَّهَا أَرْضِي اعْتَصَبْنِيهَا أَبُوهُ! فَتَهَيَّأَ الْكِنْدِيُّ - يَعْنِي لِلْيَمَنِ - وَسَاقَ الْحَدِيثَ.

3623 - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَاثِلِ بْنِ حُجْرٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ الْحَضْرَمِيُّ: يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ كَانَتْ لِأَبِي، فَقَالَ الْكِنْدِيُّ: هِيَ أَرْضِي فِي يَدِي أَرْعُهَا لَيْسَ لَهُ فِيهَا حَقٌّ، فَقَالَ النَّبِيُّ ﷺ لِلْحَضْرَمِيِّ: «أَلَاكَ بَيِّنَةٌ؟»، قَالَ: لَا، قَالَ: «فَلَاكَ يَمِينُهُ»، قَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ فَاجِرٌ لَيْسَ يُبَالِي مَا حَلَفَ لَيْسَ يَتَوَرَّعُ مِنْ

blessing and peace be upon him" said: "You have nothing to do with him other than that."

### **[27] How Should A Non-Muslim Protectee Take Oath?**

**3624-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said to the Jews: "I beseech you by Allah, Who has sent the Torah upon (the Prophet) Moses: which (punishment) do you find in the Torah pertaining to the adulterer?"...and he narrated the story of stoning to death.

**3625-** The same is narrated on the authority of Az-Zuhri from Sa'id Ibn Al-Musayyab, through the same chain of transmission.

**3626-** It is narrated on the authority of Ikrimah that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ibn Suryah, the Jewish Rabbi: "I remind you of Allah, Who delivered you from the family of Pharaoh, split the sea into two halves (with a dry way in between them) for you (to cross safely), and shaded you with the shade, and sent down both Manna and quails to you, and revealed the Torah to Moses: do you find the (punishment of) stoning to death (binding upon such as commits fornication)?" he said: "No doubt, you've reminded me of the Great One, therewith I could not tell you a lie."...and he narrated the rest of the story.

### **[28] When A Man Takes Oath To Affirm His Right**

**3627-** It is narrated on the authority of Malik Ibn Awf that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement to settle a dispute between two opponents, and when the one against whom the judgement came went away he said: "Allah suffices me for the best Disposer of affairs." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty blames one for his failure (to abide by what is right), but you should stick to reason, and if you are overpowered by anything, say: "Allah suffices me for the best Disposer of affairs.""

### **[29] Sentencing To Prison Because Of Debt And Other Things**

**3628-** It is narrated on the authority of Amr Ibn Ash-Sharid from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The procrastination of such as is able (to fulfill his debt) makes lawful both his honour and punishment." Ibn Al-Mubarak says: He means by making lawful his honour that he leads him to be put to shame; and his punishment is that he should be sentenced to prison.



شَيْءٍ، فَقَالَ: «لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ».

### [ت27/م27] - باب كيف يُحْلَفُ الذَّمِي؟

**3624 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا رَجُلٌ مِنْ مُزَيْنَةَ وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ - يَعْنِي لِلْيَهُودِ -: «أَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى مَا تَحْدُثُونَ فِي التَّوْرَةِ عَلَى مَنْ رَنَا؟» وَسَاقَ الْحَدِيثَ فِي قِصَّةِ الرَّجْمِ.

**3625 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ وَبِإِسْنَادِهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ مُزَيْنَةَ مِمَّنْ كَانَ يَتَّبِعُ الْعِلْمَ وَيَعِيهِ يُحَدِّثُ سَعِيدُ بْنُ الْمُسَيَّبِ، وَسَاقَ الْحَدِيثَ بِمَعْنَاهُ.

**3626 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنِ قَتَادَةَ، عَنْ عِكْرِمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ - يَعْنِي لَابْنِ صُورِيَا -: «أَذْكُرُكُمْ بِاللَّهِ الَّذِي نَجَّاكُمْ مِنْ آلِ فِرْعَوْنَ، وَأَقْطَعَكُمْ الْبَحْرَ، وَظَلَّلَ عَلَيْكُمُ الْغَمَامَ، وَأَنْزَلَ عَلَيْكُمُ الْمَنِّ وَالسَّلْوَى، وَأَنْزَلَ عَلَيْكُمُ التَّوْرَةَ عَلَى مُوسَى، أَتَحْدُثُونَ فِي كِتَابِكُمُ الرَّجْمَ؟» قَالَ: ذَكَّرْتَنِي بِعَظِيمٍ وَلَا يَسْغِينِي أَنْ أَكْذِبَكَ. وَسَاقَ الْحَدِيثَ.

### [ت28/م28] - باب الرجل يُحْلَفُ عَلَى حَقِّهِ

**3627 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ وَمُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ قَالَا: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ سَيْفٍ، عَنْ عَوْفِ بْنِ مَالِكٍ، أَنَّهُ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ قَضَى بَيْنَ رَجُلَيْنِ فَقَالَ الْمَقْضِيُّ عَلَيْهِ لَمَّا أَذْبَرَ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى يُلْوِمُ عَلَى الْعَجْزِ، وَلَكِنْ عَلَيْكَ بِالْكَئِيسِ، فَإِذَا غَلَبَكَ أَمْرٌ فَقُلْ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ».

### [ت29/م29] - باب في الحبس في الدين وغيره

**3628 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ وَبَرِ بْنِ أَبِي دُلَيْلَةَ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لِيِ الْوَاجِدِ يُحِلُّ عَرْضَهُ وَعُقُوبَتَهُ».

قَالَ ابْنُ الْمُبَارَكِ: يُحِلُّ عَرْضَهُ يُغْلَظُ لَهُ، وَعُقُوبَتُهُ يُحْبَسُ لَهُ.

**3629-** It is narrated on the authority of Al-Hirmas Ibn Habib, a man from the desert dwellers, from his father from his grandfather that he said: I brought my debtor to the Messenger of Allah "Allah's blessing and peace be upon him" who told me to stick to him (until he would fulfill his debt). Later on, he came upon me and said: "What has your captive (debtor) done O brother of Banu Tamim?"

**3630-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" imprisoned a man because of a crime he had committed.

**3631-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he stood up towards the Messenger of Allah "Allah's blessing and peace be upon him" while he was delivering his sermon and said: "For which reason were my neighbours taken (and detained)?" He turned away from him twice, and then he (the Prophet) said something to him (Mu'awiyah, the grandfather of Bahz) after which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let loose his neighbours for him."

### [30] The Power Of Attorney

**3632-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I intended to set out to Khaibar, and I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "I've intended to set out to Khaibar." The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you arrive in Khaibar, go to my deputy there, and take from him fifteen Wasaqs (of dates), and if he asks you for a portent (that I've told you to do so), place your hand on his collar-bone."

### [31] Samples Of Judgements

**3633-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you fall in dispute over (the width of) a street, make it seven cubits."

**3634-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the neighbour of anyone of you asks his permission to fix a wooden peg in his wall, let not him prevent him from doing so." When he related it to them, they lowered their heads, thereupon he said: "Why do I see you disinclined to it? By Allah! I will make it in circulation among you!"

- 3629 -** حَدَّثَنَا مُعَاذُ بْنُ أَسَدٍ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: أَخْبَرَنَا هِرْمَاسُ بْنُ حَبِيبٍ - رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ - عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِغَرِيمٍ لِي فَقَالَ لِي: «الزَّمُّ»، ثُمَّ قَالَ لِي: «يَا أَخَا بَنِي تَمِيمٍ مَا تُرِيدُ أَنْ تَفْعَلَ بِأَسِيرِكَ؟».
- 3630 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ حَبَسَ رَجُلًا فِي تُهْمَةٍ».
- 3631 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ وَمُؤَمَّلُ بْنُ هِشَامٍ، قَالَ ابْنُ قُدَّامَةَ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ ابْنُ قُدَّامَةَ: إِنَّ أَخَاهُ أَوْ عَمَّهُ، وَقَالَ مُؤَمَّلٌ: إِنَّهُ قَامَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ فَقَالَ: جِيرَانِي بِمَا أَخَذُوا، فَأَعْرَضَ عَنْهُ مَرَّتَيْنِ، ثُمَّ ذَكَرَ شَيْئًا، فَقَالَ النَّبِيُّ ﷺ: «خَلُّوا لَهُ عَنْ جِيرَانِهِ» لَمْ يَذْكُرْ مُؤَمَّلٌ: وَهُوَ يَخْطُبُ.

### [30/30م] - باب في الوكالة

- 3632 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا عَمِّي: حَدَّثَنَا أَبِي، عَنْ ابْنِ إِسْحَاقَ، عَنْ أَبِي نُعَيْمٍ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ قَالَ: أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ لَهُ: إِنِّي أَرَدْتُ الْخُرُوجَ إِلَى خَيْبَرَ، فَقَالَ: «إِذَا أَتَيْتُ وَكِيلِي فَخُذْ مِنْهُ خُمُسَةَ عَشَرَ وَسَقًا، فَإِنْ ابْتَغَى مِنْكَ آيَةٌ فَضَعْ يَدَكَ عَلَى تَرْفُوتِهِ».

### [31/31م] - أبواب من القضاء

- 3633 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ بُشَيْرِ بْنِ كَعْبِ الْعَدَوِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا تَدَارَأْتُمْ فِي طَرِيقٍ فَاجْعَلُوهُ سَبْعَةَ أَذْرُعٍ».
- 3634 -** حَدَّثَنَا مُسَدَّدٌ وَابْنُ خَلْفٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنَ أَحَدُكُمْ أَخَاهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ فَلَا يَمْنَعُهُ»، فَتَنَكَّسُوا، فَقَالَ: مَا لِي أَرَاكُمْ قَدْ أَعْرَضْتُمْ؟ لَا لَقِينَهَا بَيْنَ أَكْتَافِكُمْ.
- قال أبو داود: وَهَذَا حَدِيثُ ابْنِ أَبِي خَلْفٍ وَهُوَ أَتَمُّ.



**3635-** It is narrated on the authority of Abu Sirmah, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who causes harm to a Muslim (in his property, himself or his honour with no just cause), Allah Almighty will do harm to him; and he, who puts a Muslim to difficulty, Allah Almighty will afflict him with difficulty."

**3636-** It is narrated on the authority of Samurah Ibn Jundub that he had a cluster of date-palms within the garden of a man belonging to the Ansar, who had his family with him: whenever Samurah entered to look after his date-palms, he (the Ansari man) would be disturbed, and put to difficulty. He asked him to sell his date-palms to him, but he refused. He sought to exchange them (for others in somewhere else), but he rejected. On that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him. The Messenger of Allah "Allah's blessing and peace be upon him" asked him to sell his date-palms to him, but he refused. He sought to exchange them (for others in somewhere else), but he rejected. He exhorted him to do so and he would have such and such (reward), but he rejected. On that he said to him: "No doubt, you are a harm causer." the Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansari man: "Go and take off his date-palms."

**3637-** It is narrated on the authority of Urwah Ibn Az-Zubair that an Ansari man quarrelled with Az-Zubair about the Harrah Canals which were used for irrigating the date-palms. The Ansari man said to Az-Zubair: "Let the water pass." but Az-Zubair refused to do so. So, the case was brought before The Prophet "Allah's blessing and peace be upon him" who said to Az-Zubair: "O Zubair! Irrigate (your land) and then let the water pass to your neighbour." On that the Ansari got angry and said to The Prophet "Allah's blessing and peace be upon him": "O Messenger of Allah! Is it for he (Zubair) is your aunt's son?" On that the colour of the face of The Messenger of Allah "Allah's blessing and peace be upon him" changed (because of anger) and he said: "O Zubair! Irrigate (your land) and then withhold the water till it reaches the walls between the pits round the trees." Zubair said: "By Allah, I think that the following verse was revealed on this occasion": " But no, by thy Lord, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." (An-Nisa 65)

**3635 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ لُؤْلُؤَةَ، عَنْ أَبِي صِرْمَةَ، قَالَ أَبُو دَاوُدَ: قَالَ غَيْرُ قُتَيْبَةَ فِي هَذَا الْحَدِيثِ: عَنْ أَبِي صِرْمَةَ صَاحِبِ النَّبِيِّ ﷺ، عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ ضَارَّ أَضَرَ اللَّهُ بِهِ، وَمَنْ شَاقَّ شَاقَّ اللَّهُ عَلَيْهِ».

**3636 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُيَيْنَةَ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ يُحَدِّثُ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّهُ كَانَتْ لَهُ عَصُودٌ مِنْ نَخْلٍ فِي حَائِطِ رَجُلٍ مِنَ الْأَنْصَارِ، قَالَ: وَمَعَ الرَّجُلِ أَهْلُهُ، قَالَ: فَكَانَ سَمُرَةُ يَدْخُلُ إِلَى نَخْلِهِ فَيَتَأَذَى وَيَشْتَقِي عَلَيْهِ، فَطَلَبَ إِلَيْهِ أَنْ يَبِيعَهُ، فَأَبَى، فَطَلَبَ إِلَيْهِ أَنْ يُنَاقِلَهُ، فَأَبَى، فَاتَى النَّبِيَّ ﷺ فَذَكَرَ لَهُ، فَطَلَبَ إِلَيْهِ النَّبِيُّ ﷺ أَنْ يَبِيعَهُ، فَأَبَى، فَطَلَبَ إِلَيْهِ أَنْ يُنَاقِلَهُ، فَأَبَى، قَالَ: «فَهَبْهُ لَهُ وَلَكَ كَذَا وَكَذَا» أَمْرًا رَغْبَةً فِيهِ، فَأَبَى، فَقَالَ: «أَنْتَ مُضَارٌّ»، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَنْصَارِيِّ: «اذْهَبْ فَاقْلَعْ نَخْلَهُ».

**3637 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ: «أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ رَجُلًا خَاصَمَ الزُّبَيْرَ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا، فَقَالَ الْأَنْصَارِيُّ: سَرَحَ الْمَاءَ يَمُرُّ، فَأَبَى عَلَيْهِ الزُّبَيْرُ، فَقَالَ النَّبِيُّ ﷺ لِلزُّبَيْرِ: «اسْقِ يَا زُبَيْرُ ثُمَّ أَرْسِلْ إِلَى جَارِكَ». قَالَ: فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنُ عَمَّتِكَ! فَتَلَوْنَ وَجْهَ رَسُولِ اللَّهِ ﷺ ثُمَّ قَالَ: «اسْقِ ثُمَّ احْسِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَذْرِ»، فَقَالَ الزُّبَيْرُ: فَوَاللَّهِ إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ﴾ [النساء: 65] الْآيَةَ.

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**3638-** It is narrated on the authority of Tha'labah Ibn Abu Malik that he heard the chiefs of the people talking about a man from the Quraish who had a share in the land of Quraizhah, and he appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them in the torrent of Mahzur whose water they should distribute among themselves. On that the Messenger of Allah "Allah's blessing and peace be upon him" judged between them that the water should (be withheld until it rise) up to the level of both ankles, and after that (such as has his land in) the upper portion (from which the water passes) should not withhold the water from such as is below him.

**3639-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" passed a judgement concerning the torrent of Mahzur that he (in the upper portion of the land) should withhold (the water) until it would reach both ankles, and then let the water pass to such as is below him.

**3640-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Two men appealed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge between them over the protected surroundings of a date-palm, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that it (or one of its leaf stalks) should be measured, and it was found to be seven (or five) cubits, and the Messenger of Allah "Allah's blessing and peace be upon him" judged that its protected surroundings should be the same (as its length).



**3638 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ الْوَلِيدِ - يَعْنِي ابْنَ كَثِيرٍ -، عَنْ أَبِي مَالِكٍ بْنِ نَعْلَبَةَ، عَنْ أَبِيهِ نَعْلَبَةَ بْنِ أَبِي مَالِكٍ: «أَنَّهُ سَمِعَ كُبَرَاءَهُمْ يَذْكُرُونَ أَنَّ رَجُلًا مِنْ قُرَيْشٍ كَانَ لَهُ سَهْمٌ فِي بَنِي قُرَيْظَةَ فَخَاصَمَ إِلَى رَسُولِ اللَّهِ ﷺ فِي مَهْزُورٍ - يَعْنِي السَّيْلَ الَّذِي يَفْتَسِمُونَ مَاءَهُ - فَقَضَى بَيْنَهُمْ رَسُولُ اللَّهِ ﷺ أَنَّ الْمَاءَ إِلَى الْكُعْبَيْنِ لَا يَحْسِبُ الْأَعْلَى عَلَى الْأَسْفَلِ».

**3639 -** حَدَّثَنَا أَحْمَدُ بْنُ عُبْدَةَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنِي أَبِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي السَّيْلِ الْمَهْزُورِ أَنَّ يُمْسَكَ حَتَّى يَبْلُغَ الْكُعْبَيْنِ ثُمَّ يُرْسَلَ الْأَعْلَى عَلَى الْأَسْفَلِ».

**3640 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ أَنَّ مُحَمَّدَ بْنَ عُثْمَانَ، حَدَّثَهُمْ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ أَبِي طَوَالَةَ وَعَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «اخْتَصَمَ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ فِي حَرِيمِ نَخْلَةٍ - فِي حَدِيثٍ أَحَدُهُمَا: فَأَمَرَ بِهَا فَذَرَعَتْ فَوُجِدَتْ سَبْعَةُ أَذْرُعَ، وَفِي حَدِيثٍ الْآخَرِ: فَوُجِدَتْ خَمْسَةٌ أَذْرُعَ - فَقَضَى بِذَلِكَ. قَالَ عَبْدُ الْعَزِيزِ: فَأَمَرَ بِجَرِيدَةٍ مِنْ جَرِيدِهَا فَذَرَعَتْ».

## (19/24) THE BOOK OF KNOWLEDGE

### [1] The Exhortation To Seek Knowledge

**3641-** It is narrated on the authority of Kathir Ibn Qais that once, a man came from Medina to Abu Ad-Darda while he was sitting in the mosque of Damascus. He said to him: "O Abu Ad-Darda'! I've come to you from Medina, from the City of the Messenger of Allah "Allah's blessing and peace be upon him", just for a Hadith I have been informed you narrate from the Messenger of Allah "Allah's blessing and peace be upon him", and I've not come for any need (other than this Hadith)." On that he said: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever follows a way through which he seeks for (getting an item of) knowledge (in the world), Allah Almighty will prepare to him in return for it (in the hereafter) a way to the Garden. Verily, the angels place (or lower) their wings out of their good pleasure with the one who seeks after knowledge. Furthermore, all the inhabitants of the heavens and the earth, and even the fish in the water, ask for Allah's forgiveness for the one of knowledge. Of a surety, the superiority of the man of knowledge to the worshippers is like the superiority of the moon (in its evident shine and apparent beauty as being the nearest to the earth) to all other planets. Indeed, the men of knowledge are the (real) heirs of the Prophets; and to be sure, never did the Prophets leave a Dinar or a Dirham (i.e. a property) to be inherited, but what they left to be inherited was the knowledge: so, whoever sticks to it has, in fact, got an abundant portion (of goodness)."

**3642-** The same is narrated on the authority of Abu Ad-Darda' through another chain of transmission.

**3643-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no man who follows a way therewith he seeks after (an item of) knowledge, but that Allah Almighty makes easy for him the way to the Garden; and he, whose (evil) deed delays him (from being admitted to the Garden) his good ancestry never makes him go ahead (towards the Garden)."

### [2] Relating The Narrations Of The People Of The Scripture

**3644-** It is narrated on the authority of Ibn Abu Namlah Al-Ansari from his father that while he was sitting with the Messenger of Allah "Allah's blessing and peace be upon him", and a man from amongst the Jews was with him, when a funeral procession (of a dead) passed by us. The Jew asked him: "O Muhammad! Does the dead speak (in the grave with the

## [24/19] - كتاب العلم

## [1م/1] - باب الحث على طلب العلم

**3641 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، قَالَ: سَمِعْتُ عَاصِمَ بْنَ رَجَاءٍ بْنِ حَيَّوَةَ يُحَدِّثُ، عَنْ دَاوُدَ بْنِ جَمِيلٍ، عَنْ كَثِيرِ بْنِ قَيْسٍ قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي الدَّرْدَاءِ فِي مَسْجِدِ دِمَشْقَ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا الدَّرْدَاءِ إِنِّي جِئْتُكَ مِنْ مَدِينَةِ الرَّسُولِ ﷺ لِحَدِيثٍ بَلَغَنِي أَنَّكَ تُحَدِّثُهُ عَنْ رَسُولِ اللَّهِ ﷺ مَا جِئْتُ لِحَاجَةٍ.

قَالَ: فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَلَكَ طَرِيقًا يَظْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لِطَالِبِ الْعِلْمِ، وَإِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالْحِيَتَانِ فِي جَوْفِ الْمَاءِ، وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ، وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ، وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا وَلَا دِرْهَمًا، وَرَثُوا الْعِلْمَ، فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ».

**3642 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدِّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: لَقِيتُ شَيْبَ بْنَ شَيْبَةَ فَحَدَّثَنِي بِهِ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، عَنْ أَبِي الدَّرْدَاءِ بِمَعْنَاهُ يَعْنِي عَنِ النَّبِيِّ ﷺ.

**3643 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ رَجُلٍ يَسْلُكُ طَرِيقًا يَظْلُبُ فِيهِ عِلْمًا إِلَّا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ، وَمَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».

## [2م/2] - باب رواية حديث أهل الكتاب

**3644 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتِ الْمَرْوَزِيِّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي نَمْلَةَ الْأَنْصَارِيُّ: عَنْ أَبِيهِ: أَنَّهُ بَيْنَمَا هُوَ جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ رَجُلٌ مِنَ الْيَهُودِ مَرَّ بِجَنَازَةٍ، فَقَالَ: يَا مُحَمَّدُ هَلْ تَتَكَلَّمُ هَذِهِ الْجَنَازَةُ؟ فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَعْلَمُ». قَالَ



angels)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah has better knowledge." The Jew said: "Surely, he speaks (in the grave)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If the people of Scripture tell you of something, do not make belief, nor give lie to their narrations, but you'd better say: "We believe in Allah and His Messengers": if that (which they tell you) is false, you will have made no belief to it; and if it is true, you will have given no lie to it."

**3645-** It is narrated on the authority of Zaid Ibn Thabit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to learn the (Hebrew) language of the Jews, and I did accordingly. He said to me: "By Allah! I have no trust in (anyone of) the Jews to write (from me and read the Hebrew letters) for me." I learnt the (Hebrew) language and no more than half a month elapsed before I had become well-versed in it. I then came to write (his letters) for him whenever he wrote (to the Jews), and read whatever was written (and sent by them) to him.

### [3] Recording Knowledge In Written Form

**3646-** It is narrated on the authority of Abdullah Ibn Amr that he said: I used to write (and record) everything I heard from the Messenger of Allah "Allah's blessing and peace be upon him", with the intention to memorize it, but the Quraish people forbade me saying: "Should you write (and record) everything you hear from the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" is but a human being, who speaks while being in the state of anger as well as he speaks while being in the state of pleasure?" I desisted from writing, and I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", who beckoned with his finger to his mouth and said: "Write (what you hear from me), for by Him, in Whose Hand is my soul: nothing but the truth comes out of it."

**3647-** It is narrated on the authority of Al-Muttalib Ibn Abdullah Ibn Hantab that he said: Zaid Ibn Thabit entered upon Mu'awiyah, and asked him about a certain narration, thereupon he (Mu'awiyah) ordered a man to write it for him. On that Zaid said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to write anything of his narrations." Then, he erased it.

**3648-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: We never wrote anything other than the Tashahhud (testification of the prayer) and the Holy Qur'an.

الْيَهُودِي: إِنَّهَا تَتَكَلَّمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا حَدَّثَكُمْ أَهْلُ الْكِتَابِ فَلَا تُصَدِّقُوهُمْ وَلَا تُكَذِّبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَرُسُلِهِ، فَإِنْ كَانَ بَاطِلًا لَمْ تُصَدِّقُوهُ، وَإِنْ كَانَ حَقًّا لَمْ تُكَذِّبُوهُ».

**3645 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ - يَعْنِي ابْنَ زَيْدِ بْنِ ثَابِتٍ - قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: «أَمَرَنِي رَسُولُ اللَّهِ ﷺ فَتَعَلَّمْتُ لَهُ كِتَابَ يَهُودَ، وَقَالَ: «إِنِّي وَاللَّهِ مَا آمَنَ يَهُودَ عَلَى كِتَابِي» فَتَعَلَّمْتُهُ فَلَمْ يَمَرَّ بِي إِلَّا نِصْفَ شَهْرٍ حَتَّى حَدَّثْتُهُ فَكُنْتُ أَكْتُبُ لَهُ إِذَا كَتَبَ، وَأَقْرَأُ لَهُ إِذَا كُتِبَ إِلَيْهِ».

### [ت3/م3] - باب كتابة العلم

**3646 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُغَيْثٍ، عَنْ يُونُسَ بْنِ مَاهَكَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كُنْتُ أَكْتُبُ كُلَّ شَيْءٍ أَسْمَعُهُ مِنْ رَسُولِ اللَّهِ ﷺ أُرِيدُ حِفْظَهُ، فَتَهَنَّنِي قُرَيْشٌ وَقَالُوا: أَتَكْتُبُ كُلَّ شَيْءٍ تَسْمَعُهُ وَرَسُولُ اللَّهِ ﷺ يَتَكَلَّمُ فِي الْعَصَبِ وَالرِّضَى! فَأَمْسَكْتُ عَنِ الْكِتَابِ، فَذَكَرْتُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَوْمَأَ بِإِصْبَعِهِ إِلَيَّ فِيهِ فَقَالَ: «اكَتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ».

**3647 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ، عَنْ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْظَلٍ قَالَ: «دَخَلَ زَيْدُ بْنُ ثَابِتٍ عَلَى مُعَاوِيَةَ فَسَأَلَهُ عَنْ حَدِيثٍ، فَأَمَرَ إِنْسَانًا يَكْتُبُهُ، فَقَالَ زَيْدٌ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا أَنْ لَا نَكْتُبَ شَيْئًا مِنْ حَدِيثِهِ فَمَحَاهُ».

**3648 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ الْحَدَّاءِ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «مَا كُنَّا نَكْتُبُ غَيْرَ التَّشْهِيدِ وَالْقُرْآنِ».

**3649-** It is narrated on the authority of Abu Hurairah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, he delivered his sermon...and then a man from Yemen called Abu Shah stood up and said: "O Messenger of Allah! Have that (sermon which you said) written to me." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Write that to Abu Shah."

**3650-** It is narrated on the authority of Al-Walid that he said: I asked Abu Amr: "What is that which they wrote to him (Abu Shah)?" he said: "The sermon which he heard from him (the Prophet)."

#### [4] The Severe Punishment Of Telling Lie About The Prophet

**3651-** It is narrated on the authority of Amir Ibn Abdullah Ibn Az-Zubair from his father: I asked Az-Zubair: "What prevents you from relating anything from the Messenger of Allah "Allah's blessing and peace be upon him" as do the other companions?" on that he said: "No doubt, I stuck to him, and of course, I had a good position from him. But I heard a statement from him (which makes me abstain from relating anything from him) he said: "He, who intentionally tells lies against me, let him occupy his seat in the fire (of Hell)!"

#### [5] Talking In Allah's Book With No Knowledge

**3652-** It is narrated on the authority of Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who talks about Allah's Book depending only upon his own mind (with no knowledge, nor seeking the comments and sayings of the companions and their followers), and even he is right, will be considered to have committed a mistake."

#### [6] What About Repeating The Statement

In order that nothing of it should escape from the listener

**3653-** It is narrated on the authority of Abu Sallam from one who served the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" said something, he would repeat (the important statements and main points in) it thrice (so that it would be understood from him more clearly).

#### [7] Relating The Speech Hurriedly

**3654-** It is narrated on the authority of Urwah that he said: Abu Hurairah sat by the side of the chamber of A'ishah while she was praying, and went on (relating narrations from the Prophet and) saying: "Listen O the lord of



**3649 -** حَدَّثَنَا مُؤَمِّلٌ قَالَ: حَدَّثَنَا الْوَلِيدُ. (ح)، وَحَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْزُوقٍ قَالَ: أَخْبَرَنِي أَبِي، عَنِ الْأَوْزَاعِيِّ، عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قَامَ النَّبِيُّ ﷺ فَذَكَرَ الْخُطْبَةَ، خُطْبَةَ النَّبِيِّ ﷺ، قَالَ: فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ أَبُو شَاءٍ فَقَالَ: يَا رَسُولَ اللَّهِ اكْتُبُوا لِي، فَقَالَ: «اُكْتُبُوا لِأَبِي شَاءٍ».

**3650 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: «قُلْتُ لِأَبِي عَمْرٍو: مَا يَكْتُبُوهُ؟ قَالَ: الْخُطْبَةُ الَّتِي سَمِعَهَا يَوْمَئِذٍ مِنْهُ».

#### [ت4/4م] - باب في التشديد في الكذب

##### على رسول الله ﷺ

**3651 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا خَالِدٌ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ، الْمَعْنَى، عَنِ بَيَّانِ بْنِ بَشِيرٍ، قَالَ مُسَدَّدٌ: أَبُو بَشِيرٍ، عَنِ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ مَا يَمْنَعُكَ أَنْ تُحَدِّثَ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا يُحَدِّثُ عَنْهُ أَصْحَابُكَ؟ قَالَ: أَمَا وَاللَّهِ لَقَدْ كَانَ لِي مِنْهُ وَجْهٌ وَمَنْزِلَةٌ وَلَكِنِّي سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

#### [ت5/5م] - باب الكلام في كتاب الله

##### بغير علم

**3652 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَحْيَى: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْمُفْرِي الْحَضْرَمِيُّ: أَخْبَرَنَا سُهَيْلُ بْنُ مِهْرَانَ أَخُو حَزْمِ الْقَطْعِيِّ: أَخْبَرَنَا أَبُو عَمْرٍو، عَنْ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي كِتَابِ اللَّهِ بِرَأْيِهِ فَأَصَابَ فَقَدْ أَخْطَأَ».

#### [ت6/6م] - باب تكرير الحديث

**3653 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي عَقِيلٍ هَاشِمِ بْنِ بِلَالٍ، عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي سَلَامٍ، عَنْ رَجُلٍ خَدَمَ النَّبِيَّ ﷺ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا حَدَّثَ حَدِيثًا أَعَادَهُ ثَلَاثَ مَرَّاتٍ».

#### [ت7/7م] - باب في سرد الحديث

**3654 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: «جَلَسَ أَبُو هُرَيْرَةَ إِلَى جَنْبِ حُجْرَةَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَهِيَ تُصَلِّي فَجَعَلَ

this chamber!" He said it twice. When she finished from her prayer she said: "Do you not wonder at that man and his (way of) relating hurriedly (traditions)? No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" used to relate in such a way (as clear and explicit) that if a Reckoner intended to calculate its (words) he would do properly."

**3655-** It is narrated on the authority of Urwah Ibn Az-Zubair that A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", said: "Do you not wonder at Abu Hurairah? He came and sat by the side of my chamber, and went on relating narrations from the Messenger of Allah "Allah's blessing and peace be upon him", in order that he would make me listen to him, and I was offering the supererogatory prayer; and he went away before I finished from my supererogatory prayer: had I caught up with him, surely, I would have repeated (his speech in order to retain it from) him. Indeed, the Messenger of Allah "Allah's blessing and peace be upon him" used not to relate hurriedly in the same way as you do."

#### **[8] One Should Be Careful When He Gives A Religious Verdict**

**3656-** It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to face the religious scholars with) the controversial argumentative religious questions (with the intention to make them falter in their opinion).

**3657-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a religious verdict with no knowledge, the sin he commits would be laid upon the one who gives him such a verdict; and he, who suggests to his (Muslim) brother to do something, and he knows for certain that the right way is different from that, has, indeed, betrayed him."

#### **[9] It Is Undesirable To Withhold Knowledge**

**3658-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is asked about (an item of) knowledge which he conceals, Allah will rein him with a rein of fire on the Day of Judgement."

#### **[10] The Excellence Of Spreading Knowledge**

**3659-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "You (should) listen from me, and (let what you hear from me) be listened from you (by the absent among you), and (let) such as listen from you have (what they listen to) be listened to from them."

يَقُولُ: اسْمَعِي يَا رَبَّةَ الْحُجْرَةِ مَرَّتَيْنِ، فَلَمَّا قَضَتْ صَلَاتَهَا قَالَتْ: أَلَا تَعْجَبُ إِلَى هَذَا وَحَدِيثِهِ؟ إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لِيُحَدِّثَ الْحَدِيثَ لَوْ شَاءَ الْعَادُّ أَنْ يُخْصِيَهُ أَخْصَاهُ».

**3655 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: «أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ يُسْمِعُنِي ذَلِكَ وَكُنْتُ أَسْبَحُ، فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إِنْ رَسُولُ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ سَرْدَكُمْ».

### [8/م] - باب التوقي في الفتيا

**3656 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى، عَنْ الْأَوْزَاعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ الصُّنَابِجِيِّ، عَنْ مُعَاوِيَةَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ الْغُلُوطَاتِ».

**3657 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِي: حَدَّثَنَا سَعِيدٌ يَعْنِي - ابْنَ أَبِي أَيُّوبَ -، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ مُسْلِمِ بْنِ يَسَارٍ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتَى» (ح)، وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَمْرِو بْنِ أَبِي نُعَيْمَةَ، عَنْ أَبِي عُثْمَانَ الطَّنْبُذِيِّ رَضِيعِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَفْتَى بِغَيْرِ عِلْمٍ كَانَ إِنْثَمُهُ عَلَى مَنْ أَفْتَاهُ» زَادَ سُلَيْمَانُ الْمَهْرِيُّ فِي حَدِيثِهِ: «وَمَنْ أَشَارَ عَلَى أَخِيهِ بِأَمْرٍ يَعْلَمُ أَنَّ الرُّشْدَ فِي غَيْرِهِ فَقَدْ خَانَهُ» وَهَذَا لَفْظُ سُلَيْمَانَ.

### [9/م] - باب كراهية منع العلم

**3658 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَلِيُّ بْنُ الْحَكَمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سِئِلَ عَنْ عِلْمٍ فَكَتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارِ يَوْمَ الْقِيَامَةِ».

### [10/م] - باب فضل نشر العلم

**3659 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسْمَعُونَ وَيُسْمَعُ مِنْكُمْ وَيُسْمَعُ مِنْكُمْ يَسْمَعُ مِنْكُمْ».



**3660-** It is narrated on the authority of Zaid Ibn Thabit: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah makes bright (the face of) such as listens to my statement and conveys it (to those who are absent), for indeed, one might be a carrier of religious knowledge, even though he fails to comprehend it; and a carrier of religious knowledge might convey that to him, who has better comprehension (of religious knowledge) than him."

**3661-** It is narrated on the authority of Sahl Ibn Sa'd said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Allah, that Allah guides with the help of your right guidance even a single one is much better for you than the red camels."

### **[11] What About Relating From The Children Of Israel?**

**3662-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no harm (on you) to relate (narrations) from the children of Israel."

**3663-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" happened to relate to us (narrations) from the children of Israel (and go on) until morning would come upon him, and nothing would cause him to stand (and leave the narration) except for the obligatory prayer.

### **[12] What About Learning Knowledge Even Though Not For The Sake Of Allah Almighty?**

**3664-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of) knowledge, with the help of which Allah's Countenance should be sought for, but he learns it only to get a (material) gain in this present life, will not detect the smell of the Garden on the Day of Judgement (since it will be forbidden to him)."

### **[13] What About The Narrations**

**3665-** It is narrated on the authority of Awf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None relates narrations but a ruler (by way of giving admonition), such as given permission (by a ruler to do so), or such as swollen with pride (by way of showing off)."

**3666-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I sat with some weak poor from amongst the Muhajirs, (and they were very poor that) some of them were screening themselves by (the clothes of) each

**3660 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي عُمَرُ بْنُ سُلَيْمَانَ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبَانَ، عَنْ أَبِيهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَضَرَ اللَّهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبْلَغَهُ، فَرُبَّ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِيهِ لَيْسَ بِفَقِيهِ».

**3661 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلٍ - يَعْنِي ابْنَ سَعْدٍ -، عَنْ النَّبِيِّ ﷺ قَالَ: «وَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِهَذَاكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ».

### [11م/11] - باب الحديث عن بني إسرائيل

**3662 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنِي عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَدِّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَجَ».

**3663 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: «كَانَ نَبِيُّ اللَّهِ ﷺ يُحَدِّثُنَا عَنْ بَنِي إِسْرَائِيلَ حَتَّى يُضْهِجَ مَا يَقُومُ إِلَّا إِلَى عُظْمِ صَلَاةٍ».

### [12م/12] - باب في طلب العلم لغير الله

**3664 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا فُلَيْحٌ، عَنْ أَبِي طُوَالَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ الْأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُتَّبَعُ بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَحِذْ عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ» يَعْنِي رِيحَهَا.

### [13م/13] - باب في القصص

**3665 -** حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ: أَخْبَرَنَا أَبُو مُسْهِرٍ: أَخْبَرَنَا عَبَادُ بْنُ عَبَّادٍ الْخَوَّاصُ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَقْصُ إِلَّا أَمِيرٌ أَوْ مَأْمُورٌ أَوْ مُحْتَالٌ».

**3666 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ الْمُعَلَّى بْنِ زِيَادٍ، عَنْ الْعَلَاءِ بْنِ بَشِيرٍ الْمُزْنِيِّ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسْتُ فِي عَصَابَةٍ مِنْ ضُعَفَاءِ الْمُهَاجِرِينَ وَإِنْ بَعْضُهُمْ لَيَسْتَتِرُ بِبَعْضٍ مِنَ الْعُرَى،



other because of their lack of (clothes that should cover) the whole of their bodies. There was somebody reciting the Qur'an to us. Such being the case, the Messenger of Allah "Allah's blessing and peace be upon him" came to us, and stood near us and when he kept standing near us the reciter stopped (from reciting), and the Messenger of Allah "Allah's blessing and peace be upon him" saluted us with peace, and asked us: "What are you hearing?" we said: "O Messenger of Allah, a reciter was reciting (the Qur'an) and we were listening to (him while reciting) Allah's Book." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Praise be to Allah Who has made of my nation such as to whom I have been commanded to adhere." The Messenger of Allah "Allah's blessing and peace be upon him" sat among us, in order to make himself equal to us. He pointed with his hand as such, and they came to sit in a circle, and their faces appeared to him. I observed that the Messenger of Allah "Allah's blessing and peace be upon him" recognized none of them barring me. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of the poor Muhajirs! Receive the glad tidings of having the perfect light on the Day of Judgement. You will enter the Garden half a day, i.e. five hundred years before the rich and wealthy among the people."

**3667-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To sit with a people who are celebrating (the Praises of) Allah Almighty from the Morning prayer up to the rising of the sun is much dearer to me than to emancipate four slaves from the offspring of Ishmael; and to sit with a people who are celebrating (the Praises of) Allah Almighty from the Asr prayer up to the setting of the sun is much dearer to me than to emancipate four slaves."

**3668-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Recite to me the Surah of Women." I said: "Should I recite it to you even though it has been revealed to you?" he said: "I like to listen to it from someone else other than me." I went on reciting, and when I came to Allah's Saying: "How then if We brought from each People a witness, and We brought you as a witness against these People" (Women 41) I rose up my head, and behold! The eyes of the Messenger of Allah "Allah's blessing and peace be upon him" were overflowing with tears.



وَقَارِئٌ يَقْرَأُ عَلَيْنَا؛ إِذْ جَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَكَتَ الْقَارِئُ فَسَلَّمَ ثُمَّ قَالَ: «مَا كُنْتُمْ تَصْنَعُونَ؟» قُلْنَا: يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ قَارِئٌ لَنَا يَقْرَأُ عَلَيْنَا فَكُنَّا نَسْتَمِعُ إِلَى كِتَابِ اللَّهِ تَعَالَى.

قَالَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أُمَّتِي مَنْ أَمَرْتُ أَنْ أَضْبِرَ نَفْسِي مَعَهُمْ». قَالَ: فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَسَطْنَا لِيَعْدِلَ بِنَفْسِهِ فِينَا، ثُمَّ قَالَ بِيَدِهِ هَكَذَا، فَتَحَلَّفُوا وَبَرَزَتْ وَجُوهُهُمْ لَهُ. قَالَ: فَمَا رَأَيْتُمْ رَسُولَ اللَّهِ ﷺ عَرَفَ مِنْهُمْ أَحَدًا غَيْرِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبَشِّرُوا يَا مَعْشَرَ صَعَالِيكِ الْمُهَاجِرِينَ بِالنُّورِ النَّامِ يَوْمَ الْقِيَامَةِ تَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِ النَّاسِ يَنْصِفُ يَوْمَ، وَذَلِكَ خَمْسُمِائَةِ سَنَةٍ».

**3667 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ السَّلَامِ - يَعْنِي ابْنَ مُطَهَّرٍ أَبُو ظَفَرٍ -: أَخْبَرَنَا مُوسَى بْنُ خَلْفٍ الْعَمِّيُّ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْغَدَاةِ حَتَّى تَظْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَأَنْ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَرْبَعَةً».

**3668 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «اقْرَأْ عَلَيَّ سُورَةَ النَّسَاءِ». قَالَ: قُلْتُ: أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟ قَالَ: «إِنِّي أُحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي». قَالَ: فَقَرَأْتُ عَلَيْهِ حَتَّى إِذَا انْتَهَيْتُ إِلَى قَوْلِهِ: ﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ﴾ [النساء: 41] الْآيَةِ، فَرَفَعْتُ رَأْسِي فَإِذَا عَيْنَاهُ تَهْمَلَانِ.

## (20/25) THE BOOK OF DRINKS

### [1] The Prohibition Of Wine (Alcoholic Drinks)

**3669-** It is narrated on the authority of Umar that he said: “O people! When the prohibition of wine was revealed, it was, at this time, made from five things: grapes, dates, honey, wheat and barley. No doubt, the wine is that which befogs the mind. There are three things, and I hoped the Messenger of Allah "Allah's blessing and peace be upon him" did not leave us before he had made a decisive judgement thereof for us to conclude: (the inheritance of) the grandfather, such as dies and leaves neither descendants nor ascendants, and some kinds of usury.”

**3670-** It is narrated on the authority of Umar that (a short time before) wine was forbidden, Umar said: “O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!” so, this Verse in the Surah of Al-Baqarah was revealed: “They ask you concerning wine and gambling. Say in them is great sin...” then, Umar was called and the Verse was recited to him, but he said: “O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!” then, the Verse pertaining to that in the Surah of Women was revealed: “O you who believe! Approach not Prayers with a mind befogged, until you can understand all that you say...” (43) whenever the caller of the Messenger of Allah "Allah's blessing and peace be upon him" to prayer pronounced the prayer establishment, he would say: “Behold! Let none who is intoxicated approach the prayer!” then, Umar was called and the Verse was recited to him, but he said: “O Allah! Would that You give us a clear decisive statement concerning the (prohibition of) wine!” then, the Verse pertaining to that in the Surah of Repast was revealed, and Umar was called and the Verse was recited to him, and when he came to His saying: “will you not then abstain?” Umar said: “No doubt, we’ve abstained!”

**3671-** It is narrated on the authority of Ali Ibn Abu Talib that a man from amongst the Ansar invited him and Abd Ar-Rahman Ibn Awf and he served them with wine before it was prohibited; and Ali led them in the Maghrib prayer, in which he recited: “Say: O you who reject faith!” but he was put to confusion while reciting it. On that occasion the following statement was revealed: “O you who believe! Approach not Prayers with a mind befogged, until you can understand all that you say...” (Women 43)

**3672-** It is narrated on the authority of Ibn Abbas that he said: As to Allah’s saying: “O you who believe! Approach not Prayers with a mind befogged, until you can understand all that you say...” (Women 43) and:

## [25/20] - كتاب الأشربة

## [1م/1] - باب تحريم الخمر

**3669 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنِي الشَّعْبِيُّ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: «نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ وَهِيَ مِنْ خَمْسَةِ أَشْيَاءَ: مِنَ الْعَنْبِ وَالتَّمْرِ وَالْعَسَلِ وَالْحِنْطَةِ وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ، وَثَلَاثٌ وَدِدْتُ أَنَّ النَّبِيَّ ﷺ لَمْ يُفَارِقْنَا حَتَّى يَعْهَدَ فِيهِنَّ عَهْدًا أَنْتَهِيَ إِلَيْهِ: الْجَدُّ، وَالْكَالَةُ، وَأَبْوَابٌ مِنْ أَبْوَابِ الرُّبَا».

**3670 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُثَلِيُّ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيِّنَاتًا شِفَاءً، فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ: ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ﴾ [البقرة: 219] الْآيَةُ، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيِّنَاتًا شِفَاءً، فَنَزَلَتِ الْآيَةُ الَّتِي فِي النَّسَاءِ: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء: 43] فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أُقِيمَتِ الصَّلَاةُ يُنَادِي: أَلَا لَا يَقْرَبَنَّ الصَّلَاةَ سُكَرَانٌ. فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيِّنَاتًا شِفَاءً، فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿فَهَلْ أَنْتُمْ مُنْهَوْنَ﴾ (٩١) [المائدة: 91] قَالَ عُمَرُ: انْتَهَيْنَا».

**3671 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ دَعَاهُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَسَقَاهُمَا قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، فَأَمَّهُمْ عَلِيُّ فِي الْمَغْرِبِ وَقَرَأَ: ﴿قُلْ يَتَأَيُّهَا الْكَافِرُونَ﴾ (١) [الكافرون: 1] فَخَلَطَ فِيهَا، فَنَزَلَتْ: ﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ﴾ [النساء: 43].

**3672 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَى﴾ [النساء: 43] ﴿يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ



“They ask you concerning wine and gambling. Say in them is great sin, and some profit for men; but the sin is greater than the profit ...” (Al-Baqarah 219): they were abrogated by His saying: “O you who believe! intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork: eschew such (abomination), that you may prosper.” (Al-Ma'idah 90)

**3673-** It is narrated on the authority of Anas: I was the butler of the people in the house of Abu Talhah on the day the wine was prohibited, and our drink was nothing other than Fadikh, i.e. prepared from dates, when somebody entered upon us and said: “The wine has been prohibited.” Then, the announcer of the Messenger of Allah "Allah's blessing and peace be upon him" made a public announcement (that the wine had been prohibited). We (recognized the voice and) said: “This is the announcer of the Messenger of Allah "Allah's blessing and peace be upon him".”

### **[2] What About Pressing The Grapes To Produce Wine?**

**3674-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed wine, its drinker, its provider, its seller, its purchaser, its presser, such as gets it pressed for him, its carrier, and such as for whom it is carried.

### **[3] What About Turning Wine Into Vinegar?**

**3675-** It is narrated on the authority of Anas that Abu Talhah asked the Messenger of Allah "Allah's blessing and peace be upon him" about some orphans who inherited wine (as a part of their property), and he said to him: “Spill it.” He asked: “Should I not turn it into vinegar?” he answered in the negative.

### **[4] From Which Is Wine Produced?**

**3676-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The wine might be produced from grapes; the wine might be produced from dates; the wine might be produced from honey; the wine might be produced from wheat; and the wine might be produced from barley.”

**3677-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “The wine might be produced from (grapes, whether) pressed or raisins, from dates, from wheat, from barley, and from millet; and I forbid you to get all the intoxicants.”

فِيهِمَا إِنْكُمْ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِنَّهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا» [البقرة: 219] نَسَخْتُهُمَا  
الَّتِي فِي الْمَائِدَةِ: ﴿إِنَّمَا الْخَمْرُ وَاللَّيْسُ وَالْأَصَابُ﴾ [المائدة: 90] الْآيَةُ.

**3673 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ  
قَالَ: «كُنْتُ سَاقِي الْقَوْمِ حَيْثُ حُرِّمَتِ الْخَمْرُ فِي مَنْزِلِ أَبِي طَلْحَةَ وَمَا شَرَابُنَا يَوْمَئِذٍ  
إِلَّا الْفَضِيخُ، فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، وَنَادَى مُنَادِي  
رَسُولِ اللَّهِ ﷺ فَقُلْنَا: هَذَا مُنَادِي رَسُولِ اللَّهِ ﷺ».

### [ت2/م2] - باب في العنب يُغَصَّر للخمر

**3674 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ بْنُ الْجَرَّاحِ، عَنْ  
عَبْدِ الْعَزِيزِ بْنِ عُمَرَ، عَنْ أَبِي عُلْقَمَةَ مَوْلَاهُم وَعَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْغَافِقِيِّ أَنَّهُمَا  
سَمِعَا ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ الْخَمْرَ وَشَارِبَهَا وَسَاقِيَهَا  
وَبَائِعَهَا وَمُبْتَاعَهَا وَعَاصِرَهَا وَمُعْتَصِرَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ».

سُئِلَ أَبُو دَاوُدَ عَنْ اسْمِ أَبِي الْأَخْوَصِ الَّذِي رَوَى عَنْ عَبْدِ اللَّهِ فَقَالَ: عَوْفُ بْنُ  
مَالِكٍ، أَوْ مَالِكُ بْنُ عَوْفٍ.

### [ت3/م3] - باب ما جاء في الخمر تخلل

**3675 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ السُّدِّيِّ،  
عَنْ أَبِي هُبَيْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ طَلْحَةَ سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ أَيْتَامٍ وَرُثُوا  
خَمْرًا، قَالَ: «أَهْرِقُهَا»، قَالَ: أَفَلَا أَجْعَلُهَا خَلَأً؟ قَالَ: «لَا».

### [ت4/م4] - باب الخمر مما هي

**3676 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حَدَّثَنَا  
إِسْرَائِيلُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ الشَّعْبِيِّ، عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْعِنَبِ خَمْرًا، وَإِنَّ مِنَ التَّمْرِ خَمْرًا، وَإِنَّ مِنَ الْعَسَلِ  
خَمْرًا، وَإِنَّ مِنَ الْبُرِّ خَمْرًا، وَإِنَّ مِنَ الشَّعِيرِ خَمْرًا».

**3677 -** حَدَّثَنَا مَالِكُ بْنُ عَبْدِ الْوَاحِدِ أَبُو عَسَّانَ، قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ قَرَأْتُ  
عَلَى الْفَضِيلِ بْنِ مَيْسَرَةَ، عَنْ أَبِي حَرِيرَةَ أَنَّ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ:  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْخَمْرَ مِنَ الْعَصِيرِ، وَالرَّبِيبِ، وَالتَّمْرِ، وَالْحِنْطَةِ،  
وَالشَّعِيرِ، وَالذَّرَّةِ، وَإِنِّي أَنَهَاكُمُ عَنْ كُلِّ مُسْكِرٍ».



**3678-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The wine is produced from (the fruits of) those trees, i.e. both date-palm and vine."

#### **[5] Every Intoxicant Is Forbidden**

**3679-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (that befogs the mind) is wine, and every intoxicant is unlawful (to drink); and he, who dies and he is addict to drinking wine (in the world while it is unlawful), will never drink it in the hereafter (even though it will be lawful)."

**3680-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every intoxicant (that befogs the mind) is wine, and every intoxicant is unlawful; and he, who drinks an intoxicant, he will be deprived of (the reward of) his prayer for forty days, and if he repents, Allah turns to him in repentance; and if he returns to (drinking it) for the fourth time, Allah then has the right to make his drink from Tinat Al-Khabal." They asked: "What is "Tinat Al-Khabal" O Messenger of Allah?" he said: "It is the pus sweat of the denizens of the fire (of Hell); and he, who gives it to a young, who does not know whether it is lawful or unlawful, Allah then has the right to make his drink from Tinat Al-Khabal."

**3681-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The little amount of such of drinks as of which a great quantity intoxicates is unlawful (no matter ineffective it might be)."

**3682-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about Bit' (a kind of wine prepared from honey famous in Yemen), thereupon he said: "Every intoxicating drink is unlawful."

Abu Dawud says: The same is narrated on the authority of Az-Zuhri, through the same chain of transmission, with the following addition: Bit' was the honey-based wine, which the inhabitants of Yemen used to drink.

**3683-** It is narrated on the authority of Dailam Al-Himyari that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We live in a very cold land, and do very hard work (which needs a great energy and power), and we take a drink from wheat, therewith to become strong enough to do our labour and endure the cold of



**3678 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنِي يَحْيَى، عَنْ أَبِي كَثِيرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةُ وَالْعِنَبَةُ».

قَالَ أَبُو دَاوُدَ: اسْمُ أَبِي كَثِيرٍ الْغُبَرِيُّ يَزِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عُفَيْلَةَ السَّحْمِيُّ. وَقَالَ بَعْضُهُمْ: أَذِنَّةٌ، وَالصَّوَابُ عُفَيْلَةٌ.

### [ت5/م5] - باب النهي عن المسكر

**3679 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَمُحَمَّدُ بْنُ عِيسَى فِي آخَرِينَ قَالُوا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مُسْكِرٍ حَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ مَاتَ وَهُوَ يَشْرَبُ الْحَمْرَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

**3680 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنْعَانِيُّ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُخْمِرٍ حَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ شَرِبَ مُسْكِرًا بُخَسَتْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا، فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ، فَإِنْ عَادَ الرَّابِعَةَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ». قِيلَ: وَمَا طِينَةُ الْحَبَالِ يَا رَسُولَ اللَّهِ؟ قَالَ: «صَدِيدُ أَهْلِ النَّارِ، وَمَنْ سَقَاهُ صَغِيرًا لَا يَعْرِفُ حَلَالَهُ مِنْ حَرَامِهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْحَبَالِ».

**3681 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -، عَنْ دَاوُدَ بْنِ بَكْرِ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ».

**3682 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الشَّبَعِ، فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ».

قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى يَزِيدَ بْنِ عَبْدِ رَبِّهِ الْجُرْجِسِيِّ: حَدَّثَكُمْ مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ بِإِسْنَادِهِ. زَادَ: وَالْبَيْعُ نَبِيذُ الْعَسَلِ كَانَ أَهْلُ الْيَمَنِ يَشْرَبُونَهُ.

قَالَ أَبُو دَاوُدَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، مَا كَانَ أَثْبَتُهُ مَا كَانَ فِيهِمْ مِثْلُهُ - يَعْنِي فِي أَهْلِ حِمصٍ - يَعْنِي الْجُرْجِسِيِّ -.

**3683 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُهُ، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ -، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ، عَنْ ذَيْلَمِ الْحَمِيرِيِّ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ بَارِدَةٍ نَعَالِجُ فِيهَا عَمَلًا شَدِيدًا وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ

our country.” He asked: “Does it intoxicate?” I answered in the affirmative, thereupon he said: “Then, shun it.” I said: “But the people will not leave it.” He said: “If they do not leave it, then fight them (until they leave it).”

**3684-** It is narrated on the authority of Abu Musa that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about a drink prepared out of honey, and he said: “This is the Bit’.” I further said: “It also might be produced from millet and parley.” He said: “This is the Mizr.” He added: “Tell your people to eschew it.”

**3685-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade (to drink) wine, (to practice) gambling, (to play with) dice, and (to drink) the millet-based drink.

**3686-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade every intoxicating and anesthetizing (drink like wine or food like hemp).

**3687-** It is narrated on the authority of A’ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “Every intoxicant is unlawful (to drink), and (such of drinks as) of which a great quantity as much as a Faraq (nearly 16 pounds) intoxicates, then, (a small quantity, even as little as) a handful thereof is unlawful.”

### **[6] What About The Wine With Grains**

(i.e. to add a certain kind of grains to the wine and when it is cooked it becomes more substantial and intoxicant)

**3688-** It is narrated on the authority of Malik Ibn Maryam that he said: Abd Ar-Rahman Ibn Ghunm visited us, and we discussed the cooked wine, thereupon he said: Abu Malik Al-Ash’ari related to me that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “Some people belonging to my nation will drink wine, giving it a different name” (therewith to flee away from the unlawfulness on the basis that it is this which is called wine that has been prohibited, and such prohibition does not apply to anything else having a different name).

**3689-** It is narrated on the authority of Sufyan Ath-Thawri that he was asked about the wine with grains, thereupon he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: “Some people belonging to my nation will drink wine, giving it a different name.”

Abu Dawud says: Sufyan Ath-Thawri says: “The wine with grains is the drink of the wicked people.”

هَذَا الْقَمْحُ تَنْقَوِي بِهِ عَلَى أَعْمَالِنَا وَعَلَى بَرْدِ بِلَادِنَا؟ قَالَ: «هَلْ يُسْكِرُ؟» قُلْتُ: نَعَمْ. قَالَ: «فَاجْتَنِبُوهُ». قَالَ: قُلْتُ: فَإِنَّ النَّاسَ غَيْرُ تَارِكِيهِ. قَالَ: «فَإِنْ لَمْ يَتْرُكُوهُ فَقَاتِلُوهُمْ».

**3684 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنْ شَرَابٍ مِنَ الْعَسَلِ، فَقَالَ: «ذَلِكَ الْبَيْعُ». قُلْتُ: وَيَنْتَبِذُ مِنَ الشَّعِيرِ وَالذَّرَّةِ. فَقَالَ: «ذَلِكَ الْمِزْرُ». ثُمَّ قَالَ: «أَخْبِرْ قَوْمَكَ أَنَّ كُلَّ مُسْكِرٍ حَرَامٌ».

**3685 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: «أَنَّ نَبِيَّ اللَّهِ ﷺ نَهَى عَنِ الْخَمْرِ وَالْمَيْسِرِ وَالْكَوْبَةِ وَالْغُبَيْرِ، وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

قَالَ أَبُو دَاوُدَ: قَالَ ابْنُ سَلَامٍ أَبُو عُبَيْدٍ: الْغُبَيْرَاءُ الشُّكْرُكَةُ تُعْمَلُ مِنَ الذَّرَّةِ شَرَابٌ يَعْمَلُهُ الْحَبَشَةُ.

**3686 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو شَهَابٍ عَبْدُ رَبِّهِ بْنُ نَافِعٍ، عَنْ الْحَسَنِ بْنِ عَمْرٍو الْفُقَيْمِيِّ، عَنْ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ مُسْكِرٍ وَمُقْتَرٍ».

**3687 -** حَدَّثَنَا مُسَدَّدٌ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا مَهْدِيُّ - يَعْنِي ابْنَ مَيْمُونٍ - قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ، قَالَ مُوسَى - وَهُوَ عَمْرُو بْنُ سَلَمٍ الْأَنْصَارِيُّ -: عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ مُسْكِرٍ حَرَامٌ، وَمَا أَسْكَرَ مِنْهُ الْفَرْقُ فَمِلْهُ الْكَفِّ مِنْهُ حَرَامٌ».

### [6/6م] - باب في الدَّاذِي

**3688 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ حَاتِمِ بْنِ حَرْثٍ، عَنْ مَالِكِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ غَنَمٍ فَتَذَاكُرْنَا الطَّلَاءَ فَقَالَ: حَدَّثَنِي أَبُو مَالِكٍ الْأَشْعَرِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْشَرَيْنَ نَاسٌ مِنْ أُمَّتِي الْخَمْرُ يُسْمَوْنَهَا بِغَيْرِ اسْمِهَا».

**3689 -** قَالَ أَبُو دَاوُدَ: حَدَّثَنَا شَيْخٌ مِنْ أَهْلِ وَاسِطٍ قَالَ: حَدَّثَنَا أَبُو مَنْصُورٍ الْحَارِثُ بْنُ مَنْصُورٍ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ، وَسُئِلَ عَنِ الدَّاذِي، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْشَرَيْنَ نَاسٌ مِنْ أُمَّتِي الْخَمْرُ بِاسْمٍ يُسْمَوْنَهَا بِغَيْرِ اسْمِهَا».

قَالَ أَبُو دَاوُدَ: وَقَالَ سُفْيَانُ الثَّوْرِيُّ: الدَّاذِيُّ شَرَابُ الْفَاسِقِينَ.



## [7] What About The Vessels

**3690-** It is narrated on the authority of both Ibn Abbas and Ibn Umar that they said: We bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (to brew fruits in) the dry gourd, the green-coloured jar, the pitcher, and the hollowed stump of palm-trees.

**3691-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I heard Ibn Umar having said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in green-coloured jar." I came out as shocked by the statement of Ibn Umar "The Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in green-coloured jar." I then came to Ibn Abbas and said: "Do you hear what Ibn Umar says?" He said: "What does he say?" I said: "He says that The Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in a green-coloured jar." He said: "Ibn Umar has told the truth. The Messenger of Allah "Allah's blessing and peace be upon him" made unlawful brewing fruits in a green-coloured jar." I said: "What is the (brew prepared in) a green pitcher?" He said: "Every kind of drink whose fruits are brewed in earthen pitcher."

**3692-** It is narrated on the authority of Abu Jamrah from Ibn Abbas that he said: Once, the delegate of the tribe of Abd Al-Qais came to The Prophet "Allah's blessing and peace be upon him". They said: "We are from the tribe of Rabie'ah. We cannot come to you except in the sacred months since there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (concerning religion) by which we may enter Paradise, and of which we may inform our people whom we have left behind." The Prophet "Allah's blessing and peace be upon him" said: "I order you to do four things and forbid you (to use) four things. I order you to believe in Allah Alone." He explained it for them: "To testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fasts during the month of Ramadan; and to pay one fifth of the booty to be given to Allah and His Messenger. Then I forbid you (to use) four things, namely dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles." (All of them were used as containers of wine. The Prophet used the names of the pots to designate the prohibited drinks brewed in them).

## [ت7/م7] - باب في الأوعية

**3690 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَا: «نَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالْمَرْفَقِ، وَالنَّقِيرِ».

**3691 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُسْلِمُ بْنُ إِبرَاهِيمَ - الْمَعْنَى - قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ يَعْنِي ابْنَ حَكِيمٍ -، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: «حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ فَخَرَجْتُ فِرْعَا مِنْ قَوْلِهِ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أَمَا تَسْمَعُ مَا يَقُولُ ابْنُ عُمَرَ؟ قَالَ: وَمَا ذَاكَ؟ قُلْتُ: قَالَ: حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. قَالَ: صَدَقَ، حَرَّمَ رَسُولُ اللَّهِ ﷺ نَبِيذَ الْجَرِّ. قُلْتُ: مَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ يُصْنَعُ مِنْ مَدَرٍ».

**3692 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ عَبَّادٍ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ. وَقَالَ مُسَدَّدٌ: عَنْ ابْنِ عَبَّاسٍ، وَهَذَا حَدِيثُ سُلَيْمَانَ قَالَ: قَدِمَ وَفَدُ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا الْحَيِّ مِنْ رَبِيعَةٍ قَدْ حَالَ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ وَلَيْسَ نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمَرْنَا بِشَيْءٍ نَأْخُذُ بِهِ وَنَدْعُو إِلَيْهِ مِنْ وَرَاءِنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَأَكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ وَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» وَعَقْدَ بِيَدِهِ وَاحِدَةً، وَقَالَ مُسَدَّدٌ: الْإِيمَانُ بِاللَّهِ، ثُمَّ فَسَّرَهَا لَهُمْ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَأَنْ تُوَدُّوا الْخُمُسَ مِمَّا عَنِتُّمْ. وَأَنْهَأَكُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالْمَرْفَقِ، وَالْمُقَيْرِ». وَقَالَ ابْنُ عُبَيْدٍ: النَّقِيرِ مَكَانَ الْمُقَيْرِ. وَقَالَ مُسَدَّدٌ: وَالنَّقِيرِ، وَالْمُقَيْرِ. وَلَمْ يَذْكُرِ الْمَرْفَقَ.

قال أبو داود: أبو جَمْرَةَ نَصْرُ بْنُ عِمْرَانَ الضَّبْعِيُّ.



**3693-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said to the delegate of Abd Al-Qais: "I forbid you to use the hollow stumps of date-palms, the receptacle, the green-coloured jar, the dry gourd, and the water-skin whose mouth is cut off; but you might drink in your water-skin and get its mouth tied up with a string."

**3694-** It is narrated on the authority of Ibn Abbas pertaining to the story of the delegate of Abd Al-Qais that they asked: "In which containers should we drink O Prophet of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I advice you to use the water-skin, whose mouth is tied up with a string."

**3695-** It is narrated on the authority of Abu Al-Qamus: Zaid Ibn Ali that he said: I was reported by one of the members of the delegate of Abd Al-Qais called Qais Ibn An-Nu'man, who came to the Messenger of Allah "Allah's blessing and peace be upon him" that he said to them: "Do not drink in a hollow stump of date-palm, nor in a receptacle smeared with pitch, nor in a dry gourd, nor in a green-coloured jar; and you might drink in the water-skin whose mouth is tied up with a string. But in case it (the drink it implies) becomes too intense and strong (upon you to bear), then, mix it with water; and in case it troubles you, then, spill it."

**3696-** It is narrated on the authority of Ibn Abbas that the delegate of Abd Al-Qais said to the Messenger of Allah "Allah's blessing and peace be upon him": "In which containers should we drink O Prophet of Allah?" he said: "Do not drink in a dry gourd, nor in a pitched receptacle, nor in a hollow stump of date-palm, and you might soak your drinks in the water-skin." They said: "O Messenger of Allah! In case it becomes substantially intoxicant in the water-skin (what should we do?)" he said: "Then, mix it with water." They said: "O Messenger of Allah!..." and he said to them either in the third or in the fourth time: "Then, spill it." He further said: "No doubt, wine, gambling and (playing with) dice have been forbidden to me by Allah Almighty. Indeed, all the intoxicants are unlawful."

**3697-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to use the dry gourd, the green-coloured jar, the hollow stump of the date-palm, and further (to drink) beer.

**3698-** It is narrated on the authority of Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I had forbidden you to do three things, and now I tell you to do them



**3693 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ نُوحِ بْنِ قَيْسٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَوْفِدِ عَبْدِ الْقَيْسِ: «أَنْهَاكُمُ عَنِ النَّقِيرِ وَالْمُقَيْرِ وَالْحَتَمِ وَالذَّبَاءِ وَالْمَزَادَةِ الْمَجْبُوبَةِ وَلَكِنْ اشْرَبْ فِيهِ سِقَائِكَ وَأَوْكِه».

**3694 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ عِكْرِمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ فِي قِصَّةِ وَفْدِ عَبْدِ الْقَيْسِ: قَالُوا: فِيمَا نَشْرَبُ يَا نَبِيَّ اللَّهِ؟ فَقَالَ نَبِيُّ اللَّهِ ﷺ: «عَلَيْكُمُ بِأَسْقِيَةِ الْأَدَمِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا».

**3695 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ عَوْفٍ، عَنْ أَبِي الْقَمُوصِ زَيْدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنِي رَجُلٌ كَانَ مِنَ الْوَفْدِ الَّذِينَ وَفَدُوا إِلَى النَّبِيِّ ﷺ مِنْ عَبْدِ الْقَيْسِ يَحْسِبُ عَوْفٌ أَنَّ اسْمَهُ قَيْسُ بْنُ الثُّغَمَانِ فَقَالَ: «لَا تَشْرَبُوا فِي نَقِيرٍ، وَلَا مَرْقَتٍ، وَلَا ذُبَاءً، وَلَا حَنْتَمَ، وَاشْرَبُوا فِي الْجِلْدِ الْمَوْكِيِّ عَلَيْهِ، فَإِنْ اشْتَدَّ فَاكْسَرُوهُ بِالْمَاءِ، فَإِنْ أَغْيَاكُمْ فَأَهْرِيقُوهُ».

**3696 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: عَنْ عَلِيِّ بْنِ بَذِيمَةَ، قَالَ: حَدَّثَنِي قَيْسُ بْنُ حَبْتَرٍ النَّهْشَلِيُّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ قَالُوا: يَا رَسُولَ اللَّهِ فِيمَا نَشْرَبُ؟ قَالَ: «لَا تَشْرَبُوا فِي الذَّبَاءِ، وَلَا فِي الْمَرْقَتِ، وَلَا فِي النَّقِيرِ وَانْتَبِذُوا فِي الْأَسْقِيَةِ». قَالُوا: يَا رَسُولَ اللَّهِ ﷺ فَإِنْ اشْتَدَّ فِي الْأَسْقِيَةِ؟ قَالَ: «فَضُبُّوا عَلَيْهِ الْمَاءَ». قَالُوا: يَا رَسُولَ اللَّهِ، فَقَالَ لَهُمْ فِي الثَّالِثَةِ أَوْ الرَّابِعَةِ: «أَهْرِيقُوهُ». ثُمَّ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيَّ أَوْ حَرَّمَ الْحَمْرُ وَالْمَيْسِرُ وَالْكُوبَةُ»، قَالَ: «وَكُلُّ مُسْكِرٍ حَرَامٌ».

قَالَ سُفْيَانُ: فَسَأَلْتُ عَلِيَّ بْنَ بَذِيمَةَ عَنِ الْكُوبَةِ، قَالَ: الطَّبْلُ.

**3697 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ عُمَيْرٍ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الذَّبَاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْجِعَةِ».

**3698 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا مُعَرِّفُ بْنُ وَاصِلٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نَهَيْتُكُمْ عَنْ ثَلَاثٍ وَأَنَا أَمْرُكُمْ

(since there is no harm in them): I had forbidden you to visit the graves, and now you might visit them, since in visiting them there is a reminder (of death); and I had forbidden you not to drink but in the leather-containers, and now you might drink in all kinds of utensils, on the condition that you should not drink any intoxicant; and I further had forbidden you not to eat out of the meat of your sacrifices after three days, and now eat out of it (as much and as long as you like) and get benefit from it in your journeys.”

**3699-** It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing fruits in the vessels (other than the skin), the Ansar said: “But we should inevitably use them.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Then, let it (such a forbiddance) be ineffective.”

**3700-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of (such vessels as) the dry gourd, the green-coloured jar, the pitched receptacle, and the hollow stump of date-palm, thereupon a desert dweller said: “We have no containers (to drink in other than those).” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Then, drink (in them provided that you should drink) what is lawful.”

**3701-** The same is narrated on the authority of Sharik through the same chain of transmission, in which he said: “Shun what intoxicates.”

**3702-** It is narrated on the authority of Jabir that he said: It was their habit to prepare fruit soakage for the Messenger of Allah "Allah's blessing and peace be upon him" in a water-skin, and in case they found no water-skin, they used to prepare it in a stone pot.

### **[8] What About Mixing Two Kinds Of Fruits (In Brewing)?**

(It is to brew the fruits of both dates and raisins until the resulting drink becomes substantially intoxicant because of boiling)

**3703-** It is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him" that he forbade brewing the fruits of both dates and raisins; and he further forbade brewing the fruits of both dry dates and fresh dates.

**3704-** It is narrated on the authority of Abdullah Ibn Abu Qatadah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing the fruits of both dates and raisins; and he

بِهِنَّ: نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، فَإِنَّ فِي زِيَارَتِهَا تَذِكْرَةً، وَنَهَيْتُكُمْ عَنْ الْأَشْرِبَةِ أَنْ تَشْرَبُوا إِلَّا فِي ظُرُوفِ الْأَدَمِ فَاشْرَبُوا فِي كُلِّ وَعَاءٍ غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاغِي أَنْ تَأْكُلُوهَا بَعْدَ ثَلَاثِ فُكُلُوا وَاسْتَمْتِعُوا بِهَا فِي أَسْفَارِكُمْ».

**3699 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الْأَوْعِيَةِ قَالَ قَالَتِ الْأَنْصَارُ: إِنَّهُ لَا بُدَّ لَنَا قَالَ: «فَلَا إِذْنَ».

**3700 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ، قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ زِيَادِ بْنِ قِيَاضٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: ذَكَرَ النَّبِيُّ ﷺ الْأَوْعِيَةَ: الدُّبَاءَ، وَالْحَنْتَمَ، وَالْمُرْقَتَ، وَالنَّقِيرَ، فَقَالَ أَعْرَابِيٌّ: إِنَّهُ لَا ظُرُوفَ لَنَا، فَقَالَ: «اشْرَبُوا مَا حَلَّ».

**3701 -** حَدَّثَنَا الْحَسَنُ - يَعْنِي ابْنَ عَلِيٍّ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، قَالَ: أَخْبَرَنَا شَرِيكٌ بِإِسْنَادِهِ قَالَ: «اجْتَنِبُوا مَا أَسْكَرَ».

**3702 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، قَالَ: أَخْبَرَنَا زُهَيْرٌ، قَالَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يَجِدُوا سِقَاءً يُبَذُّ لَهُ فِي تَوْرِ مِنْ حِجَارَةٍ».

### [ت8/م8] - باب في الخليطين

**3703 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ نَهَى أَنْ يُتَبَذَّ الرَّبِيبُ وَالتَّمْرُ جَمِيعًا وَنَهَى أَنْ يُتَبَذَّ الْبُسْرُ وَالرُّطْبُ جَمِيعًا».

**3704 -** حَدَّثَنَا أَبُو سَلَمَةَ مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنِي يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّهُ نَهَى عَنْ خَلِيطِ الرَّبِيبِ



further forbade brewing the fruits of both dry dates and fresh dates; and he also forbade brewing the fruits of both unripe and ripe fresh dates, and said: "Prepare juice from each kind solely." A Hadith like this is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman from Abu Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him".

**3705-** It is narrated on the authority of Ibn Abu Laila from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" forbade brewing the fruits of both green dates and fresh dates, as well as of both raisins and dates.

**3706-** It is narrated on the authority of Kabshah Bint Abu Maryam that she said: I asked Umm Salamah: "Which things did the Messenger of Allah "Allah's blessing and peace be upon him" forbid?" she said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to cook the date-kernel so much exceedingly (until it would crumble and its taste would change); and he further forbade us to brew both dates in mixture with raisins."

**3707-** It is narrated on the authority of A'ishah that sometimes, a soakage of raisins was prepared for him, in which some dates were thrown; and sometimes a soakage of dates was prepared for him, in which some raisins were thrown. (It should be known, in this respect, that the forbiddance of brewing the fruits of two kinds is applicable for fear of leading to intoxication; and if there is a guarantee against such a fear, then, the mixture might be acceptable).

**3708-** It is narrated on the authority of Safiyyah Bint Atiyyah that she said: I and some women belonging to Abd Al-Qais entered upon A'ishah and asked her about the (fruit brew of the) mixture of both dates and raisins, thereupon she said: "I used to pick a handful of dates, and a handful of raisins and throw them in a utensil, rub them (with water), and then give (the resulting juice) to the Messenger of Allah "Allah's blessing and peace be upon him" to drink."

### **[9] The Fruit Brew Of The Unripe Dates**

**3709-** It is narrated on the authority of both Jabir Ibn Zaid and Ikrimah that they disliked (brewing the fruits of) the unripe dates solely, and pretended that they transmitted that from Ibn Abbas. Ibn Abbas said in

وَالْتَّمَرِ، وَعَنْ خَلِيطِ الْبُسْرِ وَالتَّمْرِ، وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطْبِ وَقَالَ: «انْتَبِذُوا كُلَّ وَاحِدٍ عَلَى حِدَةٍ» قَالَ: وَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قَتَادَةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

**3705 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَحَفْصُ بْنُ عُمَرَ النَّمِرِيُّ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ، قَالَ حَفْصُ: مِنْ أَصْحَابِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ». **3706 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ ثَابِتِ بْنِ عَمَارَةَ: حَدَّثَنِي رَيْطَةُ، عَنْ كَبْشَةَ بِنْتِ أَبِي مَرْيَمَ قَالَتْ: «سَأَلْتُ أُمَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا مَا كَانَ النَّبِيُّ ﷺ يَنْهَى عَنْهُ؟» قَالَتْ: كَانَ يَنْهَانَا أَنْ نَعْجَمَ النَّوَى طَبْخًا أَوْ نَخْلَطَ الزَّبِيبَ وَالتَّمْرَ.

**3707 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مِسْعَرٍ، عَنْ مُوسَى بْنِ عَبْدِ اللَّهِ، عَنْ امْرَأَةٍ مِنْ بَنِي أَسَدٍ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُنْبِذُ لَهُ زَبِيبٌ فَيُلْقِي فِيهِ تَمْرٌ أَوْ تَمْرٌ فَيُلْقِي فِيهِ زَبِيبٌ».

**3708 -** حَدَّثَنَا زِيَادُ بْنُ يَحْيَى الْحَسَانِيُّ: حَدَّثَنَا أَبُو بَحْرٍ: حَدَّثَنَا عَتَّابُ بْنُ عَبْدِ الْعَزِيزِ الْحِمَّانِيُّ، قَالَ: حَدَّثَنِي صَفِيَّةُ بِنْتُ عَطِيَّةَ قَالَتْ: «دَخَلْتُ مَعَ نِسْوَةٍ مِنْ عَبْدِ الْقَيْسِ عَلَى عَائِشَةَ فَسَأَلْنَاهَا عَنِ التَّمْرِ وَالزَّبِيبِ فَقَالَتْ: كُنْتُ أَخْذُ قَبْضَةً مِنْ تَمْرٍ وَقَبْضَةً مِنْ زَبِيبٍ، فَأَلْقِيهِ فِي إِنَاءٍ، فَأَمْرُسُهُ ثُمَّ أَسْقِيهِ النَّبِيَّ ﷺ».

### [ت9/م9] - باب في نبيذ البُسْرِ

**3709 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ وَعِكْرِمَةَ أَنَّهُمَا كَانَا يَكْرَهُانِ الْبُسْرَ وَحَدَهُ وَيَأْخُذَانِ ذَلِكَ، عَنْ ابْنِ عَبَّاسٍ وَقَالَ ابْنُ عَبَّاسٍ: أَخْشَى أَنْ

that respect: "I fear this might be the same Muzza' forbidden to (the tribe of) Abd Al-Qais." I asked Qatadah: "What is the Muzza'?" he said: "It is the fruit brew prepared in the green-coloured jar and pitcher."

### [10] The Constitution Of The Fruit Brew

**3710-** It is narrated on the authority of Abdullah Ibn Ad-Dailami from his father that he said: We went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We know who we are, from whom we have come: then, to whom would we return?" he said: "You would return to Allah and His Messenger." We said: "O Messenger of Allah! We have (gardens of) vine: what should we do with them?" he said: "Make raisins from the grapes." We asked: "Then, what should we do with the raisins?" he said: "Soak them at the time of your early meal, in order to drink (the resulting juice of) it at the time of your supper; and soak them at the time of your supper, in order to drink it at the time of your early meal (of the coming day). You should further soak that in water-skins, but not in jars, since if it remains after pressing for a time longer than enough, it would turn into vinegar."

**3711-** It is narrated on the authority of A'ishah that she said: Fruit soakage was prepared for The Messenger of Allah "Allah's blessing and peace be upon him" in a water skin, whose upper part was tied and (in whose lower part) it had a hole (for the liquid to come out). Whenever fruit soakage was prepared for him in the morning, he would drink it in the evening, and whenever it was prepared for him in the evening, he would drink it in the morning.

**3712-** It is narrated on the authority of A'ishah that she used to prepare fruit soakage for the Messenger of Allah "Allah's blessing and peace be upon him" in the morning, (and she said): "And when it was the time of his supper, he would have his supper and then drink it, and if something remained out of it, I would pour or spill it." Then, she used to prepare a new and fresh fruit soakage for him at night, and when it was the morning (of the coming day), and it was the time of his early meal, he would have his meal and then drink it. She further said: "The water-skin (in which such a fruit soakage was prepared) used to be washed (twice everyday, i.e.) in the morning and in the evening." My father asked her: "Do you mean twice a day?" she answered in the affirmative.

**3713-** It is narrated on the authority of Ibn Abbas that he said: The fruit soakage of raisins used to be prepared for the Messenger of Allah "Allah's blessing and peace be upon him", from which



يَكُونُ الْمُرَّاءُ الَّذِي نُهَيْتَ عَنْهُ عَبْدُ الْقَيْسِ. فَقُلْتُ لِقَتَادَةَ: مَا الْمُرَّاءُ؟ قَالَ:  
النَّبِيدُ فِي الْحَتَمِ وَالْمُرْفَتِ.

### [ت10/م10] - باب في صفة النبذ

**3710** - حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ  
عَبْدِ اللَّهِ بْنِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ قَالَ: أَتَيْنَا النَّبِيَّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ قَدْ  
عَلِمْتَ مَنْ نَحْنُ وَمِنْ أَيْنَ نَحْنُ فَإِلَى مَنْ نَحْنُ؟ قَالَ: «إِلَى اللَّهِ وَإِلَى رَسُولِهِ»،  
فَقُلْنَا: يَا رَسُولَ اللَّهِ إِنَّ لَنَا أَعْنَابًا مَا نَصْنَعُ بِهَا؟ قَالَ: «زَبَبُوهَا»، قُلْنَا: مَا نَصْنَعُ  
بِالزَّبَبِ؟ قَالَ: «انْبِذُوهُ عَلَى غَدَائِكُمْ، وَاشْرَبُوهُ عَلَى عَشَائِكُمْ، وَانْبِذُوهُ عَلَى  
عَشَائِكُمْ وَاشْرَبُوهُ عَلَى غَدَائِكُمْ، وَانْبِذُوهُ فِي الشَّانِ وَلَا تَنْبِذُوهُ فِي الْقُلْلِ، فَإِنَّهُ  
إِذَا تَأَخَّرَ عَنْ عَصْرِهِ صَارَ خَلًّا».

**3711** - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ  
عَبْدِ الْمَجِيدِ الثَّقَفِيُّ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ  
قَالَتْ: «كَانَ يُنْبَذُ لِرَسُولِ اللَّهِ ﷺ فِي سِقَاءٍ يُوْكَأُ أَغْلَاهُ وَلَهُ عَزْلَاءٌ يُنْبَذُ غُدْوَةً  
فَيَشْرَبُهُ عِشَاءً وَيُنْبَذُ عِشَاءً فَيَشْرَبُهُ غُدْوَةً».

**3712** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ شَيْبَةَ بِنْتِ  
عَبْدِ الْمَلِكِ يُحَدِّثُ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، قَالَ: حَدَّثَنِي عَمَّتِي عَمْرَةُ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّهَا كَانَتْ تَنْبِذُ لِرَسُولِ اللَّهِ ﷺ غُدْوَةً فَإِذَا كَانَ مِنَ  
الْعِشِيِّ فَتَعَشَّى شَرِبَ عَلَى عَشَائِهِ، فَإِنْ فَضَلَ شَيْءٌ صَبَبَتْهُ أَوْ فَرَّغَتْهُ ثُمَّ تَنْبِذُ لَهُ  
بِاللَّيْلِ فَإِذَا أَصْبَحَ تَغْدَى فَشَرِبَ عَلَى غَدَائِهِ، قَالَتْ: يُغْسَلُ السَّقَاءُ غُدْوَةً  
وَعِشِيَّةً، فَقَالَ لَهَا أَبِي: مَرَّتَيْنِ فِي يَوْمٍ؟ قَالَتْ: نَعَمْ».

**3713** - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ،  
عَنْ أَبِي عُمَرَ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَ يُنْبَذُ لِلنَّبِيِّ ﷺ

he would drink on the same day, during the coming day, and then the day after, up to the evening of the third day; then he would order that it should be checked up by the servants, or (if it was spoilt) it should be spilled.

### [11] The Drink Of Honey

**3714-** It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsah and I agreed secretly that, if he comes to either of us, she will say to him: "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." (We did so). He replied: "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again." On that occasion Allah Almighty revealed: "O Prophet! Why do you hold to be forbidden that which Allah has made lawful to you? You seek to please thy consorts but Allah is Oft-Forgiving, Most Merciful. When the Prophet disclosed a matter of confidence to one of his consorts (i.e. when he told her that he had drunk honey in the house of Zainab)...If you two (i.e. both A'ishah and Hafsah) turn in repentance to Him, your hearts are indeed so inclined." (At-Tahrim 1:4) (Many religious scholars are of the opinion that this Holy Verse was revealed on another occasion, as shown in the following narration: It is narrated by An-Nisa'i on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" had a slave-girl, with whom he had sexual relation. But A'ishah and Hafsah kept asking him pressingly until they made him forbid her to himself. In connection with that, Allah Almighty revealed this holy Verse).

**3715-** It is narrated on the authority of A'ishah: The Messenger of Allah "Allah's blessing and peace be upon him" was fond of honey and sweet edible things. After finishing the Asr prayer he was accustomed to visit his wives and stay with everyone of them for a time. Once he went to Hafsah, the daughter of Umar and stayed with her more than usual. I got jealous and asked the reason for that. I was told that a lady of her folk had given her as a gift a skin filled with honey, from which she made drink and gave it to The Prophet to drink (and that was the reason for the delay). I said: "By Allah we will play a trick on him (to prevent him from doing so)." So I said to Sawdah Bint Zam'ah: "The Prophet will approach you, and when he comes near you, say: "Have you taken Maghafir (a bad-smelling gum)?" (However, The Messenger of Allah "Allah's blessing and peace be upon him" used to feel it hard that a bad smell would be detected on him). He

الزَّبِيبُ فَيَشْرِبُهُ الْيَوْمَ وَالْغَدَ وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ ثُمَّ يَأْمُرُ بِهِ فَيُسْقَى الْخَدَمَ أَوْ يُهْرَاقُ».

قال أبو داود: وَمَعْنَى يُسْقَى الْخَدَمَ يُبَادِرُ بِهِ الْفَسَادَ.

قال أبو داود: أَبُو عُمَرَ يَحْيَى بْنُ عُبَيْدٍ الْبَهْرَانِيُّ.

### [ت11/م11] - باب في شراب العسل

**3714 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ، قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تُخْبِرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَيُّنَا مَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، فَدَخَلَ عَلَى إِحْدَاهُنَّ فَقَالَتْ لَهُ ذَلِكَ فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ»، فَنَزَلَتْ: ﴿لِمَ تَحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْلَغِي مَرْضَاتَ أَزْوَاجِكَ﴾ [التَّحْرِيمُ: 1] إِلَى ﴿إِنْ نُبَوَّأَ إِلَى اللَّهِ﴾ لِعَائِشَةَ وَحَفْصَةَ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَإِذَا أَسَرَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا﴾ [التَّحْرِيمُ: 4] لِقَوْلِهِ ﷺ: «بَلْ شَرِبْتُ عَسَلًا».

**3715 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْحُلُوءَ وَالْعَسَلَ، فَذَكَرَ بَعْضُ هَذَا الْخَبَرِ: وَكَانَ رَسُولُ اللَّهِ ﷺ يَشْتَدُّ عَلَيْهِ أَنْ تُوجَدَ مِنْهُ الرِّيحُ».

وَفِي الْحَدِيثِ قَالَتْ سَوْدَةُ: بَلْ أَكَلْتُ مَغَافِيرَ قَالَ: «بَلْ شَرِبْتُ عَسَلًا»



will say: "No." Then say to him: "Then what is this bad smell, which I smell from you?" He will say to you: "Hafsah made me drink honey drink." Then say: "Perhaps the bees of that honey had sucked the juice of the tree of Urfut." I shall also say the same. O you, Safiyyah, say the same." So when The Prophet came near Sawdah, she said to him: "O Allah's Apostle! Have you taken Maghafir?" He said: "No." She said: "Then what is this bad smell which I detect on you?" He said: "Hafsah made me have honey drink." She said: "Perhaps its bees had sucked the juice of Urfut tree." When he came to me, I also said the same, and when he went to Safiyyah, she also said the same. When The Prophet again went to Hafsah, she said: "O Allah's Apostle! Shall I give you more of that drink?" He said: "I am not in need of it." Sawdah said: "By Allah, we deprived him (of it)." I said to her: "Keep silent!"

### [12] What About The Fruit Soakage When It Is Boiled?

**3716-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was fasting, and I expected the time of breaking his fast to serve him with fruit brew I had prepared in a dry gourd, and when I brought it to him behold! It was boiling. On that he said: "Pour it on (the land of) the garden, since it is the drink of such as has no faith in Allah and the Last Day."

### [13] Drinking While Standing

**3717-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that one should drink while standing.

**3718-** It is narrated on the authority of An-Nazzal Ibn Sabrah that Ali Ibn Abu Talib asked for Water and he drank while standing and then he said: "There are some men, anyone of whom dislikes to do so, even though I saw the Messenger of Allah "Allah's blessing and peace be upon him" having done the same as you saw me having done."

### [14] Drinking From The Mouth Of The Water-Skin

**3719-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade drinking direct from the mouth of the water-skin, and riding such of animals as eats the dung; and he further forbade that the animal or bird should be fixed and thrown to death by arrows.

سَقَتْنِي حَفْصَةُ» فَقُلْتُ: جَرَسَتْ نَحْلُهُ الْعُرْفُطُ.

قال أبو داود: الْمَغَافِيرُ: مُقْلَةٌ وَهِيَ صَمْغَةٌ. وَجَرَسَتْ: رَعَتْ، وَالْعُرْفُطُ: نَبْتُ مَنْ نَبَتِ النَّخْلُ.

### [ت12/م12] - باب في النبيذ إذا غلى

**3716** - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ حُسَيْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ، فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَاءٍ ثُمَّ أَتَيْتُهُ بِهِ، فَإِذَا هُوَ يَنْشُ، فَقَالَ: «اضْرِبْ بِهَذَا الْحَاظِ فَإِنَّ هَذَا شَرَابٌ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ».

### [ت13/م13] - باب في الشرب قائماً

**3717** - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَشْرَبَ الرَّجُلُ قَائِماً».

**3718** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ النَّزَالِ بْنِ سَبْرَةَ: «أَنَّ عَلِيًّا دَعَا بِمَاءٍ فَشَرِبَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ: إِنَّ رِجَالاً يَكْرَهُ أَحَدُهُمْ أَنْ يَفْعَلَ هَذَا، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَفْعَلُ مِثْلَ مَا رَأَيْتُمُونِي أَفْعَلُهُ».

### [ت14/م14] - باب الشراب من في السقاء

**3719** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، قَالَ: أَخْبَرَنَا قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الشُّرْبِ مِنْ فِي السَّقَاءِ، وَعَنْ رُكُوبِ الْجَلَالَةِ وَالْمُجْتَمَةِ».

قال أبو داود: الْجَلَالَةُ الَّتِي تَأْكُلُ الْعِدْرَةَ.

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### [15] What About Bending The Mouth Of The Water-Skin?

3720- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to bend the mouth of a water-skin (for the purpose of drinking direct from it).

3721- It is narrated on the authority of Isa Ibn Abdullah, a man belonging to the Ansar, from his father, that on the day of (the holy battle of) Uhud, the Messenger of Allah "Allah's blessing and peace be upon him" asked for a pot (full of water), and said: "Bend the mouth of the pot (so that I would drink)!" then, he drank direct from its mouth.

### [16] Drinking From The Place Of Fracture In The Vessel

3722- It is narrated on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to drink from the place of fracture in the vessel, as well as he forbade to blow in the drink.

### [17] What About Drinking In The Gold And Silver Utensils?

3723- It is narrated on the authority of Ibn Abu Laila that Hudhaifah was in Mada'in when he asked for water. A villager brought a drink for him in a silver utensil. He (Hudhaifah) threw him with it and said: However, I did not do so but that for I have told him not to serve me drink in this (silver utensil), for The Messenger of Allah "Allah's blessing and peace be upon him" forbade to wear brocade or silk, and to drink in gold and silver utensils, and said: "These are meant for Them (the unbelievers) in this world, but they are meant for you in the Hereafter."

### [18] What About Drinking With No Utensil Nor Hand?

3724- It is narrated on the authority of Jabir that he said: Allah's Apostle "Allah's blessing and peace be upon him" and one of his companions entered upon an Ansari man while he was turning the water into his garden. The Prophet "Allah's blessing and peace be upon him" said to him: "If you have water kept overnight in a water-skin, you might give us, otherwise we will drink water by putting our mouths in it."

### [19] When Should The Drink Server Drink?

3725- It is narrated on the authority of Abdullah Ibn Abu Awfa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The water server is the last of the people (whom he serves with drink) to drink."



## [ت15/م15] - باب في اختناث الأسقية

3720 - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ اخْتِنَاثِ الْأَسْقِيَةِ».

3721 - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَعَا بِإِدَاوَةِ يَوْمٍ أُحِدَ فَقَالَ: «اخْتَنَتْ فَمَ الْإِدَاوَةُ» ثُمَّ شَرِبَ مِنْ فِيهَا.

## [ت16/م16] - باب في الشرب من ثلثة القدح

3722 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: أَخْبَرَنَا قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الشُّرْبِ مِنْ ثَلَاثَةِ الْقَدَحِ وَأَنْ يُنْفَخَ فِي الشَّرَابِ».

## [ت17/م17] - باب في الشرب في آنية الذهب والفضة

3723 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَاسْتَسْقَى فَأَتَاهُ دِهْقَانٌ بِإِنَاءٍ مِنْ فِضَّةٍ فَرَمَاهُ بِهِ وَقَالَ: إِنِّي لَمْ أَرِمِهِ بِهِ إِلَّا أَنِّي قَدْ نَهَيْتُهُ فَلَمْ يَنْتَهُ وَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْحَرِيرِ وَالذَّبَابِ وَعَنِ الشُّرْبِ فِي آنِيَةِ الذَّهَبِ وَالْفِضَّةِ وَقَالَ: «هِيَ لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ».

## [ت18/م18] - باب في الكرعة

3724 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي فُلَيْحٌ، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «دَخَلَ النَّبِيُّ ﷺ وَرَجُلٌ مِنْ أَصْحَابِهِ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَحْوِلُ الْمَاءَ فِي حَائِطِهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ عِنْدَكَ مَاءٌ بَاتَ هَذِهِ اللَّيْلَةَ فِي شَنٍّْ وَإِلَّا كَرَعْنَا؟» قَالَ: بَلْ عِنْدِي مَاءٌ بَاتَ فِي شَنٍّْ».

## [ت19/م19] - باب في الساقى متى يشرب؟

3725 - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي الْمُحْتَارِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَنَّ النَّبِيَّ ﷺ قَالَ: «سَاقِي الْقَوْمِ آخِرُهُمْ شَرْبًا».

**3726-** It is narrated on the authority of Anas Ibn Malik that once, (a cup full of) milk mixed with water was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and there was a desert dweller sitting on his right side, and Abu Bakr on his left side. He drank and then gave the surplus to the desert dweller and said: "Let such as on the right side (be given first) followed by such as on his right side!"

**3727-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" drank, he would take three breaths (removing the utensil from his mouth with each breath), and he said: "This is more fitting for quenching the thirst, improving the process of digestion, and curing from diseases."

#### **[20] What About Blowing And Breathing In The Drink?**

**3728-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade blowing or taking breath in the utensil (while drinking).

**3729-** It is narrated on the authority of Abdullah Ibn Busr from his father: The Messenger of Allah "Allah's blessing and peace be upon him" came to my father and a meal containing food made from dates, cheese and butter was brought to him, from which he ate. Then a drink was brought to him, which he drank, and then gave to one who was on his right. Then, he was given dates which he ate but he placed the stones on the back of his index and middle fingers. When he stood up (and intended to leave) my father took hold of his mount's rein and said to him: "Invoke good for me!" He said: "O Allah! Bless them in whatever sustenance You have provided them with, forgive them, and bestow mercy upon them."

#### **[21] What One Says Once He Drinks Milk**

**3730-** It is narrated on the authority of Ibn Abbas that he said: I was in the house of (my maternal aunt) Maimunah when the Messenger of Allah "Allah's blessing and peace be upon him" came in, in the company of Khalid Ibn Al-Walid. Then, two mastigures were brought on two sticks, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" spat (out of disgust). On that Khalid said: "I think you detest it O Messenger of Allah!" he answered in the affirmative. Then, milk was brought to the Messenger of Allah "Allah's blessing and peace be upon him" which he drank. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats food, let him say: "O Allah! Bless us in it, and sustain us with what is much better than it"; and when he was given milk to drink, let him say: "O Allah! Bless us in it, and

**3726 -** حَدَّثَنَا الْقُعْنَبِيُّ عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ أَتَى بَلْبَنٍ قَدْ شِيبَ بِمَاءٍ، وَعَنْ يَمِينِهِ أَعْرَابِيٌّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ، فَشَرِبَ ثُمَّ أُعْطِيَ الْأَعْرَابِيُّ وَقَالَ: «الْأَيْمَنُ فَلَا يَمَنُ».

**3727 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي عِصَامٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا شَرِبَ تَنَفَّسَ ثَلَاثًا، وَقَالَ: «هُوَ أَهْنًا وَأَمْرًا وَأَبْرَأُ».

### [ت20/م20] - باب في النفخ في الشراب والتنفس فيه

**3728 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ».

**3729 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ حُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ بْنِ سُلَيْمٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ إِلَى أَبِي فَنَزَلَ عَلَيْهِ فَقَدَّمَ إِلَيْهِ طَعَامًا فَذَكَرَ حَيْسًا أَتَاهُ بِهِ ثُمَّ بِشَرَابٍ فَشَرِبَ فَنَاولَ مَنْ عَلَى يَمِينِهِ وَأَكَلَ تَمْرًا فَجَعَلَ يُلْقِي النَّوَى عَلَى ظَهْرِ أَصْبُعِهِ السَّبَابَةِ وَالْوُسْطَى، فَلَمَّا قَامَ قَامَ أَبِي فَأَخَذَ بِلِجَامِ دَابَّتِهِ، فَقَالَ ادْعُ اللَّهَ لِي، فَقَالَ: «اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ».

### [ت21/م21] - باب ما يقول إذا شرب اللبن

**3730 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - . (ح)، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: أَخْبَرَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَرَ بْنِ حَرْمَلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِي بَيْتِ مَيْمُونَةَ، فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ خَالِدُ بْنُ الْوَلِيدِ فَجَاؤُوا بِضَبَّيْنِ مَشْوِيَيْنِ عَلَى ثِمَامَتَيْنِ فَتَبَرَّقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ خَالِدٌ: إِخَالُكَ تَقْدَرُهُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَجَلٌ»، ثُمَّ أَتَى رَسُولُ اللَّهِ ﷺ بَلْبَنٍ فَشَرِبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا



give us an increase of it", for indeed, there is nothing barring milk more sufficient for food and drink."

### [22] Tying The Utensil With A Strip

**3731-** It is narrated on the authority of Jabir that he said: The Prophet "Allah's blessing and peace be upon him" said: "(When night falls or when it is evening) close the gate of your house (at night), and mention Allah's Name thereupon; for Satan could not open a closed gate. Extinguish your lamp and mention Allah's Name. Cover your utensil (But if you have nothing to cover it let it be by placing) even a stick across it., and mention Allah's Name thereupon. Tie the mouth of your water-skin and mention Allah's name thereupon."

**3732-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, but the narration here is brief, in which he said: "No doubt, Satan has no power to open a closed door, nor unloose a tying strap, nor uncover a utensil; and the mischief-doer (i.e. the rat) might cause the house to be burnt with its dwellers (in case the lamp is left kindled)."

**3733-** It is narrated on the authority of Jabir Ibn Abdullah that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "When night falls (or when it is evening), keep your children close you (and stop them from going out), for the devils spread out and do harm stealthily at that time."

**3734-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" when he asked for water, thereupon a man from amongst the people said: "Should we not bring you juice of soaked fruits to drink?" he said: "Yes." The man came out rushing and he soon returned with a vessel of juice of soaked fruits, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why should you not cover it even by placing a stick across it?"

**3735-** It is narrated on the authority of A'ishah that it was the habit to bring the fresh sweet water for the Messenger of Allah "Allah's blessing and peace be upon him" from the house of Suqya, a well of water as far from Medina as (a distance covered in) two days.

فِيهِ وَأَطْعَمَنَا خَيْرًا مِنْهُ، وَإِذَا سُقِيَ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ، فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزَى مِنْ الطَّعَامِ وَالشَّرَابِ إِلَّا اللَّبَنُ». قَالَ أَبُو دَاوُدَ: هَذَا لَفْظُ مُسَدِّدٍ.

### [22/22] - باب في إيكاء الآنية

**3731 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَعْلِقْ بِابِكَ وَادْكُرِ اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَأُظْفَى مُصْبَحًا وَادْكُرِ اسْمَ اللَّهِ، وَخَمَّرَ إِنَاءَكَ وَلَوْ يَعُودُ تَعْرِضُهُ عَلَيْهِ وَادْكُرِ اسْمَ اللَّهِ، وَأَوْكُ سِقَاءَكَ وَادْكُرِ اسْمَ اللَّهِ».

**3732 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ، وَلَيْسَ بِتَمَامِهِ قَالَ: «فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا، وَلَا يَحُلُّ وَكَاءً، وَلَا يَكْشِفُ إِنَاءً، وَإِنَّ الْفَوَاسِقَةَ تُضْرَمُ عَلَى النَّاسِ بَيْتَهُمْ أَوْ بُيُوتَهُمْ».

**3733 -** حَدَّثَنَا مُسَدَّدٌ وَفُضَيْلُ بْنُ عَبْدِ الوَهَّابِ السُّكَّرِيُّ قَالَا: أَخْبَرَنَا حَمَادٌ، عَنْ كَثِيرِ بْنِ شَنْظِيرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ: «وَاکْتَفُوا صَبِيَانَكُمْ عِنْدَ الْعِشَاءِ»، وَقَالَ مُسَدَّدٌ: «عِنْدَ الْمَسَاءِ فَإِنَّ لِلْحِنِّ انْتِشَارًا وَخَطْفَةً».

**3734 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَاسْتَسْقَى فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَلَا نَسْقِيكَ نَبِيذًا؟ قَالَ: «بَلَى» قَالَ: فَخَرَجَ الرَّجُلُ يَشْتَدُّ فَجَاءَ بِقَدَحٍ فِيهِ نَبِيذٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا خَمَرْتُهُ، وَلَوْ أَنْ تَعْرِضَ عَلَيْهِ عُودًا؟».

قَالَ أَبُو دَاوُدَ: قَالَ الْأَضْمَعِيُّ: «تَعْرِضُهُ عَلَيْهِ».

**3735 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ - عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «أَنَّ النَّبِيَّ ﷺ كَانَ يُسْتَعْدَبُ لَهُ الْمَاءُ مِنْ بُيُوتِ السُّفْيَا» قَالَ قُتَيْبَةُ: هِيَ عَيْنُ بَيْنَهَا وَبَيْنَ الْمَدِينَةِ يَوْمَانِ.

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## (21/26) THE BOOK OF FOOD

### [1] Answering The Invitation (To A Banquet)

**3736-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you is invited to a banquet, let him (answer the invitation and) come to take part in it."

**3737-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, in which he added: "If he is not fasting, let him eat; and if he is fasting, let him leave (food)."

**3738-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you invites his brother to a banquet, let him (the invited) answer the invitation, whether it is or is not a wedding banquet."

**3739-** The same is narrated on the authority of Nafi' through the same chain of transmission.

**3740-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever is invited to a banquet, let him answer the invitation, and share food if he so likes, or leave it if he so likes."

**3741-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is invited and does not answer the invitation has, indeed, disobeyed Allah and His Messenger; and he, who enters (upon a people) to share food (with them) without no invitation is (in sin like) such as comes in as a thief, and comes out as a robber."

**3742-** It is narrated on the authority of Abu Hurairah that he used to say: "The worst of food is that of a banquet, to which only the rich and wealthy are invited, and the needy and indigent are left; and whoever does not answer the invitation has, indeed, disobeyed Allah and His Messenger."

### [2] It Is Desirable To Offer A Wedding Banquet

**3743-** It is narrated on the authority of Thabit that he said: The marriage of Zainab Bint Jahsh was mentioned in front of Anas Ibn Malik who said: "I've never seen the Messenger of Allah "Allah's blessing and peace be upon him" having offered a wedding banquet on (the occasion of his



## [26/21] - كتاب الأطعمة

## [1ت/1م] - باب ما جاء في إجابة الدعوة

**3736** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا».

**3737** - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: بِمَعْنَاهُ. زَادَ: «فَإِنْ كَانَ مُفْطَرًا فَلْيَطْعَمْ وَإِنْ كَانَ صَائِمًا فَلْيَدْعُ».

**3738** - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ أَخَاهُ فَلْيُجِبْ عُرْسًا كَانَ أَوْ نَحْوَهُ».

**3739** - حَدَّثَنَا ابْنُ الْمُصَفَّى، قَالَ: حَدَّثَنَا بَقِيَّةٌ، قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنْ نَافِعٍ بِإِسْنَادِ أَيُّوبَ وَمَعْنَاهُ.

**3740** - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ فَلْيُجِبْ، فَإِنْ شَاءَ طَعِمَ، وَإِنْ شَاءَ تَرَكَ».

**3741** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا دُرُسْتُ بْنُ زِيَادٍ، عَنْ أَبَانَ بْنِ طَارِقٍ، عَنْ طَارِقٍ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دُعِيَ فَلَمْ يُجِبْ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ، وَمَنْ دَخَلَ عَلَى غَيْرِ دَعْوَةٍ دَخَلَ سَارِقًا وَخَرَجَ مُغِيرًا». قَالَ أَبُو دَاوُدَ: أَبَانَ بْنُ طَارِقٍ مَجْهُولٌ.

**3742** - حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ كَانَ يَقُولُ: «شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيَتْرَكَ الْمَسَاكِينُ، وَمَنْ لَمْ يَأْتِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ».

## [2ت/2م] - باب في استحباب الوليمة

## عند النكاح

**3743** - حَدَّثَنَا مُسَدَّدٌ وَقُتَيْبَةُ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ قَالَ: ذَكَرَ تَزْوِيجَ زَيْنَبَ بِنْتِ جَحْشٍ عِنْدَ أَنَسِ بْنِ مَالِكٍ فَقَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَوْلَمَ

marriage to) anyone of his wives as he had offered on (the occasion of his marriage to) Zainab: he offered a wedding banquet with the help of a sheep.

**3744-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" offered a banquet of Sawiq and dates on (the occasion of his marriage to) Safiyyah.

### **[3] How Long Is It Desirable For A Banquet To Last?**

**3745-** It is narrated on the authority of Abdullah Ibn Uthman Ath-Thaqafi from a man who was blind in one eye belonging to the Ansar, called Zuhair Ibn Uthman, and he was mentioned with good among the people, that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The banquet on the first day is a right; and on the second day a favour; but it is out of viewing fame and showing off on the third day."

Qatadah says: A man told me that Sa'id Ibn Al-Musayyab was invited to a banquet on the first day, and he answered the invitation; and he was invited to the banquet on the second day, and he answered the invitation; and when he was invited to the banquet on the third day, he gave no answer and said: "Those are a people of viewing reputation and showing off."

**3746-** The same story is narrated on the authority of Sa'id Ibn Al-Musayyab, who was invited to the same banquet on the third day, and he refused to answer the invitation, and he further threw the courier with pebbles.

### **[4] Serving Food On The Arrival From Journey**

**3747-** It is narrated on the authority of Jabir that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, he slaughtered a camel or a cow.

### **[5] What About Hospitality?**

**3748-** It is narrated on the authority of Abu Shuraih Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day, should deal generously with his guest; and his entertainment is a night-and-a-day stay. Hospitality is no more than three days; and what is spent on him after three days is (an item of) charity. It is unlawful for him (the guest) to stay in the house of his companion until he puts him to difficulty."

**3749-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Hospitality is no

عَلَى أَحَدٍ مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَيْهَا أَوْلَمَ بِشَاةٍ».

**3744 -** حَدَّثَنَا حَامِدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا وَائِلُ بْنُ دَاوُدَ، عَنْ ابْنِهِ بَكْرِ بْنِ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِسَوِيْقٍ وَتَمْرٍ».

### [ت3/م3] - باب في كم تُسْتَحَبُّ الوليمة؟

**3745 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا عَقَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ الثَّقَفِيِّ، عَنْ رَجُلٍ أَغْوَرَ مِنْ ثَقِيفٍ كَانَ يُقَالُ لَهُ مَعْرُوفًا، أَيُّ يُثْنَى عَلَيْهِ خَيْرًا؛ إِنْ لَمْ يَكُنْ اسْمُهُ زُهَيْرُ بْنُ عُثْمَانَ فَلَا أَذْرِي مَا اسْمُهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَلِيمَةُ أَوَّلُ يَوْمٍ حَقٌّ، وَالثَّانِي مَعْرُوفٌ، وَالْيَوْمُ الثَّلَاثُ سُمْعَةٌ وَرِيَاءٌ».

قَالَ قَتَادَةُ: وَحَدَّثَنِي رَجُلٌ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ دُعِيَ أَوَّلَ يَوْمٍ فَأَجَابَ وَدُعِيَ الْيَوْمَ الثَّانِي فَأَجَابَ، وَدُعِيَ الْيَوْمَ الثَّلَاثَ فَلَمْ يُجِبْ وَقَالَ: أَهْلُ سُمْعَةٍ وَرِيَاءٍ.

**3746 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ بِهَذِهِ الْقِصَّةِ قَالَ: «فَدُعِيَ الْيَوْمَ الثَّلَاثَ فَلَمْ يُجِبْ، وَحَصَبَ الرَّسُولَ».

### [ت4/م4] - باب الإطعام عند القدوم من السفر

**3747 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: «لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقَرَةً».

### [ت5/م5] - باب ما جاء في الضيافة

**3748 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتُهُ يَوْمُهُ وَلَيْلَتُهُ، الضَّيْفَةُ ثَلَاثَةُ أَيَّامٍ وَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَلَا يَحِلُّ لَهُ أَنْ يَتَوَيَّعَ عِنْدَهُ حَتَّى يُخْرِجَهُ».

قَالَ أَبُو دَاوُدَ: قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينَ وَأَنَا شَاهِدٌ أَخْبَرَكُمُ أَشْهَبُ قَالَ: «وَسُئِلَ مَالِكٌ عَنْ قَوْلِ النَّبِيِّ ﷺ: «جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ»، قَالَ: يُكْرِمُهُ وَيُتَحِفُّهُ وَيَحْفَظُهُ يَوْمًا وَلَيْلَةً وَثَلَاثَةَ أَيَّامٍ ضَيْفَةً».

**3749 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ مَحْبُوبٍ قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الضَّيْفَةُ ثَلَاثَةٌ



more than three days; and what is spent on him (the guest) after three days is (an item of) charity.”

**3750-** It is narrated on the authority of Al-Miqdam: Abu Karimah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The hospitality on the (first) night is binding (upon the host); and if morning comes upon him (the guest) while being in his (the host's) house, the right of hospitality becomes (an item of) debt upon him (the host): and it is up to him (the guest) to take or leave it.”

**3751-** It is narrated on the authority of Al-Miqdam: Abu Karimah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If a man has a guest, upon whom morning comes while being deprived (of the right of hospitality), helping him take a night-and-a-day spending from his (the host's) plants and property becomes binding upon every Muslim.”

**3752-** It is narrated on the authority of Uqbah Ibn Amir that he said: We said to the Messenger of Allah "Allah's blessing and peace be upon him": “O Messenger of Allah! You send us (as your envoys) and we descend in the land of a people who might not offer hospitality to us: what do you see?” The Messenger of Allah "Allah's blessing and peace be upon him" said: “If you descend in the land of a people, and they serve you with what a guest should be served, accept that from them; and if they do not do so, take from them the right of hospitality as it should be.”

#### **[6] The Abrogation Of The Commandment That A Guest Should Not Eat Out Of The Property Of His Host**

**3753-** It is narrated on the authority of Ibn Abbas that he said: when Allah revealed: “O you who believe! eat not up your property among yourselves in vanities” (An-Nisa 29), anyone of men felt it critical to eat in the house of another just after this Holy Verse was revealed. This commandment was abrogated by the statement of the Surah of An-Nur in which Allah Almighty says: “There is no blame on you to eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether you eat in company or separately.” (61) a man of wealth might invite anyone of his kith and kin to food thereupon the invited one would say: “I find it sinful to eat of it, since the indigent and needy one has more right than me to get it.” But, it was made lawful for them to eat of

أَيَّامٍ فَمَا سِوَى ذَلِكَ فَهُوَ صَدَقَةٌ.

**3750 -** حَدَّثَنَا مُسَدَّدٌ وَخَلْفُ بْنُ هِشَامٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ عَامِرٍ، عَنْ أَبِي كَرِيمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْلَةُ الضَّيْفِ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَصْبَحَ بِفَنَائِهِ فَهُوَ عَلَيْهِ دَيْنٌ، إِنْ شَاءَ افْتَضَى، وَإِنْ شَاءَ تَرَكَ».

**3751 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو الْجُودِيِّ، عَنْ سَعِيدِ بْنِ أَبِي الْمُهَاجِرِ، عَنْ الْمِقْدَامِ أَبِي كَرِيمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ أَصَافَ قَوْمًا فَأَصْبَحَ الضَّيْفُ مَحْرُومًا فَإِنْ نَصَرَهُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ حَتَّى يَأْخُذَ بِقَرَى لَيْلَةٍ مِنْ زَرْعِهِ وَمَالِهِ».

**3752 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّهُ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ إِنَّكَ تَبْعُنَا فَتَنْزِلُ بِقَوْمٍ فَمَا يَقْرُونَنَا، فَمَا تَرَى؟ فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِنْ نَزَلْتُمْ بِقَوْمٍ فَأَمَرُوا لَكُمْ بِمَا يَنْبَغِي لِلضَّيْفِ فَأَقْبَلُوا فَإِنْ لَمْ يَفْعَلُوا فَخُذُوا مِنْهُمْ حَقَّ الضَّيْفِ الَّذِي يَنْبَغِي لَهُمْ». قَالَ أَبُو دَاوُدَ: وَهَذِهِ حُجَّةٌ لِلرَّجُلِ يَأْخُذُ الشَّيْءَ إِذَا كَانَ لَهُ حَقًّا.

### [ت6/م6] - باب نسخ الضيف يأكل من مال غيره

**3753 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ رَاضٍ مِنْكُمْ﴾ [النساء: 29] فَكَانَ الرَّجُلُ يُخْرَجُ أَنْ يَأْكُلَ عِنْدَ أَحَدٍ مِنَ النَّاسِ بَعْدَمَا نَزَلَتْ هَذِهِ الْآيَةُ، فَتَنَسَخَ ذَلِكَ الْآيَةُ الَّتِي فِي الثُّورِ، فَقَالَ: ﴿وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ﴾ - إِلَى قَوْلِهِ - ﴿أَشْتَاتًا﴾ [النور: 61] كَانَ الرَّجُلُ - يَعْنِي الْغَنِيِّ - يَدْعُو الرَّجُلَ مِنْ أَهْلِهِ إِلَى الطَّعَامِ، قَالَ: إِنِّي لَأَجْنَحُ أَنْ أَكُلَ مِنْهُ - وَالتَّجْنَحُ الْحَرَجُ - وَيَقُولُ: الْمُسْكِينُ أَحَقُّ بِهِ مِنِّي فَأَجِلْ فِي ذَلِكَ أَنْ يَأْكُلُوا



everything on which Allah's Name was mentioned,. Therefore, the food of the people of Scripture was made lawful for them to eat.

**[7] What About The Food Of Such As Compete One Another (In Making And Inviting People To Banquets By Way Of Showing Off)**

**3754-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the food offered by such as compete each other (in making and inviting people to banquets by way of showing off).

**[8] When One Answers The Invitation And Sees What He Dislikes**

**3755-** It is narrated on the authority of Safinah: Abu Abd Ar-Rahman that a man treated Ali Ibn Abu Talib as his guest, and prepared food for him (and sent it to Ali's house), and Fatimah said: "Would that we invite the Messenger of Allah "Allah's blessing and peace be upon him", so that he would share food with us." They invited him, and he came, and placed his hand on the two posts of the door, and saw a decorated curtain having been spread in one side of the house, thereupon he returned. Fatimah said to Ali: "See why he has returned." Ali said: I followed him and said: "O Messenger of Allah! What has caused you to return?" he said: "It is not befitting for me or for a Prophet to enter a decorated house."

**[9] When Two Invite The Same Person: Who Of Them Has More Right (To Have His Invitation Responded To)?**

**3756-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman Al-Himyari from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If two invite you (at the same time), answer the invitation of such as has the gate of his (house) nearer to you, for such as has the gate of his (house) nearer to you is closer to you in neighbourhood; and whoever of both has his invitation come first to you, then, answer the invitation which comes first to you."

**[10] When The Time Of Prayer Is Due, And The Supper Is Served**

**3757-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If the supper of anyone of you is served, and then the prayer is established, let not him stand (to the prayer and leave food) until he finishes from his food." However, whenever the supper of Abdullah was served, he would not stand (and leave food) until he finished from it, even though he heard the prayer establishment and the recitation of the imam.



مِمَّا ذَكَرَ اسْمُ اللَّهِ عَلَيْهِ، وَأَجَلَ طَعَامُ أَهْلِ الْكِتَابِ.

### [7م/7] - باب في طعام المتباريين

**3754 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الرَّقَاءِ، قَالَ: حَدَّثَنَا أَبِي، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنْ الزُّبَيْرِ بْنِ خَرِيتٍ قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: كَانَ ابْنُ عَبَّاسٍ يَقُولُ: «إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ طَعَامِ الْمُتَبَارِيَيْنِ أَنْ يُؤْكَلَ». قَالَ أَبُو دَاوُدَ: أَكْثَرُ مَنْ رَوَاهُ عَنْ جَرِيرٍ لَا يَذْكُرُ فِيهِ ابْنُ عَبَّاسٍ. وَهَارُونُ النَّخَوِيُّ ذَكَرَ فِيهِ ابْنُ عَبَّاسٍ أَيْضًا. وَحَمَّادُ بْنُ زَيْدٍ لَمْ يَذْكُرِ ابْنَ عَبَّاسٍ.

### [8م/8] - باب إجابة الدعوة إذا حضرها مكروه

**3755 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادُ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ أَبِي عَبْدِ الرَّحْمَنِ: أَنَّ رَجُلًا أَضَافَ عَلِيَّ بْنَ أَبِي طَالِبٍ فَصَنَعَ لَهُ طَعَامًا، فَقَالَتْ فَاطِمَةُ: لَوْ دَعَوْنَا رَسُولَ اللَّهِ ﷺ فَأَكَلْنَا مَعَنَا، فَدَعُوهُ فَجَاءَ فَوَضَعَ يَدَهُ عَلَى عِضَادَتِي الْبَابِ فَرَأَى الْقِرَامَ قَدْ ضُرِبَ بِهِ فِي نَاحِيَةِ الْبَيْتِ فَرَجَعَ، فَقَالَتْ فَاطِمَةُ لِعَلِيٍّ: الْحَقُّ فَاَنْظُرْ مَا رَجَعَهُ فَتَبِعْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ مَا رَدَّكَ؟ فَقَالَ: «إِنَّهُ لَيْسَ لِي أَوْ لِنَبِيِّ أَنْ يَدْخُلَ بَيْتًا مُرَوَّعًا».

### [9م/9] - باب إذا اجتمع داعيان أيهما أحق؟

**3756 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ أَبِي الْعَلَاءِ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمِيرِيِّ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اجْتَمَعَ الدَّاعِيَانِ فَأَجِبْ أَقْرَبَهُمَا أَبَا، فَإِنْ أَقْرَبَهُمَا أَبَا أَقْرَبَهُمَا جَوَارًا، وَإِنْ سَبَقَ أَحَدُهُمَا فَأَجِبْ الَّذِي سَبَقَ».

### [10م/10] - باب إذا حضرت الصلاة والعشاء

**3757 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ - الْمَعْنَى - قَالَ أَحْمَدُ: حَدَّثَنِي يَحْيَى الْقَطَّانُ، عَنْ عُبَيْدِ اللَّهِ، قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَضَعَ عِشَاءُ أَحَدِكُمْ وَأُقِيمَتِ الصَّلَاةُ فَلَا يَقُومُ حَتَّى يَفْرُغَ». زَادَ مُسَدَّدٌ: وَكَانَ عَبْدُ اللَّهِ إِذَا وَضَعَ عِشَاؤُهُ أَوْ حَضَرَ عِشَاؤُهُ لَمْ يَقُمْ حَتَّى يَفْرُغَ وَإِنْ سَمِعَ الْإِقَامَةَ وَإِنْ سَمِعَ قِرَاءَةَ الْإِمَامِ.

**3758-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the prayer be delayed for food or for any other purpose."

**3759-** It is narrated on the authority of Abdullah Ibn Ubaid Ibn Umair that he said: I was in the company of my father during the caliphate of Ibn Az-Zubair, sitting by the side of Abdullah Ibn Umar, when Abbad Ibn Abdullah Ibn Az-Zubair said: "We heard that it was the habit to start with (having the food of) supper before offering the prayer (in case the time of the prayer was due and the supper was served)." On that Abdullah Ibn Umar said to him: "Woe to you! What was their (the companions') supper? Do you think that their supper was like the supper of your father (Ibn Az-Zubair)?" (i.e. their supper was simple and short of the variety of dishes, and even if they started with having it before the prayer, by no means would it lead to delaying the prayer; in contrast with that of Ibn Az-Zubair, in which there were so many kinds of food, and if they started with having it before the prayer, of a surety this would lead to delaying the prayer).

### **[11] Washing Both Hands On Having Food**

**3760-** It is narrated on the authority of Abdullah Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" came out of the open space (after answering the call of nature), and food was served to him, thereupon they said to him: "Should we not bring (water for you to perform) ablution?" he said: "No: I've been commanded to perform ablution just when I (intend to) stand to offer prayer."

### **[12] Washing Hands Before Having Food**

**3761-** It is narrated on the authority of Salman Al-Farisi that he said: I read in the Torah (before I embraced Islam) that the blessing of food is caused by performing ablution before having it. I made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "The blessing of food is caused by performing ablution before it, and performing ablution after it." Sufyan disliked to perform ablution before having food.

Abu Dawud says that this narration is weak.

### **[13] The Sudden Food**

**3762-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to us from a mountain pass after he had relieved himself, and there were dates

**3758 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ، قَالَ: حَدَّثَنَا مُعَلَّى - يَعْنِي ابْنَ مَنْصُورٍ -، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُؤَخِّرُ الصَّلَاةَ لَطَعَامٍ وَلَا لَغَيْرِهِ».

**3759 -** حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ الْحَنْفِيُّ، قَالَ: أَخْبَرَنَا الضَّحَّاكُ بْنُ عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ بْنِ عُمَيْرٍ قَالَ: «كُنْتُ مَعَ أَبِي فِي زَمَانِ ابْنِ الزُّبَيْرِ إِلَى جَنْبِ عَبْدِ اللَّهِ بْنِ عُمَرَ، فَقَالَ عَبَّادُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: إِنَّا سَمِعْنَا أَنَّهُ يُبَدَأُ بِالْعِشَاءِ قَبْلَ الصَّلَاةِ، فَقَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: وَيَحَكَ مَا كَانَ عِشَاؤُهُمْ أَتْرَاهُ مِثْلَ عِشَاءِ أَبِيكَ».

### [11م/11] - باب في غسل اليدين عند الطعام

**3760 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَقُدِّمَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلَا نَأْتِيكَ بِوُضُوءٍ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

### [12م/12] - باب في غسل اليد قبل الطعام

**3761 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ أَبِي هَاشِمٍ، عَنْ زَادَانَ، عَنْ سَلْمَانَ قَالَ: «قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكَهَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «بَرَكَهَ الطَّعَامِ الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ»، وَكَانَ سُفْيَانُ يَكْرَهُ الْوُضُوءَ قَبْلَ الطَّعَامِ».

قال أبو داود: لَيْسَ هَذَا بِالْقَوِيِّ وَهُوَ ضَعِيفٌ.

### [13م/12] - باب في طعام الفجاءة

**3762 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي مَرْيَمَ، قَالَ: حَدَّثَنَا عَمِّي - يَعْنِي سَعِيدَ بْنَ الْحَكَمِ - قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنِي خَالِدُ بْنُ يَزِيدَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: «أَقْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ شِعْبٍ مِنَ الْجَبَلِ وَقَدْ قَضَى



on a shield in front of us. We invited him (to share food with us), and he ate without touching water (before eating).

#### **[14] It Is Undesirable To Condemn Food**

**3763-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never criticized any kind of food: if he liked it, he would eat it, and if he disliked it, he would leave it.

#### **[15] Gathering On Food**

**3764-** It is narrated on the authority of Wahshi Ibn Harb from his father from his grandfather that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "O Messenger of Allah! We eat but we are never satisfied." The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Perhaps you eat solely." They answered in the affirmative, thereupon he said to them: "Gather on your food, and mention Allah's Name on it, perchance you will be blessed in it."

Abu Dawud says: If you are in a banquet and the supper is served, do not start eating until the lord of the house gives you permission.

#### **[16] Mentioning Allah's Name On Food**

**3765-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one enters his house and mentions the name of Allah on entering it and on having food, Satan will say (to his helpers): "You have no place to spend the night and no dinner." But if he enters without mentioning the name of Allah, the Satan will say: "You have found a place to spend the night." If he does not mention the name of Allah on having food, he (Satan) will say: "You have found a place to spend the night and a dinner."

**3766-** It is narrated on the authority of Hudhaifah that he said: Whenever we attended a meal along with The Messenger of Allah "Allah's blessing and peace be upon him", we would not lay our hands on the food until The Messenger of Allah "Allah's blessing and peace be upon him" had laid his hand and started eating. Once we attended with him a meal when a Bedouin rushed as if he had been prompted (by somebody). When he intended to lay his hand on the food the Messenger of Allah "Allah's blessing and peace be upon him" caught hold of his hand. Then a girl rushed as if she had been prompted (by somebody). She was about to lay her hand on the food when

حَاجَتُهُ وَبَيْنَ أَيْدِينَا تَمْرٌ عَلَى ثُرْسٍ أَوْ جَحْفَةٍ، فَدَعَوْنَاهُ فَأَكَلَ مَعَنَا وَمَا مَسَّ مَاءً.

### [ت14/م13] - باب في كراهية ذم الطعام

**3763 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «مَا عَابَ رَسُولُ اللَّهِ ﷺ طَعَامًا قَطُّ، إِلَّا اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ».

### [ت15/م14] - باب في الاجتماع على الطعام

**3764 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا: يَا رَسُولَ اللَّهِ إِنَّا نَأْكُلُ وَلَا نَشْبَعُ، قَالَ: «فَلَعَلَّكُمْ تَفْتَرِقُونَ؟» قَالُوا: نَعَمْ، قَالَ: «فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ يَبَارِكْ لَكُمْ فِيهِ».

قال أبو داود: إِذَا كُنْتَ فِي وَلِيمَةٍ فَوَضِعَ الْعِشَاءَ فَلَا تَأْكُلْ حَتَّى يَأْذَنَ لَكَ صَاحِبُ الدَّارِ.

### [ت16/م15] - باب التسمية على الطعام

**3765 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ عِنْدَ دُخُولِهِ وَعِنْدَ طَعَامِهِ قَالَ الشَّيْطَانُ: لَا مَبِيتَ لَكُمْ وَلَا عِشَاءَ، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ عِنْدَ دُخُولِهِ قَالَ الشَّيْطَانُ: أَذْرَكْتُمُ الْمَبِيتَ، فَإِذَا لَمْ يَذْكُرِ اللَّهَ عِنْدَ طَعَامِهِ قَالَ: أَذْرَكْتُمُ الْمَبِيتَ وَالْعِشَاءَ».

**3766 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ حَيْثَمَةَ، عَنْ أَبِي حُدَيْفَةَ، عَنْ حُدَيْفَةَ قَالَ: كُنَّا إِذَا حَضَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ طَعَامًا لَمْ يَضَعْ أَحَدُنَا يَدَهُ حَتَّى يَبْدَأَ رَسُولُ اللَّهِ ﷺ وَإِنَّا حَضَرْنَا مَعَهُ طَعَامًا فَجَاءَ أَغْرَابِيٌّ كَأَنَّمَا يَدْفَعُ، فَذَهَبَ لِيَضَعَ يَدَهُ فِي الطَّعَامِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، ثُمَّ جَاءَتْ جَارِيَةٌ كَأَنَّمَا تُدْفَعُ، فَذَهَبَتْ لِيَضَعَ يَدَهَا فِي الطَّعَامِ، قَالَ: فَأَخَذَ

The Messenger of Allah "Allah's blessing and peace be upon him" caught hold of her hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan regards lawful that food on which Allah's name is not mentioned. He had brought this Bedouin so that the food might be made lawful for him, and I caught hold of his hand. He then had brought this girl so that the food might be made lawful for him, and I caught hold of her hand. By Him, in Whose hand is my life, it was his (Satan's) hand which was in my hand along with their hands."

**3767-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you starts eating, let him mention Allah's Name (on having food), and if he forgets to mention Allah's Name in the beginning, let him then say: "In the Name of Allah in the beginning and the ending."

**3768-** It is narrated on the authority of Umayyah Ibn Makhshi, and he was one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was sitting while a man was eating, and he did not mention Allah's Name until there remained nothing of his food barring a morsel, and when he raised it up to his mouth, he said: "In the Name of Allah in the beginning and the ending." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled, and then he said: "Satan has kept eating with him (as long as he has not mentioned Allah's Name), and when he mentioned Allah's Name, he caused him (Satan) to vomit all that was in his abdomen."

### **[17] Eating While Reclining**

**3769-** It is narrated on the authority of Abu Juhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never eat while reclining (against my buttocks)."

**3770-** It is narrated on the authority of Shu'aib Ibn Abdullah Ibn Amr from his father that he said: Never was the Messenger of Allah "Allah's blessing and peace be upon him" seen having eaten while reclining (firmly against his buttocks), nor did he make two men tread on the land behind him (for he "Peace be upon him" never walked ahead of the people as it was the habit of the arrogant ones, but most frequently, it was his custom to walk behind or among the people out of his modesty and humbleness).

**3771-** It is narrated on the authority of Anas that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" sent me to do



رَسُولُ اللَّهِ ﷺ بِيَدِهَا وَقَالَ: «إِنَّ الشَّيْطَانَ لَيْسَتْحِلُّ الطَّعَامَ الَّذِي لَمْ يُذَكَّرِ اسْمُ اللَّهِ عَلَيْهِ، وَإِنَّهُ جَاءَ بِهَذَا الْأَعْرَابِيَّ لَيْسَتْحِلَّ بِهِ فَأَخَذْتُ بِيَدِهِ، وَجَاءَ بِهِذِهِ الْجَارِيَّةَ لَيْسَتْحِلَّ بِهَا فَأَخَذْتُ بِيَدِهَا، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّ يَدَهُ لَفِي يَدِي مَعَ أَيِّدِيهِمَا».

**3767 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ هِشَامٍ - يَعْنِي ابْنَ أَبِي عَبْدِ اللَّهِ الدَّسْتَوَائِيَّ -، عَنْ بُذَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ امْرَأَةٍ مِنْهُمْ يُقَالُ لَهَا أُمُّ كُلْثُومٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرْ اسْمَ اللَّهِ فَإِنْ نَسِيَ أَنْ يَذْكُرَ اسْمَ اللَّهِ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ».

**3768 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالَ: حَدَّثَنَا عِيسَى - يَعْنِي ابْنَ يُونُسَ - قَالَ: أَخْبَرَنَا جَابِرُ بْنُ صُبْحٍ، قَالَ: أَخْبَرَنَا الْمُثَنَّى بْنُ عَبْدِ الرَّحْمَنِ الْخُزَاعِيُّ، عَنْ عَمِّهِ أُمَيَّةَ بْنِ مَخْشِيٍّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ - قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا وَرَجُلٌ يَأْكُلُ فَلَمْ يُسَمِّ حَتَّى لَمْ يَبْقَ مِنْ طَعَامِهِ إِلَّا لُقْمَةٌ، فَلَمَّا رَفَعَهَا إِلَى فَمِهِ قَالَ: بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ، فَضَحِكَ النَّبِيُّ ﷺ ثُمَّ قَالَ: «مَا زَالَ الشَّيْطَانُ يَأْكُلُ مَعَهُ، فَلَمَّا ذَكَرَ اسْمَ اللَّهِ اسْتَقَاءَ مَا فِي بَطْنِهِ».

قال أبو داود: جَابِرُ بْنُ صُبْحٍ جَدُّ سُلَيْمَانَ بْنِ حَرْبٍ مِنْ قَبْلِ أُمِّهِ.

### [ت17/16] - باب ما جاء في الأكل متكئا

**3769 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا أَكُلُ مُتَكِيًا».

**3770 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: أَخْبَرَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَّانِيِّ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: «مَا رُؤِيَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مُتَكِيًا قَطُّ وَلَا يَطَأُ عَقِبَهُ رَجُلَانِ».

**3771 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ مُضْعَبِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: «بَعَثَنِي النَّبِيُّ ﷺ فَرَجَعْتُ إِلَيْهِ

a job for him, and when I returned, I found him eating dates while sitting on his buttocks, setting up his legs.

### **[18] What About Eating From The Top Of The Dish?**

**3772-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats food, let not him eat from the top of the dish, but from the lower portion of it (i.e. from what is next to him), for the blessing stems from the top of the dish."

**3773-** It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a bowl (in which food was put) called Gharra' (the white bright), which four men used to carry. When it was forenoon, and they offered the (supererogatory) prayer of Duha, this bowl was brought, and a meal of porridge with meat was prepared in it. They surrounded it (in order to eat), and when they proved to be great in number, the Messenger of Allah "Allah's blessing and peace be upon him" knelt (to leave space for others to sit), thereupon a desert dweller said: "What is that kneeling?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah has made me a generous servant, and He has not made me an obstinate transgressor." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "Eat from its sides, and leave its top, so that you will be blessed in it."

### **[19] When One Sits On A Table Having What He Dislikes**

**3774-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade two ways of eating: to sit on a table on which wine is served, and to eat while lying on one's abdomen.

**3775-** The same is narrated on the authority of Az-Zuhri, through another chain of transmission.

### **[20] Eating With The Right Hand**

**3776-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats, let him eat with his right hand, and when he drinks, let him drink with his right hand: indeed, Satan eats with his left hand, and drinks with his left hand."

**3777-** It is narrated on the authority of Umar Ibn Abu Salamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him"

فَوَجَدْتُهُ يَأْكُلُ تَمْرًا وَهُوَ مُقْعٍ».

### [ت18/م17] - باب ما جاء في الأكل من أعلى الصحيفة

**3772 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَأْكُلُ مِنْ أَعْلَى الصَّحْفَةِ، وَلَكِنْ يَأْكُلُ مِنْ أَسْفَلِهَا فَإِنَّ الْبَرَكَهَ تَنْزِلُ مِنْ أَعْلَاهَا».

**3773 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْجَمْصِيُّ، قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَزْقٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُسْرِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ قَضْعَةٌ يُقَالُ لَهَا الْغَرَاءُ يَحْمِلُهَا أَرْبَعَةُ رِجَالٍ فَلَمَّا أَضْحَوْا وَسَجَدُوا الضُّحَى أَتَى بِتِلْكَ الْقَضْعَةِ يَعْنِي وَقَدْ تَرَدَّدَ فِيهَا فَالْتَفَتُوا عَلَيْهَا، فَلَمَّا كَثُرُوا جَنَّا رَسُولُ اللَّهِ ﷺ، فَقَالَ أَعْرَابِيٌّ: مَا هَذِهِ الْجَلْسَةُ؟ قَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ تَعَالَى جَعَلَنِي عَبْدًا كَرِيمًا وَلَمْ يَجْعَلْنِي جَبَّارًا عَنِيدًا»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا مِنْ حَوَالَيْهَا وَدَعُوا ذُرْوَتَهَا يُبَارِكُ فِيهَا».

### [ت19/م18] - باب ما جاء في الجلوس على مائدة عليها بعض ما يكره

**3774 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ مَطْعَمَيْنِ؛ عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ، وَأَنْ يَأْكُلَ الرَّجُلُ وَهُوَ مُنْبَطِحٌ عَلَى بَطْنِهِ».

قال أبو داود: هَذَا الْحَدِيثُ لَمْ يَسْمَعْهُ جَعْفَرٌ عَنِ الزُّهْرِيِّ وَهُوَ مُنْكَرٌ.

**3775 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ عَنْ أَبِي الزَّرْقَاءِ، قَالَ: أَبِي قَالَ: حَدَّثَنَا جَعْفَرٌ أَنَّهُ بَلَغَهُ عَنِ الزُّهْرِيِّ هَذَا الْحَدِيثُ.

### [ت20/م19] - باب الأكل باليمين

**3776 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ جَدِّهِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ، وَإِذَا شَرِبَ فَلْيَشْرَبْ بِيَمِينِهِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِشِمَالِهِ».

**3777 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤَيْيٌّ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ أَبِي وَجْزَةَ - يَزِيدُ بْنُ عُبَيْدٍ -، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَذْنُ بُنَيَّ فَسَمَّ اللَّهُ وَكُلَّ



said: "Come close O my son, mention Allah's Name, eat with your right hand, and eat just from what is next to you (of the dish)."

### [21] Eating Meat

**3778-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Cut not the (cooked) meat with the knife, since this is the conduct of the non-Arabs (which they do out of arrogance), and rather cut it with the edges of your teeth, since it is more fitting for quenching your hunger, and improving the process of digestion."

Abu Dawud says that this narration is not strong enough.

**3779-** It is narrated on the authority of Safwan Ibn Umayyah that he said: I was sharing food with the Messenger of Allah "Allah's blessing and peace be upon him", and I was removing the meat from the bone with my hand, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring the bone closer to your mouth (to cut the meat with the help of your teeth), since this is more ready to quench your hunger, and improve the process of digestion."

**3780-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The sheep's bone covered with meat was the dearest to the Messenger of Allah "Allah's blessing and peace be upon him".

**3781-** The same is narrated on the authority of Abu Dawud, through the same chain of transmission, in which he said: He used to admire the forearm (of the sheep), and it was the (cooked meat of the) forearm which was served to him as poisoned by (Zainab Bint Al-Harith, from) the Jews.

### [22] Eating Gourd

**3782-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was invited by a tailor to a meal which he had prepared. I accompanied The Messenger of Allah "Allah's blessing and peace be upon him" to that meal. Bread made of parley, soup full of gourd and dried meat were brought nearer to the Messenger of Allah "Allah's blessing and peace be upon him", and I saw him seeking to eat the pieces of gourd from the various sides of the dish. Since that day I have liked eating gourd.

### [23] Eating Porridge With Meat

**3783-** It is narrated on the authority of Ibn Abbas that he said: The porridge made of parley (with meat) and the porridge made of dates, cheese

بِمَيْمِنِكَ وَكُلْ مِمَّا يَلِيكَ».

### [ت21/م20] - باب في أكل اللحم

**3778 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، قَالَ: حَدَّثَنَا أَبُو مَعْشَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْطَعُوا اللَّحْمَ بِالسَّكِينِ، فَإِنَّهُ مِنْ صَنِيعِ الْأَعَاجِمِ وَانْهَسُوهُ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ».

قَالَ أَبُو دَاوُدَ: وَلَيْسَ هُوَ بِالْقَوِيِّ.

**3779 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى، حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ، عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: كُنْتُ أَكُلُ مَعَ النَّبِيِّ ﷺ فَأَخَذَ اللَّحْمَ بِيَدِي مِنَ الْعِظَمِ، فَقَالَ: «أَذْنِ الْعِظَمِ مِنْ فِيكَ فَإِنَّهُ أَهْنَأُ وَأَمْرَأُ».

قَالَ أَبُو دَاوُدَ: عُثْمَانُ لَمْ يَسْمَعْ مِنْ صَفْوَانَ، وَهُوَ مُرْسَلٌ.

**3780 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ أَحَبَّ الْعِرَاقِ إِلَيَّ رَسُولُ اللَّهِ ﷺ عِرَاقُ الشَّاةِ».

**3781 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ بِهَذَا الْإِسْنَادِ قَالَ: «كَانَ النَّبِيُّ ﷺ يُعْجِبُهُ الذَّرَاعُ، قَالَ: وَسُمَّ فِي الذَّرَاعِ، وَكَانَ يَرَى أَنَّ الْيَهُودَ هُمْ سَمُوهُ».

### [ت22/م21] - باب في أكل الدُّبَاءِ

**3782 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «إِنَّ خِيَاطَا دَعَا رَسُولَ اللَّهِ ﷺ لَطْعَامَ صَنْعَهُ، قَالَ أَنَسُ: فَذَهَبَتْ مَعَ رَسُولِ اللَّهِ ﷺ إِلَى ذَلِكَ الطَّعَامِ، فَقَرَّبَ إِلَيَّ رَسُولُ اللَّهِ ﷺ خُبْزًا مِنْ شَعِيرٍ وَمَرَقًا فِيهِ دُبَاءٌ وَقَدِيدٌ، قَالَ أَنَسُ: فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَتَبَعُ الدُّبَاءَ مِنْ حَوَالِي الصَّحْفَةِ، فَلَمْ أَزَلْ أَحِبُّ الدُّبَاءَ بَعْدَ يَوْمَيْهِ».

### [ت23/م22] - باب في أكل الثريد

**3783 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ السَّمِطِيُّ، قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ سَعِيدٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ أَحَبَّ

and cottage were the dearest kinds of food to the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says that this narration is weak.

#### **[24] It Is Undesirable To Loathe Food**

**3784-** It is narrated on the authority of Qabisah Ibn Hulb from his father that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, in reply to a man who said to him: "From amongst the kinds of food, there is such as I feel it difficult upon me to eat." He said: "Let no suspicion lurk in your breast, lest you would imitate (the manners of) Christianity."

#### **[25] It Is Forbidden To Eat (The Flesh And Drink) The Milk Of Such Of Animals As Eats Dung**

**3785-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to eat (the flesh and drink) the milk of such of animals as eats dung.

**3786-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (to drink) the milk of such of animals as eats dung.

**3787-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to ride and drink the milk of such of camels as eats dung.

#### **[26] What About Eating The Meat Of Horses?**

**3788-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat the meat of donkeys, but he gave us permission to eat the meat of horses (when there is severe necessity).

**3789-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of (the holy battle of) Khaibar, we slaughtered horses, mules and donkeys, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade us (to eat the flesh of) both mules and donkeys, and did not forbid us (to eat the flesh of) horses.

**3790-** It is narrated on the authority of Khalid Ibn Al-Walid that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of horses, mules and donkeys, in addition to such of wild animals as has fangs.



الطَّعَامَ إِلَى رَسُولِ اللَّهِ ﷺ الثَّرِيدُ مِنَ الْخُبْزِ، وَالثَّرِيدُ مِنَ الْحَنِيسِ.  
قال أَبُو دَاوُدَ: وَهُوَ ضَعِيفٌ.

..... - حَدَّثَنَا أَبُو الْعَاصِي، قَالَ: حَدَّثَنَا أَبُو بَكْرِ، قَالَ: حَدَّثَنَا أَبُو بَشِيرٍ الدُّوَلَابِيُّ،  
قال: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ قَالَ: وَحَدَّثَنَا يُونُسُ بْنُ سَعِيدٍ،  
قال: حَدَّثَنَا حَجَّاجٌ، قال: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ مَرَّةَ الْهَمْدَانِي يُحَدِّثُ  
عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «كَمَلُ مِنَ الرَّجُلِ كَثِيرٌ وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ ابْنَةُ  
عَمْرَانَ وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَإِنْ فَضَلَ عَائِشَةُ عَلَى النِّسَاءِ فَكَفَّضِلِ الثَّرِيدَ عَلَى سَائِرِ الطَّعَامِ».

#### [ت24/م23] - باب في كراهية التقذر للطعام

3784 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ، قال: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ  
حَرْبٍ، قال حَدَّثَنِي قَبِيصَةُ بْنُ هُلُبٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - وَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنَّ  
مِنَ الطَّعَامِ طَعَامًا أَتَخَرَّجُ مِنْهُ، فَقَالَ: «لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ شَيْءٌ ضَارَعَتْ فِيهِ النَّصْرَانِيَّةُ».

#### [ت25/م24] - باب النُّهي عن أكل الجلالة وألبانها

3785 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قال: حَدَّثَنَا عَبْدُهُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ ابْنِ  
أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ الْجَلَالَةِ وَأَلْبَانِهَا».  
3786 - حَدَّثَنَا ابْنُ الْمُثَنَّى، قال: حَدَّثَنِي أَبُو عَامِرٍ، قال: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ لَبَنِ الْجَلَالَةِ».

3787 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ، قال: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ جَهْمٍ، قال: حَدَّثَنَا عَمْرُو  
ابْنُ أَبِي قَيْسٍ، عَنْ أَيُّوبَ السَّخْتِيَّانِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ  
الْجَلَالَةِ فِي الْإِبِلِ أَنْ يُرْكَبَ عَلَيْهَا، أَوْ يُشْرَبَ مِنْ أَلْبَانِهَا».

#### [ت26/م25] - باب في أكل لحوم الخيل

3788 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قال: حَدَّثَنَا حَمَّادٌ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ  
مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «نَهَانَا رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ،  
وَأَذِنَ لَنَا فِي لُحُومِ الْخَيْلِ».

3789 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قال: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ  
عَبْدِ اللَّهِ قَالَ: «ذُبَحْنَا يَوْمَ خَيْبَرَ الْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ، فَتَهَانَا رَسُولُ اللَّهِ ﷺ عَنِ الْبِغَالِ  
وَالْحَمِيرِ، وَلَمْ يَنْهَنَا عَنِ الْخَيْلِ».

3790 - حَدَّثَنَا سَعِيدُ بْنُ شَيْبٍ، وَحَيُّوَةُ بْنُ شُرَيْحٍ الْحَمِصِيُّ، قَالَ حَيُّوَةُ: أَخْبَرَنَا بَقِيَّةُ،  
عَنْ ثَوْرٍ بْنِ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمُقْدَامِ بْنِ مَعْدِي كَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ  
خَالِدِ بْنِ الْوَلِيدِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ».

زَادَ حَيُّوَةُ: «وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ».

Abu Dawud says: There is no harm to eat the flesh of horses, and anyway, this narration is not considerable in this respect. Moreover, it is abrogated, for some companions of the Messenger of Allah "Allah's blessing and peace be upon him", e.g. Ibn Az-Zubair, Fadalāh Ibn Ubaid, Anas Ibn Malik, Asma' Bint Abu Bakr, Suwaid Ibn Ghafalah, and Alqamah, were reported to have eaten the flesh of horses. Furthermore, the Quraish people used to slaughter horses (and eat their flesh) during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him".

### [27] Eating The Rabbit

**3791-** It is narrated on the authority of Anas Ibn Malik that he said: I was still an adult when I caught a rabbit and roasted it. (I brought it to) Abu Talhah, who sent with me its back to the Messenger of Allah "Allah's blessing and peace be upon him" and I brought it to him, and he accepted it.

**3792-** It is narrated on the authority of Khalid Ibn Al-Huwairith that he said: Abdullah Ibn Amr was at Sifah, a place in Mecca when a man brought a rabbit which he had caught, and he said: "O Abdullah Ibn Amr! What do you say (pertaining to eating that)?" he said: "The same was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and I was sitting, thereupon he did neither eat nor forbid its eating, and he pretended that (the female among) them get the blood (of menses like women).

### [28] Eating The Mastigure

**3793-** It is narrated on the authority of Ibn Abbas that his aunt, (Maimunah Bint Al-Harith, the wife of the Prophet) presented to The Prophet "Allah's blessing and peace be upon him" butter, dried yoghurt and mastigures. but The Prophet "Allah's blessing and peace be upon him" ate of both butter and dried yogurt, and did not eat of the mastigures, as if he disliked that. Nevertheless, these (mastigures) were eaten on his dining sheet, and had it been unlawful (to eat the mastigure), it would not have been eaten on the dining sheet of The Prophet "Allah's blessing and peace be upon him".

**3794-** It is narrated on the authority of Abdullah Ibn Abbas from Khalid Ibn Al-Walid that he entered the house of Maimunah (the wife of the Prophet) in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and a roasted mastigure was brought to him. The Messenger of Allah "Allah's blessing and peace be upon him" stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said: "You should inform The Messenger of Allah

قال أبو داود: لَا بَأْسَ بِلُحُومِ الْخَيْلِ وَلَيْسَ الْعَمَلُ عَلَيْهِ.

قال أبو داود: هَذَا مَنْسُوخٌ قَدْ أَكَلَ لُحُومَ الْخَيْلِ جَمَاعَةٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْهُمْ ابْنُ الزُّبَيْرِ، وَفَضَالَةُ بْنُ عُبَيْدٍ، وَأَنْسُ بْنُ مَالِكٍ، وَأَسْمَاءُ بِنْتُ أَبِي بَكْرٍ، وَسُوَيْدُ بْنُ غَفَلَةَ، وَعَلْقَمَةُ، وَكَانَتْ قُرَيْشٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ تَذْبَحُهَا.

### [ت27/م26] - باب في أكل الأرنب

**3791 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنْسِ بْنِ مَالِكٍ قَالَ: «كُنْتُ غُلَامًا حَزَوْرًا فَصِدْتُ أَرْنَبًا فَشَوَيْتُهَا، فَبَعَثَ مَعِيَ أَبُو طَلْحَةَ بِعَجْزِهَا إِلَى النَّبِيِّ ﷺ فَأَتَيْتُهُ بِهَا فَقَبِلَهَا».

**3792 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ، قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ أَبِي خَالِدَ بْنَ الْحُوَيْرِثِ يَقُولُ: «إِنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو كَانَ بِالْصَّفَاحِ، قَالَ مُحَمَّدٌ: مَكَانٌ بِمَكَّةَ، وَإِنَّ رَجُلًا جَاءَ بِأَرْنَبٍ قَدْ صَادَهَا فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو مَا تَقُولُ؟ قَالَ: قَدْ جِيَءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ وَأَنَا جَالِسٌ فَلَمْ يَأْكُلْهَا وَلَمْ يَنْهَ عَنْ أَكْلِهَا» وَزَعَمَ أَنَّهَا تَحِيضُ.

### [ت28/م27] - باب في أكل الضَّبِّ

**3793 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: «أَنَّ خَالَتَهُ أَهَدَتْ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَضْبًا وَأَقِطًا، فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الْأَقِطِ وَتَرَكَ الْأَضْبَ تَقْدَرًا، وَأَكَلَ عَلَى مَا ثَدَّتْهُ ﷺ وَلَوْ كَانَ حَرَامًا مَا أَكَلَ عَلَى مَا ثَدَّتْهُ رَسُولُ اللَّهِ ﷺ».

**3794 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ: «أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ ﷺ بَيْتَ مَيْمُونَةَ فَأَتَيْ بِضَبٍّ مَحْنُوزٍ فَأَهْوَى إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، فَقَالَ بَعْضُ النِّسْوَةِ اللَّاتِي فِي بَيْتِ مَيْمُونَةَ: أَخْبِرُوا النَّبِيَّ ﷺ بِمَا يُرِيدُ أَنْ يَأْكُلَ مِنْهُ فَقَالُوا: هُوَ ضَبٌّ فَرَفَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ فَقُلْتُ: أَحْرَامٌ يَا رَسُولَ اللَّهِ؟ قَالَ:



"Allah's blessing and peace be upon him" of what he intends to eat." They said to him: It is the meat of a mastigure." (On learning that) The Messenger of Allah "Allah's blessing and peace be upon him" withdrew his hand from the meat of the mastigure. Khalid Ibn Al-Walid said: "O Allah's Apostle! Is this unlawful to eat?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "No, but it is not found in the land of my people, so I do not like it." Khalid said: "Then I pulled the mastigure (meat) towards me and starting eating it while The Messenger of Allah "Allah's blessing and peace be upon him" was looking at me.

**3795-** It is narrated on the authority of Thabit Ibn Wadi'ah that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him" in a military expedition when we got mastigures, of which I roasted one and brought it to the Messenger of Allah "Allah's blessing and peace be upon him", who then took a leaf stalk therewith he started counting his fingers, and said: "From amongst the Israelites, there was a sect, who were transformed into animals on earth, and I do not know which animals they are." Neither did he eat, nor did he forbid that.

**3796-** It is narrated on the authority of Abd Ar-Rahman Ibn Shibl that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the meat of mastigures.

### **[29] Eating The Bustard**

**3797-** It is narrated on the authority of Safinah that he said: I shared eating the meat of a bustard with the Messenger of Allah "Allah's blessing and peace be upon him".

### **[30] What About Eating The Small Animals Of The Land?**

**3798-** It is narrated on the authority of Milqan Ibn At-Talib from his father that he said: I accompanied the Messenger of Allah "Allah's blessing and peace be upon him" (for a long time) during which I have never heard him forbidding (to eat the meat of) the small animals of the land

**3799-** It is narrated on the authority of Isa Ibn Numailah from his father that he said: I was sitting with Ibn Umar when he was asked about eating the hedgehog, thereupon he recited: "Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it." (Al-An'am 145) an old man who was present with him said: I heard Abu Hurairah having told that it (the hedgehog) was mentioned in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "It is one from amongst the wicked

«لَا، وَلَكِنَّهُ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ». قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ فَأَكَلْتُهُ، وَرَسُولُ اللَّهِ ﷺ يَنْظُرُ».

**3795 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: حَدَّثَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهَبٍ، عَنْ ثَابِتِ بْنِ وَدِيعَةَ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَيْشٍ فَأَصَبْنَا ضَبَابًا قَالَ: فَشَوِيتُ مِنْهَا ضَبًّا فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَضَعْتُهُ بَيْنَ يَدَيْهِ، قَالَ: فَأَخَذَ عُودًا فَعَدَّ بِهِ أَصَابِعَهُ، ثُمَّ قَالَ: «إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسَخَّتْ دَوَابٌّ فِي الْأَرْضِ وَلِيْنِي لَا أَدْرِي أَيُّ الدَّوَابِّ هِيَ» قَالَ: فَلَمْ يَأْكُلْ وَلَمْ يَنْهَ».

**3796 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِي، أَنَّ الْحَكَمَ بْنَ نَافِعٍ حَدَّثَهُمْ، قَالَ: أَخْبَرَنَا ابْنُ عِيَّاشٍ، عَنْ ضَمْضَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي رَاشِدٍ الْحُبَرَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْلٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ لَحْمِ الضَّبِّ».

### [ت29/م28] - باب في أكل لحم الحُبَارَى

**3797 -** حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ، قَالَ: حَدَّثَنِي بُرَيْهٌ بْنُ عَمْرِو بْنِ سَفِينَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «أَكَلْتُ مَعَ النَّبِيِّ ﷺ لَحْمَ حُبَارَى».

### [ت30/م29] - باب في أكل حشرات الأرض

**3798 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا غَالِبُ بْنُ حَجْرَةَ قَالَ: حَدَّثَنِي مِلْقَامُ بْنُ تَلْبٍ، عَنْ أَبِيهِ قَالَ: «صَحِبْتُ رَسُولَ اللَّهِ ﷺ فَلَمْ أَسْمَعْ لِحْشَرَةَ الْأَرْضِ تَحْرِيمًا».

**3799 -** حَدَّثَنَا أَبُو ثَوْرٍ إِبْرَاهِيمُ بْنُ خَالِدٍ الْكَلْبِيُّ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عِيسَى بْنِ نُمَيْلَةَ، عَنْ أَبِيهِ قَالَ: «كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ أَكْلِ الْقُنْفُذِ فَقَالَ: ﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا﴾ [الأنعام: 145] الْآيَةَ. قَالَ: قَالَ شَيْخٌ عِنْدَهُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ



abominable things (which should not be eaten)." On that Ibn Umar said: "Then, since the Messenger of Allah "Allah's blessing and peace be upon him" said so, it should be the same as he said, even though we do not know (that he said so)."

**[31] What About Such As In Whose Connection No Prohibition Has Been Mentioned?**

**3800-** It is narrated on the authority of Ibn Abbas that he said: The people during the pre-Islamic period of ignorance used to eat (the meat of) some animals, and leave others out of disgust. Then, Allah Almighty sent His Messenger, revealed His Book (of Qur'an), permitted what is lawful, and forbade what is unlawful. Thus, what He made lawful is truly lawful, and what He prohibited is really unlawful, and what He kept silent of is (included in what is) allowed." Then, He recited Allah's saying: "Say: I find not in the (Divine) revelation received by me any (meat) forbidden to be eaten by one who wishes to eat it..."

**[32] What About The Lizard?**

**3801-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" about the lizard and he said: "It is a game, and the penalty of such as catches it while being in the state of Ihram is to offer a ram."

**[33] It Is Forbidden To Eat The Wild Animals**

**3802-** It is narrated on the authority of Abu Tha'labah Al-Khushani that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating such of the wild animals as has fangs (e.g. the lion, the tiger, the elephant, the wolf, etc).

**3803-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating such of the wild animals as has fangs and such of birds as has paws.

**3804-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! It is unlawful (to eat the flesh of) such of wild animals as has fangs, nor is it (lawful to eat the flesh of) the donkey, nor is it lawful to pick up the lost thing from the property of a non-Muslim who has a protection covenant with Muslims, unless he dispenses with it; and if one descends as a guest to some people, and they do not offer him hospitality as it should be, he has the right to take from them the like of such a hospitality (in recompense for what he is deprived of)."



فَقَالَ: «حَبِيشَةٌ مِنَ الْحَبَائِثِ». فَقَالَ ابْنُ عُمَرَ: إِنَّ كَانَ قَالَ رَسُولُ اللَّهِ ﷺ هَذَا فَهُوَ كَمَا قَالَ مَا لَمْ نَذَرِ».

### [ت31/م30] - باب ما لم يذكر تحريمه

**3800 -** حَدَّثَنَا مُحَمَّدُ بْنُ صُبَيْحٍ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَغْنِي ابْنَ شَرِيكَ الْمَكِّيَّ -، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعَثَاءِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرَكُونَ أَشْيَاءَ تَقْدَرُ، فَبَعَثَ اللَّهُ نَبِيَّهُ ﷺ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ، فَمَا أَحَلَّ فَهُوَ حَلَالٌ وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا: ﴿قُلْ لَا أَحِدٌ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ﴾ [الأنعام: 145] إِلَى آخِرِ الْآيَةِ.

### [ت32/م31] - باب في أكل الضَّبُع

**3801 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخُزَاعِيُّ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الضَّبُعِ فَقَالَ: «هُوَ صَيْدٌ وَيُجْعَلُ فِيهِ كَبْشٌ إِذَا صَادَهُ الْمُحْرِمُ».

### [ت33/م32] - باب النهي عن أكل السَّبَاع

**3802 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ».

**3803 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبْعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ».

**3804 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى الْحِمَصِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنْ مَرْوَانَ بْنِ رُوْبَةَ التَّغْلِبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا لَا يَحِلُّ ذُو نَابٍ مِنَ السَّبَاعِ وَلَا الْحِمَارُ الْأَهْلِيُّ وَلَا اللَّقْظَةُ مِنْ مَالِ مُعَاهِدٍ إِلَّا أَنْ يَسْتَغْنِيَ عَنْهَا. وَأَيُّمَا رَجُلٍ صَافَ قَوْمًا فَلَمْ يَفْرُوهُمْ، فَإِنَّ لَهُ أَنْ يُعْقِبَهُمْ بِمِثْلِ قِرَاهُ».

**3805-** It is narrated on the authority of Ibn Abbas that on the day of (the holy battle of) Khaibar the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating such of the wild animals as has fangs and such of birds as has paws.

**3806-** It is narrated on the authority of Khalid Ibn Al-Walid that he said: I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in the holy battle of Khaibar, and the Jews came to him and made a complaint that the people (the Muslims) hurried to (take cattle and sheep from) their fields, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! The property of the non-Muslims who have covenants of protection with Muslims is unlawful to be taken except with just cause; and it is unlawful for you (to eat the flesh of) donkeys, horses and mules, such of the wild animals as has fangs and such of birds as has paws."

**3807-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade to accept the price of a cat. Ibn Abd Al-Malik says: he forbade eating and taking the price of a cat.

### [34] What About Eating The Flesh Of Donkeys?

**3808-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to eat the flesh of donkeys, and gave us permission to eat the flesh of horses. Amr (the sub-narrator) said: I related this narration to Abu Ash-Sha'tha', thereupon he said: Al-Hakam Al-Ghifari supports that, even though the great learnt man, i.e. Ibn Abbas, rejects it.

**3809-** It is narrated on the authority of Ghalib Ibn Abjar that he said: We were stricken with draught, and I had nothing in my property therewith to feed my family barring some donkeys, but the Messenger of Allah "Allah's blessing and peace be upon him" had forbidden eating the flesh of donkeys. I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! We were stricken with draught, and I have nothing in my property therewith to feed my family barring the fat donkeys, but you had forbidden eating the flesh of donkeys." On that he said: "Feed your family from the fat of your donkeys. Indeed, I've forbidden (eating the flesh of) them because of those among the donkeys which eat the dung."

**3805 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، عَنْ ابْنِ أَبِي عَدِيٍّ، عَنْ ابْنِ أَبِي عُرُوبَةَ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ».

**3806 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمُقْدَامِ، عَنْ جَدِّهِ الْمُقْدَامِ بْنِ مَعْدِي كَرَبٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ خَيْبَرَ فَأَتَتْ الْيَهُودُ فَشَكُّوا أَنَّ النَّاسَ قَدْ أَسْرَعُوا إِلَى حِطَائِرِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا لَا تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلَّا بِحَقِّهَا، وَحَرَامٌ عَلَيْكُمْ حُمْرُ الْأَهْلِيَّةِ وَخَيْلُهَا وَبِغَالُهَا وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلُّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ».

**3807 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عُمَرَ بْنِ زَيْدٍ الصَّنَعَانِيِّ: «أَنَّهُ سَمِعَ أَبَا الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ الْهَرِّ».

قَالَ ابْنُ عَبْدِ الْمَلِكِ: «عَنْ أَكْلِ الْهَرِّ وَأَكْلِ ثَمَنِهَا».

### [ت34/م33] - باب في لحوم الحُمُرِ الْأَهْلِيَّةِ

**3808 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ، قَالَ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، قَالَ: أَخْبَرَنِي رَجُلٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ أَنْ نَأْكُلَ لُحُومَ الْحُمُرِ وَأَمَرَ أَنْ نَأْكُلَ لُحُومَ الْخَيْلِ».

**3809 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ عُبَيْدِ أَبِي الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ غَالِبِ بْنِ أَبَجَرَ قَالَ: أَصَابَتْنا سَنَةٌ فَلَمْ يَكُنْ فِي مَالِي شَيْءٌ أَطْعِمُ أَهْلِي إِلَّا شَيْءٌ مِنْ حُمْرٍ وَقَدْ كَانَ النَّبِيُّ ﷺ حَرَّمَ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَصَابَتْنا السَّنَةُ، وَلَمْ يَكُنْ فِي مَالِي مَا أَطْعِمُ أَهْلِي إِلَّا سِمَانُ حُمْرٍ وَإِنَّكَ حَرَّمْتَ لُحُومَ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: «أَطْعِمُ أَهْلَكَ مِنْ سَمِينِ حُمْرِكَ فَإِنَّمَا حَرَّمْتُهَا مِنْ أَجْلِ جَوَالِ الْقَرْيَةِ» يَعْنِي الْجَلَالََةَ.

قَالَ أَبُو دَاوُدَ: عَبْدُ الرَّحْمَنِ هَذَا هُوَ ابْنُ مَعْقِلٍ.



Abu Dawud says: It is narrated on the authority of Shu'bah, through another chain of transmission that the chief of Muzainah, known as Abjar, or the son of Abjar, asked the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

**3810-** It is narrated on the authority of Ibn Ma'qil from two men belonging to Muzainah, one from the other, one of whom is Abdullah Ibn Amr Ibn Uwaim, and the other is Ghalib Ibn Abjar; and Mis'ar said: I see that it was Ghalib Ibn Abjar who went to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

**3811-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: On the day of (the holy battle of) Khaibar, the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating the flesh of donkeys, and riding or eating the flesh of such of animals as eat dung.

### [35] Eating Locusts

**3812-** It is narrated on the authority of Ibn Ya'fur that he said: I heard Ibn Abu Awfa, and I asked him about eating locusts, thereupon he said: I took part in six or seven holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", and we ate that while we were with him.

**3813-** It is narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating locusts, thereupon he said: "They constitute the greatest number of Allah's soldiers (among the birds): so, neither I eat nor I forbid eating them."

**3814-** It is narrated on the authority of Salman that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about eating locusts, thereupon he said: "They constitute the greatest number of Allah's soldiers (among the birds)."

Abu Dawud says: The same is narrated on the authority of Abu Uthman An-Nahdi from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of Salman.

### [36] What About The Floating Fish?

**3815-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Eat such (of fish) as the sea throws away, or uncovers by ebb and do not eat such as dies in it and floats (over the surface of the water)."

قال أبو داود: رَوَى شُعْبَةُ هَذَا الْحَدِيثَ، عَنْ عُبَيْدِ أَبِي الْحَسَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَعْقِلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بِشْرِ، عَنْ نَاسٍ مِنْ مُزَيْنَةَ أَنَّ سَيِّدَ مُزَيْنَةَ أَبَجَرَ أَوْ ابْنَ أَبَجَرَ سَأَلَ النَّبِيَّ ﷺ.

**3810 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ، عَنْ مِسْعَرٍ، عَنْ ابْنِ عُبَيْدٍ، عَنْ ابْنِ مَعْقِلٍ، عَنْ رَجُلَيْنِ مِنْ مُزَيْنَةَ أَحَدُهُمَا عَنِ الْآخَرِ أَحَدُهُمَا عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عَوْيمٍ وَالْآخَرُ غَالِبُ بْنُ الْأَبَجَرِ، قَالَ مِسْعَرٌ: «أَرَى غَالِبًا الَّذِي أَتَى النَّبِيَّ ﷺ بِهَذَا الْحَدِيثِ».

قَالَ عَمْرٍو: فَأُخْبِرْتُ هَذَا الْخَبَرَ أَبَا الشَّعْنَاءِ فَقَالَ: قَدْ كَانَ الْحَكَمُ الْغِفَارِيُّ فَيَنَا يَقُولُ هَذَا، وَأَبَى ذَلِكَ الْبَحْرُ، يُرِيدُ ابْنَ عَبَّاسٍ.

**3811 -** حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، قَالَ: حَدَّثَنَا وَهَيْبٌ، عَنْ ابْنِ طَاوُوسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَعَنِ الْجَلَالَةِ؛ عَنْ رُكُوبِهَا وَأَكْلِ لَحْمِهَا».

#### [ت34/35] - باب في أكل الجراد

**3812 -** حَدَّثَنَا حَفْصُ بْنُ عَمَرَ النَّمِرِيُّ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي يَغْفُورَ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى، وَسَأَلْتُهُ عَنِ الْجَرَادِ فَقَالَ: «غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ أَوْ سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُهُ مَعَهُ».

**3813 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْفَرَجِ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا ابْنُ الزُّبَيْرِ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْجَرَادِ فَقَالَ: «أَكْثَرُ جُنُودِ اللَّهِ؛ لَا أَكُلُهُ وَلَا أُحَرِّمُهُ».

قال أبو داود: رَوَاهُ الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ سَلْمَانَ.

**3814 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَعَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي الْعَوَّامِ الْحِزَّارِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ فَقَالَ مِثْلُهُ قَالَ: «أَكْثَرُ جُنْدِ اللَّهِ».

قَالَ عَلِيُّ: اسْمُهُ فَايِدٌ، يَعْنِي أَبَا الْعَوَّامِ.

قال أبو داود: رَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي الْعَوَّامِ، عَنْ أَبِي عُثْمَانَ، عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ سَلْمَانَ.

#### [ت36/35] - باب في أكل الطافي من السمك

**3815 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَلْقَى الْبَحْرُ أَوْ جَزَرَ عَنْهُ فَكُلُوهُ وَمَا مَاتَ فِيهِ وَطَفَا فَلَا تَأْكُلُوهُ».



Abu Dawud says: The same is narrated on the authority of Jabir, with whom it is ended up.

### [37] When One Is Forced By Necessity To Eat The Dead

3816- It is narrated on the authority of Jabir Ibn Samurah that a man descended at the black stony ground (of Medina), in the company of his wife and children. Another man said to him: "A she-camel of mine has strayed: if you find it, keep it (until I return)." Later on, he found it, but he did not find its lord. It fell ill, and his wife said to him: "Slaughter it." But he refused. Then, it died, and his wife said to him: "stripe off its hide so that we would dry its fat and meat and eat it." He said: "(No) until I seek the verdict of the Messenger of Allah "Allah's blessing and peace be upon him". He went to the Messenger of Allah "Allah's blessing and peace be upon him" and asked him, thereupon he said: "Do you have anything to satisfy you (and your dependents)?" he answered in the negative. On that he said to him: "Then, (there is no harm to) eat it." Its lord came, whom he told the story, thereupon he said to him: "Why have you not slaughtered it?" he said: "I've felt shy of you."

3817- It is narrated on the authority of Al-Fujai' (Ibn Abdullah) Al-Amiri that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Which of the dead is lawful for us (to eat)?" he asked him: "What is your food?" he said: "(No more than) a small vessel of milk in the morning, and another one in the evening." He said: "This, by my father, could, by no means, satisfy the hunger." He then made the dead lawful for them while being in such a state (of severe hunger).

### [38] Combining Two Kinds Of Food

3818- It is narrated on the authority of Ibn Umar that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that we have a white loaf made of wheat greased with ghee, so that we would eat it." A man from amongst the Ansar heard that, and soon, he prepared it, and brought it to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" said: "In which container was this ghee?" he said: "It was in a container(made from the leather) of a mastigure." The Messenger of Allah "Allah's blessing and peace be upon him" then (rejected to eat it and) said: "Lift it!"



قال أبو داود: رَوَى هَذَا الْحَدِيثَ سُفْيَانُ الثَّوْرِيُّ، وَأَيُّوبُ، وَحَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ أَوْ قَفُوهُ عَلَى جَابِرٍ. وَقَدْ أُسْنِدَ هَذَا الْحَدِيثُ أَيْضًا مِنْ وَجْهِ ضَعِيفٍ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ.

### [ت37/م36] - باب في المضطر إلى الميتة

**3816 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: «أَنَّ رَجُلًا نَزَلَ الْحَرَّةَ وَمَعَهُ أَهْلُهُ وَوَلَدُهُ فَقَالَ رَجُلٌ: إِنَّ نَاقَةً لِي ضَلَّتْ فَإِنْ وَجَدْتَهَا فَأَمْسِكْهَا. فَوَجَدَهَا فَلَمْ يَجِدْ صَاحِبَهَا، فَمَرَضَتْ، فَقَالَتْ أَمْرَأَتُهُ: انْحَرِمَا فَأَبَى فَنَفَقَتْ فَقَالَتْ: اسْلُخْهَا حَتَّى نُقَدِّدَ شَحْمَهَا وَلَحْمَهَا وَنَأْكُلْهُ فَقَالَ: حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَأَتَاهُ فَسَأَلَهُ، فَقَالَ: «هَلْ عِنْدَكَ غَنَى يُغْنِيكَ؟» قَالَ: لَا. قَالَ: «فَكُلُّوهَا»، قَالَ: فَجَاءَ صَاحِبُهَا، فَأَخْبَرَهُ الْخَبَرَ، فَقَالَ: «هَلَّا كُنْتُ نَحَرْتُهَا؟» قَالَ: اسْتَحْيَيْتُ مِنْكَ.

**3817 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: ثَنَا عَقْبَةُ بْنُ وَهَبٍ بْنُ عُقْبَةَ الْعَامِرِيُّ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ، عَنِ الْفَجَّعِ الْعَامِرِيِّ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: مَا يَجِلُّ لَنَا مِنَ الْمَيْتَةِ؟ قَالَ: «مَا طَعَامُكُمْ؟» قُلْنَا: نَعْتَبِقُ وَنَضْطَبِحُ، قَالَ أَبُو نُعَيْمٍ: فَسَرَّهُ لِي عَقْبَةُ: قَدَحَ غُدُوَّةً وَقَدَحَ عَشِيَّةً. قَالَ: «ذَاكَ وَأَبِي الْجَوْعِ»، فَأَحَلَّ لَهُمُ الْمَيْتَةَ عَلَى هَذِهِ الْحَالِ.

قال أبو داود: الْغُبُوقُ مِنْ آخِرِ النَّهَارِ، وَالصُّبُوحُ مِنْ أَوَّلِ النَّهَارِ.

### [ت38/م37] - باب في الجمع بين لونين من الطعام

**3818 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَدِدْتُ أَنَّ عِنْدِي خُبْزَةَ بَيْضَاءَ مِنْ بَرَّةٍ سَمَرَاءَ مُلَبَّقَةً بِسَمْنٍ وَلَبَنٍ» فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَاتَّخَذَهُ فَجَاءَ بِهِ، فَقَالَ: «فِي أَيِّ شَيْءٍ كَانَ هَذَا؟» قَالَ: فِي عُكَّةٍ ضَبَّ. قَالَ: «ارْزُقْهُ».

قال أبو داود: هَذَا حَدِيثٌ مُنْكَرٌ.

قال أبو داود: وَأَيُّوبُ لَيْسَ هُوَ السَّخْتِيَانِيُّ.

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### [39] Eating Cheese

**3819-** It is narrated on the authority of Ibn Umar that he said: In Tabuk, (a round piece of) cheese was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he asked for a knife, mentioned Allah's Name, and cut it.

### [40] What About Vinegar?

**3820-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good the vinegar is for condiment!"

**3821-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How good the vinegar is for condiment!"

### [41] What About Eating Garlic?

**3822-** It is narrated on the authority of Ata Ibn Abu Rabah that Jabir said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats garlic or onion should leave us (or leave our mosque), and (instead) let him sit in his home." (Jabir resumed) Once, he (The Prophet) was served with a dish of vegetables, having offensive smell. When he asked about that, he was told of what seeds (of garlic or onion) it had. He ordered that it should be brought in front of one of his companions (who was present with him). when he (The Prophet) saw him having disliked to eat from it (in view of the fact that The Prophet himself disliked eating from it), he said to him: "Eat, for (what prevented me from eating of it is that) I speak privately (the angels) whom you do not speak."

**3823-** It is narrated on the authority of Abu Sa'id Al-Khudri that once, a mention was made to the Messenger of Allah "Allah's blessing and peace be upon him" of both onion and garlic, and it was said: "And the garlic is more offensive in smell: do you forbid eating it O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "(There is no blame on you to) eat it; and whoever of you eats it, let not him approach our mosque until its smell vanishes from him."

**3824-** It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who spits in the direction of the Qiblah, will come on the Day of Judgement, with his sputum in between his eyes; and he, who eats from these plants of vile (smell i.e. garlic, onion and leek), should not approach our mosque" (and he said it) thrice (until its offensive smell fades away from him)."

## [ت39/م38] - باب في أكل الجُبْن

3819 - حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: «أَتَى النَّبِيُّ ﷺ بِجُبْنَةٍ فِي تَبُوكَ، فَدَعَا بِسَكِينٍ فَسَمَّى وَقَطَعَ».

## [ت40/م39] - باب في الخلِّ

3820 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

3821 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ، عَنْ طَلْحَةَ بْنِ نَافِعٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «نِعْمَ الْإِدَامُ الْخَلُّ».

## [ت41/م40] - باب في أكل الثوم

3822 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا فَلْيَعْتَزِلْنَا أَوْ لْيَعْتَزِلْ مَسْجِدَنَا وَلْيَقْعُدْ فِي بَيْتِهِ»، وَإِنَّهُ أَتَى بِبَدْرٍ فِيهِ خَضِرَاتٌ مِنَ الْبُقُولِ فَوَجَدَ لَهَا رِيحًا فَسَأَلَ فَأُخْبِرَ بِمَا فِيهَا مِنَ الْبُقُولِ، فَقَالَ: «قَرَّبُوهَا» - إِلَى بَعْضِ أَصْحَابِهِ كَانَ مَعَهُ - فَلَمَّا رَأَاهُ كَرِهَ أَكْلَهَا، قَالَ: «كُلْ فَإِنِّي أَنَا جِي مِنْ لَا تَنَاجِي».

قَالَ أَحْمَدُ بْنُ صَالِحٍ بِبَدْرٍ فَسَرَّهُ ابْنُ وَهْبٍ طَبَقَ.

3823 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ أَبَا النَّجِيبِ مَوْلَى عَبْدِ اللَّهِ بْنِ سَعْدٍ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّهُ ذَكَرَ عِنْدَ رَسُولِ اللَّهِ ﷺ الثُّومُ وَالْبَصَلُ، وَقِيلَ: يَا رَسُولَ اللَّهِ وَأَشَدُّ ذَلِكَ كُلُّهُ الثُّومُ أَفْتَحَرَّمُهُ؟ فَقَالَ النَّبِيُّ ﷺ: «كُلُوهُ وَمَنْ أَكَلَهُ مِنْكُمْ فَلَا يَقْرُبْ هَذَا الْمَسْجِدَ حَتَّى يَذْهَبَ مِنْهُ رِيحُهُ».

3824 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ حُذَيْفَةَ أَظْنَهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ تَقَلَّ تَجَاهَ الْقِبْلَةِ جَاءَ يَوْمَ الْقِيَامَةِ تَفْلُهُ بَيْنَ عَيْنَيْهِ، وَمَنْ أَكَلَ مِنْ هَذِهِ الْبَقْلَةِ الْخَبِيثَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَلَانًا».



**3825-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who eats of those trees (of garlic, onion, and leek), should not approach the mosques (until the offensive smell vanishes from him)."

**3826-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that he said: I ate garlic, and went to the praying place of the Messenger of Allah "Allah's blessing and peace be upon him" and they had offered one rak'ah before my arrival. When I entered the mosque the Messenger of Allah "Allah's blessing and peace be upon him" detected the smell of garlic. When the Messenger of Allah "Allah's blessing and peace be upon him" finished from the prayer he said: "He, who eats of this tree (of garlic) should not approach us until its smell vanishes from him." When the prayer was over I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! By Allah, you should give me your hand!" I got is hand from the sleeve of my shirt to my breast and behold! I have a bandage round my breast (out of severe hunger). On that he said: "You then have excuse."

**3827-** It is narrated on the authority of Mu'awiyah Ibn Qurrah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade eating of those trees, and said: "He, who eats of them should not approach this mosque of ours." He further said: "If you would inevitably eat of them, then, remove their offensive smell by cooking." He means both garlic and onion.

**3828-** It is narrated on the authority of Ali that he said: Eating both garlic and onion was forbidden (by the Prophet) unless they be cooked (and their offensive smell be over).

**3829-** It is narrated on the authority of Abu Ziyad: Khiyar Ibn Salamah that he asked A'ishah about (eating) onion, thereupon she said: Indeed, the last (dish of) food which the Messenger of Allah "Allah's blessing and peace be upon him" ate (before his death) was cooked with onion.

#### [42] What About Dates?

**3830-** It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having picked a fragment of parley bread, over which he placed a date and then said: "This (date) is fitting as condiment for that (piece of parley bread)."

**3825 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَّ الْمَسَاجِدَ».

**3826 -** حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخٍ، قَالَ: أَخْبَرَنَا أَبُو هِلَالٍ، قَالَ: أَخْبَرَنَا حُمَيْدُ بْنُ هِلَالٍ، عَنْ أَبِي بُرْدَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: أَكَلْتُ ثُومًا فَأَتَيْتُ مُصَلَّى النَّبِيِّ ﷺ وَقَدْ سَبَقْتُ بِرُكْعَةٍ، فَلَمَّا دَخَلْتُ الْمَسْجِدَ وَجَدَ النَّبِيَّ ﷺ رِيحَ الثُّومِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ صَلَاتَهُ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبْنَا حَتَّى يَذْهَبَ رِيحُهَا أَوْ رِيحُهُ»، فَلَمَّا فُضِّيتِ الصَّلَاةُ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَتُعْطِيَنِي يَدَكَ. قَالَ: فَأَدْخَلْتُ يَدَهُ فِي كُمَّ قَمِيصِي إِلَى صَدْرِي فَإِذَا أَنَا مَعْصُوبُ الصَّدْرِ. قَالَ: «إِنَّ لَكَ عُذْرًا».

**3827 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ، قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ - يَغْنِي الْعَطَّارَ -، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَاتَيْنِ الشَّجَرَتَيْنِ وَقَالَ: «مَنْ أَكَلَهُمَا فَلَا يَقْرَبَنَّ مَسْجِدَنَا»، وَقَالَ: «إِنْ كُنْتُمْ لَا بُدَّ أَكْلِيهِمَا فَأَمِيتُوهُمَا طَبْخًا» قَالَ: يَغْنِي الْبَصَلَ وَالثُّومَ.

**3828 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا الْجَرَّاحُ أَبُو وَكِيعٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ شَرِيكَ، عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: «نُهِيَ عَنْ أَكْلِ الثُّومِ إِلَّا مَطْبُوخًا».

قال أَبُو دَاوُدَ: شَرِيكَ بْنُ حَنْبَلٍ.

**3829 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا (ح)، وَحَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ، قَالَ: أَخْبَرَنَا بَقِيَّةٌ، عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ أَبِي زِيَادٍ خِيَارِ بْنِ سَلَمَةَ: «أَنَّهُ سَأَلَ عَائِشَةَ عَنِ الْبَصَلِ فَقَالَتْ: إِنَّ آخِرَ طَعَامٍ أَكَلَهُ رَسُولُ اللَّهِ ﷺ طَعَامٌ فِيهِ بَصَلٌ».

### [ت42/م41] - باب في التمر

**3830 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ مُحَمَّدِ بْنِ أَبِي يَزِيدَ الْأَعْوَرِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ أَخَذَ كِسْرَةً مِنْ خُبْزِ شَعِيرٍ، فَوَضَعَ عَلَيْهَا تَمْرَةً وَقَالَ: «هَذِهِ إِدَامُ هَذِهِ».

**3831-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The house in which there are no dates, has its inhabitants (vulnerable to) hunger" (for dates constituted the main source therewith they used to sustain themselves).

#### **[43] Checking The Dates That Have Mites On Eating**

**3832-** It is narrated on the authority of Anas Ibn Malik that he said: Once, old dates were brought to the Messenger of Allah "Allah's blessing and peace be upon him", who went on checking them, and taking out mites.

**3833-** It is narrated on the authority of Ishaq Ibn Abdullah Ibn Abu Talhah that sometimes, dates with mites were brought to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same.

#### **[44] What About Combining Two Dates On Eating In Congregation?**

**3834-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that you should combine two dates on eating in congregation unless you take the permission of your companions (sharing food with you).

#### **[45] Combining Two Kinds Of Food On Eating**

**3835-** It is narrated on the authority of Ja'far Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" used to eat snake-cucumber with fresh dates.

**3836-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to eat watermelon with fresh dates, saying: "Let's dilute the heat of the (dates) with the cold of this (watermelon), as well as the cold of this (watermelon) with the heat of the (dates)."

**3837-** It is narrated on the authority of Sulaim Ibn Amir that the two sons of Busr (i.e. Atiyyah and Abdullah), belonging to Sulaim told him: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, and we served butter mixed with dates, and he used to love butter mixed with dates.

#### **[46] What About Eating In The Containers Of These Of Scripture?**

**3838-** It is narrated on the authority of Jabir that he said: We used to take part in the holy battles with the Messenger of Allah "Allah's blessing and peace be upon him", and get from the utensils and water-skins of the



**3831 -** حَدَّثَنَا الْوَلِيدُ بْنُ عُثْبَةَ، قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «بِئْسَ لَا تَمَرٌ فِيهِ جِإَاعٌ أَهْلُهُ».

#### [ت43/م42] - باب في تفتيش التمر المسوس عند الأكل

**3832 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ جَبَلَةَ، قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ أَبُو قُتَيْبَةَ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَتَى النَّبِيَّ ﷺ بِتَمَرٍ عَتِيقٍ فَجَعَلَ يُفْتِّشُهُ يُخْرِجُ السُّوسَ مِنْهُ».

**3833 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يُؤْتَى بِالتَّمْرِ فِيهِ دُودٌ فَذَكَرَ مَعْنَاهُ».

#### [ت44/م43] - باب الإقران في التمر عند الأكل

**3834 -** حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، قَالَ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِي إِسْحَاقَ عَنْ جَبَلَةَ بْنِ سَحِيمٍ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْإِقْرَانِ إِلَّا أَنْ تَسْتَأْذِنَ أَصْحَابَكَ».

#### [ت45/م44] - باب في الجمع بين لونين في الأكل

**3835 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ الْقِنَاءَ بِالرُّطْبِ».

**3836 -** حَدَّثَنَا سَعِيدُ بْنُ نَصِيرٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الْبُطِيخَ بِالرُّطْبِ فَيَقُولُ: «نُكْسِرُ حَرًّا هَذَا بِبَرْدِ هَذَا، وَبَرْدَ هَذَا بِحَرِّ هَذَا».

**3837 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ: حَدَّثَنَا الْوَلِيدُ بْنُ مَزِيدٍ، قَالَ: سَمِعْتُ ابْنَ جَابِرٍ قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنْ ابْنِ بُسْرِ السُّلَمِيِّينَ قَالَا: «دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَدَّمْنَا زُبْدًا وَتَمْرًا، وَكَانَ يُحِبُّ الزُّبْدَ وَالتَّمْرَ».

#### [ت46/م45] - باب الأكل في آنية أهل الكتاب

**3838 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى وَإِسْمَاعِيلُ، عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: «كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ فَتُصِيبُ مِنْ آنِيَةِ

pagans, of which we would make use (in our food and drink), and he (the Prophet) never criticized us for doing so.

**3839-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he asked the Messenger of Allah "Allah's blessing and peace be upon him" saying: "We live side by side with the people of Scripture, and they cook (the flesh of) swine in their vessels, and drink wine in their utensils (how should we use their utensils and vessels?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If you find (vessels and utensils) other than theirs, it'd be better to eat and drink in them; and in case you find none other than theirs, then, wash these (of the people of Scripture) with water, and then eat and drink in them."

#### [47] What About The Sea Animals?

**3840-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent us (on an expedition) under the leadership of Abu Ubaidah so that we might intercept a caravan of Quraish, and he (The Prophet) provided us with a bag of dates. And he found for us nothing besides it. Abu Ubaidah gave each of us a single date (every day). We sucked it just as a baby sucks and then drank water over it, and it sufficed us for the day until night. We beat off leaves with the help of our staffs, then drenched them with water and ate them. We then went to the coast of the sea, and there rose before us on the coast of the sea something like a big mound. We came near that and we found that it was a beast, called Al-Anbar (spermaceti whale). Abu Ubaidah said: "It is dead." He then said: "No (but it does not matter), we have been sent by the Messenger of Allah "Allah's blessing and peace be upon him" in the way of Allah and you are hard pressed (on account of the scarcity of food), so you might eat that." We, three hundred in number, stayed there eating from it for a month, until we grew bulky. When we came back to Medina, we went to The Messenger of Allah "Allah's blessing and peace be upon him" and mentioned that to him, whereupon he said: "That was a provision which Allah had brought forth for you. Is there any piece of meat (left) with you, so that you would give it to us?" He (Jabir) said: We sent to The Messenger of Allah "Allah's blessing and peace be upon him" some of it, which he ate.

#### [48] When A Mouse Falls Into The Ghee

**3841-** It is narrated on the authority of Ibn Abbas that Maimunah reported that once, a mouse fell into the ghee, and when a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon

المُشْرِكِينَ وَأَسْقَيْتِهِمْ، فَتَسْتَمْتَعُ بِهَا فَلَا يَعْيبُ ذَلِكَ عَلَيْهِمْ».

**3839 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْعَلَاءِ بْنِ زُبَيْرٍ، عَنْ أَبِي عُبَيْدِ اللَّهِ مُسْلِمِ بْنِ مِسْكَمٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ أَنَّهُ سَأَلَ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّا نَجَاوِرُ أَهْلَ الْكِتَابِ وَهُمْ يَطْبُخُونَ فِي قُدُورِهِمُ الْخَنَزِيرَ وَيَشْرَبُونَ فِي آتِيَتِهِمُ الْحَمْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ وَجَدْتُمْ غَيْرَهَا فَكُلُوا فِيهَا وَاشْرَبُوا، وَإِنْ لَمْ تَجِدُوا غَيْرَهَا فَارْحَضُوهَا بِالْمَاءِ وَكُلُوا وَاشْرَبُوا».

#### [ت47/46] - باب في دواب البحر

**3840 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، قَالَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَأَمَرَ عَلَيْنَا أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ نَتَلَقَى عِيرًا لِقْرِيشٍ وَرَوَدَنَا جَرَابًا مِنْ تَمَرٍ لَمْ نَجِدْ لَهُ غَيْرَهُ، فَكَانَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يُعْطِينَا تَمْرَةً تَمْرَةً كُنَّا نَمُضُّهَا كَمَا يَمُضُّ الصَّبِيُّ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ فَتُكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ، وَكُنَّا نَضْرِبُ بِعَصِينَا الْحَبْطَ، ثُمَّ نَبُلُّهُ بِالْمَاءِ فَتَأْكُلُهُ. قَالَ: وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ، فَرَفَعَ لَنَا كَهَيْئَةِ الْكَيْسِ الضَّخْمِ، فَأَتَيْنَا فَإِذَا هُوَ دَابَّةٌ تُدْعَى الْعَنْبَرَةَ. فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ وَلَا تَحِلُّ لَنَا، ثُمَّ قَالَ: لَا بَلْ نَحْنُ رُسُلُ رَسُولِ اللَّهِ ﷺ وَفِي سَبِيلِ اللَّهِ وَقَدْ اضْطَرَرْتُمْ إِلَيْهِ فَكُلُوا، فَأَقَمْنَا عَلَيْهِ شَهْرًا وَنَحْنُ ثَلَاثُمِائَةٍ حَتَّى سَمِنَّا، فَلَمَّا قَدِمْنَا إِلَى رَسُولِ اللَّهِ ﷺ ذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «هُوَ رِزْقُ أَخْرَجَهُ اللَّهُ لَكُمْ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٍ فَتُطْعَمُونَا مِنْهُ؟» فَأَرْسَلْنَا مِنْهُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَكَلَ».

#### [ت48/47] - باب في الفأرة تقع في السمن

**3841 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا سُفْيَانٌ، قَالَ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ فَاةً وَقَعَتْ فِي سَمْنٍ فَأَخْبَرَ النَّبِيُّ ﷺ



him" he said: "Throw away what is surrounding it (the mouse, in case the ghee is solid), and then eat."

**3842-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a mouse falls into the ghee, then, throw away what is surrounding it, and eat (the remaining) in case it (the ghee) is solid, and do not approach it in case it (the ghee) is liquid (for the whole of it becomes filthy)."

(...) The same is narrated on the authority of Ibn Abbas from Maimunah from the Messenger of Allah "Allah's blessing and peace be upon him".

**3843-** A Hadith like this is narrated on the authority of Ibn Abbas from Maimunah from the Messenger of Allah "Allah's blessing and peace be upon him".

#### **[49] When a Fly Falls Into The Food**

**3844-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a fly falls into the utensil of (anyone of) you, let him dip it in it, and then throw it away; for indeed, it (the fly) has the disease in one of its wings, and its treatment in the other; and it falls with the wing of poison first, and then (that of) treatment: so, let him dip the whole of it (in the utensil)."

#### **[50] When A Morsel Falls Down**

**3845-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" ate, he would lick his three fingers, and say: "If a morsel falls from anyone of you, let him remove the dirt from it, and then eat it, and let not him leave it to Satan (to eat)." He further commanded us to sweep the bowl (in pursue of whatever food remains in it) saying: "Indeed, anyone of you does not know in which (portion of) his food he is blessed."

#### **[51] A Servant Could Eat With His Master**

**3846-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the servant of anyone among you prepares food for him and serves it after having sat close to (and endured the hardship of) its heat and smoke, he should make him (the servant) sit along with him and make him eat (along with him), and if the food seems to run short, then he should spare a portion for him (from his own share), a morsel or two."

فَقَالَ: «أَلْقُوا مَا حَوْلَهَا وَكُلُّوا».

**3842 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَالْحَسَنُ بْنُ عَلِيٍّ - وَاللَّفْظُ لِلْحَسَنِ - قَالَا:

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمَنِ، فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا، وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ».

قَالَ الْحَسَنُ: قَالَ عَبْدُ الرَّزَّاقِ: وَرَبَّمَا حَدَّثَ بِهِ مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، عَنِ النَّبِيِّ ﷺ.

**3843 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا

عَبْدُ الرَّحْمَنِ بْنُ بُؤَيْبٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، عَنِ النَّبِيِّ ﷺ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ.

**[ت49/م48] - باب في الذُّبَابِ يَقَعُ فِي الطَّعَامِ**

**3844 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -، عَنْ

ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَاْمَقْلُوهُ، فَإِنْ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ، وَإِنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ، فَلْيَغْمِسْهُ كُلَّهُ».

**[ت50/م49] - باب في اللقمة تسقط**

**3845 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ

أَنْسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ وَقَالَ: «إِذَا سَقَطَتْ لُقْمَةٌ أَحَدِكُمْ فَلْيُحِطْ عَنْهَا الْأَدَى وَلْيَأْكُلْهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ» وَكَانَ إِذَا أَكَلَ طَعَامًا لَعِقَ أَصَابِعَهُ الثَّلَاثَ، وَأَمَرَنَا أَنْ نَسْلُتَ الصَّحْفَةَ، وَقَالَ: «إِنْ أَحَدَكُمُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ يُبَارِكُ لَهُ».

**[ت51/م50] - باب في الخادم يأكل مع المولى**

**3846 -** حَدَّثَنَا الْقَعْنَبِيُّ، قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ، عَنْ مُوسَى بْنِ يَسَارٍ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامًا ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَهُ وَدُخَانَهُ، فَلْيَقْعِدْهُ مَعَهُ، وَلْيَأْكُلْ فَإِنْ كَانَ الطَّعَامُ مَشْفُوهًا - يَعْنِي قَلِيلًا - فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ».

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**[52] What About The Handkerchief?**

**3847-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you eats, let not him sweep his hand with the help of the handkerchief until he licks or makes anyone lick it."

**3848-** It is narrated on the authority of Ka'b Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" used to eat with three fingers, and he would not sweep his hand until he has licked it.

**[53] What One Says When He Finishes From Having Food**

**3849-** It is narrated on the authority of Abu Umamah Al-Bahili that whenever the repast was lifted from the front of the Messenger of Allah "Allah's blessing and peace be upon him" (after finishing from it), he would say: "Praise be to Allah, our Lord, as much, pleasant, permanently constant, blessed, as it could be, with which none could dispense nor could he ever give as it should be, nor could he leave."

**3850-** It is narrated on the authority of Abu Sa'id Al-Khudri that whenever the Messenger of Allah "Allah's blessing and peace be upon him" finished from having food, he would say: "Praise be to Allah, Who has caused us to eat, drink, and Who has made us subject to Him in Islam."

**3851-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" ate or drank he would say: "Praise be to Allah, Who has caused us to eat, drink, and made it easy for both (food and drink) to enter (into the body through the mouth) and come out (of it through urination and excretion)."

**[54] Washing The Hand To Remove The Traces Of Food**

**3852-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you sleeps with the traces of fat in his hand, which he does not wash (off food), and then he is affected by anything (evil), let not him blame but himself."

**[55] The Invocation For The Food's Lord On Eating In His House**

**3853-** It is narrated on the authority of Jabir Ibn Abdullah that he said: Abu Al-Haitham At-Taihan prepared food for the Messenger of Allah "Allah's blessing and peace be upon him", and he invited the Messenger of Allah "Allah's blessing and peace be upon him" and his companions. When



**[ت52/م51] - باب في المنديل**

**3847** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ أَحَدُكُمْ فَلَا يَمْسَحَنَّ يَدَهُ بِالْمِنْدِيلِ حَتَّى يَلْعَقَهَا أَوْ يُلْعَقَهَا».

**3848** - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، عَنْ ابْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَأْكُلُ بِثَلَاثِ أَصَابِعٍ وَلَا يَمْسَحُ يَدَهُ حَتَّى يَلْعَقَهَا».

**[ت53/م52] - باب ما يقول الرجل إذا طَعِمَ**

**3849** - حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا يَحْيَى، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رُفِعَتِ الْمَائِدَةُ قَالَ: «الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ غَيْرَ مَكْفِيٍّ وَلَا مُودَعٍ وَلَا مُسْتَعْنَى عَنْهُ رَبَّنَا».

**3850** - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ إِسْمَاعِيلَ بْنِ رَبَاحٍ، عَنْ أَبِيهِ أَوْ غَيْرِهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَرَّغَ مِنْ طَعَامِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ».

**3851** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي عَقِيلٍ الْقُرَشِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَكَلَ أَوْ شَرِبَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَ وَسَقَى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجًا».

**[ت54/م53] - باب في غَسْلِ الْيَدِ مِنَ الطَّعَامِ**

**3852** - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، قَالَ: حَدَّثَنَا زُهَيْرٌ، قَالَ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ وَفِي يَدِهِ عَمْرٌ وَلَمْ يَغْسِلْهُ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

**[ت55/م54] - باب ما جاء في الدعاء لرب الطعام إذا أكل عنده**

**3853** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو أَحْمَدَ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ أَبِي خَالِدٍ الدَّالَانِيِّ، عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: صَنَعَ أَبُو الْهَيْثَمِ بْنُ الثَّيْهَانِ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَا النَّبِيَّ ﷺ وَأَصْحَابَهُ، فَلَمَّا فَرَّغُوا قَالَ: «أُثْبِتُوا

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they finished (from food) he (the Prophet) said (to his companions): "Reward your brother!" they asked: "O Messenger of Allah! How should he be rewarded?" he said: "If a people enter into one's house, eat from his food, and drink from his drink, and then invoke good upon him, this will be his reward."

**3854-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" went to visit Sa'd Ibn Ubadah who served him with bread and oil, and he ate. Then the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let (Allah help you) have the fasting persons break their fasts in your house, the righteous men eat of your food, and let Allah direct the angels (to invoke good) upon you."

أَخَاكُمْ». قَالُوا: يَا رَسُولَ اللَّهِ وَمَا إِثَابُتُهُ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا دَخَلَ بَيْتُهُ وَأَكَلَ طَعَامَهُ وَشَرِبَ شَرَابَهُ فَدَعَا لَهُ فَذَلِكَ إِثَابُتُهُ».

**3854 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ فَجَاءَ بِخُبْزٍ وَزَيْتٍ فَأَكَلَ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامُكُمْ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ».



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## (22/27) THE BOOK OF MEDICINE

### [1] One Should Take Medicine

**3855-** It is narrated on the authority of Usamah Ibn Sharik that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and (he was sitting with) his companions, who were as motionless as if birds were on their heads. I saluted, and then sat down. The desert dwellers came from here and there, and said: "O Messenger of Allah! Should we take medicine?" he said: "You should take medicine, O Allah's servants, for Allah has never created an ailment but that He has created its treatment, barring the old age."

### [2] What About The Diet

**3856-** It is narrated on the authority of Umm Al-Mundhir Bint Qais Al-Ansariyyah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in the company of Ali Ibn Abu Talib, and Ali was still during the period of convalescence from a sickness (he suffered a lot). At the same time, we had hung bunches (of dates), from which the Messenger of Allah "Allah's blessing and peace be upon him" ate. Ali picked up some to eat, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stop O Ali! You are still in the period of recovery." She further said: I then prepared Silq mixed with parley for the Messenger of Allah "Allah's blessing and peace be upon him". Then, the Messenger of Allah "Allah's blessing and peace be upon him" said to Ali: "Get of that, since it is more beneficial for you."

### [3] What About Cupping?

**3857-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If there is good in anything of your medicines, it is in cupping."

**3858-** It is narrated on the authority of Salma, the servant-maid of the Messenger of Allah "Allah's blessing and peace be upon him", that she said: None came and complained of headache to the Messenger of Allah "Allah's blessing and peace be upon him" but that he ordered him to get himself cupped, nor (did anyone come to him and complain) of pain in his feet but that he ordered him to dye them (with henna).

### [4] The Places Of The Body On Which Cupping Is Operated

**3859-** It is narrated on the authority of Abu Kabshah Al-Anmari that he told that the Messenger of Allah "Allah's blessing and peace be upon him"

## [27/22] - كتاب الطَّبِّ

## [ت1/م1] - بَابُ فِي الرَّجُلِ يَتَدَاوَى

3855 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، وَأَصْحَابُهُ كَانُوا عَلَى رُؤُوسِهِمُ الطَّيْرُ، فَسَلَّمْتُ ثُمَّ قَعَدْتُ. فَجَاءَ الْأَعْرَابُ مِنْ هَهُنَا وَهَهُنَا، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَنْتَدَاوَى؟ فَقَالَ: «تَدَاوُوا، فَإِنَّ اللَّهَ تَعَالَى لَمْ يَضَعْ دَاءً إِلَّا وَضَعَ لَهُ دَوَاءً، غَيْرَ دَاءٍ وَاحِدٍ: الْهَرَمُ».

## [ت2/م2] - بَابُ فِي الْحِفْنَةِ

3856 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ وَأَبُو عَامِرٍ، وَهَذَا لَفْظُ أَبِي عَامِرٍ، عَنْ فُلَيْحِ بْنِ سُلَيْمَانَ، عَنْ أَيُّوبَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ صَعْصَعَةَ الْأَنْصَارِيِّ، عَنْ يَعْقُوبَ بْنِ أَبِي يَعْقُوبَ، عَنْ أُمِّ الْمُنْذِرِ بِنْتِ قَيْسِ الْأَنْصَارِيَّةِ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَمَعَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ، وَعَلَيَّ نَاقَةٌ، وَلَنَا دَوَالِي مُعَلَّقَةٌ. فَقَامَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ مِنْهَا، وَقَامَ عَلِيٌّ لِيَأْكُلَ. فَطَفِقَ رَسُولُ اللَّهِ ﷺ يَقُولُ لِعَلِيٍّ: «مَهْ، إِنَّكَ نَاقَةٌ» حَتَّى كَفَّ عَلِيٌّ عَلَيْهِ السَّلَامُ. قَالَتْ: وَصَنَعْتُ شَعِيرًا وَسِلْقًا، فَجِثْتُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَلِيُّ، أَصَبَ مِنْ هَذَا، فَهُوَ أَنْفَعُ لَكَ». قَالَ أَبُو دَاوُدَ: قَالَ هَارُونُ: قَالَ أَبُو دَاوُدَ: الْعَدْوِيَّةُ.

## [ت3/م3] - بَابُ فِي الْحِجَامَةِ

3857 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ مِمَّا تَدَاوَيْتُمْ بِهِ خَيْرٌ، فَالْحِجَامَةُ».

3858 - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشْقِيُّ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ حَسَّانَ - : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِي: أَخْبَرَنَا فَائِدُ مَوْلَى عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي رَافِعٍ، عَنْ جَدِّهِ سَلَمَى خَادِمِ رَسُولِ اللَّهِ ﷺ، قَالَتْ: مَا كَانَ أَحَدٌ يَسْتَكْبِي إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا فِي رَأْسِهِ، إِلَّا قَالَ: «اِخْتَحِمْ»، وَلَا وَجَعًا فِي رِجْلَيْهِ، إِلَّا قَالَ: «أَخْضِبْهُمَا».

## [ت4/م4] - بَابُ مَا جَاءَ فِي مَوْضِعِ الْحِجَامَةِ

3859 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ، وَكَثِيرُ بْنُ عَبْدِ قَالَا: حَدَّثَنَا الْوَلِيدُ، عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ، قَالَ كَثِيرٌ: إِنَّهُ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ كَانَ

got himself cupped in the top of his head, and in (the area) between his shoulders, and he said: "He, who causes blood to be shed of his body (from those places on account of cupping), no harm befalls him even though he gets no medicine for any (kind of diseases)."

**3860-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped in his jugular veins and the upper part of his back thrice. Mu'ammār said: I got myself cupped (on the top of my head), and I fell unconscious to the extent that I came to be dictated the Opening of the Book during my prayer.

#### **[5] When Is It Desirable To Operate Cupping?**

**3861-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who gets himself cupped when seventeen, nineteen, or twenty-one (nights elapse from the month), it will be more fitting for being a (cause of) treatment for every ailment."

**3862-** It is narrated on the authority of Kabshah Bint Abu Bakrah that her father used to forbid his people to get themselves cupped on Tuesday, pretending that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Tuesday is the day of blood, in which there is an hour, at which it (the bleeding) never stops."

**3863-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on his hip, because of a sprain from which he was suffering.

#### **[6] What About Cutting Off (And Cauterizing) The Vein**

**3864-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a physician to Ubai Ibn Ka'b (who fell ill), and he cut off (and then cauterized him in his medial arm) vein.

#### **[7] What About Cauterization?**

**3865-** It is narrated on the authority of Imran Ibn Al-Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade cauterization; and when we got ourselves cauterized, we have never come to be prosperous nor have we been successful (to cure ourselves with the help of cauterization).



يَحْتَجِمُ عَلَى هَامَتِهِ وَبَيْنَ كَتِفَيْهِ، وَهُوَ يَقُولُ: «مَنْ أَهْرَاقَ مِنْ هَذِهِ الدَّمَاءِ، فَلَا يَضُرُّهُ أَنْ لَا يَتَدَاوَى بِشَيْءٍ لِنَبِيِّهِ».

**3860 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ - يَعْنِي ابْنَ حَازِمٍ -: أَخْبَرَنَا قَتَادَةُ، عَنْ أَنَسٍ: «أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ ثَلَاثًا فِي الْأُخْدَعَيْنِ، وَالْكَاهِلِ».

قَالَ مَعْمَرٌ: اخْتَجَمْتُ، فَذَهَبَ عَقْلِي، حَتَّى كُنْتُ أَلْقُنُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِي. وَكَانَ اخْتَجَمَ عَلَى هَامَتِهِ.

### [5م/5] - بَابٌ مَتَى تُسْتَحَبُّ الْحِجَامَةُ

**3861 -** حَدَّثَنَا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجُمَحِيُّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اخْتَجَمَ لِسَبْعَ عَشْرَةَ، وَتِسْعَ عَشْرَةَ، وَإِحْدَى وَعِشْرِينَ، كَانَ شِفَاءً مِنْ كُلِّ دَاءٍ».

**3862 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنِي أَبُو بَكْرَةَ بَكَّارُ بْنُ عَبْدِ الْعَزِيزِ: أَخْبَرْتَنِي عَمَّتِي كَبْشَةُ بِنْتُ أَبِي بَكْرَةَ - وَقَالَ: كَيْسَةُ بِنْتُ أَبِي بَكْرَةَ -: «أَنَّ أَبَاهَا كَانَ يَنْهَى أَهْلَهُ عَنِ الْحِجَامَةِ يَوْمَ الثَّلَاثَاءِ، وَيَزْعُمُ عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّ يَوْمَ الثَّلَاثَاءِ يَوْمُ الدِّمِّ، وَفِيهِ سَاعَةٌ لَا يَرْفَأُ». قَالَ أَبُو دَاوُدَ: غَيْرُ مُوسَى يَقُولُ: كَيْسَةُ.

**3863 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَجَمَ عَلَى وَرِكَيْهِ مِنْ وَثِئٍ كَانَ بِهِ».

### [6م/6] - بَابٌ فِي قَطْعِ الْعِرْقِ وَمَوْضِعِ الْحَجَمِ

**3864 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: «بَعَثَ النَّبِيُّ ﷺ إِلَى أَبِي طَبِيْبَا، فَقَطَّعَ مِنْهُ عِرْقًا».

### [7م/7] - بَابٌ فِي الْكَيِّ

**3865 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: «نَهَى النَّبِيُّ ﷺ عَنِ الْكَيِّ، فَانْكَوَيْنَا فَمَا أَفْلَحْنَا، وَلَا أَنْجَحْنَا».

Abu Dawud says: It is said that he used to hear the salutation of the angels, and when he got himself cauterized, he lost that privilege; and when he abandoned cauterization, he regained it.

**3866-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" cauterized Sa'd Ibn Mu'adh twice (in his medial arm vein).

#### **[8] What About Sa'ut?**

(The medicine that is sniffed by the nose)

**3867-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" took medicine which he sniffed by his nose (i.e. he lay on his back, and poured the liquid medicine through his nostrils).

#### **[9] What About Treating With The Help Of Charm?**

**3868-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said when he was asked about treating with the help of charm: "It is of Satan's work."

#### **[10] What About Theriaca?**

**3869-** It is narrated on the authority of Abdullah Ibn Amr that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I will have no care for whatever I'm going to do if I drink theriaca (antidote or antitoxin), hang an amulet, or compose poetry."

Abu Dawud says: This judgement was restricted to the Messenger of Allah "Allah's blessing and peace be upon him" in particular, and some people give concession pertaining to theriaca.

#### **[11] The Undesirable Medicines**

**3870-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade taking the vile medicine (which contains what is unlawful).

**3871-** It is narrated on the authority of Abd Ar-Rahman Ibn Uthman that a physician asked the Messenger of Allah "Allah's blessing and peace be upon him" to use the frog in his medicine, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to kill it (i.e. the forbiddance implies also its being used in medicine).

قال أبو داود: وَكَانَ يَسْمَعُ تَسْلِيمَ الْمَلَائِكَةِ. فَلَمَّا اكْتَوَى، انْقَطَعَ عَنْهُ. فَلَمَّا تَرَكَ، رَجَعَ إِلَيْهِ.

**3866 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ كَوَى سَعْدَ بْنَ مُعَاذٍ مِنْ رَمِيَّتِهِ».

### [ت8/م8] - باب في السُّعُوط والنُّشْرَةِ

**3867 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا وَهَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعَطَّ».

### [ت9/م9] - باب في النُّشْرَةِ

**3868 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عَقِيلُ بْنُ مَعْقِلٍ، قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنْبِهٍ يُحَدِّثُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سِئِلَ رَسُولُ اللَّهِ ﷺ عَنِ النُّشْرَةِ، فَقَالَ: «هُوَ مِنْ عَمَلِ الشَّيْطَانِ».

### [ت10/م10] - باب في التَّرْيَاقِ

**3869 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا شُرَحْبِيلُ بْنُ يَزِيدَ الْمَعَاوِرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعِ التَّنُوخِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا أُبَالِي مَا أَتَيْتُ إِنْ أَنَا شَرِبْتُ تَرْيَاقًا، أَوْ تَعَلَّقْتُ تَمِيمَةً، أَوْ قُلْتُ الشُّعْرَ مِنْ قَبْلِ نَفْسِي».

قال أبو داود: هَذَا كَانَ لِلنَّبِيِّ ﷺ خَاصَّةً. وَقَدْ رَخَّصَ فِيهِ قَوْمٌ - يَعْنِي: التَّرْيَاقَ -.

### [ت11/م11] - باب في الأدوية المكروهة

**3870 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدَّوَاءِ الْخَبِيثِ».

**3871 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: «أَنَّ طَبِيْبًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ، فَنَهَاهُ النَّبِيُّ ﷺ عَنْ قَتْلِهَا».



**3872-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a sip of poison, his poison will be in his hand, which he will drink in the fire of Hell, in which he will abide everlastingly."

**3873-** It is narrated on the authority of Wa'il that Tariq Ibn Suwaid (or Suwaid Ibn Tariq) asked The Messenger of Allah "Allah's blessing and peace be upon him" about wine. He forbade him to prepare it. He asked him once again, and he (the Prophet) gave the same forbiddance. He (Tariq) said: "O Messenger of Allah! I prepare it as a medical treatment." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, it is no medicine, but it is an ailment."

**3874-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has created both diseases and medicines, and made medicine for every ailment: so, take medicine, but take nothing unlawful as medicine."

#### **[12] What About Ajwah Dates?**

(One of the best kinds of dates in Medina)

**3875-** It is narrated on the authority of Sa'd that he said: I fell severely ill, and the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me and enquire about my health. He placed his hand in between my breasts and I detected the coolness of his hand over my heart. Then, he said to me: "You have a heart disease: come to Al-Harith Ibn Kaldah, the brother of Thaqif, for he is well-versed in medicine, and let him take seven dates of the Ajwah kind of Medina, crush them with their kernels (and mix them with water or ghee), and pour their liquid into your mouth."

**3876-** It is narrated on the authority of Amir Ibn Sa'd Ibn Abu Waqqas from his father from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who takes in the morning seven Ajwah dates, no (evil of) poison nor magic would harm him on that very day."

#### **[13] Pressing Upon The Tonsils By The Fingers**

**3877-** It is narrated on the authority of Um Qais Bint Mihsan that she said: I went to The Messenger of Allah "Allah's blessing and peace be upon him" along with a son of mine whose palate and tonsils I had pressed with my finger as a treatment for tonsillitis. The Prophet "Allah's blessing and peace be upon him" said: "Why do you pain your children by pressing their throats! Use the Indian incense for it cures seven diseases, one of which is

**3872 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: أَخْبَرَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَسَا سَمًا، فَسَمَهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ، خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

**3873 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، ذَكَرَ طَارِقُ بْنُ سُوَيْدٍ، أَوْ سُوَيْدُ بْنُ طَارِقٍ: سَأَلَ النَّبِيَّ ﷺ عَنِ الْخَمْرِ، فَتَنَاهَا. ثُمَّ سَأَلَهُ، فَتَنَاهَا. فَقَالَ لَهُ: يَا نَبِيَّ اللَّهِ، إِنَّهَا دَوَاءٌ. قَالَ النَّبِيُّ ﷺ: «لَا، وَلَكِنَّهَا دَاءٌ».

**3874 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عِمْرَانَ الْأَنْصَارِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى أَنْزَلَ الدَّاءَ وَالِدَوَاءَ، وَجَعَلَ لِكُلِّ دَاءٍ دَوَاءً، فَتَدَاوَوْا، وَلَا تَتَدَاوَوْا بِحَرَامٍ».

### [ت12/م12] - بَابٌ فِي ثَمَرَةِ الْعَجْوَةِ

**3875 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدٍ قَالَ: مَرِضْتُ مَرَضًا، أَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، فَوَضَعَ يَدَهُ بَيْنَ ثَدْيَيْ، حَتَّى وَجَدْتُ بَرْدَهَا عَلَى فُؤَادِي، فَقَالَ: «إِنَّكَ رَجُلٌ مَفُودٌ، أَنْتِ الْحَارِثُ بْنُ كَلْدَةَ أَخَا ثَقِيفٍ، فَإِنَّهُ رَجُلٌ يَتَطَبَّبُ. فَلْيَأْخُذْ سَبْعَ تَمَرَاتٍ مِنْ عَجْوَةِ الْمَدِينَةِ، فَلْيَجَاهُنَّ بِنَوَاهُنَّ، ثُمَّ لِيَلِدْكَ بِهِنَّ».

**3876 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ عَجْوَةٍ، لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سَمٌّ وَلَا سِحْرٌ».

### [ت13/م13] - بَابٌ فِي الْعِلَاقِ

**3877 -** حَدَّثَنَا مُسَدَّدٌ وَحَامِدُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنِ قَالَتْ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ بِابْنٍ لِي، قَدْ أَغْلَقْتُ عَلَيْهِ مِنَ الْعُذْرَةِ، فَقَالَ: «عَلَامَ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ؟ عَلَيْنَكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا:



pleurisy. It is used as a snuff for treating tonsillitis and it is inserted into one side of the mouth of one suffering from pleurisy.

Abu Dawud says: He refers to the Kust.

#### [14] What About Applying Kohl?

**3878-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get yourselves dressed in the white for it is the best of your dresses, in which you should shroud your dead; and the best of your kohl is the antimony, for it makes the sight much clearer, and helps the eyelashes grow more."

#### [15] What About The Evil Effect Of The Eye?

**3879-** It is narrated on the authority of Hammam Ibn Munabbih that he said: This is what Abu Hurairah related to us: he narrated that the Messenger of Allah "Allah's blessing and peace be upon him" said: "(The evil effect of the) eye is a fact."

**3880-** It is narrated on the authority of A'ishah that she said: It was the habit to order the envier to wash his body, and to pour from the remaining water over the affected one. (It is that the envier should offer ablution: to wash his face and both hands to the elbows, both knees and the inside of his lower garment, and pour water over his body, i.e. to turn the vessel over himself from his back )

#### [16] Having Sexual Relation With One's Suckling Wife

**3881-** It is narrated on the authority of Asma' Bint Yazid Ibn As-Sakan that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Do not kill your children in secrecy (by having sexual relation with your wives while suckling): Having sexual relation with one's wife while she is suckling remains in pursuit of the (child even when he becomes a) horseman while being on the back of his horse until it causes him to fall down (and die)."

**3882-** It is narrated on the authority of Judhamah Bint Wahb Al-Asadiyyah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I intended to forbid having sexual relation with the woman while suckling (for fear it might harm the infant), but I was informed that both the Persians and the Romans do it, and this does not kill their children."



ذَاتِ الْجَنْبِ. يُسَعِّطُ مِنَ الْعُذْرَةِ، وَيُلْدُّ مِنَ ذَاتِ الْجَنْبِ».

قال أبو داود: يَعْنِي بِالْعُودِ الْقُسْطَ.

### [ت14/م14] - بَابُ فِي الْأَمْرِ بِالْكَحْلِ

**3878 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ

حُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُسُوءُ مِنَ ثِيَابِكُمْ الْبَيَاضُ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَنُوهَا فِيهَا مَوْتَاكُمْ. وَإِنْ خَيْرَ أَكْحَالِكُمْ الْإِنْمِدُّ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ».

### [ت15/م15] - بَابُ مَا جَاءَ فِي الْإِتْقَاءِ مِنَ الْعَيْنِ

**3879 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ

هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «وَالْعَيْنُ حَقٌّ».

**3880 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ

إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ يُؤْمَرُ الْعَائِنُ فَيَتَوَضَّأُ، ثُمَّ يَغْتَسِلُ مِنْهُ الْمَعِينُ».

### [ت16/م16] - بَابُ فِي الْغِيلِ

**3881 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ أَبِيهِ،

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْتُلُوا أَوْلَادَكُمْ سِرًّا، فَإِنَّ الْغِيلَ يُدْرِكُ الْفَارِسَ، فَيُدْعِثُهُ عَنْ فَرَسِهِ».

**3882 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ

قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ جَدَّامَةِ الْأَسَدِيَّةِ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنْ الْغَيْلَةِ، حَتَّى ذُكِرْتُ: أَنَّ الرُّومَ وَفَارِسَ يَفْعَلُونَ ذَلِكَ، فَلَا يَضُرُّ أَوْلَادَهُمْ».

قَالَ مَالِكٌ: الْغَيْلَةُ: أَنْ يَمَسَّ الرَّجُلُ امْرَأَتَهُ، وَهِيَ تُرْضِعُ.

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### [17] What About Hanging Amulet?

**3883-** It is narrated on the authority of Zainab, the wife of Abdullah Ibn Mas'ud that Abdullah Ibn Mas'ud said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Verily, charm, incantation and talisman are out of paganism." I said: One day, I set out, and so and so from the Jews saw me, thereupon my eye which was facing him started shedding tears: every time I recited charm on it, the tears would stop, and whenever I left it, it would keep flowing with tears. He said: This is Satan: he used to pierce his fingers into your eye (if you disobeyed him and kept yourself far from incantation), and once you recited incantation, he would leave it. Of a surety, if you do the same as the Messenger of Allah "Allah's blessing and peace be upon him" did, it would be much better for you, and more convenient to be cured. Sprinkle water in your eye and said: "Remove the trouble, O Lord of the people: cure me, You are the Curer, and there is no cure but Yours, a cure that leaves behind no ailment."

**3884-** It is narrated on the authority of Imran Ibn Husain that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (legal) incantation is beneficial except (to remove the evil effects of) an eye or poison."

### [18] What About Incantation?

**3885-** It is narrated on the authority of Thabit Ibn Qais Ibn Shamas that once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit him while he was ill, thereupon he said: "Remove the harm, O Lord of people, from Thabit Ibn Qais Ibn Shamas!" then, he took a handful of dust from Buthan, placed it in a vessel, wetted it with water by putting water into his mouth and ejaculating in it (mixed with his saliva), and poured it over Thabit Ibn Qais.

**3886-** It is narrated on the authority of Awf Ibn Malik that he said: we used to recite incantations during the pre-Islamic period of ignorance, and we said to the Messenger of Allah "Allah's blessing and peace be upon him": "What do you see in that?" he said: "Show your incantations to me: there is no harm to recite incantation as long as it implies no reference to joining anything with Allah (in worship)."

**3887-** It is narrated on the authority of Ash-Shifa' Bint Abdullah that she said: I was sitting with Hafsa when the Messenger of Allah "Allah's blessing and peace be upon him" entered upon us, and said to me: "Should you not teach this (Hafsa) the incantation recited as treatment for the sores of the body, as well as you had instructed her in writing?"

## [ت17/م17] - باب في تعليق التَّماثِمِ

**3883** - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَارِ، عَنْ ابْنِ أَخِي زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الرُّقَى، وَالتَّماثِمَ، وَالتَّوَلَةَ شِرْكَ». قَالَتْ: قُلْتُ: لِمَ تَقُولُ هَذَا؟ وَاللَّهِ لَقَدْ كَانَتْ عَيْنِي تَقْدِفُ، وَكُنْتُ اخْتَلِفُ إِلَى فَلَانِ الْيَهُودِيِّ يَرْقِيَنِي، فَإِذَا رَقَانِي، سَكَنْتُ. فَقَالَ عَبْدُ اللَّهِ: إِنَّمَا ذَاكَ عَمَلُ الشَّيْطَانِ، كَانَ يَنْحُسُّهَا بِيَدِهِ. فَإِذَا رَقَاهَا، كَفَّ عَنْهَا. إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولِي، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ، أَشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءُكَ لَا يَغَادِرُ سَقَمًا».

**3884** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا رُقِيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ».

## [ت18/م18] - باب ما جاء في الرُّقَى

**3885** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَابْنُ السَّرْحِ - قَالَ أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ، وَقَالَ ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ - قَالَ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ يُونُسَ بْنِ مُحَمَّدٍ - وَقَالَ ابْنُ صَالِحٍ: مُحَمَّدُ بْنُ يُونُسَ بْنِ ثَابِتِ بْنِ قَيْسِ بْنِ شِمَاسٍ - عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ دَخَلَ عَلَى ثَابِتِ بْنِ قَيْسٍ - قَالَ أَحْمَدُ: وَهُوَ مَرِيضٌ - فَقَالَ: «اكْشِفِ الْبَاسَ، رَبَّ النَّاسِ، عَنْ ثَابِتِ بْنِ قَيْسِ بْنِ شِمَاسٍ». ثُمَّ أَخَذَ تَرَابًا مِنْ بَطْحَانَ، فَجَعَلَهُ فِي قَدَحٍ، ثُمَّ نَفَثَ عَلَيْهِ بِمَاءٍ، وَصَبَّهُ عَلَيْهِ. قَالَ أَبُو دَاوُدَ: قَالَ ابْنُ السَّرْحِ: يُونُسُ بْنُ مُحَمَّدٍ: قَالَ أَبُو دَاوُدَ: وَهُوَ الصَّوَابُ.

**3886** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مُعَاوِيَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: «كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَاسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًَا».

**3887** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ الْمِصْبِصِيُّ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَمْرِو بْنِ عَبْدِ الْعَزِيزِ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ أَبِي بَكْرٍ بْنِ سُلَيْمَانَ بْنِ أَبِي حَنْمَةَ، عَنْ الشَّفَاءِ بِنْتِ عَبْدِ اللَّهِ قَالَتْ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَأَنَا عِنْدَ حَفْصَةَ، فَقَالَ لِي: «أَلَا تَعْلَمِينَ هَذِهِ رُقِيَةُ النَّمْلَةِ كَمَا عَلَّمْتِيهَا الْكِتَابَةُ؟».



(However, the sore incantation used to be recited for the bridegroom among women during the pre-Islamic period of ignorance, and it contained words which could neither benefit nor harm, and it goes as follows: "A bridegroom could celebrate (her marriage), apply kohl, use dye, and do everything she likes to do on the condition that she should not disobey her husband." To be sure, the Messenger of Allah "Allah's blessing and peace be upon him" intended by his statement to Ash-Shifa', not to ask her to teach the incantation to Hafsa so much as to reproach Hafsa herself which disclosed the secret he had told her, and ordered her not to divulge it to anyone as shown in the first portion of the Surah of At-Tahrim.)

**3888-** It is narrated on the authority of Sahl Ibn Hunaif that he said: We came upon (the water of) a torrent, and I entered and took bath in it, but I came out with fever. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he said: "Tell Abu Thabit (the nickname of Sahl) to seek refuge (from the evil effect of the eye) with the help of incantation." I (Sahl) said (to the Prophet): "O my chief! Is there good in the incantation?" he said: "No incantation is beneficial but for (removing the evil effect of an) eye, poison or (a scorpion's or snake's) bite."

**3889-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No incantation is beneficial but for (removing the evil effect of an) eye, poison or epistaxis (i.e. nosebleed), which the incantation causes to stop."

### [19] How Should An Incantation Be Recited?

**3890-** It is narrated on the authority of Abd Al-Aziz Ibn Suhaib that Anas said to Thabit (when he fell ill): "Shall I treat you with the incantation of the Messenger of Allah "Allah's blessing and peace be upon him"?" Thabit said: "Yes," Anas recited: "O Allah! The Lord of the people, the Remover of trouble! Would You cure (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

**3891-** It is narrated on the authority of Uthman Ibn Abu Al-As Ath-Thaqafi that he came to the Messenger of Allah "Allah's blessing and peace be upon him", (and he resumed) and I was ached so much that I was about to be destroyed. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "pass your right hand over it seven times, and then say: "I seek refuge with the Power and Honour of Allah from the mischief of what I am suffering and feeling."" When I said so, I was cured

**3888 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنِي جَدَّتِي الرَّبَابُ، قَالَتْ: سَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ يَقُولُ: مَرَرْنَا بِسَيْلٍ، فَدَخَلْتُ فَأَغْتَسَلْتُ فِيهِ، فَخَرَجْتُ مَحْمُومًا. فَنُمِيَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مُرُوا أَبَا ثَابِتٍ يَتَعَوَّذُ». قَالَتْ: فَقُلْتُ: يَا سَيِّدِي، وَالرُّقَى صَالِحَةٌ؟ فَقَالَ: «لَا رُقِيَّةَ إِلَّا فِي نَفْسٍ، أَوْ حُمَةٍ، أَوْ لَدَغَةٍ».

قال أبو داود: الحُمَةُ مِنَ الْحَيَّاتِ، وَمَا يَلْسَعُ.

**3889 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شَرِيكٌ. (ح)، وَحَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَرِيكٌ، عَنِ الْعَبَّاسِ بْنِ ذَرِيحٍ، عَنِ الشَّعْبِيِّ. قَالَ الْعَبَّاسُ: عَنْ أَنَسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا رُقِيَّةَ إِلَّا مِنْ عَيْنٍ، أَوْ حُمَةٍ، أَوْ دَمٍ يَرْقَأُ». لَمْ يَذْكُرِ الْعَبَّاسُ الْعَيْنَ، وَهَذَا لَفْظُ سُلَيْمَانَ بْنِ دَاوُدَ.

### [ت19/م19] - بَابُ كَيْفِ الرُّقَى؟

**3890 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: قَالَ أَنَسٌ، يَعْنِي لِثَابِتٍ: أَلَا أَرْقِيكَ رُقِيَّةَ رَسُولِ اللَّهِ؟ قَالَ: بَلَى. قَالَ: فَقَالَ: «اللَّهُمَّ رَبَّ النَّاسِ، مُذْهَبَ الْبَاسِ، اشْفِ أَنْتَ الشَّافِي، لَا شَافِيَ إِلَّا أَنْتَ. اشْفِهِ شِفَاءً لَا يُغَادِرُ سَقَمًا».

**3891 -** حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ: أَنَّ عَمْرَو بْنَ عَبْدِ اللَّهِ بْنِ كَعْبٍ السُّلَمِيَّ أَخْبَرَهُ: أَنَّ نَافِعَ بْنَ جُبَيْرٍ أَخْبَرَهُ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ. قَالَ عُثْمَانُ: وَبِيَ وَجَعٌ، قَدْ كَادَ يُهْلِكُنِي. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «امْسَحْهُ بِيَمِينِكَ سَبْعَ مَرَّاتٍ، وَقُلْ: أَعُوذُ بِعَرَّةِ

by (the Will of) Allah. From that time on, I advised (the sick among) my family and anyone else to do it.

**3892-** It is narrated on the authority of Abu Ad-Darda' that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "When anyone of you or anyone of your brothers suffers (from a certain pain or disease), let him say: "O our Lord, Allah, Who is in the heaven: Exalted and Hallowed e Your Name! Your Command is effective in both the heaven and the earth. As well as (You have bestowed) Your Mercy upon the (inhabitants of the) heaven, bestow Your Mercy upon the (inhabitants of the) earth. Forgive for us our great sins and mistakes: You are the Lord of the good and pure among the people: send down a portion of Your Mercy, and a healing out of Your Healing upon this affected one, perchance he would recover."

**3893-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" instructed them in some words to say whenever they were scared: "I seek refuge with Allah's perfect Words from His Anger, and from the mischief of His servants, and from the evil suggestions of the devils, lest they should come near me." Abdullah Ibn Amr used to teach that statement to such of his offspring as had attained the age of perception, and write it and hang in the neck of such of his offspring as had not yet attained the age of perception.

**3894-** It is narrated on the authority of Yazid Ibn Abu Ubaidah that he said: I saw the trace of a strike in the leg of Salamah, and when I asked him about it he said: "It was (the trace of) a strike I received on the day of (the holy battle of) Khaibar. The people said: "Salamah was wounded." I was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who blew in it thrice, after which, I came to complain of it no more up to this moment."

**3895-** It is narrated on the authority of Amrah from A'ishah that she said: Whenever anyone fell ill, The Prophet "Allah's blessing and peace be upon him" used to say to him, pointing to his saliva (i.e. placing his finger on his tongue) therewith he would touch the dust (and place it over the affected portion of the body): "(With the help of) the earth of our land and the saliva of some of us; cured will be our patient by the will of Our Lord."

**3896-** It is narrated on the authority of Kharijah Ibn As-Salt At-Tamimi from his paternal uncle that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and embraced Islam, and on his way of



اللَّهُ وَقُدِّرَتْهُ مِنْ شَرِّ مَا أَجِدُ». قَالَ: فَفَعَلْتُ ذَلِكَ، فَأَذْهَبَ اللَّهُ عَزَّ وَجَلَّ مَا كَانَ بِي. فَلَمْ أَزَلْ أَمُرُّ بِهِ أَهْلِي، وَغَيْرَهُمْ.

**3892 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا اللَّيْثُ، عَنْ زِيَادِ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ، عَنْ فَصَّالَةَ بْنِ عُبَيْدٍ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ اشْتَكَى مِنْكُمْ شَيْئًا، أَوْ اشْتَكَاهُ أَخٌ لَهُ، فَلْيَقُلْ: رَبَّنَا اللَّهُ الَّذِي فِي السَّمَاءِ، تَقَدَّسَ اسْمُكَ، أَمْرُكَ فِي السَّمَاءِ وَالْأَرْضِ كَمَا رَحِمْتِكَ فِي السَّمَاءِ، فَاجْعَلْ رَحِمَتَكَ فِي الْأَرْضِ كَمَا رَحِمْتَكَ فِي السَّمَاءِ. اغْفِرْ لَنَا حُوبَنَا وَخَطَايَانَا. أَنْتَ رَبُّ الطَّيِّبِينَ، أَنْزِلْ رَحْمَةً مِنْ رَحِمَتِكَ وَشِفَاءً مِنْ شِفَائِكَ عَلَى هَذَا الْوَجَعِ، فَيَبْرَأَ».

**3893 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ مِنَ الْفَزَعِ كَلِمَاتٍ: «أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ، وَشَرِّ عِبَادِهِ، وَمِنْ هَمَزَاتِ الشَّيَاطِينِ، وَأَنْ يَحْضُرُونِ». وَكَانَ عَبْدُ اللَّهِ بْنُ عَمْرِو يُعَلِّمُهُنَّ مَنْ عَقَلَ مِنْ بَنِيهِ، وَمَنْ لَمْ يَعْقِلْ كَتَبَهُ، فَأَعْلَقَهُ عَلَيْهِ.

**3894 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ: أَخْبَرَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: «رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ، فَقُلْتُ: مَا هَذِهِ؟ فَقَالَ: أَصَابَنِي يَوْمَ خَيْبَرَ، فَقَالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فَأَتَيْتُ بِي النَّبِيَّ ﷺ، فَتَفَتَّ فِي ثَلَاثِ نَفَثَاتٍ، فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ».

**3895 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ رَبِّهِ - يَعْنِي ابْنَ سَعِيدٍ -، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ لِلْإِنْسَانِ إِذَا اشْتَكَى - يَقُولُ بِرِيقِهِ، ثُمَّ قَالَ بِهِ فِي التَّرَابِ -: «تُرْبَةُ أَرْضِنَا بِرِيقَةٍ بَعْضُنَا، يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا».

**3896 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ زَكَرِيَّا، حَدَّثَنِي عَامِرٌ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ، عَنْ عَمِّهِ: أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ، فَأَسْلَمَ. ثُمَّ أَقْبَلَ

return from him, he came upon a people, having a mad person bound in iron. His people said: "We've been told that your companion (the Messenger of Allah "Allah's blessing and peace be upon him") brought good (from heaven): do you have anything therewith to treat him?" I recited the Opening of the Book as incantation upon him, thereupon he recovered, and they rewarded me with one hundred sheep. I came to the Messenger of Allah "Allah's blessing and peace be upon him" and told him about that, and he said: "Have you recited nothing except for it?" I answered in the negative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, take that (reward), for by my life, such as gains with the false incantation (will incur a great sin upon himself); and you've gained that with a true incantation."

**3897-** It is narrated on the authority of Kharijah Ibn As-Salt from his paternal uncle that he came upon a people, who came to him and said: "You've come from this man (Muhammad, the Prophet) with good: so, would you please recite incantation for that man (who is ill among us)." They brought to him an unwise man bound in fetters, and he kept reciting as incantation the Mother of the Book every morning and evening for three days, and every time he ended it, he buffed over his body, thereupon the man recovered as if he was released from chains. They gave him something as remuneration, and he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "By my life: (sinful is) such as gains earnings out of a false incantation, and you've gained (your earnings) out of a true incantation."

**3898-** It is narrated on the authority of Suhail Ibn Abu Salih from his father that he said: I heard a man belonging to the Aslam tribe having said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when one from amongst his companions came to him and said: "O Messenger of Allah! Tonight, I was stung, and I could not sleep until morning has entered upon me (because of the severe pain)." He asked: "What (did sting you)?" he said: "A scorpion." On that he said: "If you said once the evening entered upon you: "I seek refuge with Allah's perfect Words from the mischief of what He has created", you would receive no harm by Allah's Will."

**3899-** It is narrated on the authority of Abu Hurairah that he said: One whom a scorpion had stung was brought to the Messenger of Allah "Allah's blessing and peace be upon him". On that he said: "Had he said: "I seek

رَاجِعًا مِنْ عِنْدِهِ، فَمَرَّ عَلَى قَوْمٍ عِنْدَهُمْ رَجُلٌ مَجْنُونٌ مُوثَقٌ بِالْحَدِيدِ، فَقَالَ أَهْلُهُ: إِنَّا حُدِّثْنَا أَنَّ صَاحِبَكُمْ هَذَا قَدْ جَاءَ بِخَيْرٍ، فَهَلْ عِنْدَكَ شَيْءٌ تُدَاوِيهِ؟ فَرَقِيْتُهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَأَعْطَوْنِي مِئَةَ شَاةٍ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «هَلْ إِلَّا هَذَا؟». وَقَالَ مُسَدَّدٌ فِي مَوْضِعٍ آخَرَ: «هَلْ قُلْتُ غَيْرَ هَذَا؟» قُلْتُ: لَا. قَالَ: «خُذْهَا، فَلَعَمْرِي لِمَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ، لَقَدْ أَكَلْتُ بِرُقِيَّةٍ حَقٌّ».

**3897 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ، عَنْ عَمِّهِ أَنَّهُ مَرَّ، قَالَ: «فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً. كُلَّمَا خَتَمَهَا جَمَعَ بُزَاقَهُ، ثُمَّ تَقَلَّ. فَكَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ. فَأَعْطَوْهُ شَيْئًا، فَأَتَى النَّبِيَّ ﷺ». بِمَعْنَى حَدِيثِ مُسَدَّدٍ.

**3898 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَجُلًا مِنْ أَسْلَمَ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: يَا رَسُولَ اللَّهِ، لِدَغْتُ اللَّيْلَةَ، فَلَمْ أَنْمَ حَتَّى أَصْبَحْتُ. قَالَ: «مَاذَا؟» قَالَ: عَقْرَبٌ. قَالَ: «أَمَّا إِنَّكَ لَوْ قُلْتَ حِينَ أُمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّكَ إِنْ شَاءَ اللَّهُ».

**3899 -** حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا الزُّبَيْدِيُّ، عَنِ الزُّهْرِيِّ، عَنْ طَارِقٍ - يَعْنِي ابْنَ مُخَاشِنٍ - عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ ﷺ بِلَدِيغٍ لَدَغَتْهُ عَقْرَبٌ. قَالَ: فَقَالَ: «لَوْ قَالَ: أَعُوذُ



refuge with Allah's perfect Words from the mischief of what He has created", he would have received no sting (or harm)."

**3900-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Some of the companions of The Prophet "Allah's blessing and peace be upon him" went on journey till they reached some of the Arab tribes (at night). Some of them said: "Our chief has been bitten by a snake (or stung by a scorpion): Have you got anything (useful)?" One of them replied: "Yes, by Allah! I can recite an incantation, but as you have refused to entertain us, I will not recite the incantation for you unless you fix for us some wages for it." They agreed to pay them a flock of sheep. One of them then went and recited the Mother of the Book (The Surah of Al-Fatihah) while puffing over the chief who became all right as if he was released from a chain, and got up and started walking, showing no signs of sickness. They paid them what they agreed to pay. Some of them (The companions) then suggested distributing their earnings among themselves. But the one who performed the recitation said: "Do not divide them till we go to The Prophet "Allah's blessing and peace be upon him" and narrate the whole story to him, and wait for his order." So, they went to Allah's Apostle "Allah's blessing and peace be upon him" and narrated the story. Allah's Apostle "Allah's blessing and peace be upon him" asked: "How did you come to know that The Surah of Al-Fatihah could be recited as incantation?" Then he added: "You have done the right thing. Distribute (what you have earned) and assign a share for me."

**3901-** It is narrated on the authority of Kharijah Ibn As-Salt from his paternal uncle that he came upon a people, who came to him and said: "You've come from this man (Muhammad, the Prophet) with good: so, would you please recite incantation for that man (who is ill among us)." They brought to him an unwise man bound in fetters, and he kept reciting as incantation the Mother of the Book every morning and evening for three days, and every time he ended it, he buffed over his body, thereupon the man recovered as if he was released from chains. They gave him something as remuneration, and he went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "By my life: (sinful is) such as gains earnings out of a false incantation, and you've gained (your earnings) out of a true incantation."

**3902-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that she said:

بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يُلْدَغْ، أَوْ لَمْ يَضُرَّهُ».

**3900 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَهْطًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ انْطَلَقُوا فِي سَفَرَةٍ سَافَرُوهَا، فَتَزَلُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَقَالَ بَعْضُهُمْ: إِنَّ سَيِّدَنَا لُدِغٌ، فَهَلْ عِنْدَ أَحَدٍ مِنْكُمْ شَيْءٌ يَنْفَعُ صَاحِبَنَا؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: نَعَمْ، وَاللَّهِ إِنِّي لَأَرْقِي. وَلَكِنْ اسْتَصَفْنَاكُمْ، فَأَبَيْتُمْ أَنْ تُضَيِّفُونَا. مَا أَنَا بِرَاقٍ حَتَّى تَجْعَلُوا لِي جُعْلًا، فَجَعَلُوا لَهُ قَطِيعًا مِنَ الشَّاءِ. فَأَتَاهُ فَقَرَأَ عَلَيْهِ أُمَّ الْكِتَابِ، وَيَتَنَلُّ حَتَّى بَرَأَ، كَأَنَّمَا أَنْشِطَ مِنْ عِقَالٍ. قَالَ: فَأَوْفَاهُمْ جُعْلَهُمُ الَّذِي صَالَحُوهُمْ عَلَيْهِ. فَقَالُوا: اقْتَسِمُوا. فَقَالَ الَّذِي رَقَى: لَا تَفْعَلُوا حَتَّى نَأْتِيَ رَسُولَ اللَّهِ ﷺ، فَنَسْتَأْمِرَهُ. فَعَدُّوا عَلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ أَيْنَ عَلِمْتُمْ أَنَّهَا رُقِيَّةٌ؟! أَحْسَنْتُمْ، اقْتَسِمُوا وَاضْرِبُوا لِي مَعَكُمْ بِسَهْمٍ».

**3901 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ، قَالَ: حَدَّثَنَا أَبِي. (ح)، وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ الشَّعْبِيِّ، عَنْ خَارِجَةَ بْنِ الصَّلْتِ التَّمِيمِيِّ، عَنْ عَمِّهِ أَنَّهُ قَالَ: أَقْبَلْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْنَا عَلَى حَيٍّ مِنَ الْعَرَبِ فَقَالُوا: إِنَّا أُنبِئْنَا أَنَّكُمْ قَدْ جِئْتُمْ مِنْ عِنْدِ هَذَا الرَّجُلِ بِخَيْرٍ، فَهَلْ عِنْدَكُمْ مِنْ دَوَاءٍ أَوْ رُقِيَّةٍ؟ فَإِنَّ عِنْدَنَا مَعْتُوهَا فِي الْقِيُودِ. قَالَ: فَقُلْنَا: نَعَمْ. قَالَ: فَجَاؤُوا بِمَعْتُوهِ فِي الْقِيُودِ. قَالَ: فَقَرَأْتُ عَلَيْهِ فَاتِحَةَ الْكِتَابِ ثَلَاثَةَ أَيَّامٍ غُدُوَّةً وَعَشِيَّةً، كُلَّمَا خَتَمْتُهَا أَجْمَعَ بُزَاقِي، ثُمَّ أَنْفَلُ. قَالَ: فَكَأَنَّمَا نَشِطَ مِنْ عِقَالٍ. قَالَ: فَأَعْطَوْنِي جُعْلًا. فَقُلْتُ: لَا، حَتَّى أَسْأَلَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «كُلْ، فَلَعَمْرِي مَنْ أَكَلَ بِرُقِيَّةٍ بَاطِلٍ، لَقَدْ أَكَلَتْ بِرُقِيَّةً حَقًّا».

**3902 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى، يَفْرَأُ فِي نَفْسِهِ



Whenever the Messenger of Allah "Allah's blessing and peace be upon him" fell ill, he would recite both Surahs of seeking refuge (with Allah from the evil), and blow (in his hand and pass them over his face). When his illness was aggravated, I recited them on him, and passed his hands over his body, in expectation for their blessing.

### **[20] What About The Medicine For Fatness?**

**3903-** It is narrated on the authority of A'ishah that she said: My mother wanted to give me medicine in order to get me fat, so that she would (cause me to be more fitting for) the Messenger of Allah "Allah's blessing and peace be upon him" to consummate marriage with me; and I did not accept anything of that which she intended; and then she made me eat snake cucumber mixed with fresh dates, therewith I grew fat to the best.

### **[21] What About The Soothsayer?**

**3904-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who comes to a soothsayer, and has belief in what he says, or has sexual intercourse with his menstruating wife, or has sexual intercourse with his wife from her anus, has, indeed, abandoned whatever Divine Inspiration was revealed upon Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him"))."

### **[22] What About Astrology?**

**3905-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns a (portion of the) knowledge of astrology (with the intention to practice divination), has, indeed, learnt a part of sorcery, which increases as much as he increases (in astrology)."

(The branch of astrology which is forbidden refers here to the knowledge of the way both stars and planets affect the behaviour of the human being on the basis of which the future divination is established; and this is different from the scientific study of the position and motion of the celestial bodies, for the benefit of mankind )

**3906-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that he said: The Prophet "Allah's blessing and peace be upon him" led us in the Fajr prayer at Hudaibiyah after a rainy night. On completion of the prayer, he faced the people and said: "Do you know what your Lord has said (revealed)?" The people replied: "Allah and His Apostle know better." He said: "Allah has said: "In this morning some of my slaves remained as true



بالمُعَوَّذَاتِ وَيَنْفُثُ. فَلَمَّا اشْتَدَّ وَجَعُهُ، كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ عَلَيْهِ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا».

### [ت20/م20] - بَابُ فِي السُّمْنَةِ

**3903 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «أَرَادَتْ أُمِّي أَنْ تُسَمِّنَنِي لِذُحُولِي عَلَى رَسُولِ اللَّهِ ﷺ. قَالَتْ: فَلَمْ أَقْبَلْ عَلَيْهَا بِشَيْءٍ مِمَّا تُرِيدُ، حَتَّى أَطْعَمَتْنِي الْقِثَاءَ بِالرُّطْبِ، فَسَمِنْتُ عَلَيْهِ كَأَحْسَنِ السَّمَنِ».

### [ت21/م21] - بَابُ فِي الْكُهَّانِ

**3904 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا حَمَّادٌ. (ح)، وَأَخْبَرَنَا مُسَدَّدٌ: أَخْبَرَنَا يَحْيَى، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ حَكِيمِ الْأَثَرِمِ، عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَتَى كَاهِنًا» قَالَ مُوسَى فِي حَدِيثِهِ: «فَصَدَّقَهُ بِمَا يَقُولُ»، ثُمَّ اتَّفَقَا: «أَوْ أَتَى امْرَأَةً»، قَالَ مُسَدَّدٌ: «امْرَأَتُهُ حَائِضًا، أَوْ أَتَى امْرَأَةً»، قَالَ مُسَدَّدٌ: «امْرَأَتُهُ فِي دُبُرِهَا، فَقَدْ بَرِئَ مِمَّا أُنْزِلَ عَلَى مُحَمَّدٍ ﷺ».

### [ت22/م22] - بَابُ فِي النُّجُومِ

**3905 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُسَدَّدٌ، الْمَعْنَى، قَالَا: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ، عَنْ يُوسُفَ بْنِ مَاهَكٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ افْتَبَسَ عِلْمًا مِنَ النُّجُومِ، افْتَبَسَ شُعْبَةً مِنَ السَّحَرِ، زَادَ مَا زَادَ».

**3906 -** حَدَّثَنَا الْقُعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ أَنَّهُ قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحَدِيثِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ. فَلَمَّا انْصَرَفَ، أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «قَالَ: أَصْبَحَ مِنْ عِبَادِي

believers and some became non-believers; whoever said that the rain was due to the Blessings and the Mercy of Allah had belief in Me and disbelieved in the stars, and whoever said that it rained because of a particular star had no belief in Me even though he believed in that star.””

**[23] What About Forecast By Way Of Drawing Lines In The Sand, And Good And Evil Omen By The Names Of Birds?**

**3907-** It is narrated on the authority of Qabisah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “Both good and evil omen by the names of birds, and forecast by way of drawing lines in the sand are out of sorcery and divination.”

**3908-** The same is narrated on the authority of Muhammad Ibn Ja’far from Awf, through a different chain of transmission.

**3909-** It is narrated on the authority of Mu’awiyah Ibn Al-Hakam As-Sulami that he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": “O Messenger of Allah! From amongst us, there are such as forecast by way of drawing lines in the ground.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “From amongst the Prophets, there was a Prophet (reported to be Daniel or Idris) who practiced that (by a Divine Command and Inspiration): whoever has his way agree with that of the Prophet, there is no harm.”

**[24] What About The Evil Omen (Pessimism)?**

**3910-** It is narrated on the authority of Abdullah Ibn Mas’ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said thrice: “(Having faith in the effectiveness of) the evil omen is (a kind of) polytheism”; and there is none of us but that he has doubt (at the first glance), but Allah removes it when one puts his trust in Him.

**3911-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “There is no (disease transferred by way of) infection nor evil omen (to be effective without Allah’s Will), nor (bad omen from birds like) Hamah (a kind of bird by which they used to have evil omen of one’s death if it came on his house’s roof), nor (pessimism because of the month of) Safar (or, according to another explanation, nor faith in the existence of a worm which was thought to lie in one’s belly, and which would be prompted to move violently whenever one became hungry, to the extent that it might kill him).” A desert dweller said: “O Messenger of Allah! What is the matter with the camels which seem in the sand (as bright) as deer, and when A

مُؤْمِنٌ بِي وَكَافِرٌ. فَأَمَّا مَنْ قَالَ مُطَرْنَا بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكُوكَبِ. وَأَمَّا مَنْ قَالَ: مُطَرْنَا بِنُوءٍ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي، مُؤْمِنٌ بِالْكُوكَبِ».

### [ت23/م23] - باب في الخطِّ وزجر الطير

**3907 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَوْفٌ: حَدَّثَنَا حَيَّانٌ - قَالَ غَيْرُ مُسَدَّدٍ: حَيَّانُ بْنُ الْعَلَاءِ - قَالَ: حَدَّثَنَا قَطْنُ بْنُ قَبِيصَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْعِيَافَةُ وَالطَّيْرَةُ وَالطَّرْقُ مِنَ الْحَبِثِ». الطَّرْقُ: الزُّجْرُ، وَالْعِيَافَةُ: الْخَطُّ.

**3908 -** حَدَّثَنَا ابْنُ بَشَّارٍ قَالَ: قَالَ مُحَمَّدُ بْنُ جَعْفَرٍ: قَالَ عَوْفٌ: «الْعِيَافَةُ: زَجْرُ الطَّيْرِ، وَالطَّرْقُ: الْخَطُّ يُخْطَطُ فِي الْأَرْضِ».

**3909 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْحَجَّاجِ الصَّوَّافِ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، وَمِمَّا رِجَالٌ يَخْطُونَ؟ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ. فَمَنْ وَافَقَ خَطَّهُ، فَذَاكَ».

### [ت24/م24] - باب في الطيرة

**3910 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الطَّيْرَةُ شِرْكٌ، الطَّيْرَةُ شِرْكٌ» ثَلَاثًا «وَمَا مِنَّا إِلَّا، وَلَكِنَّ اللَّهَ يُذْهِبُهُ بِالتَّوَكُّلِ».

**3911 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى، وَلَا طَيْرَةَ، وَلَا صَفَرَ، وَلَا هَامَةً». فَقَالَ أَغْرَابِيُّ: مَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ، فَيَحَالِطُهَا



mangy camel mixes with them, they are infected with mange?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Which then has conveyed mange to the first one?" Az-Zuhri said: A man told that Abu Hurairah heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let not such as have diseased camels come to the pasture and water with such as has healthy camels (in flight from conveying the disease by way of infection)." The man argued him saying: "Have you not related to us that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (disease transferred by way of) infection nor evil omen (to be effective without Allah's Will), nor (bad omen from birds like) Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof), nor (pessimism because of the month of) Safar"?" he said: "I did not relate that to you." Abu Salamah said: "Of a surety, Abu Hurairah related that narration, and I've never heard him having forgotten a narration other than that."

**3912-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (disease transferred by way of) infection, nor (bad omen from birds like) Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof), nor (faith in) star-promising rain, nor (pessimism because of the month of) Safar (or according to another interpretation, faith in the existence of a worm which was thought to lie in one's belly, and which would be prompted to move violently whenever one became hungry, to the extent that it might kill him)."

**3913-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no ghoul (which could lead the people astray by appearing in different colours and forms according to the different situations and persons)."

**3914-** It is narrated on the authority of Ashhab that Malik was asked about the interpretation of his statement: "There is no Safar", thereupon he said: It was the habit during the pre-Islamic period of ignorance to prohibit the month of Safar one year, and make it lawful another year, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (prohibition applicable to the month of) Safar."

**3915-** It is narrated on the authority of Baqiyyah that he said: I asked Muhammad Ibn Rashid about the Hamah, and he said: "During the pre-Islamic period of ignorance, they had the belief that no one died and was buried but that a bird called Hamah would come out of his grave." I further

الْبَعِيرُ الْأَجْرَبُ فَيَجْرِبُهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّل؟».

قَالَ مَعْمَرٌ: قَالَ الزُّهْرِيُّ: فَحَدَّثَنِي رَجُلٌ عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَا يُورَدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ». قَالَ: فَرَأَجَعَهُ الرَّجُلُ، فَقَالَ: أَلَيْسَ قَدْ حَدَّثْتَنَا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدَوَى، وَلَا صَفَرَ، وَلَا هَامَةً؟» قَالَ: لَمْ أَحَدِّثْكُمْوه. قَالَ الزُّهْرِيُّ: قَالَ أَبُو سَلَمَةَ: قَدْ حَدَّثَ بِهِ، وَمَا سَمِعْتُ أَبَا هُرَيْرَةَ نَسِيَ حَدِيثًا قَطُّ غَيْرُهُ.

**3912 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدَوَى، وَلَا هَامَةً، وَلَا نَوْءَ، وَلَا صَفَرَ».

**3913 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ بْنِ الْبَرْقِيِّ، أَنَّ سَعِيدَ بْنَ الْحَكَمِ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي ابْنُ عَجَلَانَ قَالَ: حَدَّثَنِي الْقَعْقَاعُ بْنُ حَكِيمٍ وَعَبِيدُ اللَّهِ بْنُ مِقْسَمٍ وَزَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا غَوْلَ».

**3914 -** قَالَ أَبُو دَاوُدَ: قَرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينٍ وَأَنَا شَاهِدٌ: أَخْبَرَكُمْ أَشْهَبُ قَالَ: سُئِلَ مَالِكٌ عَنْ قَوْلِهِ: «لَا صَفَرَ؟» قَالَ: إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يُحِلُّونَ صَفَرَ، يُحِلُّونَهُ عَامًّا وَيُحَرِّمُونَهُ عَامًّا، فَقَالَ النَّبِيُّ ﷺ: «لَا صَفَرَ».

**3915 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةٌ، قَالَ: قُلْتُ لِمُحَمَّدِ بْنِ رَاشِدٍ: قَوْلُهُ: «هَامَ؟» قَالَ: كَانَتِ الْجَاهِلِيَّةُ تَقُولُ: لَيْسَ أَحَدٌ يَمُوتُ فَيُذْفَنُ إِلَّا خَرَجَ مِنْ قَبْرِهِ هَامَةً. قُلْتُ: فَقَوْلُهُ «صَفَرَ؟» قَالَ: سَمِعْتُ



asked him about Safar, thereupon he said: "They used to have evil omen because of the month of Safar, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (pessimism because of the month of) Safar." Muhammad said: "We also heard that it refers to a bellyache, which they thought to be infectious, thereupon the Prophet said: "There is no (infectious disease called) Safar."

**3916-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There is neither a contagious disease to be conveyed to others (without Allah's permission), nor is there a bad omen (from birds or so); but I like the good omen which is the good word (one takes as a good omen)."

**3917-** It is narrated on the authority of Abu Hurairah that once the Messenger of Allah "Allah's blessing and peace be upon him" heard a good word, which appealed to him, thereupon he said: "We've taken your good omen from (the good word which you've uttered with) your mouth."

**3918-** It is narrated on the authority of Ibn Juraij from Ata' that he said: "The people say that Safar refers to a kind of bellyache." I asked him: "What is Hamah?" he said: "The people say that what is crying at night refers to the human's spirit, and it is not the human's spirit: it belongs to birds (such as owl and the like of it)."

**3919-** It is narrated on the authority of Urwah Ibn Amir Al-Qurashi that he said: A mention was made of the good and bad omen because of birds in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said: "The best is the good omen, even though it should never avert a Muslim (from going on his way as long as he puts his trust in Allah). If anyone of you sees what he dislikes, let him say: "O Allah! None barring you brings good deeds, and none barring You averts the evil deeds, and there is no might (therewith the evil deeds are averted) nor power (therewith the good deeds are brought) but with You."

**3920-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" never had good or evil omen because of such things (of which the people used to have good or evil omen): whenever he intended to send an appointee to be in charge of a certain job, he would ask about his name: if he admired the name, he would be happy, and the traces of happiness would be visible on his face, and if he disliked his name, the traces of aversion would be visible on his face; and whenever he intended to enter a village, he would ask about its name: if he admired the name, he would be happy,



أَنَّ أَهْلَ الْجَاهِلِيَّةِ يَسْتَشِئُمُونَ بِصَفَرٍ، فَقَالَ النَّبِيُّ ﷺ: «لَا صَفَرَ». قَالَ مُحَمَّدٌ: وَقَدْ سَمِعْنَا مَنْ يَقُولُ: هُوَ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ، فَكَانُوا يَقُولُونَ هُوَ يُعْدِي، فَقَالَ: «لَا صَفَرَ».

**3916 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَذْوَى وَلَا طِيرَةَ، وَيُعْجِبُنِي الْقَالُ الصَّالِحُ. وَالْقَالُ الصَّالِحُ: الْكَلِمَةُ الْحَسَنَةُ».

**3917 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ سُهَيْلٍ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ كَلِمَةً، فَأَعْجَبَتْهُ، فَقَالَ: «أَخَذْنَا فَاَلْكَ مِنْ فَيْكٍ».

**3918 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: «يَقُولُ النَّاسُ: الصَّفَرُ وَجَعٌ يَأْخُذُ فِي الْبَطْنِ. قُلْتُ: فَمَا الْهَامَةُ؟ قَالَ: يَقُولُ نَاسٌ: الْهَامَةُ الَّتِي تَصْرُخُ هَامَةُ النَّاسِ، وَلَيْسَتْ بِهَامَةِ الْإِنْسَانِ، إِنَّمَا هِيَ دَابَّةٌ».

**3919 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَبُو بَكْرِ بْنُ شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ بْنِ عَامِرٍ - قَالَ أَحْمَدُ: الْقُرَشِيُّ - قَالَ: ذُكِرَتِ الطَّيْرَةُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ: «أَحْسَنُهَا الْقَالُ، وَلَا تَرُدُّ مُسْلِمًا. فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِنِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَذْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ».

**3920 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ كَانَ لَا يَتَطَيَّرُ مِنْ شَيْءٍ، وَكَانَ إِذَا بَعَثَ عَامِلًا سَأَلَ عَنْ اسْمِهِ، فَإِذَا أَعْجَبَهُ اسْمُهُ فَرِحَ بِهِ، وَرُؤْيَى بَشَرُ ذَلِكَ فِي وَجْهِهِ. وَإِنْ كَرِهَ اسْمَهُ، رُؤْيَى كَرَاهِيئِهِ ذَلِكَ فِي وَجْهِهِ. وَإِذَا دَخَلَ قَرْيَةً سَأَلَ عَنْ اسْمِهَا،

and the traces of happiness would be visible on his face, and if he disliked its name, the traces of aversion would be visible on his face.

**3921-** It is narrated on the authority of Sa'd Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no (bad omen from birds like) Hamah (a kind of bird by which they used to have evil omen of one's death if it came on his house's roof) nor (disease transferred by way of) infection, nor evil omen (to be effective without Allah's Will); and if there is an evil omen, it might be in the horse, the woman and the house."

**3922-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The evil omen (if there is evil omen) might be in the horse, the woman and the house."

Abu Dawud says: Ibn Al-Qasim said: Malik was asked about the evil omen pertaining to the horse and the house, thereupon he said: "Many were the houses, in which people lived, and they were destroyed; and when others lived in them, they also were destroyed: this is the interpretation of it to our knowledge, and Allah knows better."

Abu Dawud says: Umar said: "A straw mat in the house is much better than a woman who never begets children."

**3923-** It is narrated on the authority of Farwah Ibn Musaik that he said: I said: "O Messenger of Allah! We have a territory called Abyan (beside Aden), which constitutes our countryside and (the source of our) provisions, but it is epidemic." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, leave it, since destruction is out of disease."

**3924-** It is narrated on the authority of Anas Ibn Malik that a man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! We lived in a house, in which we were great in number and wealth; and when we moved to another house, we came to be less in number and short of wealth." On that Allah's Messenger "Allah's blessing and peace be upon him" said: "Leave it since it is despised."

**3925-** It is narrated on the authority of Jabir that once, the Messenger of Allah "Allah's blessing and peace be upon him" took hold of the hand of a leper and placed his hand into the bowl (of food) and said: "Share food with me, in confidence of, and putting my trust in Allah Almighty."

فَإِنْ أَعْجَبَهُ اسْمُهَا فَرَحَ بِهَا، وَرُؤْيَ بَشَرِ ذَلِكَ فِي وَجْهِهِ. وَإِنْ كَرِهَ اسْمَهَا، رُؤْيَ كَرَاهِيَةِ ذَلِكَ فِي وَجْهِهِ».

**3921 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنَا أَبَانُ، قَالَ: حَدَّثَنِي يَحْيَى: أَنَّ الْحَضْرَمِيِّ بْنَ لَاحِقٍ حَدَّثَهُ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا هَامَةَ، وَلَا عَدَوَى، وَلَا طَيْرَةَ. وَإِنْ تَكُنِ الطَّيْرَةُ فِي شَيْءٍ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالْدَّارِ».

**3922 -** حَدَّثَنَا الْقُعْبِيُّ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شَهَابٍ، عَنْ حَمْزَةَ وَسَالِمِ ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ».

قال أبو داود: قُرِئَ عَلَى الْحَارِثِ بْنِ مِسْكِينَ وَأَنَا شَاهِدٌ. قِيلَ لَهُ: أَخْبَرَكَ ابْنُ الْقَاسِمِ قَالَ: سُئِلَ مَالِكٌ عَنِ الشُّؤْمِ فِي الْفَرَسِ وَالْدَّارِ؟ قَالَ: «كَمْ مِنْ دَارٍ سَكَنَهَا قَوْمٌ، فَهَلَكُوا. ثُمَّ سَكَنَهَا آخَرُونَ، فَهَلَكُوا». فَهَذَا تَفْسِيرُهُ فِيمَا نَرَى، وَاللَّهُ أَعْلَمُ.  
قال أبو داود: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: «حَصِيرٌ فِي الْبَيْتِ، خَيْرٌ مِنْ امْرَأَةٍ لَا تَلِدُ».

**3923 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَعَبَّاسُ الْعُبَيْرِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ بَجِيرٍ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ فَرَوَةَ بَنَ مُسِيكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرْضٌ عِنْدَنَا يُقَالُ لَهَا أَرْضُ أَبِينِ، هِيَ أَرْضُ رَيْفِنَا وَمِيرَتِنَا، وَإِنِّهَا وَبِئْتُهُ - أَوْ قَالَ: وَبَاؤُهَا شَدِيدٌ - فَقَالَ النَّبِيُّ ﷺ: «دَعُهَا عَنْكَ، فَإِنَّ مِنَ الْقَرَفِ التَّلَفَ».

**3924 -** حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي دَارٍ كَثِيرٍ فِيهَا عَدَدُنَا، وَكَثِيرٍ فِيهَا أَمْوَالُنَا، فَتَحَوَّلْنَا إِلَى دَارٍ أُخْرَى، فَقُلْنَا فِيهَا عَدَدُنَا، وَقُلْنَا فِيهَا أَمْوَالُنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَرَوْهَا ذَمِيمَةً».

**3925 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُفَضَّلُ بْنُ فَضَالَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ بِيَدِ مَجْدُومٍ، فَوَضَعَهَا مَعَهُ فِي الْقُضْعَةِ، وَقَالَ: «كُلْ، ثِقَةً بِاللَّهِ، وَتَوَكَّلًا عَلَيْهِ».



## **(23/28) THE BOOK OF EMANCIPATION**

### **[1] When Such As Given The Deed Of Writing By His Master To Be Manumitted For A Certain Sum Fulfills A Portion Of His Deed**

**3926-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as given the deed of writing to be emancipated for a certain sum of money remains a slave as long as there is still even a Dirham of his deed due upon him."

**3927-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave has a deed from his master to be emancipated in return for paying one hundred ounces, which he pays with only ten ounces remaining, he is still a slave (until he fulfills the whole sum agreed upon); and if a slave has a deed from his master to be emancipated in return for paying one hundred Dinars, which he pays with only ten Dinars remaining, he is still a slave (until he fulfills the whole sum agreed upon)."

**3928-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said to us: "Whoever of you (O women) has a slave, who is given a deed from her to be emancipated in return for paying a certain sum agreed upon between both, and he (at the same time) has got that which he could pay, let her then screen herself from him (for he is then a would-be free person)."

### **[2] Selling Such Of Slaves As Given The Deed Of Writing To Be Emancipated For A Certain Sum If The Contract Is Repealed**

**3929-** It is narrated on the authority of Urwah that A'ishah told him that Barirah came to seek her help in her deed of emancipation (for a certain sum) and that time she had paid nothing of it. A'ishah said to her: "Go back to your masters, and if they agree that I pay the amount of your writing of emancipation on the condition that your allegiance should be to me (i.e. I should have the right of inheriting your property), I will do so." Barirah informed her masters of that but they refused and said: "If she (A'ishah) is seeking for Allah's reward, then she can do so, but your allegiance (including the right of inheriting the property of you) will be for us." A'ishah mentioned that to Allah's Apostle "Allah's blessing and peace be upon him" who said to her: "Buy and manumit her, since the allegiance (including the right of inheriting the property of the slave) is for the

## [28/23] - كِتَابُ الْعِنَقِ

[ت1/م1] - باب في المُكَاتِبِ يُؤَدِّي بَعْضَ كِتَابَتِهِ فَيَعِجْزُ أَوْ يَمُوتُ

**3926 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو بَدْرٍ، قَالَ: حَدَّثَنِي أَبُو عُبَيْةَ إِسْمَاعِيلُ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ سُلَيْمٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُكَاتِبُ عَبْدٌ مَا بَقِيَ عَلَيْهِ مِنْ كِتَابَتِهِ دِرْهَمٌ».

**3927 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا عَبَّاسُ الْجَرِيرِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا عَبْدٍ كَاتَبَ عَلَى مِئَةِ أُوقِيَّةٍ، فَأَدَّاهَا إِلَّا عَشْرَةَ أَوَاقٍ، فَهُوَ عَبْدٌ. وَأَيُّمَا عَبْدٍ كَاتَبَ عَلَى مِئَةِ دِينَارٍ، فَأَدَّاهَا إِلَّا عَشْرَةَ دَنَانِيرٍ، فَهُوَ عَبْدٌ».

قال أبو داود: لَيْسَ هُوَ عَبَّاسُ الْجَرِيرِيُّ، قالوا: هُوَ وَهَمٌ، وَلَكِنَّهُ هُوَ شَيْخٌ آخَرُ.

**3928 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ نَبْهَانَ - مُكَاتِبٍ أُمِّ سَلَمَةَ - قَالَ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ لِإِحْدَاكُنَّ مُكَاتِبٌ، فَكَانَ عِنْدَهُ مَا يُؤَدِّي، فَلْتَحْتَجِبِي مِنْهُ».

[ت2/م2] - باب في بيع المُكَاتِبِ إِذَا فُسِّخَتِ الْكِتَابَةُ

**3929 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ: أَنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابَتِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا. فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكَ، فَإِنْ أَحْبَبُوا أَنْ أَقْضِيَ عَنْكَ كِتَابَتُكَ، وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ. فَذَكَرْتُ ذَلِكَ بَرِيرَةَ لِأَهْلِهَا، فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكَ فَلْتَفْعَلْ، وَيَكُونَ لَنَا وَلَاؤُكَ. فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «ابْتَاعِي فَأَعْتِقِي،



manumitter." Allah's Apostle "Allah's blessing and peace be upon him" then got up and said: "What about the people who stipulate conditions which are not present in Allah's Laws? Whoever imposes conditions, which are not present in Allah's Book (i.e. Allah's Laws), then those conditions will be invalid, even if he imposed these conditions a hundred times. Allah's conditions (Laws) are more right and trustworthy."

**3930-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that Barirah came to her after her masters had given her a deed that she should be emancipated in return for nine ounces (of gold) to be paid one per annum. A'ishah said: "If your masters agree, I will pay them the sum at once (and free you) provided that your allegiance will be to me." Barirah went to her masters and made a mention of that to them, but they refused that offer and insisted on the condition that her allegiance should be to them. Then, A'ishah told the Messenger of Allah "Allah's blessing and peace be upon him" about that. On that he said: "Buy (and manumit her)." He said: "What is the matter of the people, that anyone of them says: 'O so and so! Manumit (such and such a slave), on the condition that the allegiance should be for me'?" of a surety, the allegiance should be to the manumitter."

**3931-** It is narrated on the authority of A'ishah that she said: Juwairiyah, daughter of Al-Harith from Banu Al-Mustaliq fell in the share of Thabit Ibn Qais Ibn Shamas or a paternal cousin of him. She was given a deed of emancipation in return for a certain sum of money (reported to be nine gold ounces). However, she was a very pretty and charming woman. She came to ask the Messenger of Allah "Allah's blessing and peace be upon him" to help her fulfill her deed, and when she stood at the gate and I saw her, I disliked her position, since I came to know that the Messenger of Allah "Allah's blessing and peace be upon him" would see in her (beauty and charm) the same as I had seen. She said: "O Messenger of Allah! I'm Juwairiyah Bint Al-Harith, and you are well-aware of my story. I have fallen in the share of Thabit Ibn Qais Ibn Shamas, and I've been given a deed of emancipation in return for a certain sum of money; and I've come to ask you to help me fulfill my deed." The Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Should I suggest to you what is much better than that?" she asked: "What is that O Messenger of Allah?" he said: "Let me pay your deed on your behalf, and marry you." She said: "I've agreed O Messenger of Allah." The news became in circulation among the people that the Messenger of Allah "Allah's blessing and peace be upon him" got married to Juwairiyah Bint Al-Harith, thereupon they



فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ». ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا بَالُ أَنْاسٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللَّهِ؟ مَنْ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللَّهِ، فَلَيْسَ لَهُ وَإِنْ شَرَطَهُ مِئَةَ مَرَّةٍ؛ شَرَطَ اللَّهُ أَحَقُّ وَأَوْثَقُ».

**3930 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «جَاءَتْ بَرِيرَةُ لَتَسْتَعِينَنِي فِي مَكَاتِبَتِيهَا، فَقَالَتْ: إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ، فِي كُلِّ عَامٍ أَوْفِيَّةٌ، فَأَعِينِينِي. فَقَالَتْ: إِنْ أَحَبَّ أَهْلُكَ أَنْ أَعِدَّهَا عِدَّةً وَاحِدَةً وَأُعْتِقَكَ، وَيَكُونَ وَلَاؤُكَ لِي فَعَلْتُ. فَذَهَبْتُ إِلَى أَهْلِهَا» وَسَاقَ الْحَدِيثَ نَحْوَ الزُّهْرِيِّ.

زَادَ فِي كَلَامِ النَّبِيِّ ﷺ فِي آخِرِهِ: «مَا بَالُ رِجَالٍ يَقُولُ أَحَدُهُمْ: أَعْتَقَ يَا فُلَانُ، وَالْوَلَاءُ لِي؟ إِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

**3931 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ الْحَرَّانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَقَعْتُ جُوزِيرَةَ بِنْتُ الْحَارِثِ بْنِ الْمُضْطَلِّقِ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، أَوْ ابْنِ عَمٍّ لَهُ، فَكَاتَبْتُ عَلَى نَفْسِهَا. وَكَانَتْ امْرَأَةً مُلَاحَةً، تَأْخُذُهَا الْعَيْنُ. قَالَتْ عَائِشَةُ: فَجَاءَتْ تَسْأَلُ رَسُولَ اللَّهِ ﷺ فِي كِتَابَتِهَا. فَلَمَّا قَامَتْ عَلَى الْبَابِ فَرَأَيْتُهَا، كَرِهْتُ مَكَانَهَا، وَعَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ سَيَرَى مِنْهَا مِثْلَ الَّذِي رَأَيْتُ. فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَنَا جُوزِيرَةُ بِنْتُ الْحَارِثِ، وَأَنَا كَانَتْ مِنْ أَمْرِي مَا لَا يَخْفَى عَلَيْكَ، وَإِنِّي وَقَعْتُ فِي سَهْمِ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ، وَإِنِّي كَاتَبْتُ عَلَى نَفْسِي، فَجِئْتُكَ أَسْأَلُكَ فِي كِتَابَتِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلْ لَكَ إِلَى مَا هُوَ خَيْرٌ مِنْهُ؟» قَالَتْ: وَمَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَوْدِي عَنْكَ كِتَابَتَكَ، وَأَتَزَوَّجُكَ». قَالَتْ: قَدْ فَعَلْتُ. قَالَتْ: فَتَسَامَع - تَعْنِي - النَّاسُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ تَزَوَّجَ جُوزِيرَةَ، فَأَرْسَلُوا مَا فِي أَيْدِيهِمْ مِنَ السَّبْيِ فَأَعْتَقُوهُمْ،

released whatever captives they had in their hands saying: "Those have become the relatives of the Messenger of Allah "Allah's blessing and peace be upon him"." We've never seen a woman more fitting to be a source of blessing upon her people than Juwairiyah, for whose sake captives from one hundred families (reported to be more than seven hundred) belonging to Al-Mustaliq were emancipated.

Abu Dawud says: This narration gives proof for the fact that a guardian of a girl has the right to marry himself to her.

### [3] The Conditional Emancipation

**3932-** It is narrated on the authority of Safinah that he said: I was a slave owned by Umm Salamah and she said to me: "I (like to) manumit you on the condition that you should serve the Messenger of Allah "Allah's blessing and peace be upon him" as long as you are living." I said: "And even if you do not take such a condition on me, I will never leave (the service of) the Messenger of Allah "Allah's blessing and peace be upon him" as long as I'm living." She emancipated me on that condition.

### [4] When One Emancipates His Share Of A Slave

**3933-** It is narrated on the authority of Abu Al-Malih from his father that he said: A man emancipated his share of a jointly owned slave, and a mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "There is no partner with Allah (in ownership, i.e. since the emancipation is for the sake of Allah, the whole and not only a portion of the slave should be emancipated)." The Messenger of Allah "Allah's blessing and peace be upon him" then sanctioned the emancipation of the slave (according to an addition made by Ibn Kathir in his narration).

### [...] When One Emancipates His Portion Of A Jointly Owned Slave

**3934-** It is narrated on the authority of Abu Hurairah that a man emancipated his portion of a jointly owned slave, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" sanctioned the emancipation of the slave, and made the remaining of his price due upon him (the manumitter to his partner of ownership).

**3935-** It is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who emancipates his portion of a jointly owned slave, should emancipate him completely." (i.e. by paying the rest of his price from his money if he has

وَقَالُوا: أَضْهَارُ رَسُولِ اللَّهِ ﷺ. فَمَا رَأَيْنَا امْرَأَةً كَانَتْ أَعْظَمَ بَرَكَهَ عَلَى قَوْمِهَا مِنْهَا، أَعْتَقَ فِي سَبِيلِهَا مِئَةَ أَهْلِ بَيْتٍ مِنْ بَنِي الْمُصْطَلِقِ.  
قال أبو داود: هَذَا حُجَّةٌ فِي أَنَّ الْوَلِيَّ هُوَ يُزَوِّجُ نَفْسَهُ.

### [ت3/3م] - بَابٌ فِي الْعِتْقِ عَلَى الشَّرْطِ

3932 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ، قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ قَالَ: «كُنْتُ مَمْلُوكًا لِأُمِّ سَلَمَةَ فَقَالَتْ: أَعْتَقْ وَأَشْتَرِطْ عَلَيْكَ أَنْ تَخْدُمَ رَسُولَ اللَّهِ ﷺ مَا عِشْتُ، فَقُلْتُ: وَإِنْ لَمْ تَشْتَرِطْ عَلَيَّ مَا فَارَقْتُ رَسُولَ اللَّهِ ﷺ مَا عِشْتُ. فَأَعْتَقْتَنِي وَاشْتَرَطْتَ عَلَيَّ».

### [ت4/4م] - بَابٌ فِيْمَنْ أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ

3933 - حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا هَمَّامٌ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، الْمَعْنَى، قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، قَالَ أَبُو الْوَلِيدِ عَنْ أَبِيهِ: أَنَّ رَجُلًا أَعْتَقَ شِقْصًا لَهُ مِنْ غُلَامٍ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «لَيْسَ لِلَّهِ شَرِيكَ». زَادَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ: فَأَجَازَ النَّبِيُّ ﷺ عِتْقَهُ.

### [...] بَابٌ مَنْ أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ بَيْنَهُ وَبَيْنَ آخَرَ

3934 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَجُلًا أَعْتَقَ شِقْصًا لَهُ مِنْ غُلَامٍ، فَأَجَازَ النَّبِيُّ ﷺ عِتْقَهُ، وَغَرَّمَهُ بَقِيَّةَ ثَمَنِهِ».

3935 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ.

(ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ، قَالَ: أَخْبَرَنَا رَوْحٌ قَالَا: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ بِإِسْنَادِهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ مَمْلُوكًا بَيْنَهُ وَبَيْنَ



sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price).

**3936-** It is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who emancipates his portion of a jointly owned slave, should emancipate him (completely by paying the rest of his price) from his money if he has sufficient money."

**[5] Helping The Slave To Work (To Gain The Earnings Of Fulfilling The Remaining Price Of His Emancipation)**

**3937-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates his portion of a jointly owned slave, should emancipate him completely by paying the rest of his price from his money if he has sufficient money; otherwise the slave is to be helped to work without being overburdened till he pays the rest of his price."

**3938-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; and if he has no enough money (to emancipate him), then the price of the slave is to be estimated justly, and the slave is to be helped to work to get (the price of) the remaining share to be emancipated, without being overburdened."

**3939-** The same is narrated on the authority of Sa'id, through the same chain of transmission.

Abu Dawud says: The same is narrated on the authority of Sa'id Ibn Abu Urubah, but no mention is made of the matter of helping the slave to work to gain what enables him to complete the remaining of his price; and the same also is narrated on the authority of Qatadah, in which a mention is made of the matter of helping the slave to work to gain what enables him to complete his price.

**[6] The Narration That He Should Not Be Helped To Work**

**3940-** It is narrated on the authority of Abdullah Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave and he has sufficient money to free him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise he would manumit the slave partially (according to his own share)."

آخَرَ، فَعَلَيْهِ خَلَاصُهُ»، وَهَذَا لَفْظُ ابْنِ سُوَيْدٍ.

**3936 -** حَدَّثَنَا ابْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي.

(ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ سُوَيْدٍ، قَالَ: حَدَّثَنَا رَوْحٌ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ، عَنْ قَتَادَةَ بِإِسْنَادِهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ نَصِيبًا لَهُ فِي مَمْلُوكٍ، عَتَقَ مِنْ مَالِهِ إِنْ كَانَ لَهُ مَالٌ»، وَلَمْ يَذْكُرِ ابْنُ الْمُثَنَّى النَّضْرَ بْنَ أَنَسٍ، وَهَذَا لَفْظُ ابْنِ سُوَيْدٍ.

### [ت5/م5] - بَابُ مَنْ ذَكَرَ السَّعَايَةَ فِي هَذَا الْحَدِيثِ

**3937 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا أَبَانٌ - يَعْنِي الْعَطَّارَ - قَالَ: حَدَّثَنَا

قَتَادَةُ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَعْتَقَ شَقِيبًا فِي مَمْلُوكِهِ، فَعَلَيْهِ أَنْ يُعْتَقَهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ، وَإِلَّا اسْتُسْعِيَ الْعَبْدُ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

**3938 -** حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - (ح)، وَحَدَّثَنَا

عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَرٍ وَهَذَا لَفْظُهُ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَعْتَقَ شَقِيبًا لَهُ، أَوْ شَقِيبًا لَهُ، فِي مَمْلُوكٍ، فَخَلَاصُهُ عَلَيْهِ فِي مَالِهِ إِنْ كَانَ لَهُ مَالٌ. فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، قَوْمَ الْعَبْدِ قِيمَةً عَدْلٍ، ثُمَّ اسْتُسْعِيَ لِصَاحِبِهِ فِي قِيَمَتِهِ غَيْرَ مَشْقُوقٍ عَلَيْهِ».

قَالَ أَبُو دَاوُدَ: فِي حَدِيثَيْهِمَا جَمِيعًا «فَاسْتُسْعِيَ غَيْرَ مَشْقُوقٍ عَلَيْهِ». وَهَذَا لَفْظُ

عَلِيٍّ.

**3939 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، قَالَ: أَخْبَرَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ، عَنْ سَعِيدِ

بِإِسْنَادِهِ وَمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ رَوْحُ بْنُ عُبَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، لَمْ يَذْكُرِ السَّعَايَةَ.

وَرَوَاهُ جَرِيرُ بْنُ حَارِثٍ وَمُوسَى بْنُ خَلْفٍ جَمِيعًا، عَنْ قَتَادَةَ بِإِسْنَادِ يَزِيدَ بْنِ زُرَيْعٍ وَمَعْنَاهُ، وَذَكَرَا فِيهِ السَّعَايَةَ.

### [ت6/م6] - بَابُ فِيمَنْ رَوَى أَنَّهُ لَا يُسْتَسْعَى

**3940 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكًَا لَهُ فِي مَمْلُوكٍ، أَقِيمَ عَلَيْهِ قِيمَةُ الْعَدْلِ، فَأَعْطَى شُرَكَاءَهُ حِصَصَهُمْ وَأَعْتَقَ عَلَيْهِ الْعَبْدَ، وَإِلَّا فَقَدْ أَعْتَقَ مِنْهُ مَا أَعْتَقَ».

3941- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", with the variation that Nafi' related sometimes: "otherwise he would manumit the slave partially (according to his own share)" and sometime he did not mention it.

3942- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", in which Ayyub says: I do not know whether the statement "otherwise he would manumit the slave partially (according to his own share)" is of the words of the Messenger of Allah "Allah's blessing and peace be upon him", or of Nafi' himself.

3943- It is narrated on the authority of Ibn Umar that the Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has sufficient money; and if he has no enough money (to emancipate him), then let him emancipate his share of him."

3944- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him".

3945- The same is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of the last statement: "otherwise he would manumit the slave partially (according to his own share)."

3946- It is narrated on the authority of Ibn Umar that the Prophet "Allah's blessing and peace be upon him" said: "He, who frees his share of a common slave should free the slave completely by paying the rest of his price from his money if he has money sufficient for paying his price."

3947- It is narrated on the authority of Ibn Umar, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "If a slave is jointly owned by two persons, one of whom intends to emancipate his portion in him and he is solvent, let his price be justly evaluated with no excessive reduction nor increase, and then let him (guarantee) his emancipation."

3948- It is narrated on the authority of Ibn At-Talib from his father that a man emancipated his portion of a slave, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" did not make him guarantee (the complete emancipation of the slave)."



**3941 -** حَدَّثَنَا مُؤَمَّلٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: وَكَانَ نَافِعٌ رُبَّمَا قَالَ: «فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ»، وَرُبَّمَا لَمْ يَقُلْهُ.

**3942 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ -، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ. قَالَ أَيُّوبُ: فَلَا أَذْرِي هُوَ فِي الْحَدِيثِ عَنِ النَّبِيِّ ﷺ، أَوْ شَيْءٌ قَالَهُ نَافِعٌ: «وَلَا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

**3943 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ شِرْكَمًا مِنْ مَمْلُوكٍ لَهُ، فَعَلَيْهِ عِتْقُهُ كُلُّهُ إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَهُ. وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ، عَتَقَ نَصِيبَهُ».

**3944 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى إِبْرَاهِيمَ بْنِ مُوسَى. **3945 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَصْمَاءَ، قَالَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَى مَالِكٍ، وَلَمْ يَذْكُرْ: «وَلَا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ». انْتَهَى حَدِيثُهُ إِلَى: «وَأَعْتَقَ عَلَيْهِ الْعَبْدُ» عَلَى مَعْنَاهُ.

**3946 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكَمًا لَهُ فِي عَبْدٍ، عَتَقَ مِنْهُ مَا بَقِيَ فِي مَالِهِ، إِذَا كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

**3947 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «إِذَا كَانَ الْعَبْدُ بَيْنَ اثْنَيْنِ فَأَعْتَقَ أَحَدُهُمَا نَصِيبَهُ، فَإِنْ كَانَ مُوسِرًا يَقُومَ عَلَيْهِ قِيمَةٌ لَا وَكَسَ وَلَا شَطَطَ، ثُمَّ يُعْتَقَ».

**3948 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي بَشِيرٍ الْعَنْبَرِيِّ، عَنْ ابْنِ التَّلْبِ، عَنْ أَبِيهِ: «أَنَّ رَجُلًا أَعْتَقَ نَصِيبًا لَهُ مِنْ مَمْلُوكٍ، فَلَمْ يُضْمَنْهُ النَّبِيُّ ﷺ».

قَالَ أَحْمَدُ: إِنَّمَا هُوَ - بِالتَّاءِ - يَعْنِي التَّلْبَ، وَكَانَ شُعْبَةُ أُلْتُغَ لَمْ يُبَيِّنِ التَّاءَ مِنَ التَّاءِ.

### **[7] When One Has Such Of His (Or Her) Kinship As Unlawful For Him (Or Her) To Marry In His (Or Her) Possession**

**3949-** It is narrated on the authority of Samurah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If one has such of his (or her) kinship as unlawful for him (or her) to marry in his (or her) possession, he should be necessarily emancipated."

Abu Dawud says: A Hadith like this is narrated on the authority of Samurah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmitters.

**3950-** It is narrated on the authority of Qatadah that Umar Ibn Al-Khattab said: "If one has such of his (or her) kinship as unlawful for him (or her) to marry in his (or her) possession, he should be necessarily emancipated."

**3951-** It is narrated on the authority of Qatadah from Al-Hasan that he said: "If one has such of his (or her) kinship as unlawful for him (or her) to marry in his (or her) possession, he should be necessarily emancipated."

**3952-** A Hadith like this is narrated on the authority of Qatadah from both Al-Hasan and Jabir Ibn Zaid.

### **[8] Emancipating The Children's Mothers**

(The slave-girls who give birth to children from their masters)

**3953-** It is narrated on the authority of Sallamah Bint Ma'qil, a woman belonging to the tribe of Qais Ilan that she said: My paternal uncle brought me during the pre-Islamic period of ignorance, and sold me to Al-Hubab Ibn Amr, the brother of Abu Al-Yusr Ibn Al-Hubab, for whom I gave birth to Abd Ar-Rahman Ibn Al-Hubab, and then he (Amr) died, thereupon his wife said to me: "By Allah, you will be sold in fulfillment of his (Amr's) debt." I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I'm woman belonging to the tribe of Qais Ilan , and My paternal uncle brought me during the pre-Islamic period of ignorance, and sold me to Al-Hubab Ibn Amr, the brother of Abu Al-Yusr Ibn Al-Hubab, for whom I gave birth to Abd Ar-Rahman Ibn Al-Hubab, and then he (Amr) died, thereupon his wife said to me: "By Allah, you will be sold in fulfillment of his (Amr's) debt." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is the heir of Al-Hubab?" it was said: "His brother Abu Al-Yusr Ibn Amr." The Messenger of Allah "Allah's blessing and peace be upon him" sent to him and said: "Release her, and when you learn that slaves were brought to me,

## [ت7/م7] - بَابُ فِيمَنْ مَلَكَ ذَا رَجِمٍ مَحْرَمٍ

**3949 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ - وَقَالَ مُوسَى فِي مَوْضِعٍ آخَرَ: عَنْ سَمُرَةَ بْنِ جُنْدَبٍ فِيمَا يَحْسِبُ حَمَّادُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ -: «مَنْ مَلَكَ ذَا رَجِمٍ مَحْرَمٍ، فَهُوَ حُرٌّ».

قال أبو داود: رَوَى مُحَمَّدُ بْنُ بَكْرٍ الْبَرْسَانِيُّ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ وَعَاصِمٍ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ، عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ الْحَدِيثِ. قال أبو داود: وَلَمْ يُحَدِّثْ هَذَا الْحَدِيثَ إِلَّا حَمَّادُ بْنُ سَلَمَةَ، وَقَدْ شَكَّ فِيهِ.

**3950 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَنْ مَلَكَ ذَا رَجِمٍ مَحْرَمٍ فَهُوَ حُرٌّ».

**3951 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: «مَنْ مَلَكَ ذَا رَجِمٍ مَحْرَمٍ، فَهُوَ حُرٌّ».

**3952 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ وَالْحَسَنِ مِثْلَهُ. قال أبو داود: سَعِيدٌ أَحْفَظُ مِنْ حَمَّادٍ.

## [ت8/م8] - بَابُ فِي عَتَقِ أُمَهَاتِ الْأَوْلَادِ

**3953 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ خَطَّابِ بْنِ صَالِحٍ مَوْلَى الْأَنْصَارِ، عَنْ أُمِّهِ، عَنْ سَلَامَةَ بِنْتِ مَعْقِلٍ - امْرَأَةٍ مِنْ خَارِجَةِ قَيْسِ عِيلَانَ - قَالَتْ: «قَدِمَ بِي عَمِّي فِي الْجَاهِلِيَّةِ، فَبَاعَنِي مِنَ الْحُبَابِ بْنِ عَمْرِو أَخِي أَبِي الْيَسْرِ بْنِ عَمْرِو، فَوَلَدْتُ لَهُ عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ ثُمَّ هَلَكَ، فَقَالَتْ امْرَأَتُهُ: الْآنَ وَاللَّهِ تُبَاعِينَ فِي دِينِهِ. فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي امْرَأَةٌ مِنْ خَارِجَةِ قَيْسِ عِيلَانَ، قَدِمَ بِي عَمِّي الْمَدِينَةَ فِي الْجَاهِلِيَّةِ، فَبَاعَنِي مِنَ الْحُبَابِ بْنِ عَمْرِو، أَخِي أَبِي الْيَسْرِ بْنِ عَمْرِو فَوَلَدْتُ لَهُ عَبْدَ الرَّحْمَنِ بْنَ الْحُبَابِ، فَقَالَتْ امْرَأَتُهُ: الْآنَ وَاللَّهِ تُبَاعِينَ فِي دِينِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَلِيَّ



come to me, perchance I would recompense you.” She further said: They released me, and later many slaves were brought to the Messenger of Allah "Allah's blessing and peace be upon him", from whom he recompensed them (Al-Hubab's heirs) with a slave in substitution for me.

**3954-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We sold the children's mothers during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and continued during (the caliphate of) Abu Bakr, and when it was the time of (the caliphate of) Umar, he forbade us; and we desisted.

### **[9] Selling The Slave Whose Emancipation Is Conditioned By The Death Of His Owner (Known As Mudabbbar)**

**3955-** It is narrated on the authority of Jabir Ibn Abdullah that a man emancipated a slave, and suspended his manumission on the condition of his death; and he had no property other than that. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he (the slave) should be sold, and he was sold for seven or nine hundred (Dirhams).

**3956-** The same is narrated on the authority of Jabir Ibn Abdullah, through the same chain of transmission, with the addition that the Messenger of Allah "Allah's blessing and peace be upon him" further said: “You have more right to get his price; and Allah is free of need for him.”

**3957-** It is narrated on the authority of Jabir that a man from the Ansar called Abu Madhkur manumitted a slave of his called Ya'qub (on condition that it would come into force) after death; and he had no other property. The Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be brought to him, and he asked: “Who would buy (that slave)?” Nu'aim Ibn Abdullah An-Nahham bought him for eight hundred Dirhams, which he brought to him. Then, the Messenger of Allah "Allah's blessing and peace be upon him" said: “When anyone of you is short of property, let him start with himself and spend on it. If anything is left, it should be spent on his family. If anything is left from his family it should be spent on his kith and kin. If anything is left from his kith and kin, it should be spent like this, and like this , i.e. (on whomever he finds) In front of him, on his right and on his left.”

### **[10] What About Emancipating Slaves Beyond One-Third The Property (Within Which A Bequest Is Limited)**

**3958-** It is narrated on the authority of Imran Ibn Husain that a man emancipated six slaves at the time of his death, and he had no property

الْحُبَابِ؟» قِيلَ: أَخُوهُ أَبُو الْيَسْرِ بْنِ عَمْرِو، فَبَعَثَ إِلَيْهِ فَقَالَ: «أَعْتَقُوهَا. فَإِذَا سَمِعْتُمْ بِرَقِيقٍ قَدِمَ عَلَيَّ، فَاتُّونِي أُعَوِّضْكُمْ مِنْهَا». قَالَتْ: فَأَعْتَقُونِي وَقَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ رَقِيقٌ، فَعَوَّضَهُمْ مِنِّي غُلَامًا».

**3954 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَيْسٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «بِعْنَا أُمَّهَاتِ الْأَوْلَادِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ. فَلَمَّا كَانَ عُمُرُ، نَهَانَا فَانْتَهَيْنَا».

### [ت/9م/9] - بَابٌ فِي بَيْعِ الْمُدَبَّرِ

**3955 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ وَإِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلًا أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ مِنْهُ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ، فَبِيعَ بِسَبْعِ مِئَةٍ أَوْ بِتِسْعِ مِئَةٍ».

**3956 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ، قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، قَالَ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رِبَاحٍ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ بِهَذَا. زَادَ: وَقَالَ - يَعْنِي النَّبِيُّ ﷺ -: «أَنْتَ أَحَقُّ بِشَمْنِهِ، وَاللَّهُ أَغْنَى عَنْهُ».

**3957 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ - يُقَالُ لَهُ: أَبُو مَذْكَوِرٍ - أَعْتَقَ غُلَامًا لَهُ - يُقَالُ لَهُ: يَعْقُوبُ - عَنْ دُبُرٍ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ. فَدَعَا بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللَّهِ بْنِ النَّحَّامِ بِشَمَانٍ مِئَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «إِذَا كَانَ أَحَدُكُمْ فَقِيرًا فَلْيَبْدَأْ بِنَفْسِهِ، فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى عِيَالِهِ، فَإِنْ كَانَ فِيهَا فَضْلٌ فَعَلَى ذِي قَرَابَتِهِ، أَوْ قَالَ عَلَى ذِي رَحْمِهِ، وَإِنْ كَانَ فَضْلًا فَهَئِنَا وَهَئِنَا».

### [ت/10م/10] - بَابٌ فِي مَنْ أَعْتَقَ عَبْدًا لَهُ لَمْ يَبْلُغْهُمْ الثُّلُثُ

**3958 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ أَعْبَدٍ عِنْدَ



other than them. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he spoke with the man (i.e. their master) so harshly. He called them, divided them into three parts (each containing two slaves, and drew lots among them). Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves.

**3959-** The same is narrated on the authority of Abu Qilabah through the same chain of transmission, with the omission of the news that he spoke with the man so harshly.

**3960-** It is narrated on the authority of Abu Qilabah from Abu Zaid that a man from amongst the Ansar...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "Had I seen him (the owner of the slaves) before he was buried, I would not have got him buried in the graves of Muslims."

**3961-** It is narrated on the authority of Imran Ibn Husain that a man emancipated six slaves at his death, and he had no property other than them. When the news of that reached the Messenger of Allah "Allah's blessing and peace be upon him" he drew lots among them. Then, he emancipated two (slaves upon whom the lot fell), and kept (the remaining) four as slaves.

### **[11] When One Emancipates A Slave Who Has Property**

**3962-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who emancipates a slave who has property, his property should go to him (the freed slave), unless the master puts a condition (that it should go to him)."

### **[12] What About Emancipating A Child Coming From An Illegal Sexual Relation?**

**3963-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The child of an illegal sexual relation is the worst of the three (parties involved in the process of adultery, i.e. the father, the mother, and the child)"; and to give (in charity even as little as) a whip is much better for me than to emancipate a (slave who is a) child of illegal sexual relation.

### **[13] The Reward Of Emancipation**

**3964-** It is narrated on the authority of Al-Gharif Ibn Ad-Dailami that he said: We went to Wathilah Ibn Al-Asqa' and said to him: "Relate to us a narration (from the Prophet), in which there is neither addition nor reduction." He grew angry and said: "It happens that anyone of you might recite the Qur'an, and make additions or reductions (by way of



مَوْتِهِ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ. فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ لَهُ قَوْلًا شَدِيدًا، ثُمَّ دَعَاهُمْ فَجَزَّاهُمْ ثَلَاثَةَ أَجْزَاءَ فَأَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

**3959 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ الْمُخْتَارِ -: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ بِإِسْنَادِهِ وَمَعْنَاهُ، وَلَمْ يَقُلْ: «فَقَالَ لَهُ قَوْلًا شَدِيدًا».

قال أبو داود: قال عبد الوارث لأبي عُلَيَّةَ: ذهبت من عندنا وأنت عالم، وجئتنا وأنت أمير، فقال: العيال والدِّين. فقال: أيتسأك الذي لا يتنسى الذرة في جحرها؟ وكان ابنُ عُلَيَّةَ يشبهه بشمائل ابنِ عون، ولكنه بلي.

**3960 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ - هُوَ الطَّحَّانُ -، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي زَيْدٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ بِمَعْنَاهُ، وَقَالَ - يَعْنِي النَّبِيَّ ﷺ -: «لَوْ شَهِدْتُهُ قَبْلَ أَنْ يَذْفَنَ، لَمْ يَذْفَنَ فِي مَقَابِرِ الْمُسْلِمِينَ».

قال أبو داود: خَالِدُ الْحَذَاءُ هُوَ أَبُو الْمَنَازِلِ. وَخَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، يُقَالُ لَهُ: الطَّحَّانُ. أَبُو عَرُوبَةَ، اسْمُهُ مِهْرَانُ، وَهُوَ أَبُو سَعِيدِ بْنِ أَبِي عَرُوبَةَ. وَالْأَعْمَشُ سُلَيْمَانُ بْنُ مِهْرَانَ، وَخَالِدُ الْحَذَاءُ كَانَ عَلَى عَمَلِ السُّلْطَانِ فِي الْحِجَرِ، وَابْنُ عُلَيَّةَ تَوَلَّى عَلَى عَمَلِ الصَّدَقَةِ وَحَسَنَهُ هَارُونُ.

**3961 -** حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ عَتِيقٍ وَأَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عُمَرَ بْنِ حُصَيْنٍ: «أَنَّ رَجُلًا أَعْتَقَ سِتَّةَ أَغْدٍ عِنْدَ مَوْتِهِ، وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُمْ. فَبَلَغَ ذَلِكَ النَّبِيِّ ﷺ، فَأَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً».

### [ت11/م11] - بَابُ فِي مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ

**3962 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي ابْنُ لَهِيْعَةَ وَاللَّيْثُ بْنُ سَعْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْتَقَ عَبْدًا وَلَهُ مَالٌ، فَمَالَ الْعَبْدِ لَهُ إِلَّا أَنْ يَشْتَرِيَهُ السَّيِّدُ».

### [ت12/م12] - بَابُ فِي عِتْقِ وَلَدِ الزَّانَا

**3963 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَلَدُ الزَّانَا شَرُّ الثَّلَاثَةِ»، وَقَالَ أَبُو هُرَيْرَةَ: لِأَنَّ أَمْتَعَ بِسْوَطٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ وَلَدَ زَانِيَةٍ.

### [ت13/م13] - بَابُ فِي ثَوَابِ الْعِتْقِ

**3964 -** حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا صَمْرَةُ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عُبَلَةَ، عَنْ الْعَرِيفِ بْنِ الدَّيْلَمِيِّ قَالَ: أَتَيْنَا وَائِلَةَ بْنَ الْأَسْقَعِ فَقُلْنَا لَهُ: حَدَّثَنَا حَدِيثًا لَيْسَ فِيهِ زِيَادَةٌ وَلَا نَقْصَانٌ. فَغَضِبَ وَقَالَ: إِنَّ أَحَدَكُمْ لَيَفْرَأُ وَمُضَحَّفُهُ مُعَلَّقٌ فِي بَيْتِهِ، فَيَزِيدُ وَيَنْقُصُ. قُلْنَا: إِنَّمَا

forgetfulness and mistake) even though his Mushaf is hung in his house (and it is too easy for him to check it as much as he likes)." We said: "We mean by that a narration which you really heard from the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "We went to the Messenger of Allah "Allah's blessing and peace be upon him" (to seek his verdict) pertaining to a companion of us, upon whom the fire became binding because of his committing murder. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Emancipate a slave on his behalf, perchance Allah would emancipate by each part of the body of him (the emancipated slave) a part of the body of him (your companion).""

#### **[14] Which Slave Is The Best (And The Most Fitting For Being Emancipated)?**

**3965-** It is narrated on the authority of Abu Najih (Amr Ibn Abasah As-Sulami) that he said: We took part with the Messenger of Allah "Allah's blessing and peace be upon him" in besieging the fort of Ta'if, during which I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who gets an arrow injure (the body of anyone of the enemy) in Allah's Cause, will have a degree (higher for him in the Garden)." I further heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If any Muslim emancipates a Muslim slave, Allah Almighty will make a shield for each part of his bone with the help of a part of the bone of his emancipated slave (to protect it) from the fire (of Hell); and if any Muslim woman emancipates a Muslim slave woman, Allah Almighty will make a shield for each part of her bone with the help of a part of the bone of her emancipated slave woman (to protect it) from the fire (of Hell) on the Day of Judgement."

**3966-** It is narrated on the authority of Shurahbil Ibn As-Samt that he said to Amr Ibn Abasah: "Relate to us a narration you really heard from the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Whoever emancipates a believing slave (be he male or female), he will act as his ransom from the fire (of Hell)."

**3967-** It is narrated on the authority of Shurahbil Ibn As-Samt that he said to Ka'b Ibn Murrah or Murrah Ibn Ka'b: "Relate to us a narration you really heard from the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I heard the Messenger of Allah "Allah's blessing and

أَرَدْنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: أَتَيْنَا رَسُولَ اللَّهِ ﷺ فِي صَاحِبٍ لَنَا أَوْجَبَ - يَغْنِي النَّارَ - بِالْقَتْلِ، فَقَالَ: «أَعْتِقُوا عَنْهُ، يُعْتِقَ اللَّهُ بِكُلِّ عَظْمٍ مِنْهُ عَظْمًا مِنْهُ مِنَ النَّارِ».

### [ت14/م14] - بَابُ أَيِّ الرُّقَابِ أَفْضَلُ؟

**3965 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ: حَاصَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بِقَصْرِ الطَّائِفِ - قَالَ مُعَاذٌ: سَمِعْتُ أَبِي يَقُولُ: بِقَصْرِ الطَّائِفِ، بِحِصْنِ الطَّائِفِ، كُلَّ ذَلِكَ - فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ بَلَغَ بِسَهْمٍ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَلَهُ دَرَجَةٌ» وَسَاقَ الْحَدِيثَ، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَعْتَقَ رَجُلًا مُسْلِمًا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ جَاعِلٌ وِقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهِ عَظْمًا مِنْ عِظَامِ مُحَرَّرِهِ مِنَ النَّارِ. وَأَيُّمَا امْرَأَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً، فَإِنَّ اللَّهَ جَاعِلٌ وِقَاءَ كُلِّ عَظْمٍ مِنْ عِظَامِهَا عَظْمًا مِنْ عِظَامِ مُحَرَّرِهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

قَالَ أَبُو دَوَادٍ: أَبُو نَجِيحٍ السُّلَمِيُّ هُوَ عَمْرُو بْنُ عَبْسَةَ.

**3966 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ، قَالَ: حَدَّثَنَا بَقِيَّةٌ، قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ أَنَّهُ قَالَ لِعَمْرِو بْنِ عَبْسَةَ: حَدَّثْنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً، كَانَتْ فِدَاءَهُ مِنَ النَّارِ».

**3967 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرْثَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السَّمِطِ: أَنَّهُ قَالَ لِكَعْبِ بْنِ مَرْثَةَ أَوْ مَرْثَةَ بْنِ كَعْبٍ: حَدَّثْنَا حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ مَعْنَى



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peace be upon him" having said..."and the rest is the same as the narration of Mu'adh Ibn Hisham, with the following addition: "And No one emancipates two slave-women, but that they will act as (causes of) his release from the fire (of Hell): for each part of their bone, a part of his bone (will be delivered from the fire)."

#### **[15] The Excellence Of Emancipation During The Health Time**

**3968-** It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The example of such as emancipates (a slave) at the time of his death is like the example of such as gives a gift when he (eats his fill and) gets satisfied (and becomes not in need of what he gives)."

مُعَاذِ إِلَى قَوْلِهِ: «وَأَيُّمَا امْرِئٍ أَعْتَقَ مُسْلِمًا، وَأَيُّمَا امْرَأَةٍ أَعْتَقَتْ امْرَأَةً مُسْلِمَةً». وَزَادَ: «وَأَيُّمَا رَجُلٍ أَعْتَقَ امْرَأَتَيْنِ مُسْلِمَتَيْنِ، إِلَّا كَانَتَا فِكَأَكُهُ مِنَ النَّارِ، يَجْزِي مَكَانَ كُلِّ عَظْمَيْنِ مِنْهُمَا عَظْمٌ مِنْ عِظَامِهِ».

قال أبو داود: سَالِمٌ لَمْ يَسْمَعْ مِنْ شُرَحْبِيلَ، مَاتَ شُرَحْبِيلُ بِصِفْيَنَ.

### [ت15/م15] - بَابُ فِي فَضْلِ الْعِتْقِ فِي الصَّحَّةِ

3968 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ الطَّائِي، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يُعْتِقُ عِنْدَ الْمَوْتِ، كَمَثَلِ الَّذِي يُهْدِي إِذَا شَبَعَ».

## (24/29) THE BOOK OF THE WAYS OF RECITING QUR'AN

**3969-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "and take you the Station of Abraham as a place of prayer." (Al-Baqarah **125**)

**3970-** It is narrated on the authority of A'ishah that a man stood up at night and went on reciting the Qur'an, and raised his voice. In the morning the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah's Mercy be upon so and so! Many were the Holy Verses which he made me remember tonight, even though I had missed (forgetfully)."

**3971-** It is narrated on the authority of Ibn Abbas that he said: Allah's saying: "No prophet could (ever) be false to his trust. If any person is so false, he shall, on the Day of Judgment, restore what he misappropriated" (Al Imran **161**) was revealed in connection with a piece of red amaranth lost on the day of (the holy battle of) Badr. Some people said: "Perhaps the Messenger of Allah "Allah's blessing and peace be upon him" has taken it." On that occasion Allah Almighty revealed: "No prophet could (ever) be false to his trust. If any person is so false, he shall, on the Day of Judgment, restore what he misappropriated."

**3972-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said (by way of supplication): "O Allah! I seek refuge with You from (being given to) niggardliness (Bakhl) and geriatric age." (The quotation here is that he "Peace be upon him" uttered "Bakhl" instead of "Bukhl").

**3973-** It is narrated on the authority of Laqit Ibn Sabrah that he said: I was a member of the delegate of Al-Muntafaq to the Messenger of Allah "Allah's blessing and peace be upon him"...and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Think not that..." (The quotation is that he uttered "Tahsibanna" instead of "Tahsabanna").

**3974-** It is narrated on the authority of Ibn Abbas that he said: The Muslims caught up with a man to take his belongings, and he saluted them with peace: "Peace be upon you", but they killed him and took his belongings. On that occasion the following statement was revealed: "and say not to anyone who offers you a salutation: "You are none of a Believer!" coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were you yourselves before, till Allah



## [29/24] - كتاب الحروف والقراءات

[ت000/1م] - باب

3969 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ. (ح)، وَحَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: 125].

[ت000/2م]

3970 - حَدَّثَنَا مُوسَى - يَعْنِي ابْنَ إِسْمَاعِيلَ -: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا قَامَ مِنَ اللَّيْلِ يَقْرَأُ فَرَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا أَصْبَحَ قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ فُلَانًا! كَانِ مِنْ آيَةِ أَذْكَرِيهَا اللَّيْلَةَ كُنْتُ قَدْ أَسْفِطْتُهَا».

[ت000/3م]

3971 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا خُصَيْفٌ: حَدَّثَنَا مِقْسَمٌ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «نَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ﴾ [آل عمران: 161] فِي قَطِيفَةٍ حَمْرَاءُ فَقِدِثَ يَوْمَ بَذْرِ، فَقَالَ بَعْضُ النَّاسِ: لَعَلَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا، فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ﴾ إِلَى آخِرِ الْآيَةِ».

قال أبو داود: يَغُلُّ مَفْتُوحَةٌ الْيَاءِ.

[ت000/4م]

3972 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا مَعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَخْلِ وَالْهَرَمِ».

قال أبو داود: مَفْتُوحَةٌ الْبَاءِ وَالْهَاءِ.

[ت000/5م]

3973 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ بْنِ صَبْرَةَ، عَنْ أَبِيهِ لَقِيطِ بْنِ صَبْرَةَ قَالَ: كُنْتُ وَافِدَ بَنِي الْمُتَنَفِّقِ، أَوْ فِي وَفْدِ بَنِي الْمُتَنَفِّقِ إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ الْحَدِيثَ. فَقَالَ - يَعْنِي النَّبِيُّ ﷺ -: «لَا تَحْسِبَنَّ»، وَلَمْ يَقُلْ: «لَا تَحْسِبَنَّ».

[ت000/6م]

3974 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَحِقَ الْمُسْلِمُونَ رَجُلًا فِي غَنِيمَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَتَلُوهُ وَأَخَذُوا تِلْكَ الْغَنِيمَةَ، فَنَزَلَتْ: ﴿وَلَا تَقُولُوا لِمَنْ أَلْفَقَ إِلَيْكُمْ أَسَلَمْتُمْ لَسَتْ مُؤْمِنًا تَبْتَغُونَ

conferred on you His favours: therefore carefully investigate. For Allah is well aware of all that you do.." (An-Nisa 94)

**3975-** It is narrated on the authority of Kharijah Ibn Zaid Ibn Thabit from his father that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite: "but not those having (disabling) hurt." (An-Nisa 95) (The quotation here is not clear in the absence of the following narration on the authority of Kharijah Ibn Zaid that Zaid said: I was sitting by the side of the Messenger of Allah "Allah's blessing and peace be upon him" when he was Divinely revealed, and he was covered up with slumber. When he was covered up with slumber, he placed his thigh on mine, and behold, by Allah, I've ever felt nothing heavier than the thigh of the Messenger of Allah "Allah's blessing and peace be upon him" (while being in such a state). When this state was over, he said to me: "Write O Zaid!" I took a shoulder-blade and wrote: "Not equal are those Believers who sit (at home) and those who strive and fight in the Cause of Allah with their property and themselves... greater reward." He (Zaid) recorded that in a shoulder-blade. Then Ibn Umm Maktum, who was a blind, got up when he heard it, and learnt the superiority of those fighters (in the Cause of Allah), and said: "O Messenger of Allah! What about him who could not take part in Jihad because of such (disabling) ailments as blindness and so?" by Allah! He had no sooner finished his statement than the Messenger of Allah "Allah's blessing and peace be upon him" was covered up with slumber, with his thigh falling on mine, and I felt in it the same heaviness I had felt in the first time. When this state was over, he said to me: "Recite!" I recited to him: "Not equal are those Believers who sit (at home)..." he interrupted me saying: "but not those having (disabling) hurt", "and those who strive and fight in the Cause of Allah with their property and themselves." Then, I inserted it, and by Allah, it seems to me as I am looking at the place in which I inserted it, as if it were a rupture in the shoulder-blade.

**3976-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "And eye for eye" (Al-Ma'idah 45) (i.e. pertaining to the implementation of the law of equality).

**3977-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." (Al-Ma'idah 45)

**3978-** It is narrated on the authority of Atiyyah Ibn Sa'd Al-Awfi that he said: I recited to Ibn Umar: "It is Allah Who created you in a state of

عَرَضَ الْحَيَوَةُ الدُّنْيَا ﴿ [النساء: 94] تِلْكَ الْغَنِيمَةُ. »

### [ت000م/7]

**3975 -** حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ. (ح)،  
وَحَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، عَنْ ابْنِ  
أَبِي الزِّنَادِ، وَهُوَ أَشْبَعُ، عَنْ أَبِيهِ، عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ أَبِيهِ:  
أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ: ﴿عِزُّ أُولَى الضَّرَرِ﴾ [النساء: 95]، وَلَمْ يَقُلْ  
سَعِيدٌ: كَانَ يَقْرَأُ.

### [ت000م/8] - باب

**3976 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلَاءِ قَالَا: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي عَلِيٍّ بْنِ يَزِيدَ، عَنْ  
الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «قَرَأَهَا رَسُولُ اللَّهِ ﷺ: ﴿وَالْعَيْنُ  
بِالْعَيْنِ﴾ [المائدة: 45].»

### [ت000م/9]

**3977 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
الْمُبَارَكِ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنْ أَبِي عَلِيٍّ بْنِ يَزِيدَ، عَنْ الزُّهْرِيِّ، عَنْ  
أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ  
النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ﴾ [المائدة: 45].»

### [ت000م/10]

**3978 -** حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا فَضِيلُ بْنُ مَرْزُوقٍ، عَنْ  
عَطِيَّةَ بْنِ سَعْدٍ الْعَوْفِيِّ قَالَ: «قَرَأْتُ عِنْدَ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ اللَّهُ الَّذِي خَلَقَكُمْ



(helpless) weakness "Da'f'." (Ar-Rum 54) Abdullah Ibn Umar said to me: "No, it is "Du'f" (and not Da'f). when I recited it to the Messenger of Allah "Allah's blessing and peace be upon him" in the same way as you have done now, he corrected it for me in the same way as I've corrected it for you now."

**3979-** The same is narrated on the authority of Abu Sa'id from the Messenger of Allah "Allah's blessing and peace be upon him", in which he substitutes "Du'f" for "Da'f".

**3980-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that he said: Ubai Ibn Ka'b recited: "In the Bounty of Allah, And in His Mercy, in that let you rejoice" (instead of "let them rejoice") (Yunus 58)

**3981-** It is narrated on the authority of Abd Ar-Rahman Ibn Abza that Ubai Ibn Ka'b told that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "In the Bounty of Allah, And in His Mercy, in that let you rejoice: that is better than the (wealth) you hoard" (instead of "let them rejoice: that is better than the (wealth) they hoard") (Yunus 58)

**3982-** It is narrated on the authority of Asma' Bint Yazid that she heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited: "He has proved unrighteous in conduct" (instead of "his conduct is unrighteous") (Hud 46)

**3983-** It is narrated on the authority of Shahr Ibn Hawshab that he said: I asked Umm Salamah: How did the Messenger of Allah "Allah's blessing and peace be upon him" recite (Allah's saying): "his conduct is unrighteous"? she said: He recited it: "He has proved unrighteous in conduct."

**3984-** It is narrated on the authority of Ibn Abbas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" supplicated, he would start with himself. Once he said: "Allah's Mercy be upon us and (the Prophet) Moses: had he kept more patient he would have seen more marvels from his companion (Al-Khadir). But he said to him: "If ever I ask you about anything after this, keep me not in thy company: then wouldst you have received (full) excuse from my side"" (Al-Kahf 76) prolonging the expression "Ladunni".

**3985-** The same is narrated on the authority of Ibn Abbas from Ubai Ibn Ka'b from the Messenger of Allah "Allah's blessing and peace be upon him".

مِنْ ضَعْفٍ [الروم: 54] فقال: ﴿مِنْ ضَعْفٍ﴾ قَرَأْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ كَمَا قَرَأْتُهَا عَلَيَّ، فَأَخَذَ عَلَيَّ كَمَا أَخَذْتُ عَلَيْكَ.

[ت000/11م]

3979 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ: حَدَّثَنَا عُبَيْدٌ - يَعْنِي ابْنَ عَقِيلٍ -، عَنْ هَارُونَ، عَنْ عَبْدِ اللَّهِ بْنِ جَابِرٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ: ﴿مِنْ ضَعْفٍ﴾.

[ت000/12م]

3980 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَسْلَمَ الْمِنْقَرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى قَالَ: قَالَ أَبِي بْنُ كَعْبٍ: ﴿بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفَرَّحُوا﴾ [يونس: 58].

[ت000/13م]

3981 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ الْأَجْلَحِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أَبِي: أَنَّ النَّبِيَّ ﷺ قَرَأَ: ﴿بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْتَفَرَّحُوا هُوَ خَيْرٌ مِمَّا تَجْمَعُونَ﴾ [يونس: 58].  
قال أبو داود: بالفاء.

[ت000/14م]

3982 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ: أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقْرَأُ: ﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٍ﴾ [هود: 46].

[ت000/15م]

3983 - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ الْمُخْتَارِ -: حَدَّثَنَا ثَابِتٌ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: سَأَلْتُ أُمَّ سَلَمَةَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٍ﴾ [هود: 46]؟ فَقَالَتْ: قَرَأَهَا ﴿إِنَّهُ عَمَلٌ غَيْرٌ صَالِحٍ﴾ [هود: 46].  
قال أبو داود: رَوَاهُ هَارُونُ النَّخَوِيُّ وَمُوسَى بْنُ خَلْفٍ، عَنْ ثَابِتٍ، كَمَا قَالَ عَبْدُ الْعَزِيزِ.

[ت000/16م]

3984 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَيْسَى، عَنْ حَمْزَةَ الزِّيَّاتِ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا دَعَا بَدَأَ بِنَفْسِهِ، وَقَالَ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى، لَوْ صَبَرَ لَرَأَى مِنْ صَاحِبِهِ الْعَجَبَ»، وَلَكِنَّهُ قَالَ: «إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِنْ لَدُنِّي عَذْرًا» [الكهف: 76] طَوَّأَهَا حَمْزَةُ.

[ت000/17م]

3985 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو عَبْدِ اللَّهِ الْعَنْبَرِيُّ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو الْجَارِيَةِ الْعَبْدِيُّ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَهَا: ﴿قَدْ بَلَغْتَ مِنْ لَدُنِّي﴾ [الكهف: 76] وَثَقَّلَهَا.

**3986-** It is narrated on the authority of Ibn Abbas that he said: Ubai Ibn Ka'b made me recite in the way the Messenger of Allah "Allah's blessing and peace be upon him" had made him recite: "Until, when he reached the setting of the sun, he found it set in a spring of murky water." (Al-Kahf 86)

**3987-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Verily, anyone from amongst the inhabitants of the highest positions (in the Garden) will have a glimpse of (such as is below him from amongst) the inhabitants of the Garden, thereupon the Garden will shine for the sake of his face, in the same way as if it is a shining star; and indeed, Abu Bakr and Umar belong to those (of the highest positions); and they are the most fitting for that!"

**3988-** It is narrated on the authority of Farwah Ibn Musaik Al-Ghutaifi that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him"...and a man asked him: "O Messenger of Allah! Tell us about Sheba: is it a land or a woman?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is neither land nor woman: it refers to a man who begot ten from amongst the Arabs (i.e. (to whom ten Arab branches belong), six of whom went and resided in Yemen, and four in Sham."

**3989-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" told us the story of the Divine Revelation and said: "This is the significance of the statement of Allah Almighty: "So far (is this the case) that, when terror is removed from their hearts." (Sheba 23) (This narration could not be understood except within the full context: "When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain dragged over a rock. When terror is removed from their hearts, then they will say: "What is it that your Lord Commanded?" they will say: "That which is true and just; and He is the Most High, Most Great."

**3990-** It is narrated on the authority of Ar-Rabie Ibn Anas that Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told him: The Messenger of Allah "Allah's blessing and peace be upon him" recited this statement as follows: "(The reply will be:) 'Nay, but there came to you My Signs, and you did reject them: you were haughty, and became one of those who reject Faith!'" (Az-Zumar 59)



## [ت000/18م]

**3986 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ الْمَصْبِصِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ، عَنْ مِصْدَعِ أَبِي يَحْيَى قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: «أَقْرَأَنِي أَبِي بْنُ كَعْبٍ، كَمَا أَقْرَأَهُ رَسُولُ اللَّهِ ﷺ ﴿فِي عَيْنِ حِمَّةٍ﴾ [الكهف: 86] مُخَفَّفَةً».

قال أبو داود: قُرِئَتْ خَفِيفَةً.

## [ت000/19م]

**3987 -** حَدَّثَنَا يَحْيَى بْنُ الْفَضْلِ: حَدَّثَنَا وَهَيْبُ بْنُ عَمْرٍو النَّمِرِيُّ: حَدَّثَنَا هَارُونُ: أَخْبَرَنَا أَبَانُ بْنُ تَغْلِبَ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الرَّجُلَ مِنْ أَهْلِ عِلِّيِّينَ لَيُشْرِفُ عَلَى أَهْلِ الْجَنَّةِ، فَتُضِيءُ الْجَنَّةُ لَوَجْهِهِ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ». - قَالَ: وَهَكَذَا جَاءَ الْحَدِيثُ «دُرِّيٌّ» مَرْفُوعَةً الدَّالِ لَا تُهَمَزُ - «وَإِنَّ أَبَا بَكْرٍ وَعُمَرُ لَمِنْهُمْ وَأَنِعَمًا».

## [ت000/20م]

**3988 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَارُونُ بْنُ عَبْدِ اللَّهِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ: حَدَّثَنَا أَبُو سَبْرَةَ النَّخَعِيُّ، عَنْ قُرُوءَةَ بْنِ مُسَيْكٍ الْغُطَفِيِّ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ - فَذَكَرَ الْحَدِيثَ - فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ: أَخْبَرْنَا عَنْ سَبِيلِ مَا هُوَ: أَرْضٌ، أَمْ امْرَأَةٌ؟ قَالَ: «لَيْسَ بِأَرْضٍ وَلَا امْرَأَةً، وَلَكِنَّهُ رَجُلٌ وَلَدَ عَشْرَةَ مِنَ الْعَرَبِ، فَتَيَّامَنَ سِتَّةٌ وَتَشَاءَمَ أَرْبَعَةٌ». قَالَ عُثْمَانُ: الْغُطَفَانِيُّ مَكَانَ الْغُطَفِيِّ، وَقَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيُّ.

## [ت000/21م]

**3989 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ أَبُو مَعْمَرٍ الْهُذَلِيُّ، عَنْ سُفْيَانَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ، قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ. قَالَ إِسْمَاعِيلُ: عَنْ أَبِي هُرَيْرَةَ رِوَايَةً، فَذَكَرَ حَدِيثَ الْوُحْيِ. قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿حَتَّى إِذَا فُزِعَ عَنْ قُلُوبِهِمْ﴾ [سبا: 23].

## [ت000/22م]

**3990 -** حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعِ النَّيْسَابُورِيُّ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ يَذْكُرُ، عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَرَأَهُ النَّبِيُّ ﷺ: ﴿بَلَى قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ﴾ [الزمر: 59].

قال أبو داود: هَذَا مُرْسَلٌ، الرَّبِيعُ لَمْ يَذْكُرْ أُمَّ سَلَمَةَ.

**3991-** It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having recited: "(There is for him) Rest and Satisfaction, and a Garden of Delights." (Al-Waqi'ah 89)

**3992-** It is narrated on the authority of Safwan Ibn Ya'li from his father: I heard The Prophet "Allah's blessing and peace be upon him" reciting on the pulpit: "They will cry: O Malik! Would that thy Lord put an end to us! He will say, nay, but you shall abide!" (Az-Zukhruf 77)

**3993-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made me recite the following statement as such: "For I'm (Allah) Who gives (all) Sustenance, - Lord of Power - steadfast (forever)." (Adh-Dhariyat 58)

**3994-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following statement (in the Surah of Al-Qamar): "then is there any that will receive admonition (Muddakir)?"

**3995-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having recited (the following statement as such): "Thinking that his wealth would make him last for ever!" (Al-Humazah 3)

**3996-** It is narrated on the authority of Abu Qilabah that the Messenger of Allah "Allah's blessing and peace be upon him" made somebody recite (the following statement as such): "For, that Day, his Chastisement will be such as none (else) can be afflicted, And His bonds will be such as none (other) can be bound" (Al-Fajr 25:26)

**3997-** It is narrated on the authority of Abu Qilabah that the Messenger of Allah "Allah's blessing and peace be upon him" made somebody recite (the following statement as such): "For, that Day, his Chastisement will be such as none (else) can be afflicted, And His bonds will be such as none (other) can be bound" (Al-Fajr 25:26)

Abu Dawud says: Almost all the glorious companions and their followers such as Asim, Talhah Ibn Musarrif, Al-A'mash, Abdullah Ibn Kathir, Abu Amr Ibn Al-Ala', Hamzah, Abd Ar-Rahman Al-A'raj, Qatadah, Al-Hasan Al-Basri, Mujahid, Humaid, Abdullah Ibn Abbas, Abd Ar-Rahman Ibn Abu Bakr, and others, recited it as follows: For, that Day, his Chastisement will be such as none (else) can inflict, And His bonds will

## [ت000/م23]

**3991 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هَارُونُ بْنُ مُوسَى النَّخَوِيُّ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرُؤَهَا ﴿فُرُوحٌ وَرِيحَانٌ﴾ [الواقعة: 89].  
قال أَبُو عِيْسَى: بَلَّغَنِي عَنْ أَبِي دَاوُدَ أَنَّهُ قَالَ: هَذَا حَدِيثٌ مُنْكَرٌ.

## [ت000/م24]

**3992 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَأَحْمَدُ بْنُ عَبْدِ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، قَالَ ابْنُ حَنْبَلٍ - يَعْنِي عَنْ عَطَاءٍ - قَالَ ابْنُ حَنْبَلٍ: لَمْ أَفْهَمْ جِدًّا عَنْ صَفْوَانَ - قَالَ ابْنُ عَبْدِ: ابْنُ يَعْلَى - عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ يَقْرَأُ: ﴿وَنَادُوا يَا مَالِكُ﴾ [الزخرف: 77].  
قال أَبُو دَاوُدَ: يَعْنِي بِلَا تَرْخِيمٍ.

## [ت000/م25]

**3993 -** حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ: ﴿إِنِّي أَنَا الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينِ﴾ [الذاريات: 58].

## [ت000/م26]

**3994 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرُؤَهَا: ﴿فَهَلْ مِنْ مُدْكِرٍ﴾ [القمر: 22] يَعْنِي مُثْقَلًا.  
قال أَبُو دَاوُدَ: مَضْمُومَةُ الْمِيمِ، مَفْتُوحَةُ الدَّالِ، مَكْسُورَةُ الْكَافِ.

## [ت000/م27]

**3995 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَارِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ: ﴿أَيَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾ [الهمزة: 3].

## [ت000/م28]

**3996 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَمَّنْ أَقْرَأَهُ رَسُولُ اللَّهِ ﷺ: ﴿فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ \* وَلَا يُؤْتَى وَتَأْفَهُ أَحَدٌ﴾ [الفجر: 25 - 26].  
قال أَبُو دَاوُدَ: بَعْضُهُمْ أَذْخَلَ بَيْنَ خَالِدٍ وَأَبِي قِلَابَةَ رَجُلًا.

## [ت000/م29]

**3997 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادٌ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، قَالَ: أَنْبَأَنِي مَنْ أَقْرَأَهُ النَّبِيُّ ﷺ، أَوْ مَنْ أَقْرَأَهُ مَنْ أَقْرَأَهُ النَّبِيُّ ﷺ: ﴿فَيَوْمَئِذٍ لَا يُعَذِّبُ﴾ [الفجر: 25].  
قال أَبُو دَاوُدَ: قَرَأَ عَاصِمٌ، وَالْأَعْمَشُ، وَطَلْحَةُ بْنُ مُصَرِّفٍ، وَأَبُو جَعْفَرٍ يَزِيدُ بْنُ الْقَعْقَاعِ، وَشَيْبَةُ بْنُ نَصَّاحٍ، وَنَافِعُ بْنُ عَبْدِ الرَّحْمَنِ، وَعَبْدُ اللَّهِ بْنُ كَثِيرٍ الدَّارِيُّ، وَأَبُو عَمْرٍو بْنُ الْعَلَاءِ، وَحَمَزَةُ الرِّيَّاتِ، وَعَبْدُ الرَّحْمَنِ الْأَعْرَجُ، وَفَتَادَةُ، وَالْحَسَنُ الْبَصْرِيُّ، وَمُجَاهِدٌ وَحَمِيدٌ الْأَعْرَجُ، وَعَبْدُ اللَّهِ بْنُ



be such as none (other) can bind.” This means that the previous form of recitation is not famous except in this narration.

**3998-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" related to us something, in which he made a mention of Gabriel and Michael, but he uttered them as “Gibra'il and Mikha'il”.

Abu Dawud says: Khalaf said: For forty years, I've not lifted the pen from writing the letters, and nothing has troubled me more than (the pronunciation of) “Gibra'il and Mikha'il” has done.

**3999-** It is narrated on the authority of Muhammad Ibn Khazim that he said: The pronunciation of “Gibra'il and Mikha'il” was mentioned in the presence of Al-A'mash, thereupon he related to us on the authority of Abu Sa'id Al-Khudri that the Messenger of Allah "Allah's blessing and peace be upon him" made a mention of the One of the Trumpet (i.e. the angel Israfil), thereupon he said: “And Gibra'il will be on his right, and Mikha'il on his left.”

**4000-** It is narrated on the authority of Az-Zuhri that the Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar and Uthman recited: “Master “Malik” of the Day of Judgement”; and Marwan was the first to recite it “The king of the Day of Judgement.”

**4001-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite (the Opening of the Book) as follows: “In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; King of the Day of Judgment.”

**4002-** It is narrated on the authority of Abu Dharr that he said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" on a donkey at the time of sunset, and he said to me: “Do you know where this (sun) sets?” I said: “Allah and His Messenger know better.” On that he said: “It sets in a hot (instead of murky) spring.”

**4003-** It is narrated on the authority of Ibn Al-Asqa' that the Messenger of Allah "Allah's blessing and peace be upon him" visited them near the (gate of) Suffah, (there were the gatherings of the poor amongst) the Muhajirs, thereupon a man asked him: “O Messenger of Allah! Which Holy Verse in the Qur'an is the greatest (in reward of recitation, even though the whole Qur'an is the best to recite)?” the Messenger of Allah "Allah's blessing and peace be upon him" said: “(It is Allah's saying) “Allah! There

عَبَّاسٍ، وَعَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: «لَا يُعَذَّبُ» و«لَا يُؤْتَقُ»، إِلَّا الْحَدِيثَ الْمَرْفُوعَ فَإِنَّهُ «يُعَذَّبُ» بِالْفَتْحِ.

## [ت000/م30]

3998 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ: أَنَّ مُحَمَّدَ بْنَ أَبِي عُبَيْدَةَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ، عَنِ سَعْدِ الطَّائِي، عَنِ عَطِيَّةِ الْعَوْفِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: «حَدَّثَ رَسُولُ اللَّهِ ﷺ حَدِيثًا ذَكَرَ فِيهِ جَبْرِيلُ وَمِيكَالُ، فَقَالَ: جِبْرَائِيلُ وَمِيكَائِيلُ».

## [ت000/م31]

3999 - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ عُمَرَ - : حَدَّثَنَا مُحَمَّدُ بْنُ خَازِمٍ قَالَ: ذَكَرَ كَيْفَ قَرَأَهُ جِبْرَائِيلُ وَمِيكَائِيلُ عِنْدَ الْأَعْمَشِ، فَحَدَّثَنَا الْأَعْمَشُ، عَنِ سَعْدِ الطَّائِي، عَنِ عَطِيَّةِ الْعَوْفِيِّ، عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ صَاحِبَ الصُّورِ، فَقَالَ: «عَنْ يَمِينِهِ جِبْرَائِيلُ، وَعَنْ يَسَارِهِ مِيكَائِيلُ».

قال أَبُو دَاوُدَ: قال خَلْفٌ: مُنْذُ أَرْبَعِينَ سَنَةً لَمْ أَرِضْ الْقَلَمَ عَنْ كِتَابَةِ الْحُرُوفِ، مَا أَغْيَانِي شَيْءٌ مَا أَغْيَانِي جَبْرِيلُ وَمِيكَائِيلُ.

## [ت000/م32]

4000 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ - قَالَ مَعْمَرٌ: وَرَبَّمَا ذَكَرَ ابْنُ الْمُسَيَّبِ - قَالَ: «كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ يَقْرَءُونَ: «مَلِكِ يَوْمَ الدِّينِ»، وَأَوَّلُ مَنْ قَرَأَهَا «مَلِكِ يَوْمَ الدِّينِ» مَرْوَانٌ».

قال أَبُو دَاوُدَ: هَذَا أَصَحُّ مِنْ حَدِيثِ الزُّهْرِيِّ، عَنِ أَنَسٍ. وَالزُّهْرِيُّ، عَنِ سَالِمٍ، عَنِ أَبِيهِ.

## [ت000/م33]

4001 - حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْأَمَوِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ أُمِّ سَلَمَةَ أَنَّهَا ذَكَرَتْ - أَوْ كَلِمَةً غَيْرَهَا - قِرَاءَةَ رَسُولِ اللَّهِ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ \* الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَلِكِ يَوْمَ الدِّينِ»، يَقْطَعُ قِرَاءَتَهُ آيَةً آيَةً.

قال أَبُو دَاوُدَ: وَسَمِعْتُ أَحْمَدَ يَقُولُ: الْقِرَاءَةُ الْقَدِيمَةُ: «مَلِكِ يَوْمَ الدِّينِ».

## [ت000/م34]

4002 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ أَبِيهِ، عَنِ أَبِي ذَرٍّ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ﷺ وَهُوَ عَلَى جِمَارٍ وَالشَّمْسُ عِنْدَ غُرُوبِهَا، فَقَالَ: «هَلْ تَدْرِي أَيْنَ تَغْرُبُ هَذِهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهَا تَغْرُبُ فِي عَيْنِ حَامِيَةٍ».

## [ت000/م35]

4003 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا حَجَّاجٌ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءٍ: أَنَّ مَوْلَى لَابِنِ الْأَسْقَعِ - رَجُلٌ صَدِيقٌ - أَخْبَرَهُ عَنِ ابْنِ الْأَسْقَعِ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ النَّبِيَّ ﷺ جَاءَهُمْ فِي صَفَةِ الْمُهَاجِرِينَ، فَسَأَلَهُ إِنْسَانٌ: أَيُّ آيَةٍ فِي الْقُرْآنِ أَعْظَمُ؟ قَالَ النَّبِيُّ ﷺ: «اللَّهُ لَا إِلَهَ إِلَّا هُوَ

is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appears to His creatures as) Before or After or Behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)." (Al-Baqarah 255)

**4004-** It is narrated on the authority of Ibn Mas'ud that he recited (Allah's saying on the tongue of the wife of Aziz in the Surah of Yusuf): "Now come, you (dear one)!" (23) Shaiq said to him: "But we recite it: 'I've got myself ready for you (to approach me)!' on that Ibn Mas'ud said: "It is dearer to me to recite it in the very way I've been made to learn it."

**4005-** It is narrated on the authority of Shaiq that it was said to Ibn Mas'ud that some people recite (Allah's saying as such): "I've got myself ready for you (to approach me)!" Ibn Mas'ud said: It is dearer to me to recite it in the very way I've been taught it: "Now come, you (dear one)!"

**4006-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says to the children of Israel: "Enter this town, and eat of the plenty therein as you wish; but enter the gate with humility, in posture and in words, your faults shall be forgiven for you." (Al-Baqarah 58)

**4007-** A Hadith like this is narrated on the authority of Hisham Ibn Sa'd, through the same chain of transmitters.

**4008-** It is narrated on the authority of A'ishah that she said: When the Divine Revelation (pertaining to the first portion of the Surah of An-Nur) came upon the Messenger of Allah "Allah's blessing and peace be upon him", he recited to us: "A Surah which We have sent down and which We have ordained: in it have We sent down Clear Signs, in order that you may receive admonition." (1)



الْحَيِّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ» [البقرة: 255].

### [ت000/م36]

**4004 -** حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ أَبِي الْحَجَّاجِ الْمِنْقَرِيُّ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا شَيْبَانُ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ ابْنِ مَسْعُودٍ: أَنَّهُ قَرَأَ: ﴿هَيْتُ لَكَ﴾ [يوسف: 23]، فَقَالَ شَقِيقٌ: إِنَّا نَقْرُؤُهَا: ﴿هَيْتُ لَكَ﴾ يَعْنِي فَقَالَ ابْنُ مَسْعُودٍ: أَقْرَأُهَا كَمَا عَلَّمْتُ أَحَبُّ إِلَيَّ.

### [ت000/م37]

**4005 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، قَالَ: قِيلَ لِعَبْدِ اللَّهِ: إِنَّا أَنَا يَقْرَأُونَ هَذِهِ الْآيَةَ: ﴿وَقَالَتْ هَيْتُ لَكَ﴾. فَقَالَ: إِنِّي أَقْرَأُ كَمَا عَلَّمْتُ أَحَبُّ إِلَيَّ: ﴿وَقَالَتْ هَيْتُ لَكَ﴾.

### [ت000/م38]

**4006 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: حَدَّثَنَا (ح)، وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ لِبَنِي إِسْرَائِيلَ: ﴿ادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ﴾» [البقرة: 58].

### [ت000/م39]

**4007 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، بِإِسْنَادِهِ مِثْلَهُ.

### [ت000/م40]

**4008 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ: عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ قَالَتْ: نَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَرَأَ عَلَيْنَا: ﴿سُورَةَ أَنْزَلْنَاهَا وَفَرَضْنَاهَا﴾ [النور: 1].

قال أبو داود: يَعْنِي مُخَفَّفَةً حَتَّى آتَى عَلَى هَذِهِ الْآيَاتِ.

## (25/30) THE BOOK OF THE COMMON BATHROOM

(the restroom which is visited by men to wash their bodies with the help of the hot water; and it is not so much private that only one could be alone in it: on the contrary, more than one could enter and take bath collectively, and this is why it is undesirable to visit it unless one's privates are covered)

### [1] It Is Forbidden To Enter The Common Bathroom

**4009-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" at first forbade to visit the common bathrooms, and later on he gave concession to men to enter them, provided that they should be in their lower garments.

**4010-** It is narrated on the authority of Abu Al-Malih that some women belonging to Sham visited A'ishah, thereupon she asked them: "From where are you?" they said: "From Sham." She said to them: "You then are of those who enter the common bathrooms." They answered in the affirmative, thereupon she said: "No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Any woman who takes off her clothes in a place other than her house, has, indeed, torn the curtain (of shyness) between her and Allah Almighty."

**4011-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The land of the foreigners will be opened to you, in which you will find places called common bathrooms (where men enter and take bath with one another, and thus there is possibility to look at the privates of one another): so, let no man enter into them without a lower garment, and let no woman enter into them barring a patient or one confined during the period of postpartum."

### [2] It Is Forbidden To Get Oneself Naked

**4012-** It is narrated on the authority of Ya'li that once, the Messenger of Allah "Allah's blessing and peace be upon him" saw a man taking bath in the open space, with no lower garment over him (to cover his privates). The Messenger of Allah "Allah's blessing and peace be upon him" ascended the pulpit and praised Allah and lauded Him. Then he "Peace be upon him" said: "No doubt, Allah Almighty is too shy (to return anyone with failure), most ready to screen (the faults and mistakes of His servants), and He loves (that His servants should be inclined to) shyness and screening. So, when anyone of you takes bath, let him screen himself (from being seen by others)."

## [30/25] - أَوَّلُ كِتَابِ الْحَمَامِ

## [ت1/1م] - بَابُ النَّهْيِ عَنْ دُخُولِ الْحَمَامِ

**4009 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ أَبِي عُذْرَةَ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ دُخُولِ الْحَمَامَاتِ، ثُمَّ رَخَّصَ لِلرِّجَالِ أَنْ يَدْخُلُوهَا فِي الْمَيَازِرِ».

**4010 -** حَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ: حَدَّثَنَا جَرِيرٌ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ جَمِيعًا، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، قَالَ ابْنُ الْمُثَنَّى: عَنْ أَبِي الْمَلِيحِ قَالَ: دَخَلَ نِسْوَةٌ مِنْ أَهْلِ الشَّامِ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقَالَتْ: مِمَّنْ أَنتُنَّ؟ قُلْنَ: مِنْ أَهْلِ الشَّامِ. قَالَتْ: لَعَلَّكُنَّ مِنَ الْكُورَةِ الَّتِي تَدْخُلُ نِسَاؤُهَا الْحَمَامَاتِ؟ قُلْنَ: نَعَمْ. قَالَتْ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ امْرَأَةٍ تَخْلَعُ ثِيَابَهَا فِي غَيْرِ بَيْتِهَا، إِلَّا هَتَكَتْ مَا بَيْنَهَا وَبَيْنَ اللَّهِ».

قال أبو داود: هَذَا حَدِيثُ جَرِيرٍ، وَهُوَ أَتَمُّ، وَلَمْ يَذْكُرْ جَرِيرٌ أَبَا الْمَلِيحِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

**4011 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادٍ بِنِ أَنْعَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتُفْتَحُ لَكُمْ أَرْضُ الْعَجَمِ، وَسَتُحْدُونَ فِيهَا بُيُوتًا يُقَالُ لَهَا: الْحَمَامَاتُ، فَلَا يَدْخُلْنَهَا الرِّجَالُ إِلَّا بِالْأُزْرِ، وَامْنَعُوهَا النِّسَاءَ إِلَّا مَرِيضَةً أَوْ نَفْسَاءً».

قال أبو داود: انفرد أهل مِصْرَ بِإِسْنَادِهِ.

## [ت2/2م] - بَابُ النَّهْيِ عَنِ التَّعَرِّيِّ

**4012 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ نُفَيْلٍ: حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ الْعُرَزَمِيِّ، عَنْ عَطَاءٍ، عَنْ يَعْلَى: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَاكِ بِلَا إِزَارٍ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: «إِنَّ اللَّهَ حَيِّيٌّ سَتِيرٌ، يُحِبُّ الْحَيَاءَ وَالسَّتَرَ. فَإِذَا اغْتَسَلَ أَحَدُكُمْ، فَلْيَسْتِرْ».



**4013-** The same is narrated on the authority of Safwan Ibn Ya'li from his father from the Messenger of Allah "Allah's blessing and peace be upon him", even though the previous one is more perfect.

**4014-** It is narrated on the authority of Abd Ar-Rahman Ibn Jarhad from his father, and he was one of the Suffah companions that he said: The Messenger of Allah "Allah's blessing and peace be upon him" sat with us and my thigh was uncovered, thereupon he said: "Do you not know that the thigh is of the privates (which should be covered)?"

**4015-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Uncover not your thigh, nor look at the thigh of anyone, be he living or dead."

Abu Dawud says: This narration is unacceptable.

### **[3] What About The Commandment Pertaining To Nakedness?**

**4016-** It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: I was carrying a heavy stone when my dress fell from me, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Put your dress on you, and do not walk while being in the state of undress."

**4017-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Messenger of Allah! Which of our private parts would we screen, and which of them would we leave (uncovered)?" he said: "Screen your privates from all the people barring your wife and that which your right (hand) possesses (i.e. your slave-girl that is lawful for you)." I said: "O Messenger of Allah! Tell me: when the people are mixed (and gathered in one place where nothing could be hidden: what should I do?)" he said: "If you could, let none see your (privates)." I said: "O Messenger of Allah! When anyone of us is in privacy (should he also screen his privates?)" he said: "No doubt, Allah has more right to feel shy of Him (by screening your privates) than the people."

**4018-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Sa'id Al-Khudri from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man should look at the privates of another man; and no woman should look at the privates of another woman. Furthermore, no man should lie with another man while both naked under one covering; and no woman should lie with another woman while both naked under one covering."

**4013 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.  
قال أبو داود: الأَوَّلُ أَتَمُّ.

**4014 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ زُرْعَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ جَرَهَدٍ، عَنْ أَبِيهِ - قال: كَانَ جَرَهْدٌ هَذَا مِنْ أَصْحَابِ الصُّفَّةِ - أَنَّهُ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ عِنْدَنَا وَفَخِذِي مُنْكِشِفَةً، فَقَالَ: «أَمَا عَلِمْتَ أَنَّ الْفَخِذَ غَوْرَةٌ؟».

**4015 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرْتُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْشِفُ فَخِذَكَ، وَلَا تَنْظُرَ إِلَى فَخِذِ حَيٍّ وَلَا مَيِّتٍ».  
قال أبو داود: هَذَا الْحَدِيثُ فِيهِ نَكَارَةٌ.

### [2م/3] - بَابُ مَا جَاءَ فِي التَّعَرِّيِّ

**4016 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَ: حَمَلْتُ حَجَرًا ثَقِيلًا. فَبَيْنَا أُمُشِي، فَسَقَطَ عَنِّي - يَعْنِي ثَوْبِي -، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ ثَوْبَكَ، وَلَا تَمْشُوا عُرَاءً».

**4017 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَبِي. (ح)، وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى نَحْوَهُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، عَوْرَاتُنَا مَا نَأْتِي مِنْهَا وَمَا نَذَرُ؟ قَالَ: «أَحْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ، أَوْ مَا مَلَكَتْ يَمِينُكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا كَانَ الْقَوْمُ بَعْضُهُمْ فِي بَعْضٍ؟ قَالَ: «إِنْ اسْتَطَعْتَ أَنْ لَا يَرِيَنَّهَا أَحَدٌ، فَلَا يَرِيَنَّهَا». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِذَا كَانَ أَحَدُنَا خَالِيًا؟ قَالَ: «اللَّهُ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ مِنَ النَّاسِ».

**4018 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ الصَّحَّاحِ بْنِ عُثْمَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَنْظُرُ الرَّجُلُ إِلَى عُرْيَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عُرْيَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي ثَوْبٍ».

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4019- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man should lie with another man while both naked (under one covering); and no woman should lie with another woman while both naked (under one covering) unless it is a child (with any of his parents) or any of the parents (with his or her child)."



**4019 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ عُكَيْةَ، عَنِ الْجُرَيْرِيِّ. وَحَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي نَضْرَةَ، عَنِ رَجُلٍ مِنَ الطُّفَاوَةِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُفْضِيَنَّ رَجُلٌ إِلَى رَجُلٍ، وَلَا امْرَأَةٌ إِلَى امْرَأَةٍ، إِلَّا وَلَدًا أَوْ وَلَدًا». قَالَ: وَذَكَرَ الثَّالِثَةَ فَنَسِيَتْهَا.

## (26/31) THE BOOK OF CLOTHES

[1]

**4020-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got a new item of clothes, he would say: "(Allah Almighty has endowed me with) a shirt, a turban, etc." He would further say: "O Allah! To You be all the praises: it is You Who have dressed me in it: I ask You (to benefit me) from its good, and the good for which it has been made; and I seek refuge with You from its evil, and from the evil for which it has been made." Abu Nadrah further said: Whenever anyone of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" got a new dress, it would be said to him: "(Let you have a long life until) you consume it, and Allah might recompense you (with what is better)."

**4021-** The same is narrated on the authority of Al-Jurairi, through the same chain of transmission.

**4022-** The same is narrated on the authority of Al-Jurairi, through the same chain of transmission. Abu Dawud says: No mention is made of Abu Sa'id in this narration.

**4023-** It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has food, after which he says: "Praise be to Allah, Who has caused me to eat that, and Who has sustained me with it, with no might nor power from my part", his earlier and later sins will be forgiven for him; and he who puts on a new dress, thereupon he says: "Praise be to Allah, Who has caused me to wear that, and Who has sustained me with it, with no might nor power from my part", his earlier and later sins will be forgiven for him."

**[2] Which Supplication Might One Supplicate With For Such As Puts On A New Dress?**

**4024-** It is narrated on the authority of Umm Khalid Bint Khalid Ibn Sa'id Ibn Al-As that many dresses including a square (silk or wool) garment with marks were brought to the Messenger of Allah "Allah's blessing and peace be upon him", who said: "Whom do you see as more fitting for that (square garment)?" the people kept silent, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring Umm Khalid to me." She was brought to him, and he dressed her in it, and said to her twice (by way of invocation): "Let you (have a long life so as to)

## [31/26] - كتاب اللباس

## [ت1/م1] - باب ما يقول إذا لبس ثوباً جديداً

**4020** - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ، إِمَّا قَمِيصًا أَوْ عِمَامَةً، ثُمَّ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ. أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ».

قَالَ أَبُو نَضْرَةَ: فَكَانَ أَصْحَابُ النَّبِيِّ ﷺ إِذَا لَبَسَ أَحَدُهُمْ ثَوْبًا جَدِيدًا قِيلَ لَهُ: تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

**4021** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْجُرَيْرِيِّ بِإِسْنَادِهِ، نَحْوَهُ.

**4022** - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ دِينَارٍ، عَنِ الْجُرَيْرِيِّ بِإِسْنَادِهِ وَمَعْنَاهُ.

قَالَ أَبُو دَاوُدَ: وَعَبْدُ الْوَهَّابِ الثَّقَفِيُّ لَمْ يَذْكُرْ فِيهِ أَبَا سَعِيدٍ، وَحَمَّادُ بْنُ سَلَمَةَ قَالَ: عَنِ الْجُرَيْرِيِّ، عَنِ أَبِي الْعَلَاءِ، عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو دَاوُدَ: حَمَّادُ بْنُ سَلَمَةَ وَالثَّقَفِيُّ سَمَاعُهُمَا وَاحِدٌ.

**4023** - حَدَّثَنَا نَصِيرُ بْنُ الْفَرَجِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدٌ - يَعْنِي ابْنَ أَبِي أَيُّوبَ -، عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ طَعَامًا، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ، وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ».

قَالَ: «وَمَنْ لَبَسَ ثَوْبًا، فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ، وَزَرَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ».

## [ت2/م2] - باب في ما يُدعى لمن لبس ثوباً جديداً

**4024** - حَدَّثَنَا إِسْحَاقُ بْنُ الْجَرَّاحِ الْأَذَنِيُّ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ سَعِيدِ بْنِ الْعَاصِ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِكُسُوَّةٍ فِيهَا خَمِيصَةٌ صَغِيرَةٌ، فَقَالَ: «مَنْ تَرَوْنَ أَحَقَّ بِهَذِهِ؟»، فَسَكَتَ الْقَوْمُ، فَقَالَ: «اِئْتُونِي بِأُمِّ خَالِدٍ»، فَأَتَتْ بِهَا فَأَلْبَسَهَا إِيَّاهَا، ثُمَّ قَالَ: «أَبْلِي، وَأَخْلِقِي» مَرَّتَيْنِ. وَجَعَلَ يَنْظُرُ إِلَى عِلَمٍ فِي الْخَمِيصَةِ أَحْمَرَ أَوْ أَصْفَرَ،



consume and tear it!" he kept looking at a red or yellow mark in the square garment and saying: "Well, well, O Umm Khalid!"

### [3] What About The Shirt?

**4025-** It is narrated on the authority of Umm Salamah that she said: The shirt was the dearest from amongst the clothes to the Messenger of Allah "Allah's blessing and peace be upon him".

**4026-** It is narrated on the authority of Umm Salamah that she said: No item of clothes was dearer to the Messenger of Allah "Allah's blessing and peace be upon him" than a shirt.

**4027-** It is narrated on the authority of Asma' Bint Yazid that she said: The sleeve of the shirt of the Messenger of Allah "Allah's blessing and peace be upon him" was (too long to cover) up to the wrist.

### [4] What About The Cloak?

**4028-** It is narrated on the authority of Al- Miswar Ibn Makhramah that he said: Some cloaks were brought to The Messenger of Allah "Allah's blessing and peace be upon him", which he distributed but gave none to Makhramah. Makhramah said: "O my son! come with me to the Messenger of Allah "Allah's blessing and peace be upon him". I went with him. He said: "come in and call him (to come out) for me. So I called him and he (the Prophet) came out, having a cloak (from those already distributed) on him. He (the Prophet) said: "I had kept it for you." He looked at it and said: "Makhramah has been pleased."

### [5] Being Dressed For Fame

**4029-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who wears a garment with the intention to become famous (among the people), Allah will dress him in a garment like it (but of humiliation) on the Day of Judgement, and then it will become in flames."

**4030-** The same is narrated on the authority of Abu Awanah, in which he said: "A garment of humiliation."

**4031-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who imitates a people (in dress and conduct), belongs to them."

وَيَقُولُ: «سَنَاءَ سَنَاءَ يَا أُمَّ خَالِدٍ»، وَسَنَاءَ فِي كَلَامِ الْحَبَشَةِ الْحَسَنُ.

### [3/3م] - بَابُ مَا جَاءَ فِي الْقَمِيصِ

**4025 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدٍ الْحَنْفِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: «كَانَ أَحَبَّ الثِّيَابِ إِلَيَّ رَسُولُ اللَّهِ ﷺ الْقَمِيصُ».

**4026 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا أَبُو ثُمَيْلَةَ، قَالَ: حَدَّثَنِي عَبْدُ الْمُؤْمِنِ بْنُ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: «لَمْ يَكُنْ ثَوْبٌ أَحَبَّ إِلَيَّ رَسُولِ اللَّهِ ﷺ مِنْ قَمِيصٍ».

**4027 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، عَنْ أَبِيهِ، عَنْ بُذَيْلِ بْنِ مَيْسَرَةَ، عَنْ شَهْرِ بْنِ حَوْشِبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: «كَانَتْ يَدُكُمْ قَمِيصِ رَسُولِ اللَّهِ ﷺ إِلَى الرُّضْعِ».

### [4/4م] - بَابُ مَا جَاءَ فِي الْأَقْبِيَةِ

**4028 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ، الْمَعْنَى، أَنَّ اللَّيْثَ - يَغْنِي ابْنَ سَعْدٍ - حَدَّثَهُمْ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ الْمِسُورِ بْنِ مَخْرَمَةَ أَنَّهُ قَالَ: «قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةَ، وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَاَنْطَلَقْتُ مَعَهُ. قَالَ: ادْخُلْ فَاذْعُهُ لِي، قَالَ: فَذَعَوْتُهُ. فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا، فَقَالَ: «خَبَأْتُ هَذَا لَكَ»، قَالَ: فَنَظَرَ إِلَيْهِ - زَادَ ابْنُ مَوْهَبٍ: مَخْرَمَةُ، ثُمَّ اتَّفَقَا - قَالَ: رَضِيَ مَخْرَمَةُ». قَالَ قُتَيْبَةُ: عَنْ ابْنِ أَبِي مُلَيْكَةَ: لَمْ يُسَمَّه.

### [5/5م000] - بَابُ فِي لُبْسِ الشُّهُرَةِ

**4029 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا أَبُو عَوَانَةَ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، عَنْ شَرِيكَ، عَنْ عُثْمَانَ بْنِ أَبِي زُرْعَةَ، عَنْ الْمَهَاجِرِ الشَّامِيِّ، عَنْ ابْنِ عُمَرَ قَالَ فِي حَدِيثِ شَرِيكَ: يَرْفَعُهُ قَالَ: «مَنْ لَبَسَ ثَوْبَ شُهُرَةٍ، أَلْبَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ثَوْبًا مِثْلَهُ». زَادَ عَنْ أَبِي عَوَانَةَ: «ثُمَّ تَلَهَّبُ فِيهِ النَّارُ».

**4030 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: «ثَوْبٌ مَذْلَةٌ».

**4031 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنِيبٍ الْجُرَشِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ».

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### [6] Wearing (The Garments Of) Wool And Hair

**4032-** It is narrated on the authority of A'ishah that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" set out having a black hairy sheet with lines and pictures of saddles.

(...) It is narrated on the authority of Utbah Ibn Abd As-Sulami that he said: I asked the Messenger of Allah "Allah's blessing and peace be upon him" for clothes, and he dressed me in two coarse linen pieces of cloth; and I saw myself having been the most well-dressed from amongst my companions.

**4033-** It is narrated on the authority of Abu Burdah that he said: My father (Abu Musa) said to me: "If you saw us, O my son, while we were with our Prophet the Messenger of Allah "Allah's blessing and peace be upon him", having (the traces of) rainfall over us, you would think we smell like the goats(on account of the woollen dresses over our bodies)."

### [...] Wearing The Expensive Clothes

**4034-** It is narrated on the authority of Anas Ibn Malik that the king Dhu-Yazan (of Yemen) presented to the Messenger of Allah "Allah's blessing and peace be upon him" a dress which he had bought for thirty-three she-camels, and the Messenger of Allah "Allah's blessing and peace be upon him" accepted it.

**4035-** It is narrated on the authority of Ishaq Ibn Abdullah Ibn Al-Harith that the Messenger of Allah "Allah's blessing and peace be upon him" bought a dress by three to nine over twenty young healthy she-camels, and presented it to the king Dhu-Yazan (of Yemen).

### [7] Wearing The Coarse Garments

**4036-** It is narrated on the authority of Abu Burdah that he said: I visited A'ishah and she brought to us a lower garment of coarse clothing, made in Yemen, and a rough mantle of those known as Mulabbadah (matted), and took oath by Allah that the Messenger of Allah "Allah's blessing and peace be upon him" died while being in those two garments.

**4037-** It is narrated on the authority of Ibn Abbas that he said: When the religious Secessionists belonging to Harura appeared, I went to Ali Ibn Abu Talib who said to me: "Go to those people (and talk to them)." I put on the best of Yemenite suites and went to them. (Abu Zmail (the sub-narrator) said: Ibn Abbas was a handsome good-looking man.) I went to them and they said: "Welcome to you O Ibn Abbas! What is this suite (you are wearing)?" I said: "How do you find fault with me pertaining to it? No



## [ت6/5] - بَابُ فِي لُبْسِ الصُّوفِ وَالشَّعْرِ

**4032 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ بْنُ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الرَّمْلِيُّ وَحُسَيْنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: «خَرَجَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ مِرْطٌ مَرَحْلٌ مِنْ شَعْرِ أَسْوَدَ». وَقَالَ حُسَيْنٌ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الرُّبَيْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ عَقِيلِ بْنِ مُدْرِكٍ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، عَنْ عُثْبَةَ بْنِ عَبْدِ السَّلَمِيِّ قَالَ: «اسْتَكْسَيْتُ رَسُولَ اللَّهِ ﷺ، فَكَسَانِي خَيْسَتَيْنِ. فَلَقَدْ رَأَيْتَنِي وَأَنَا أَكْسِي أَصْحَابِي».

**4033 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ لِي أَبِي: «يَا بُنَيَّ لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ، وَقَدْ أَصَابَتْنا السَّمَاءُ. حَسِبْتُ أَنَّ رِيحًا رِيحُ الصَّانِ».

قال أبو داود: يعني من لباس الصوف.

## بَابُ لُبْسِ الْمُزْتَفِعِ مِنَ الثِّيَابِ

**4034 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا عُمَارَةُ بْنُ زَادَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ مَلِكَ ذِي يَزَنٍ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةً أَخَذَهَا بِثَلَاثَةِ وَثَلَاثِينَ بَعِيرًا، أَوْ ثَلَاثِ وَثَلَاثِينَ نَاقَةً، فَقَبِلَهَا».

**4035 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ: «أَنَّ رَسُولَ اللَّهِ ﷺ اشْتَرَى حُلَّةً بِبُضْعَةٍ وَعَشْرِينَ قَلُوصًا، فَأَهْذَاهَا إِلَى ذِي يَزَنٍ».

## [ت7/م000] - بَابُ لِبَاسِ الْغَلِيظِ

**4036 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا مُوسَى: حَدَّثَنَا سُلَيْمَانُ - يَغْنِي ابْنَ الْمُغِيرَةِ - الْمَعْنَى، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ قَالَ: «دَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَخْرَجَتْ إِلَيْنَا إِزَارًا غَلِيظًا مِمَّا يُصْنَعُ بِالْيَمَنِ، وَكِسَاءَ مِنَ النَّبِيِّ يُسَمُّونَهَا الْمَلْبَدَةَ، فَأَقْسَمَتْ بِاللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَبِضَ فِي هَذَيْنِ الثَّوْبَيْنِ».

**4037 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ أَبُو ثَوْرٍ الْكَلْبِيُّ: حَدَّثَنَا عَمْرُو بْنُ يُونُسَ بْنِ الْقَاسِمِ الَيَمَامِيُّ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ: «لَمَّا خَرَجَتْ الْحَرُورِيَّةُ أَتَيْتُ عَلِيًّا، فَقَالَ: ائْتِ هَؤُلَاءِ الْقَوْمَ! فَلَبِستُ أَحْسَنَ مَا يَكُونُ مِنْ حُلَلِ الْيَمَنِ - قَالَ أَبُو زُمَيْلٍ: وَكَانَ ابْنُ عَبَّاسٍ رَجُلًا جَمِيلًا جَهِيرًا - قَالَ ابْنُ عَبَّاسٍ: فَأَتَيْتُهُمْ فَقَالُوا: مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ، مَا هَذِهِ الْحُلَّةُ؟ قَالَ: مَا تَعْبُونُ عَلَيَّ، لَقَدْ رَأَيْتُ عَلَى

doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having on him the best of suits."

### [8] What About Khazz?

(The clothes of wool or hair mixed with silk)

**4038-** It is narrated on the authority of Abdullah Ibn Sa'd from his father that he said: I saw a man in Bukhara, riding a white mule, having a black turban over his head made of Khazz (wool or hair mixed with silk), and he said: "The Messenger of Allah "Allah's blessing and peace be upon him" had made me wear it."

**4039-** It is narrated on the authority of Abd Ar-Rahman Ibn Ghunm Al-Ash'ari that he said: Abu Amir or Abu Malik (Al-Ash'ari) told me, and by Allah, a further oath I take that he has never told me a lie, that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "From amongst my nation, there will be such as make lawful both Khazz and silk...others from amongst them will be transformed into apes and swine."

Abu Dawud says: It should be known that over twenty from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him", including Anas and Al-Bara' Ibn Azib, put on Khazz.

### [9] What About Wearing Silk?

**4040-** It is narrated on the authority of Abdullah Ibn Umar that he said: Umar Ibn Al-Khattab saw a garment of silk (being sold) at the door of the mosque, whereupon he said: "O Messenger of Allah! Would that you buy it and wear it for the people on Friday and for (receiving) the delegations when they come to you! "Upon this, The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who wears it has no share (of reward) in the Hereafter." Then (some of) those silk garments were sent to The Messenger of Allah "Allah's blessing and peace be upon him", who sent one of them to Umar. Thereupon Umar said: "You make me wear (this silk garment) though you said about the silk garment of Utarid (the person who had been selling this garment) what you had said. (What is the matter?)" The Messenger of Allah "Allah's blessing and peace be upon him" said: "I did not send to you this to wear, (but in order that you might utilize its price)." Umar gave it as a gift to a brother of his who was an infidel in Mecca.

**4041-** The same story is narrated on the authority of Salim Ibn Abdullah from his father, in which he said that it was a silken dress...then many

رَسُولِ اللَّهِ ﷺ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلِيِّ.

قال أبو داود: اسم أبي زُمَيْل: سِمَاكُ بْنُ الْوَلِيدِ الْحَنْفِيُّ.

### [6/8م] - بَابُ مَا جَاءَ فِي الْحَزِّ

**4038 -** حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ الْأَنْمَاطِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّازِيُّ: حَدَّثَنَا أَبِي قَالَ: أَخْبَرَنِي أَبِي عَبْدُ اللَّهِ بْنُ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: «رَأَيْتُ رَجُلًا يَبْحَارِي عَلَى بَغْلَةٍ بَيْضَاءَ، عَلَيْهِ عِمَامَةٌ خَزْرَاءُ، فَقَالَ: كَسَانِيهَا رَسُولُ اللَّهِ ﷺ». هَذَا لَفْظُ عُثْمَانَ، وَالْإِخْبَارُ فِي حَدِيثِهِ.

**4039 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ: حَدَّثَنَا يَشْرُبُ بْنُ بَكْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ: حَدَّثَنَا عَطِيَّةُ بْنُ قَيْسٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَنَمٍ الْأَشْعَرِيَّ: حَدَّثَنِي أَبُو عَامِرٍ، أَوْ أَبُو مَالِكٍ، وَاللَّهُ يَمِينُ أُخْرَى مَا كَذَّبَنِي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَزَّ وَالْحَرِيرَ»، وَذَكَرَ كَلَامًا قَالَ: «يَمَسُخُ مِنْهُمْ آخَرِينَ قَرْدَةً وَخَنَازِيرَ إِلَى يَوْمِ الْقِيَامَةِ».

قال أبو داود: وَعَشَرُونَ نَفْسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، أَقْلٌ أَوْ أَكْثَرُ لَبَسُوا الْحَزَّ، مِنْهُمْ أَنَسُ وَالْبَرَاءُ بْنُ عَازِبٍ.

### [7/9م] - بَابُ مَا جَاءَ فِي ثَبَسِ الْحَرِيرِ

**4040 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سِيرَاءٍ عِنْدَ بَابِ الْمَسْجِدِ ثُبَاعٌ، فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، لَوْ اشْتَرَيْتَ هَذِهِ، فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ لِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَقَ لَهُ فِي الْآخِرَةِ». ثُمَّ جَاءَ رَسُولُ اللَّهِ ﷺ مِنْهَا حُلٌّ، فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ، كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَكْسُكَهَا لِثَبَسِهَا»، فَكَسَاهَا عُمَرُ بْنُ الْخَطَّابِ أَخَا لَهُ مُشْرِكًا بِمَكَّةَ.

**4041 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ بِهَذِهِ الْقِصَّةِ قَالَ: حُلَّةٌ



suites of brocade were sent to him...the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "In order that you might sell it, and fulfill some of your needs with its price."

**4042-** It is narrated on the authority of Abu Uthman An-Nahdi that Umar Ibn Al-Khattab wrote to Utbah Ibn Farqad telling him that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (men to wear) silk unless it is (as little as no more than) such and such, i.e. no more than two, three or four fingers.

**4043-** It is narrated on the authority of Ali that he said: A silken dress was given as a gift to The Messenger of Allah "Allah's blessing and peace be upon him" which he sent to me, and I put on it, and went to him, but I saw the (traces of) anger on his face. He said to me: "No doubt, I've not sent it to you in order to wear it." He ordered me to (cut it to pieces and) distribute it among my women.

#### [10] The Undesirability Of Wearing Silk

**4044-** It is narrated on the authority of Ali Ibn Abu Talib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to wear the linen clothes containing silk (brought from an Egyptian town), silk (clothes), garments dyed with safflower, and the gold ring, as well as to recite the Holy Qur'an in bowing (during the prayer).

**4045-** The same is narrated on the authority of Ali Ibn Abu Talib, with the addition that reciting Qur'an is also forbidden in prostration.

**4046-** The same is narrated on the authority of Ibrahim Ibn Abdullah, with the following addition: "And I do not say he has forbidden you."

**4047-** It is narrated on the authority of Anas Ibn Malik that the king of Rome presented a fur of long sleeves and silken edges to the Messenger of Allah "Allah's blessing and peace be upon him", who wore it (before wearing silk was forbidden), as if I'm looking at (the sleeves of) his hands moving and then he sent it to Ja'far, who put on it and went to him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "I've not sent it to you to wear." He asked him: "Then, what should I do with it?" he said: "Send it as a present to the Negus, your brother (in Allah's religion)."

**4048-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah said: "I never sit on the red cushions (made of silk and brocade), nor do I wear a dress dyed with safflower, nor do I put on a shirt with silken edges." Al-Hasan (the sub-narrator) beckoned to the front

إِسْتَبْرَقٍ. وَقَالَ فِيهِ: ثُمَّ أُرْسِلَ إِلَيْهِ بِجُبَّةٍ دِيْبَاجٍ. وَقَالَ: «تَبِيعُهَا، وَتَصِيبُ بِهَا حَاجَتَكَ».

**4042 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمُ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: «كَتَبَ عُمَرُ إِلَى عُثْبَةَ بْنِ فَرْقَدٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْحَرِيرِ، إِلَّا مَا كَانَ هَكَذَا وَهَكَذَا، إِصْبَعَيْنِ وَثَلَاثَةً وَأَرْبَعَةً».

**4043 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَوْنٍ، قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ، عَنْ عَلِيِّ بْنِ رِضَى اللَّهِ عَنْهُ قَالَ: أُهْدِيَتْ إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةٌ سِيرَاءٌ، فَأُرْسِلَ بِهَا إِلَيَّ فَلَبِسْتُهَا، فَأَتَيْتُهُ فَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، وَقَالَ: «إِنِّي لَمْ أُرْسِلْ بِهَا إِلَيْكَ لِتَلْبَسَهَا»، وَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

### [ت10/م8] - بَابُ مَنْ كَرِهَهُ

**4044 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ لُبْسِ الْقَسِيِّ، وَعَنِ لُبْسِ الْمُعْضَفَرِ، وَعَنِ تَحْتِمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ».

**4045 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ بِهَذَا قَالَ: «عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ».

**4046 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بِهَذَا. زَادَ: «وَلَا أَقُولُ نَهَاكُم».

**4047 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ مَلِكَ الرُّومِ أَهْدَى إِلَى النَّبِيِّ ﷺ مُسْتَقَّةً مِنْ سُنْدُسٍ، فَلَبِسَهَا فَكَأَنِّي أَنْظُرُ إِلَى يَدَيْهِ تَذْبَذْبَانٍ. ثُمَّ بَعَثَ بِهَا إِلَى جَعْفَرٍ فَلَبِسَهَا، ثُمَّ جَاءَهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَمْ أُعْطِكْهَا لِتَلْبَسَهَا». قَالَ: فَمَا أَصْنَعُ بِهَا؟ قَالَ: «أُرْسِلْ بِهَا إِلَى أَخِيكَ النَّجَاشِيِّ».

**4048 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا أَرْكُبُ الْأَرْجَوَانَ، وَلَا أَلْبَسُ الْمُعْضَفَرَ، وَلَا أَلْبَسُ الْقَمِيصَ الْمُكَفَّفَ بِالْحَرِيرِ». قَالَ: وَأَوْمَأَ الْحَسَنُ إِلَى



portion of his shirt and said that he (the Prophet) resumed: "Behold! The true perfume of men (for which they bear no sin) is that which smells good, but it has no colour! Behold! The true perfume of women (for which they bear no sin) is that which has colour, even though it does not smell!"

Sa'id says: I think that they (the religious scholars) apply his statement pertaining to the woman's perfume only to the case of her coming out of the house, but when she is in the house, she could perfume herself to her husband as much as she likes.

**4049-** It is narrated on the authority of Abu Al-Husain: Al-Haitham Ibn Shafi that he said: I set out with a companion of me called Abu Amir, a man from Mu'afir, in order to offer prayer in the mosque of Ilya, and their storyteller at that time was a man from Azd called Abu Raihanah, belonging to the companions (of the Prophet). My companion preceded me to the mosque, and I followed him and sat by his side in the mosque. He asked me: "Have you caught up with the stories of Abu Raihanah?" I answered in the negative. He said: "I heard him having said:" The Messenger of Allah "Allah's blessing and peace be upon him" forbade ten things: making artificial spaces between the teeth, tattooing, depilating the hair (of the face, or the eyebrows); (and he further forbade) that a man should lie with another man while both naked, and that a woman should lie with another woman while both naked, that a man should have silk over the lower portion of his dress like the non-Arabs, or to have silk over his shoulders like the non-Arabs; (and he further forbade) robbery, riding over (the skin of) tigers, and wearing a ring unless one is endowed with the power of authority (with which having a ring is necessary)."

**4050-** It is narrated on the authority of Ali that he said: (Sitting on) red cushions (of brocade over the saddles) was forbidden.

**4051-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade me to have a gold ring, to wear a dress of linen containing silk (brought from an Egyptian town), and to sit on a red cushion of brocade (over the saddle).

**4052-** It is narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" prayed in a square garment having marks. During the prayer, he looked at its marks. So when he finished from the prayer he said: "Take this square garment of mine to Abu Jahm for It has diverted my attention from the prayer and get me his woollen garment without marks." Abu Dawud says: Abu Jahm is the son of Hudhaifah, belonging to the sons of Adi Ibn Ka'b Ibn Ghanim.



جَبِبَ قَمِيصِهِ. قَالَ: وَقَالَ: «أَلَا وَطِيبُ الرِّجَالِ رِيحٌ لَا لَوْنُ لَهُ، أَلَا وَطِيبُ النِّسَاءِ لَوْنٌ لَا رِيحَ لَهُ». قَالَ سَعِيدٌ: أَرَاهُ قَالَ: إِنَّمَا حَمَلُوا قَوْلَهُ فِي طِيبِ النِّسَاءِ، عَلَى أَنَّهَا إِذَا خَرَجَتْ. فَأَمَّا إِذَا كَانَتْ عِنْدَ زَوْجِهَا، فَلَتَطْيَبَ بِمَا شَاءَتْ.

**4049 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ: حَدَّثَنَا الْمُفَضَّلُ - يَعْنِي ابْنَ فَضَالَةَ -، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ الْقَتَبَانِيِّ، عَنْ أَبِي الْحُصَيْنِ - يَعْنِي الْهَيْثَمَ بْنَ شَفِيٍّ - قَالَ: «خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُكْنَى أَبَا عَامِرٍ - رَجُلٌ مِنَ الْمَعَاوِرِ - لِنُصَلِّيَ بِإِيلِيَاءَ، وَكَانَ قَاصَهُمْ رَجُلٌ مِنَ الْأَزْدِ، يُقَالُ لَهُ: أَبُو رَيْحَانَةَ، مِنَ الصَّحَابَةِ. قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ، ثُمَّ رَدَفْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ، فَسَأَلَنِي: هَلْ أَذْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ قُلْتُ: لَا. قَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَشْرِ: عَنِ الْوَشْرِ، وَالْوَشْمِ، وَالتَّنْفِ، وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ، وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ، وَأَنْ يَجْعَلَ الرَّجُلُ فِي أَسْفَلِ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، أَوْ يَجْعَلَ عَلَى مَنْكَبَيْهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، وَعَنِ النَّهْيِ، وَرُكُوبِ النُّمُورِ، وَلُبُوسِ الْخَاتَمِ إِلَّا لِذِي سُلْطَانٍ».

قال أبو داود: الَّذِي تَفَرَّدَ بِهِ مِنْ هَذَا الْحَدِيثِ خَبْرُ الْخَاتَمِ.

**4050 -** حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: «نَهَى عَنْ مَيَاطِرِ الْأَرْجُوانِ».

**4051 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَانِي رَسُولُ اللَّهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِيِّ وَالْمِثْرَةِ الْحُمْرَاءِ».

**4052 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي حَمِيصَةٍ لَهَا أَعْلَامٌ، فَنَظَرَ إِلَى أَعْلَامِهَا، فَلَمَّا سَلَّمَ قَالَ: «أَذْهَبُوا بِحَمِيصَتِي هَذِهِ إِلَى أَبِي جَهْمٍ، فَإِنَّهَا أَلْهَتْنِي أَنفًا فِي صَلَاتِي، وَاتُّوْنِي بِأَنْبَجَانِيَّتِهِ».

قال أبو داود: أَبُو جَهْمٍ بْنُ حُذَيْفَةَ مِنْ بَنِي عَدِيٍّ بْنِ كَعْبٍ بْنِ غَانِمٍ.

**4053-** The same is narrated on the authority of Az-Zuhri from Urwah from A'ishah, even though the previous one has more details.

### **[11] The Concession Pertaining To Marks And Silken Strings**

**4054-** It is narrated on the authority of Abdullah Abu Umar, the freed slave of Asma' Bint Abu Bakr that he said: I saw Ibn Umar having bought from the market a cloak made in Sham, and then he brought it back when he detected a silken red strings in it. I went to Asma' and made a mention of that to her, thereupon she said: "O slave-girl! Bring me the cloak of the Messenger of Allah "Allah's blessing and peace be upon him!" she brought out a cloak of Persian cloth, with borders of brocade on its front part, sleeves and (the area over) the privates.

**4055-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade wearing the dress made of pure silk. But as regards such of dresses as has marks and its borders of silk, there is no blame to have it.

### **[12] What About Wearing Silk On Account Of A Legal Excuse?**

**4056-** It is narrated on the authority of Anas Ibn Malik that he said: the Messenger of Allah "Allah's blessing and peace be upon him" gave concession to both Abd Ar-Rahman Ibn Awf and Az-Zubair Ibn Al-Awwam to have silken shirts, on account of itchiness they suffered.

### **[13] What About Silk For Women?**

**4057-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" took silk and made it in his right hand, and took gold and made it in his left hand, and said: "Both are forbidden to the males among my nation."

**4058-** It is narrated on the authority of Anas Ibn Malik that he saw Umm Kulthum, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" having over her a garment striped with silk.

**4059-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We used to deprive the boys of it (the silk) and leave it on the girls.

### **[14] What About The Hibrah?**

(a green Yemenite Burdah made of cotton)

**4060-** It is narrated on the authority of Qatadah that he said: We asked Anas Ibn Malik: "Which dress was the dearest to the Messenger of Allah

**4053 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ فِي آخِرِينَ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ نَحْوَهُ، وَالْأَوَّلُ أَشْبَعُ.

### [ت11/م9] - بَابُ الرُّخْصَةِ فِي الْعِلْمِ وَخَيْطِ الْحَرِيرِ

**4054 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ أَبُو عَمَرَ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَ: «رَأَيْتُ ابْنَ عُمَرَ فِي السُّوقِ اشْتَرَى ثَوْبًا شَامِيًا، فَرَأَى فِيهِ خَيْطًا أَحْمَرَ، فَرَدَّهُ. فَأَتَيْتُ أَسْمَاءَ فَذَكَرْتُ ذَلِكَ لَهَا، فَقَالَتْ: يَا جَارِيَةُ، نَاوِلِينِي جُبَّةَ رَسُولِ اللَّهِ ﷺ، فَأَخْرَجَتْ جُبَّةَ طَيْلَسَةَ، مَكْفُوفَةَ الْحَبِيبِ وَالْكُمَيْنِ وَالْفَرْجَيْنِ بِالْذِّيَابِ».

**4055 -** حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا خُصَيْفٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُضْمَتِ مِنَ الْحَرِيرِ. فَأَمَّا الْعِلْمُ مِنَ الْحَرِيرِ وَسَدَى الثَّوْبِ، فَلَا بَأْسَ بِهِ».

### [ت12/م10] - بَابُ فِي لُبْسِ الْحَرِيرِ لِعُذْرِ

**4056 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا عِيسَى - يَغْنِي ابْنُ يُونُسَ -، عَنْ سَعِيدِ بْنِ أَبِي عُرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: «رَخَّصَ رَسُولُ اللَّهِ ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَلِلزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمْصِ الْحَرِيرِ فِي السَّفَرِ، مِنْ حِكْمَةٍ كَانَتْ بِهِمَا».

### [ت13/م11] - بَابُ فِي الْحَرِيرِ لِلنِّسَاءِ

**4057 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي أَلْحَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَّارٍ - يَغْنِي الْغَافِقِيُّ -: «أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ أَخَذَ حَرِيرًا، فَجَعَلَهُ فِي يَمِينِهِ. وَأَخَذَ ذَهَبًا، فَجَعَلَهُ فِي شِمَالِهِ، ثُمَّ قَالَ: «إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ اللَّهِ بْنُ زُرَّارٍ الْغَافِقِيُّ.

**4058 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ وَكَثِيرُ بْنُ عُبَيْدٍ الْجَنْصَبَانِ قَالَا: حَدَّثَنَا بَقِيَّةٌ، عَنْ الزُّبَيْدِيِّ، عَنْ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ حَدَّثَهُ: «أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومَ بِنْتِ رَسُولِ اللَّهِ ﷺ بُرْدًا سَيَرَاءً، قَالَ: وَالسَّيَرَاءُ الْمُضْلَعُ بِالْقَرِّ».

**4059 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ - يَغْنِي الزُّبَيْرِيُّ -: حَدَّثَنَا مِسْعَرٌ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: «كُنَّا نَنْزِعُهُ عَنِ الْعِلْمَانِ، وَنَتْرُكُهُ عَلَى الْجَوَارِي. قَالَ مِسْعَرٌ: فَسَأَلْتُ عَمْرٍو بْنَ دِينَارٍ عَنْهُ، فَلَمْ يَعْرِفْهُ».

### [ت14/م12] - بَابُ فِي لُبْسِ الْحَبْرَةِ

**4060 -** حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: «فُلْنَا لِأَنَسٍ - يَغْنِي



"Allah's blessing and peace be upon him"?" he said: "The Hibrah (Yemenite green Burdah made of cotton)."

### **[15] What About The White (Of Dresses)?**

**4061-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Get yourselves dressed in the white for it is the best of your dresses, in which you should shroud your dead; and the best of your kohl is the antimony, for it makes the sight much clearer, and helps the eyelashes to grow more."

### **[16] What About Washing The Dress?**

**4062-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, and saw a dishevelled man of unkempt hair, thereupon he said: "Has this (man) not found something therewith to level his hair?" he saw another man having a dirt dress, thereupon he said: "Has this (man) not found water therewith to wash his dress?"

**4063-** It is narrated on the authority of Abu Al-Ahwas from his father that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and I was wearing a cheap dress, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked me: "Have you got property?" He answered in the affirmative. He further asked: "From which things have you got property?" He said: "Allah Almighty have endowed me with camels, sheep, horses, and slaves." The Messenger of Allah "Allah's blessing and peace be upon him" then said: "When Allah bestows property upon you, let the traces of His Blessing and Honour be visible on you."

### **[17] What About Yellowishness?**

**4064-** It is narrated on the authority of Zaid Ibn Aslam that Ibn Umar used to dye his beard with yellowish discharge so much until his dress would be filled with it. He was asked: "Why do you dye with the yellowish discharge?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" used to dye with the yellowish discharge, and there was no dye much dearer to him than it; and he used to dye all of his clothes, even his turban with it."

### **[18] What About Greenness?**

**4065-** It is narrated on the authority of Abu Rimthah that he said: I went with my father to the Messenger of Allah "Allah's blessing and peace be upon him", and I saw him having two green Burdahs over him.

ابن مَالِك - : أَيُّ اللِّبَاسِ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ، أَوْ أَعْجَبَ إِلَى رَسُولِ اللَّهِ ﷺ؟  
قال: الْحَبْرَةُ.

### [ت15/م13] - باب في البياض

**4061 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبُسُوءُ مِنْ ثِيَابِكُمُ الْبَيَاضُ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفَّنُوا فِيهَا مَوْتَانَكُمْ. وَإِنْ خَيْرَ أَكْحَالِكُمْ الْإِثْمُدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعْرَ».

### [ت16/م14] - باب في غَسْلِ الثَّوْبِ وَفِي الْخُلْفَانِ

**4062 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مِسْكِينٌ، عَنْ الْأَوْزَاعِيِّ. (ح)، وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، عَنْ وَكِيعٍ، عَنْ الْأَوْزَاعِيِّ نَحْوَهُ، عَنْ حَسَّانِ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَتَانَا رَسُولُ اللَّهِ ﷺ، فَرَأَى رَجُلًا شَعِثًا قَدْ تَفَرَّقَ شَعْرُهُ، فَقَالَ: «أَمَا كَانَ هَذَا يَحْدُ مَا يُسْكُنُ بِهِ شَعْرُهُ؟». وَرَأَى رَجُلًا آخَرَ وَعَلَيْهِ ثِيَابٌ وَسِخَةٌ، فَقَالَ: «أَمَا كَانَ هَذَا يَحْدُ مَا يَغْسِلُ بِهِ ثَوْبَهُ؟».

**4063 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي ثَوْبٍ دُونِ، فَقَالَ: «أَلَيْكَ مَالٌ؟» قَالَ: نَعَمْ. قَالَ: «مِنْ أَيِّ الْمَالِ؟» قَالَ: قَدْ أَتَانِي اللَّهُ مِنَ الْإِبِلِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ، قَالَ: «فَإِذَا أَتَاكَ اللَّهُ مَالًا، فَلْيُرْ أَثَرُ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ».

### [ت17/م15] - باب في المصبوغ بالصفرة

**4064 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ زَيْدٍ - يَعْنِي ابْنَ أَسْلَمَ - : «أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ لِحْيَتَهُ بِالصُّفْرَةِ، حَتَّى تَمْتَلِيءَ ثِيَابُهُ مِنَ الصُّفْرَةِ، فَقِيلَ لَهُ: لِمَ تَصْبُغُ بِالصُّفْرَةِ؟ فَقَالَ: إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْبُغُ بِهَا، وَلَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْهَا. وَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا، حَتَّى عِمَامَتُهُ».

### [ت18/م16] - باب في الخضرة

**4065 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبيدُ اللَّهِ - يَعْنِي ابْنَ إِيَادٍ - : حَدَّثَنَا إِيَادُ، عَنْ أَبِي رِثْمَةَ قَالَ: «انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ، فَرَأَيْتُ عَلَيْهِ بُرْدَيْنِ أَخْضَرَيْنِ».

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**[19] What About Redness?**

**4066-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: We came with the Messenger of Allah "Allah's blessing and peace be upon him" from one side of the way, and when he turned to me, he saw on me a dress dyed with safflower, thereupon he said: "What is that?" I knew what he disliked. I went to my family while they were kindling the oven, in which I threw it. On the next day, I came to him, and he said to me: "O Abdullah! What has happened to the dress?" I told him, thereupon he said to me: "Why have you not dressed one of your wives in it? Indeed, there is no harm for women to wear that."

**4067-** The same is narrated on the authority of Hisham Ibn Al-Ghazi, through the same chain of transmission, in which he said: Such of garments as dyed with safflower is that which is not saturated in dye, nor does it have dye as light as rosy.

**4068-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" saw on me a dress dyed with safflower, thereupon he said: "What is that?" I went and burnt it and the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "What have you done with your dress?" I told him that I had burnt it, thereupon he said to me: "Why have you not dressed one of your wives in it?"

**4069-** It is narrated on the authority of Abdullah Ibn Amr that he said: A man having two garments dyed with reddish discharge came upon the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him, but the Messenger of Allah "Allah's blessing and peace be upon him" did not return the greeting to him.

**4070-** It is narrated on the authority of Rafi' Ibn Khadij that he said: We were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him", when the Messenger of Allah "Allah's blessing and peace be upon him" saw on our mounts dresses having red woollen strings, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not like to see this reddishness having been prevalent among you." We stood up hurriedly in implementation of the statement of the Messenger of Allah "Allah's blessing and peace be upon him" that some of our camels were disturbed, and we took the dresses, and removed them from the mounts.



## [ت19/م17] - بَابُ فِي الْحُمْرَةِ

**4066 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ الْغَزَّازِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: هَبَطْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ ثَنِيَّةٍ، فَالْتَفَتَ إِلَيَّ وَعَلَيَّ رِيْطَةٌ مُضَرَّجَةٌ بِالْعُصْفَرِ، فَقَالَ: «مَا هَذِهِ الرِّيْطَةُ عَلَيْكَ؟» فَعَرَفْتُ مَا كَرِهَ. فَاتَيْتُ أَهْلِي وَهُمْ يَسْجُرُونَ تَتَوَرَّأَ لَهُمْ، فَقَذَفْتُهَا فِيهِ. ثُمَّ أَتَيْتُهُ مِنَ الْعَدِ، فَقَالَ: «يَا عَبْدَ اللَّهِ مَا فَعَلْتَ الرِّيْطَةُ؟»، فَأَخْبَرْتُهُ، فَقَالَ: «أَفَلَا كَسَوْتَهَا بَعْضَ أَهْلِكَ، فَإِنَّهُ لَا بَأْسَ بِهِ لِلنِّسَاءِ».

**4067 -** حَدَّثَنَا عَمْرِو بْنُ عُثْمَانَ الْجَمَصِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ هِشَامٌ - يَعْنِي ابْنَ الْغَزَّازِ -: «الْمُضَرَّجَةُ الَّتِي لَيْسَتْ بِمُشَبَّعَةٍ، وَلَا الْمُوَرَّدَةُ».

**4068 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ شُرَحْبِيلَ بْنِ مُسْلِمٍ، عَنْ شُفْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ - قَالَ أَبُو عَلِيٍّ اللَّوْلُؤِيُّ: أَرَاهُ - وَعَلَيَّ ثَوْبٌ مَضْبُوعٌ بِعُصْفَرٍ مُوَرَّدٌ، فَقَالَ: «مَا هَذَا؟» فَانْطَلَقْتُ فَأَحْرَقْتُهُ، فَقَالَ النَّبِيُّ ﷺ: «مَا صَنَعْتَ بِثَوْبِكَ؟» فَقُلْتُ: أَحْرَقْتُهُ، قَالَ: «أَفَلَا كَسَوْتَهُ بَعْضَ أَهْلِكَ».

قال أبو داود: رواه ثور عن خالد، فقال: موَرَّد. وطاوس قال: مُعْصَفَرٌ.

**4069 -** حَدَّثَنَا مُحَمَّدُ بْنُ حُزَابَةَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ مَنْصُورٍ -: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: «مَرَّ عَلَى النَّبِيِّ ﷺ رَجُلٌ عَلَيْهِ ثَوْبَانِ أَحْمَرَانِ، فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ ﷺ».

**4070 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ الْوَلِيدِ - يَعْنِي ابْنَ كَثِيرٍ -، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَرَأَى رَسُولُ اللَّهِ ﷺ عَلَى رَوَاحِلِنَا وَعَلَى إِبِلِنَا أَكْسِيَّةً، فِيهَا خُيُوطٌ عِهْنٍ حُمْرٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَرَى هَذِهِ الْحُمْرَةُ قَدْ عَلَتْكُمْ؟»، فَقُمْنَا سِرَاعًا لِقَوْلِ رَسُولِ اللَّهِ ﷺ، حَتَّى نَقَرَ بَعْضُ إِبِلِنَا. فَأَخَذْنَا الْأَكْسِيَّةَ، فَنَزَعْنَاهَا عَنْهَا».

**4071-** It is narrated on the authority of Huraith Ibn Al-Abahh As-Salihi from a woman belonging to Banu Asad that she said: I was in the house of Zainab, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", while she was dying her dress with a reddish pigment. Such being the case, behold! the Messenger of Allah "Allah's blessing and peace be upon him" appeared to us, and when he saw the red pigment, he returned back. when Zainab observed that, she came to know that the Messenger of Allah "Allah's blessing and peace be upon him" disliked what she was doing. She took her dress, washed it entirely, and eliminated all traces of reddishness. Then, the Messenger of Allah "Allah's blessing and peace be upon him" came back, and when he detected nothing, he entered.

#### **[20] The Concession Pertaining To That**

**4072-** It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had his hair (as long as to) reach his earlobes; and I saw him having a cloak with red (lines), smarter than which I've never seen.

**4073-** It is narrated on the authority of Hilal Ibn Amir that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" at Mina, delivering his sermon while being on a mule, having a red dress over him, and Ali was standing in front of him, conveying his speech to the people.

#### **[21] What About The Blackness?**

**4074-** It is narrated on the authority of A'ishah that she said: I made a Burdah of black (wool) for the Messenger of Allah "Allah's blessing and peace be upon him", and he wore it. When he sweated in it, he detected the smell of wool, (which he disliked), thereupon he threw it. However, he used to like the pleasant smell.

#### **[22] What About The Edges Of The Garments?**

**4075-** It is narrated on the authority of Jabir Ibn Sulaim that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him", and he was sitting with his knees close to his abdomen, placing his covering behind his knees, upon whose both ends he was reclining, and its edges were on his feet.

#### **[23] What About The Turbans?**

**4076-** It is narrated on the authority of Jabir that in the year of the Conquest (of Mecca), the Messenger of Allah "Allah's blessing and peace be upon him" entered Mecca having a black turban over him.

**4071 -** حَدَّثَنَا ابْنُ عَوْفٍ الطَّائِي: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنِي أَبِي، قَالَ ابْنُ عَوْفٍ الطَّائِي: وَقَرَأْتُ فِي أَصْلِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي ضَمُضٌ - يَعْنِي ابْنَ زُرْعَةَ -، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ حُرَيْثِ بْنِ الْأُبَيْحِ السَّلِيلِيِّ: أَنَّ امْرَأَةً مِنْ بَنِي أَسَدٍ قَالَتْ: «كُنْتُ يَوْمًا عِنْدَ زَيْنَبَ - امْرَأَةِ رَسُولِ اللَّهِ ﷺ - وَنَحْنُ نَضْبِعُ ثِيَابًا لَهَا بِمَغْرَةٍ. فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ طَلَعَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ. فَلَمَّا رَأَى الْمَغْرَةَ، رَجَعَ. فَلَمَّا رَأَتْ ذَلِكَ زَيْنَبُ، عَلِمَتْ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَرِهَ مَا فَعَلْتُ، فَأَخَذَتْ فَغَسَلَتْ ثِيَابَهَا، وَوَارَتْ كُلَّ حُمْرَةٍ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ فَاطَّلَعَ، فَلَمَّا لَمْ يَرَ شَيْئًا دَخَلَ».

### [20/18م] - بَابٌ فِي الرُّخَصَةِ فِي ذَلِكَ

**4072 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَهُ شَعَرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ، وَرَأَيْتُهُ فِي حُلَّةٍ حُمْرَاءَ، لَمْ أَرِ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ».

**4073 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِلَالِ بْنِ عَامِرٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِمَنَى يَخْطُبُ عَلَى بَغْلَةٍ، وَعَلَيْهِ بُرْدٌ أَحْمَرُ، وَعَلِيَّ رَضِيَ اللَّهُ عَنْهُ أَمَامَهُ يُعَبِّرُ عَنْهُ».

### [21/19م] - بَابٌ فِي السَّوَادِ

**4074 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَنَعْتُ لِلنَّبِيِّ ﷺ بُرْدَةً سَوْدَاءَ فَلَبِسَهَا، فَلَمَّا عَرَقَ فِيهَا وَجَدَ رِيحَ الصُّوفِ، فَقَذَفَهَا. قَالَ: وَأَحْسَبُهُ قَالَ: وَكَانَ يُعْجِبُهُ الرِّيحُ الطَّيِّبَةُ.

### [22/20م] - بَابٌ فِي الْهُذْبِ

**4075 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ، عَنْ عُبَيْدَةَ أَبِي خِدَاشٍ، عَنْ أَبِي تَمِيمَةَ الْهُجَيْمِيِّ، عَنْ جَابِرٍ - يَعْنِي ابْنَ سُلَيْمٍ - قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُحْتَبٍ بِشِمْلَةٍ، وَقَدْ وَقَعَ هُذْبُهَا عَلَى قَدَمَيْهِ».

### [23/21م] - بَابٌ فِي الْعَمَائِمِ

**4076 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيلِيُّ، وَمُسْلِمٌ بْنُ إِبْرَاهِيمَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالُوا: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مَكَّةَ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ».



**4077-** It is narrated on the authority of Ja'far Ibn Amr Ibn Huraith from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" on the pulpit, having a black turban over him, whose ends he let fall in between his shoulders.

**4078-** It is narrated on the authority of Abu Ja'far Ibn Muhammad Ibn Ali Ibn Rukanah from his father that Rukanah had a fighting contest with the Messenger of Allah "Allah's blessing and peace be upon him" and the Messenger of Allah "Allah's blessing and peace be upon him" overpowered him. Rukanah said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "What differentiates between us (the Muslims) and the pagans is (that we put on) turbans over the hats." (The pagans used to put on hats with no turbans over them)

**4079-** It is narrated on the authority of Abd Ar-Rahman Ibn Awf that he said: The Messenger of Allah "Allah's blessing and peace be upon him" made me put on a turban, and he let (one of its ends) fall in front of me (and the other) from behind me.

#### **[24] What About As-Samma'?**

(Wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it)

**4080-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of dresses: Ishtimal As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it) and Al-Ihtiba' (sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, leaving his private parts uncovered.

**4081-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" forbade two kinds of dresses: Al-Ihtiba' (sitting on buttocks with knees close to Abdomen and feet apart with the hands circling the knees) while wrapping oneself with a single garment, and Ishtimal As-Samma' (wrapping one's body with a garment so that one cannot raise its end or take one's hand out of it).

#### **[25] What About Loosening The Buttons?**

**4082-** It is narrated on the authority of Mu'awiyah Ibn Qurrah from his father that he said: I came to Allah's Apostle "Allah's blessing and peace be upon him" among a group of Muzainah, and we gave him the pledge of allegiance; and the buttons of his shirt were loosened. After I had given him

**4077 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ مُسَاوِرِ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءٌ، قَدْ أَرَخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ».

**4078 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا أَبُو الْحَسَنِ الْعَسْقَلَانِيُّ، عَنْ أَبِي جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ رُكَانَةَ، عَنْ أَبِيهِ: أَنَّ رُكَانَةَ صَارَعَ النَّبِيَّ ﷺ، فَصَرَعه النَّبِيُّ ﷺ. قَالَ رُكَانَةَ: وَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فَرَّقْ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَائِمُ عَلَى الْقَلَانِسِ».

**4079 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ الْعَطْفَانِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ خَرْبُودَ: حَدَّثَنِي شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: «عَمَّمَنِي رَسُولُ اللَّهِ ﷺ، فَسَدَلَهَا بَيْنَ يَدَيَّ وَمِنْ خَلْفِي».

### [ت24/م22] - بَابُ فِي لِبْسَةِ الصَّمَاءِ

**4080 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لِبَسَتَيْنِ: أَنْ يَحْتَبِيَ الرَّجُلُ مُفْضِيًا بِفَرْجِهِ إِلَى السَّمَاءِ، وَيَلْبَسَ ثَوْبَهُ وَأَحَدَ جَانِبَيْهِ خَارِجًا، وَيُلْقِيَ ثَوْبَهُ عَلَى عَاتِقِهِ».

**4081 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الصَّمَاءِ، وَعَنِ الْاِخْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ».

### [ت25/م23] - بَابُ فِي حُلِّ الْأَزْزَارِ

**4082 -** حَدَّثَنَا الثَّقَلِيُّ وَأَحْمَدُ بْنُ يُونُسَ قَالَا: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَرُوةُ بْنُ عَبْدِ اللَّهِ - قَالَ ابْنُ نُفَيْلٍ: ابْنُ قُشَيْرٍ - أَبُو مَهْلٍ الْجُعْفِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ قُرَّةَ: حَدَّثَنِي أَبِي قَالَ: «أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي رَهْطٍ مِنْ مُزَيْنَةَ، فَبَايَعَنَاهُ وَإِنَّ قَمِيصَهُ لَمُطْلَقُ الْأَزْزَارِ».



the pledge of allegiance, I got my hand into the opening of his shirt, and able to touch the seal (of Prophethood between his shoulders). Urwah said: I have never seen neither Mu'awiyah nor his father, whether in winter or summer, but with the buttons of their shirts loosened.

### **[26] What About Covering The Head And Most Of The Face?**

**4083-** It is narrated on the authority of A'ishah that she said: While we were sitting in our house (at Mecca) at the first portion of the noon man said to Abu Bakr: "This is the Messenger of Allah "Allah's blessing and peace be upon him": he is coming, while covering his head and most of his face, and it was unusual to him to visit us in that very hour." The Messenger of Allah "Allah's blessing and peace be upon him" came, and asked for permission, and he was admitted.

### **[27] What About Hanging Down The Lower Garment?**

**4084-** It is narrated on the authority of Jabir Ibn Sulaim that he said: I saw the people depending in their manners and conduct upon the opinion of a man, and he did not say anything but that they would come to carry out it. I asked: "Who is that?" it was said: "He is the Messenger of Allah "Allah's blessing and peace be upon him"." I said: "Upon you be peace O Messenger of Allah." I said it twice, after which he said: "Do not say "Upon you be peace", for indeed, the statement "Upon you be peace" is the salutation therewith the dead are greeted. But you might say: "Peace be upon you."" I asked him: "Are you the Apostle of Allah?" he said: "I'm the Apostle of Allah, Who, if a calamity touches you and you invoke Him, He will remove it from you, and if you are afflicted with a famine (year) and you invoke Him, He will cause plant to grow for you, and if you lose your mount while being in a desert land and then you invoke Him, He will restore it to you," I said to him: "Then, advise me." He said: "Do not abuse anyone." He said: "Afterwards, I've never abused anyone, be he free or slave, be it a camel or a sheep." He (the Prophet) further said: "Do not abstain from doing favour (to others), even though you (have nothing to give except that you should) meet your brother cheerfully, it is out of favour. You should further make your waist garment down to half the legs, and if you do not like that, then, let it be down to the heels, and beware of letting your lower garment drag on the ground, for indeed, letting one's lower garment drag on the ground is out of pride, and Allah "Blessed and Exalted be He" never likes the pride. Furthermore, if anyone abuses you, and censures you with what he knows of you, do not censure him with what you know of him, for indeed, (if you do not do the same with him) the evil consequence of that would be against him."



قال: فَبَايَعْتُهُ ثُمَّ أَذْخَلْتُ يَدِي فِي جَنْبِ قَمِيصِهِ، فَمَسِسْتُ الْخَاتَمَ. قَالَ عُرْوَةُ: فَمَا رَأَيْتُ مُعَاوِيَةَ وَلَا ابْنَهُ قَطُّ، إِلَّا مُطْلِقِي أَرْزَارِهِمَا فِي شِتَاءٍ وَلَا حَرٍّ، وَلَا يُزَرَّرَانِ أَرْزَارَهُمَا أَبَدًا».

### [ت26/م24] - بَابُ فِي التَّقْنُعِ

**4083** - حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ قَالَ: قَالَ الزُّهْرِيُّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: «بَيْنَا نَحْنُ جُلُوسٌ فِي بَيْتِنَا فِي نَحْرِ الظَّهْيَةِ، قَالَ قَائِلٌ لِأَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: هَذَا رَسُولُ اللَّهِ ﷺ مُقْبِلًا، مُتَقَنَّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا. فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَاسْتَأْذَنَ فَأَذِنَ لَهُ، فَدَخَلَ».

### [ت27/م25] - بَابُ مَا جَاءَ فِي إِسْبَالِ الْإِرَارِ

**4084** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي غِفَارٍ: حَدَّثَنَا أَبُو تَمِيمَةَ الْهُجَيْمِيُّ، - وَأَبُو تَمِيمَةَ اسْمُهُ: طَرِيفُ بْنُ مُجَالِدٍ - عَنْ أَبِي جُرَيْجٍ جَابِرِ بْنِ سُلَيْمٍ قَالَ: رَأَيْتُ رَجُلًا يَصُدُّ النَّاسَ عَنْ رَأْيِهِ، لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ. قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا رَسُولُ اللَّهِ ﷺ، قُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ، مَرَّتَيْنِ، قَالَ: «لَا تَقُلْ عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامَ تَحِيَّةَ الْمَيِّتِ، قُلْ: السَّلَامُ عَلَيْكَ». قَالَ قُلْتُ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «أَنَا رَسُولُ اللَّهِ الَّذِي إِذَا أَصَابَكَ ضُرٌّ فَدَعَوْتُهُ كَشَفَهُ عَنْكَ. وَإِنْ أَصَابَكَ عَامُ سَنَةٍ، فَدَعَوْتُهُ أَنْبَتَهَا لَكَ. وَإِذَا كُنْتَ بِأَرْضٍ فَقَرَاءٍ أَوْ فَلَاحَةٍ فَضَلَّتْ رَاحِلَتُكَ، فَدَعَوْتُهُ رَدَّهَا عَلَيْكَ». قَالَ: قُلْتُ: اعْهَدْ إِلَيَّ. قَالَ: «لَا تَسُبَّنْ أَحَدًا». قَالَ: فَمَا سَبَبْتُ بَعْدَهُ حُرًّا، وَلَا عَبْدًا، وَلَا بَعِيرًا، وَلَا شَاةً. قَالَ: «وَلَا تَحْقِرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ، وَأَنْ تُكَلِّمَ أَخَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهُكَ إِنَّ ذَلِكَ مِنَ الْمَعْرُوفِ، وَارْفَعْ إِزَارَكَ إِلَى نِصْفِ السَّاقِ، فَإِنْ أَبَيْتَ فَلِإِلَى الْكَعْبَيْنِ، وَإِيَّاكَ وَإِسْبَالَ الْإِرَارِ، فَإِنَّهَا مِنَ الْمَخِيلَةِ، وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ، وَإِنْ امْرُؤٌ شَتَمَكَ وَغَيْرَكَ بِمَا يَعْلَمُ فِيكَ، فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ، فَإِنَّمَا وَبَالَ ذَلِكَ عَلَيْهِ».

**4085-** It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "He, who drags his robe (behind him) out of pride, Allah will not look at him on the Day of Judgment." Abu Bakr said: "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle "Allah's blessing and peace be upon him" said: "But you do not do that out of pride."

**4086-** It is narrated on the authority of Abu Hurairah that he said: While a man was praying, letting his lower garment fall down his heels, the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and perform ablution (and pray once again)." He went and performed ablution, and came back, thereupon he said to him once again: "Go and perform ablution." A man said to the Prophet: "O Messenger of Allah! Why have you commanded him to perform ablution (more than once) and then you stopped from (giving him the same order)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "He was praying while letting his lower garment fall down his heels, and indeed, Allah never accepts the prayer of such as lets his lower garment fall down his heels."

**4087-** It is narrated on the authority of Abu Dharr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There are three persons whom Allah will never speak with on the Day of Judgement, nor will He look at, nor will He purify and theirs shall be a severe punishment." I said: "Who are those O Messenger of Allah? Let them fail and lose (the right way)!" he said it thrice, and I asked once again: "Who are those O Messenger of Allah? Let them fail and lose (the right way)!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "(Those are) such as lets his lower garment fall and drag on the ground (out of arrogance); such as gives gifts, and then makes reminder of generosity; and such as popularizes his commodities by false oaths."

**4088-** The same is narrated on the authority of Abu Dharr from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission, even though the previous one is more perfect.

**4089-** It is narrated on the authority of Qais Ibn Bishr At-Taghlibi that his father, who had the privilege of the company of Abu Ad-Darda' told him: There was a man in Damascus who was a Companion of the Messenger of Allah "Allah's blessing and peace be upon him". He was called Ibn Al-Hanzaliyyah. He was a lonesome person and would rarely spend for a long time in the company of people. He would spend most of

**4085 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خِيَلًا، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ جَانِبَيْ إِزَارِي يَسْتَرِّخِي، إِنِّي لَأَتَعَاهِدُ ذَلِكَ مِنْهُ. قَالَ: «لَسْتَ وَمَنْ يَفْعَلْهُ خِيَلًا».

**4086 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا رَجُلٌ يُصَلِّي مُسْبِلًا إِزَارَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «اذهَبْ فَتَوَضَّأْ». فَذَهَبَ فَتَوَضَّأَ، ثُمَّ جَاءَ فَقَالَ: «اذهَبْ فَتَوَضَّأْ»، فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ مَا لَكَ أَمَرْتَهُ أَنْ يَتَوَضَّأَ، ثُمَّ سَكَتَ عَنْهُ؟ قَالَ: «إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ، وَإِنَّ اللَّهَ تَعَالَى لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ».

**4087 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ، وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ». قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَدْ خَابُوا وَخَسِرُوا، فَأَعَادَهَا ثَلَاثًا. قُلْتُ: مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ خَابُوا وَخَسِرُوا. فَقَالَ: «الْمُسْبِلُ، وَالْمَنَانُ، وَالْمُنْفِقُ سِلْعَتُهُ بِالْحَلْفِ الْكَاذِبِ، أَوْ الْفَاجِرُ».

**4088 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسَهَّرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ بِهَذَا، وَالْأَوَّلُ أَتَمُّ. قَالَ: «الْمَنَانُ الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَةً».

**4089 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَامِرٍ - يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرِو -: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ قَيْسِ بْنِ بِشْرِ التَّغْلِبِيِّ قَالَ: أَخْبَرَنِي أَبِي، وَكَانَ جَلِيسًا لِأَبِي الدَّرْدَاءِ قَالَ: كَانَ بِدِمَشْقَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، يُقَالُ لَهُ: ابْنُ الْحَنْظَلِيَّةِ. وَكَانَ رَجُلًا مُتَوَحِّدًا، فَلَمَّا يُجَالِسُ النَّاسَ، إِنَّمَا هُوَ فِي



his time in performing prayer and when he finished, he would engage himself in the glorification, magnification and praising of Allah Almighty till he would go home. He passed by us one day when we were sitting with Abu Ad-Darda'. The latter said to him: "Tell us something which will benefit us even though it will not harm you." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" sent a detachment. When they returned, one of them came to the gathering in which the Messenger of Allah "Allah's blessing and peace be upon him" was present and said to his neighbour during the conversation: "Would that you had seen us when we encountered the enemy. So-and-so (a believer) took up his spear, struck and said: 'Take this from me and I am the Ghifari boy.' Now what do you think about that?" The neighbour said: "I think that he lost his reward because of boasting." He said: "I see no harm in it." They began to exchange arguments till the Messenger of Allah "Allah's blessing and peace be upon him" heard them and said: "Glory be to Allah! He would be rewarded (in the Hereafter) and praised (in this world).'" I noticed that Abu Ad-Darda' felt a great pleasure at this remark and, raising his head, began to repeat: "Have you really heard that from the Messenger of Allah "Allah's blessing and peace be upon him"?" Abu Ad-Darda' kept repeating the same question (and coming closer and closer to him, and Ibn Al-Hanzaliyyah kept giving the same answer) until I thought Abu Ad-Darda' would kneel down on the knees of Ibn Al-Hanzaliyyah. Ibn Al-Hanzaliyyah happened to pass by us another day and Abu Ad-Darda' said to him: "Tell us something which will benefit us even though it will not harm you." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" told us: "He who spends to purchase a horse (for Jihad) is like one who extends his hand for spending out of charity without restraining it.'" He passed by us on a third day and Abu Ad-Darda' said to him: "Tell us something which might benefit us, even though it will not harm you." He said: "The Messenger of Allah "Allah's blessing and peace be upon him" said: "Khuraim Al-Usaidi is an excellent man were it not for his long hair and his lower garment which he lets fall down his heels." When Khuraim heard of what the Messenger of Allah "Allah's blessing and peace be upon him" had said about him, he hastened to trim his long hair up to his ears with a knife and raise his lower garment up to the half of his shanks." He passed by us on a fourth day and Abu Ad-Darda' said to him: "Tell us something that will benefit us even though it will not harm you." He said that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said while coming back from an expedition: "You are returning to your brothers, so set right your saddles and clothes in order that you look tidy and graceful in the sight of the people. Allah never likes untidiness or insistence on it."

صَلَاةٍ. فَإِذَا فَرَغَ، فَإِنَّمَا هُوَ تَسْبِيحٌ وَتَكْبِيرٌ حَتَّى يَأْتِيَ أَهْلُهُ. قَالَ: فَمَرَّ بِنَا وَنَحْنُ عِنْدَ أَبِي الدَّرْدَاءِ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ سَرِيَّةً فَقَدِمَتْ، فَجَاءَ رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ التَّمِينَا نَحْنُ وَالْعَدُوُّ، فَحَمَلَ فَلَانُ فَطَعَنَ، فَقَالَ: خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْغِفَارِيُّ، كَيْفَ تَرَى فِي قَوْلِهِ؟ قَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ. فَسَمِعَ بِذَلِكَ آخَرُ، فَقَالَ: مَا أَرَى بِذَلِكَ بَأْسًا. فَتَنَازَعَا حَتَّى سَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «سُبْحَانَ اللَّهِ، لَا بَأْسَ أَنْ يُوجَرَ وَيَحْمَدَ». فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ، وَجَعَلَ يَرْفَعُ رَأْسَهُ إِلَيْهِ، وَيَقُولُ: أَنْتَ سَمِعْتَ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُ: نَعَمْ. فَمَا زَالَ يُعِيدُ عَلَيْهِ، حَتَّى إِنِّي لَأَقُولُ لَيَبْرُكَنَّ عَلَى رُكْبَتَيْهِ.

قَالَ: فَمَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «الْمُنْفِقُ عَلَى الْخَيْلِ كَالْبَاسِطِ يَدِهِ بِالصَّدَقَةِ، لَا يَقْبِضُهَا». ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «نِعَمَ الرَّجُلُ خُرَيْمٌ الْأَسَدِيُّ، لَوْلَا طَوْلُ جُمَّتِهِ، وَإِسْبَالُ إِزَارِهِ»، فَبَلَغَ ذَلِكَ خُرَيْمًا، فَعَجَلَ فَأَخَذَ شَفْرَةً فَقَطَعَ بِهَا جُمَّتَهُ إِلَى أَذْنِيهِ، وَرَفَعَ إِزَارَهُ إِلَى أَنْصَافِ سَاقَيْهِ. ثُمَّ مَرَّ بِنَا يَوْمًا آخَرَ، فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةٌ تَنْفَعُنَا وَلَا تَضُرُّكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ، فَأَصْلِحُوا رِحَالَكُمْ وَأَصْلِحُوا لِبَاسَكُمْ، حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ، فَإِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الْفُحْشَ وَلَا التَّفَحُّشَ».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ قَالَ أَبُو نُعَيْمٍ عَنْ هِشَامٍ قَالَ: «حَتَّى تَكُونُوا كَالشَّامَةِ فِي النَّاسِ».



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### [28] What About Arrogance?

**4090-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Allah Almighty says: "Majesty acts as My Lower Garment, and Magnificence acts as My Upper Garment; and such as disputes with Me over any of both, I will throw him into the fire (of Hell)."

**4091-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one, has in his heart (as little as) even the like of a mustard seed of arrogance will be admitted to the Garden; and no one, has in his heart (as little as) even the like of a mustard seed of faith will be admitted to the fire (of Hell)."

**4092-** It is narrated on the authority of Abu Hurairah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was very good-looking, and said: "O Messenger of Allah! Prettiness has been made lovable to me, and I've been given such a portion of prettiness as you see to the extent that I do not like to have anyone excel me even with the lace of his sandal: is this out of arrogance?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but it is out of arrogance to refrain from the truth, and deride the people."

### [29] How Long Should The Lower Garment Be?

**4093-** It is narrated on the authority of Al-Ala' Ibn Abd Ar-Rahman from his father that he said: I asked Abu Sa'id Al-Khudri about the lower garment, thereupon he said: "No doubt, you've found a well-informed one (who is able to tell you the truth in this respect): the Messenger of Allah "Allah's blessing and peace be upon him" said: "The lower garment of a Muslim should end at the half of his legs; and there is no harm on him to cover (any part) in the area between that and his ankles; and what is below the ankles will be in the fire (of Hell). Indeed, Allah will never look (with Mercy) at such as drags his garment (on the ground) out of arrogance."

**4094-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Hanging down the lower garment, shirt or turban (is forbidden); and Allah will never look at such as drags his garment (on the ground) out of arrogance on the Day of Judgement."

**4095-** It is narrated on the authority of Ibn Umar that he said: What the Messenger of Allah "Allah's blessing and peace be upon him" said



## [28/26م] - باب ما جاء في الكبر

**4090 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح): وَحَدَّثَنَا هَنَادٌ - يَعْنِي ابْنَ السَّرِيِّ -، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ مُوسَى: عَنْ سَلْمَانَ الْأَعْرُ. وَقَالَ هَنَادٌ: عَنْ الْأَعْرُ أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ هَنَادٌ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: الْكِبَرُ بَاءٌ رِدَائِي، وَالْعِظْمَةُ إِزَارِي. فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا، قَذَفْتُهُ فِي النَّارِ».

**4091 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي ابْنَ عِيَّاشٍ -، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ، وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ خَرْدَلَةٍ مِنْ إِيْمَانٍ».

قال أبو داود: رواه القسَمَلِيُّ، عن الأعمشٍ مثله.

**4092 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، وَكَانَ رَجُلًا جَمِيلًا؛ فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي رَجُلٌ حُبِّبَ إِلَيَّ الْجَمَالُ، وَأُعْطِيتُ مِنْهُ مَا تَرَى، حَتَّى مَا أَحِبُّ أَنْ يَفُوقَنِي أَحَدٌ. إِمَّا قَالَ: بِشْرَاكَ نَعْلِي، وَإِمَّا قَالَ: بِشِئْنِ نَعْلِي، أَفَمِنْ الْكِبَرِ ذَلِكَ؟ قَالَ: «لَا، وَلَكِنَّ الْكِبَرَ مَنْ بَطَرَ الْحَقَّ، وَغَمِطَ النَّاسَ».

## [29/27م] - باب في قَدْرِ مَوْضِعِ الْإِزَارِ

**4093 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ عَنِ الْإِزَارِ، فَقَالَ: عَلَى الْخَبِيرِ سَقَطَتْ، قَالَ رَسُولُ اللَّهِ ﷺ: «أُزْرَةُ الْمُسْلِمِ إِلَى نِصْفِ السَّاقِ، وَلَا حَرَجَ - أَوْ، لَا جُنَاحَ - فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ. مَا كَانَ أَسْفَلَ مِنَ الْكَعْبَيْنِ، فَهُوَ فِي النَّارِ. مَنْ جَرَّ إِزَارَهُ بَطْرًا، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ».

**4094 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ وَالْعِمَامَةِ. مَنْ جَرَّ مِنْهَا شَيْئًا خِلَاءً، لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

**4095 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ أَبِي الصَّبَّاحِ، عَنْ يَزِيدَ بْنِ أَبِي

pertaining to (the commandment of hanging down) the lower garment applies also to the shirt (as far as its sleeves are concerned).

**4096-** It is narrated on the authority of Ikrimah that he saw Ibn Abbas wearing a lower garment, hanging down the front portion of its lower border on the back of his feet, and raising its back (up to half the shanks). He asked him: "Why are you wearing the lower garment in such a way?" he said: "No doubt, I saw the Messenger of Allah "Allah's blessing and peace be upon him" having put on his lower garment in this very way

### **[30] What About The Way Of Women's Dressing?**

**4097-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" sent his curses upon such of women as imitate men (in their way of dressing), as well as upon such of men as imitate women (in their way of dressing).

**4098-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of men as gets himself dressed like the dressing of the woman, and such of women as gets herself dressed like the dressing of the man.

**4099-** It is narrated on the authority of Ibn Abu Mulaikah that he said: It was said to A'ishah: "There is a woman who puts on sandals (like those of men)." On that she said: "The Messenger of Allah "Allah's blessing and peace be upon him" cursed such of women as copies the way of dressing and appearance of men."

### **[31] Allah's Statement: "They Should Cast Their Outer Garments Over Their Persons (When Abroad)"**

**4100-** It is narrated on the authority of A'ishah that she mentioned the Ansari women, praised them, and spoke good about them. Then, she said: "When the Surah of An-Nur was revealed, we took hold of our sheets, and tore them into pieces acting as veils."

**4101-** It is narrated on the authority of Umm Salamah that she said: When the following statement was revealed: "they should cast their outer garments over their persons (when abroad)", the Ansari women came out (with their veils as black) as there were crows over their heads, on account of the covers of their heads and faces."

### **[32] "They Should Draw Their Veils Over Their Bosoms"**

**4102-** It is narrated on the authority of A'ishah that she said: Allah's Mercy be upon the earlier female Muhajirs: When Allah Almighty

سُمِّيَّة، قال: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: «مَا قَالَ رَسُولُ اللَّهِ ﷺ فِي الْإِزَارِ، فَهُوَ فِي الْقَمِيصِ».

**4096 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى، قَالَ: حَدَّثَنِي عِكْرِمَةُ: «أَنَّهُ رَأَى ابْنَ عَبَّاسٍ يَأْتِرُ، فَيَضَعُ حَاشِيَةَ إِزَارِهِ مِنْ مُقَدِّمِهِ عَلَى ظَهْرِ قَدَمَيْهِ، وَيَرْفَعُ مِنْ مُؤَخَّرِهِ. قُلْتُ: لِمَ تَأْتِرُ هَذِهِ الْإِزْرَةَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْتِرُهَا».

### [ت30/28] - بَابُ لِبَاسِ النِّسَاءِ

**4097 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي، حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ».

**4098 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَبُو عَامِرٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ».

**4099 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لَوْيْنٌ وَبَعْضُهُ قِرَاءَةٌ عَلَيْهِ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: «قِيلَ لِعَائِشَةَ: إِنَّ امْرَأَةً تَلْبَسُ النَّعْلَ، فَقَالَتْ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَةَ مِنَ النِّسَاءِ».

### [ت31/29] - بَابُ فِي قَوْلِهِ تَعَالَى: ﴿يَذَرِيكَ عَلَيْهِنَ مِنْ جَلْبِيبِهِنَّ﴾ [الاحزاب: 59]

**4100 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: «أَنَّهَا ذَكَرَتْ نِسَاءَ الْأَنْصَارِ، فَأَثْنَتْ عَلَيْهِنَ، وَقَالَتْ لَهُنَّ مَعْرُوفًا، وَقَالَتْ: لَمَّا نَزَلَتْ سُورَةُ النُّورِ، عَمِدَنَ إِلَى حُجُورٍ أَوْ حُجُورٍ - شَكَ أَبُو كَامِلٍ -، فَسَقَقْنَهُنَّ فَاتَّخَذَنَّهُ حُمْرًا».

**4101 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ ابْنِ حُثَيْمٍ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: «لَمَّا نَزَلَتْ: ﴿يَذَرِيكَ عَلَيْهِنَ مِنْ جَلْبِيبِهِنَّ﴾ [الاحزاب: 59]، خَرَجَ نِسَاءُ الْأَنْصَارِ كَأَنَّ عَلَى رُؤُوسِهِنَّ الْغُرَبَانَ مِنَ الْأَكْسِيَةِ».

### [ت32/30] - بَابُ فِي قَوْلِهِ: ﴿وَلْيَصْرِنَ خُمْرَهُنَّ عَلَى جُوبِهِنَّ﴾ [النور: 31]

**4102 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ. (ح): وَحَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ وَابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالُوا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي قُرَّةُ بْنُ عَبْدِ الرَّحْمَنِ الْمَعَاوِرِيُّ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ:



revealed: "they should draw their veils over their bosoms", they tore the thickest (and most fitting for covering) among their sheets into pieces therewith they got themselves veiled.

**4103-** The same is narrated on the authority of Ibn Shihab, through the same chain of transmission.

### **[33] Which Ornaments And Beauty Could A Woman Display?**

**4104-** It is narrated on the authority of A'ishah that Asma' Bint Abu Bakr visited the Messenger of Allah "Allah's blessing and peace be upon him", and she was wearing thin dresses (through which the appealing parts of her body were visible), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" turned his sight away from her and said: "O Asma'! when a girl attains (the age of puberty and gets) menses, it becomes unfitting for her that anything of her body should be visible except this and this." He beckoned to both face and hands.

Abu Dawud says: This narration is Mursal, for Khalid Ibn Duraik did not catch up with A'ishah.

### **[34] Is It Permissible For A Slave To Look At The Hair Of His Female Owner?**

**4105-** It is narrated on the authority of Jabir that Umm Salamah asked the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to get herself cupped, and he told Abu Taibah to cup her. I think he said that he was her foster-brother, or he had not yet attained the age of puberty.

**4106-** It is narrated on the authority of Anas, that once, the Messenger of Allah "Allah's blessing and peace be upon him" brought to Fatimah a male-slave as a gift, and at that time, Fatimah was wearing a garment, too short to cover her legs if she veiled her head therewith, nor to cover her head if she covered her legs with it. When the Messenger of Allah "Allah's blessing and peace be upon him" saw which trouble she was put to, he said: "There is no blame on you, since there is no (man to feel shy of) but your father and male-slave."

### **[35] Allah's Statement "Or Male Servants Free Of Sexual Needs"**

**4107-** It is narrated on the authority of A'ishah that she said: An effeminate one used to enter upon the wives of The Messenger of Allah "Allah's blessing and peace be upon him", who considered him to be a male free from any sexual desire. Once, The Messenger of Allah "Allah's blessing and peace be upon him" came in upon us, while he was sitting in

«يَرْحَمُ اللَّهُ نِسَاءَ الْمُهَاجِرَاتِ الْأَوَّلِ، لَمَّا أَنْزَلَ اللَّهُ: ﴿وَلْيَصْرِنَ خُمْرُهُنَّ عَلَى جُيُوبِهِنَّ﴾ [النور: 31]، شَقَقْنَ أَكْنَفَ - قَالَ ابْنُ صَالِحٍ: «أَكْنَفٌ - مُرُوْطُهُنَّ، فَاخْتَمَرْنَ بِهَا».

**4103 -** حَدَّثَنَا ابْنُ السَّرْحِ، قَالَ: رَأَيْتُ فِي كِتَابِ خَالِي: عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ بِإِسْنَادِهِ وَمَعْنَاهُ.

### [ت33/م31] - بَابٌ فِيْمَا تُبْدِي الْمَرْأَةُ مِنْ زِينَتِهَا

**4104 -** حَدَّثَنَا يَعْقُوبُ بْنُ كَعْبٍ الْأَنْطَاكِيُّ وَمُؤَمِّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ، قَالَا: حَدَّثَنَا الْوَلِيدُ، عَنْ سَعِيدِ بْنِ بِشِيرٍ، عَنْ قَتَادَةَ، عَنْ خَالِدٍ - قَالَ يَعْقُوبُ: ابْنُ دُرَيْكِ - عَنْ عَائِشَةَ: أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهَا ثِيَابٌ رِقَاقٌ، فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ ﷺ، وَقَالَ: «يَا أَسْمَاءُ، إِنَّ الْمَرْأَةَ إِذَا بَلَغَتْ الْمَحِيضَ، لَمْ تَصْلُحْ لَهَا أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا»، وَأَشَارَ إِلَى وَجْهِهِ وَكَفِّهِ. قَالَ أَبُو دَاوُدَ: هَذَا مُرْسَلٌ، خَالِدُ بْنُ دُرَيْكِ لَمْ يُدْرِكْ عَائِشَةَ، وَسَعِيدُ بْنُ بِشِيرٍ لَيْسَ بِالْقَوِيِّ.

### [ت34/م32] - بَابٌ فِي الْعَبْدِ يَنْظُرُ إِلَى شَعْرِ مَوْلَاتِهِ

**4105 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ مُوَهَّبٍ، قَالَا: حَدَّثَنَا اللَّيْثُ، عَنْ أَبِي الرُّبَيْعِ، عَنْ جَابِرٍ: «أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنْتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ أَبَا طَيِّبَةَ أَنْ يَحْجُمَهَا. قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرِّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمَ».

**4106 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا أَبُو جَمِيعٍ سَالِمُ بْنُ دِينَارٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى فَاطِمَةَ بَعْدَ قَدْ وَهَبَهُ لَهَا. قَالَ: وَعَلَى فَاطِمَةَ ثَوْبٌ إِذَا قَنَّعَتْ بِهِ رَأْسَهَا، لَمْ يَبْلُغْ رِجْلَيْهَا. وَإِذَا غَطَّتْ بِهِ رِجْلَيْهَا، لَمْ يَبْلُغْ رَأْسَهَا. فَلَمَّا رَأَى النَّبِيُّ ﷺ مَا تَلَقَّى، قَالَ: «إِنَّهُ لَيْسَ عَلَيْكَ بَأْسٌ، إِنَّمَا هُوَ أَبُوكَ وَغُلَامُكَ».

### [ت35/م33] - بَابٌ فِي قَوْلِهِ: ﴿غَيْرِ أُولَى الْأَرْبَةِ﴾ [النور: 31]

**4107 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ وَهْشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ يَدْخُلُ عَلَى أَزْوَاجِ النَّبِيِّ ﷺ مُحَنَّتٌ، فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ أُولَى الْأَرْبَةِ. فَدَخَلَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا



the house of one of his wives, describing the body of a certain woman, and saying: "as (she is so beautiful and fat that) she shows four folds of flesh while facing you, and eight when she turns her back." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I see that he knows these things (of sexual desires), do not allow him to enter upon you (O women)." She (A'ishah) said: Then they screened themselves from him.

**4108-** The same is narrated on the authority of Az-Zuhri from Urwah from A'ishah, through the same chain of transmission.

**4109-** The same is narrated on the authority of Az-Zuhri from Urwah from A'ishah, with the following addition: and he sent him to live in the desert, and he used to come once per week in order to be given food.

**4110-** The same story is narrated on the authority of Al-Awza'i, in which they said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! He might then be vulnerable to death because of hunger." On that the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission to be admitted to ask for his needs twice (per week), and then he should return.

### **[36] Allah's Statement "And Say To The Believing Women That They Should Lower Their Gaze And Guard Their Modesty"**

**4111-** It is narrated on the authority of Ibn Abbas that he said: (The commandment implied in Allah's saying) "And say to the believing women that they should lower their gaze and guard their modesty" was partially abrogated, by the exception made for "Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty."

**4112-** It is narrated on the authority of Umm Salamah that once, she was in the house of the Messenger of Allah "Allah's blessing and peace be upon him", and Maimunah was with him, when Abdullah Ibn Umm Maktum came to visit him, after women had been commanded to observe veiling. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Screen yourselves from him!" I said: "O Messenger of Allah! Is he not a blind who could neither see nor recognize us?" he said: "But, are you blind yourselves (so that you will not be able to see him)? Do you not see him?"

Abu Dawud says: This commands seems to be particular to the wives of the Messenger of Allah "Allah's blessing and peace be upon him" apart from all the women: do you not see how Fatimah Bint Qais spent the prescribed term of her Iddat in the house of Umm Maktum? the Messenger



وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً، فَقَالَ: إِنَّهَا إِذَا أَقْبَلَتْ أَقْبَلَتْ بِأَرْبَعٍ، وَإِذَا أَذْبَرَتْ أَذْبَرَتْ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَى هَذَا يَعْلَمُ مَا هُنَا، لَا يَدْخُلَنَّ عَلَيْكَ هَذَا»، فَحَجَبُوهُ.

**4108 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، بِمَعْنَاهُ.

**4109 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ بِهَذَا الْحَدِيثِ. زَادَ: «وَأَخْرَجَهُ فَكَانَ بِالْبَيْدَاءِ، يَدْخُلُ كُلُّ جُمُعَةٍ يَسْتَطِيعُ».

**4110 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ، عَنِ الْأَوْزَاعِيِّ فِي هَذِهِ الْقِصَّةِ: «فَقِيلَ: يَا رَسُولَ اللَّهِ، إِنَّهُ إِذْ ذُنُ يَمُوتُ مِنَ الْجُوعِ، فَأُذِنَ لَهُ أَنْ يَدْخُلَ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، فَيَسْأَلُ ثُمَّ يَرْجِعَ».

### [34/36] - بَابُ فِي قَوْلِهِ عَزَّ وَجَلَّ:

﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ﴾ [النور: 31]

**4111 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: ﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَرِهِنَّ﴾ الْآيَةَ، فَنَسِخَ وَاسْتُثْنِيَ مِنْ ذَلِكَ ﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا﴾ [النور: 60] الْآيَةَ.

**4112 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي نَبْهَانُ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَعِنْدَهُ مَيْمُونَةُ، فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، وَذَلِكَ بَعْدَ أَنْ أُمِرْنَا بِالْحِجَابِ، فَدَخَلَ عَلَيْنَا، فَقَالَ النَّبِيُّ ﷺ: «اِحْتَجِبَا مِنْهُ»، فَقُلْنَا: يَا رَسُولَ اللَّهِ، أَلَيْسَ أَعْمَى لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَفَعَمِيَاوَانِ أَنْتُمَا؟ أَلَسْتُمَا تُبْصِرَانِي؟».

قال أبو داود: هذا لأزواج النبي ﷺ خاصة، ألا ترى إلى اغتدَادِ فَاطِمَةَ

of Allah "Allah's blessing and peace be upon him" said to Fatimah Bint Qais: "Spend the prescribed term of your Iddat in the house of Umm Maktum, for he is a blind man, and in whose house, you could put off your dress (and he is not able to see you)."

**4113-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you gives his female-slave in marriage to his male-slave, let not him then look at her privates (since she becomes unlawful for him like a sister or a daughter)."

**4114-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone of you marries his servant-maid to any of his slaves or employees, let not him look at what is below her umbilicus and up her knees (since her privates become unlawful for him in the same way as are the privates of a sister or a daughter unlawful for her brother or father)."

### [37] What About Veiling?

**4115-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" entered upon her while she was getting herself veiled, thereupon he said to her: "Let it be twisted once not twice!"

Abu Dawud says: He means that she should not wear it in the same way as a man puts on his turban.

### [38] What About The Coptic Dresses For Women?

**4116-** It is narrated on the authority of Dihyah Ibn Khalifah Al-Kalbi that he said: Many Coptic dresses were brought to the Messenger of Allah "Allah's blessing and peace be upon him", who gave me one and said: "Divide it into two halves: make one as a shirt for you, and give the other to your wife to use as a veil." When he (Dihyah) turned his back, he said: "And tell your wife to put on a dress underneath it, which should not show (the colour of) her face."

### [39] The Length Of The Tail

**4117-** It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that when The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the desirable length of the lower garment, she said: "How long is the tail of (the garment of) a woman to drag (on the ground)?" he said: "No

بْنْتُ قَيْسٍ عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، قَدْ قَالَ النَّبِيُّ ﷺ لِفَاطِمَةَ بِنْتِ قَيْسٍ: «اعْتَدِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ، فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكَ عِنْدَهُ».

**4113 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْمَيْمُونِ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَوَّجَ أَحَدُكُمْ عَبْدَهُ أَمَتَهُ، فَلَا يَنْظُرْ إِلَى عَوْرَتِهَا».

**4114 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي دَاوُدُ بْنُ سَوَّارٍ الْمُزَنِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَوَّجَ أَحَدُكُمْ خَادِمَهُ عَبْدَهُ أَوْ أَجِيرَهُ، فَلَا يَنْظُرْ إِلَى مَا دُونَ السَّرَّةِ وَفَوْقَ الرُّكْبَةِ».

قال أبو داود: وصوابه سَوَّارُ بْنُ دَاوُدَ الْمُزَنِيُّ الصَّرَفِيُّ، وَهَمَّ فِيهِ وَكِيعٌ.

### [ت35/37] - بَابُ فِي الْأَخْتِمَارِ

**4115 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ وَهْبِ مَوْلَى أَبِي أَحْمَدَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَهِيَ تَخْتَمِرُ، فَقَالَ: «لَيْتَهُ لَا لَيْتَيْنِ».

قال أبو داود: مَعْنَى قَوْلِهِ: «لَيْتَهُ لَا لَيْتَيْنِ» يَقُولُ: لَا تَعْتَمِ مِثْلَ الرَّجُلِ، لَا تُكَرِّرْهُ طَاقًا أَوْ طَاقَيْنِ.

### [ت36/38] - بَابُ فِي لُبْسِ الْقَبَاطِيِّ لِلنِّسَاءِ

**4116 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدِ الْهَمْدَانِيِّ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ، عَنْ مُوسَى بْنِ جُبَيْرٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبَّاسٍ حَدَّثَهُ، عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، عَنْ دُحْيَةَ بْنِ خَلِيفَةَ الْكَلْبِيِّ أَنَّهُ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِقَبَاطِيٍّ، فَأَعْطَانِي مِنْهَا قُبْطِيَّةً، فَقَالَ: «اصْدَعْهَا صَدْعَيْنِ، فَاقْطَعْ أَحَدَهُمَا قَمِيصًا، وَأَعْطِ الْآخَرَ امْرَأَتَكَ تَخْتَمِرُ بِهِ». فَلَمَّا أَذْبَرَ، قَالَ: «وَأَمْرِ امْرَأَتَكَ أَنْ تَجْعَلَ تَحْتَهُ ثَوْبًا لَا يَصْفُهَا».

قال أبو داود: رَوَاهُ يَحْيَى بْنُ أَيُّوبَ، فَقَالَ: عَبَّاسُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ.

### [ت37/39] - بَابُ فِي قَدْرِ الذَّيْلِ

**4117 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ: أَنَّهَا أَخْبَرَتْهُ: أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لِرَسُولِ اللَّهِ ﷺ حِينَ ذَكَرَ الْإِزَارَ: فَالْمَرْأَةُ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُرْجِي شِبْرًا»، قَالَتْ



more than a span.” I said: “But, it might (be lifted with the help of the air and) uncover her (legs).” On that he said: “Then, let it be as long as a cubit, and no more.”

**4118-** The same is narrated on the authority of Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

**4119-** It is narrated on the authority of Ibn Umar that the wives of the Messenger of Allah "Allah's blessing and peace be upon him" were given concession to make the tail of their garments as long as a cubit, and when they asked him for more, he made an increase of a further span; and they used to come to us, so that we would measure a cubit for them with the help of pipes.

#### **[40] What About The Hide Of The Dead Animals?**

**4120-** It is narrated on the authority of Ibn Abbas from Maimunah that once, a sheep was given in charity to a slave-girl of Maimunah, and it died. The Messenger of Allah "Allah's blessing and peace be upon him" came upon it and then he said: “Why have you not taken its hide, tanned it, and made use of it?” it was said: “O Messenger of Allah! It is dead.” He said: “It is eating its flesh which has been forbidden.”

**4121-** The same is narrated on the authority of Az-Zuhri, but no mention is made of Maimunah, nor of tanning the hide before making use of it.

**4122-** It is narrated on the authority of Az-Zuhri that he denied the necessity of tanning, and said: It might be utilized in whichever state it is.

**4123-** It is narrated on the authority of Ibn Abbas that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “When the hide (of the dead animal) is tanned, it has become pure.”

**4124-** It is narrated on the authority of A'ishah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" ordered to get benefit from the hide of the dead animals whenever it was tanned.

**4125-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that during the holy battle of Tabuk, the Messenger of Allah "Allah's blessing and peace be upon him" came upon a house having a water-skin hung on its wall. He asked for water, thereupon it was said to him: “O Messenger of Allah! It (the water-skin is made of the hide of) a dead animal.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Tanning gets it purified.”

أُمِّ سَلَمَةَ: إِذَا يَنْكَشِفُ عَنْهَا. قَالَ: «فَلِدِرَاعًا لَا تَزِيدُ عَلَيْهِ».

**4118 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ إِسْحَاقَ، وَأَيُّوبُ بْنُ مُوسَى عَنْ نَافِعٍ، عَنْ صَفِيَّةَ.

**4119 -** حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ: أَخْبَرَنِي زَيْدُ الْعَمِّيُّ، عَنْ أَبِي الصَّدِيقِ النَّاجِيِّ، عَنْ ابْنِ عُمَرَ قَالَ: «رَخَّصَ رَسُولُ اللَّهِ ﷺ لَأُمَّهَاتِ الْمُؤْمِنِينَ فِي الذِّلِّ شِبْرًا، ثُمَّ اسْتَرْذَنَهُ فَرَاذَهُنَّ شِبْرًا، فَكُنَّ يُرْسِلُنَّ إِلَيْنَا، فَتَذَرُغُ لَهُنَّ ذِرَاعًا».

### [ت40/38] - بَابُ فِي أَهْبِ الْمَيْتَةِ

**4120 -** حَدَّثَنَا مُسَدَّدٌ، وَوَهْبُ بْنُ بَيَانَ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي خَلْفٍ قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ. قَالَ مُسَدَّدٌ وَوَهْبٌ: عَنْ مَيْمُونَةَ قَالَتْ: أَهْدَيْ لِمَوْلَاؤِ لَنَا شَاةً مِنَ الصَّدَقَةِ، فَمَاتَتْ، فَمَرَّ بِهَا النَّبِيُّ ﷺ، فَقَالَ: «أَلَا دَبَغْتُمْ إِهَابَهَا، وَاسْتَمْتَعْتُمْ بِهَا!»، قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْتَةٌ، قَالَ: «إِنَّمَا حَرَّمَ أَكْلُهَا».

**4121 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ بِهَذَا الْحَدِيثِ، لَمْ يَذْكُرْ مَيْمُونَةَ. قَالَ: فَقَالَ: «أَلَا انْتَفَعْتُمْ بِإِهَابِهَا!» ثُمَّ ذَكَرَ مَعْنَاهُ، لَمْ يَذْكُرِ الدَّبَاغَ.

**4122 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: قَالَ مَعْمَرٌ: وَكَانَ الزُّهْرِيُّ يُنْكِرُ الدَّبَاغَ، وَيَقُولُ: يُسْتَمْتَعُ بِهِ عَلَى كُلِّ حَالٍ.

قَالَ أَبُو دَاوُدَ: لَمْ يَذْكُرِ الْأَوْزَاعِيُّ، وَيُونُسُ، وَعَقِيلٌ فِي حَدِيثِ الزُّهْرِيِّ الدَّبَاغَ.

وَذَكَرَهُ الزُّبَيْدِيُّ، وَسَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، وَحَفْصُ بْنُ الْوَلِيدِ ذَكَرُوا الدَّبَاغَ.

**4123 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَغْلَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا دُبِغَ الْإِهَابُ، فَقَدْ طُهِرَ».

**4124 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ».

**4125 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ جَوْنِ بْنِ قَتَادَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ أَتَى عَلَى بَيْتٍ، فَإِذَا قَرِيبَةٌ مُعَلَّقَةٌ، فَسَأَلَ الْمَاءَ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهَا مَيْتَةٌ، فَقَالَ: «دَبَاغُهَا طَهَرُهَا».



**4126-** It is narrated on the authority of Al-Aliyah Bint Subai that she said: I had a flock of sheep near (the mountain of) Uhud and they were given to death. I visited Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to her, thereupon she said: "Would that you take their hide, and get benefit of it." I asked: "Is it lawful?" she said: "Yes. Once, men from the Quraish came upon the Messenger of Allah "Allah's blessing and peace be upon him", and they were dragging a sheep belonging to them, like (the dragging of) a donkey. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Would you that take its hide (and get benefit from it)!" they said: "It is dead." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The water mixed with auburn would purify it."

#### **[41] The Opinion That No Use Should Be Made Of The Hide Of The Dead Animal**

**4127-** It is narrated on the authority of Abdullah Ibn Ukaim that he said: The document of the Messenger of Allah "Allah's blessing and peace be upon him" was recited to us in Juhainah, and I was still young, in which he said: "Nor should you get benefit from the hide or the bone-joints of the dead animals."

**4128-** It is narrated on the authority of Al-Hakam Ibn Utaibah that he went in the company of some people to Abdullah Ibn Ukaim, a man from Juhainah. He said: I stood near the gate, and they came in. they came out and told me that Abdullah Ibn Ukaim told them that the Messenger of Allah "Allah's blessing and peace be upon him" sent a letter to those of Juhainah, a month before his death, in which he said: "Nor should you get benefit from the hide or the bone-joints of the dead animals."

#### **[42] What About The Skin Of The Tigers And Wild Animals?**

**4129-** It is narrated on the authority of Mu'awiyah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Ride not on (the saddles made of) Khazz (the clothes of wool or hair mixed with silk) or the skin of tigers." Mu'awiyah is not suspicious in his narration from the Messenger of Allah "Allah's blessing and peace be upon him".

**4130-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never accompany a group (on journey) having with them the skin of a tiger."



**4126 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عُمَرُو - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ كَثِيرِ بْنِ فَرْقِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ بْنِ حُذَافَةَ حَدَّثَهُ، عَنْ أُمِّهِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ: أَنَّهَا قَالَتْ: كَانَ لِي غَنَمٌ بِأُحُدٍ، فَوَقَعَ فِيهَا الْمَوْتُ، فَدَخَلْتُ عَلَى مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، فَذَكَرْتُ ذَلِكَ لَهَا. فَقَالَتْ لِي مَيْمُونَةُ: لَوْ أَخَذْتَ جُلُودَهَا فَاثْتَمَعْتَ بِهَا، فَقَالَتْ: أَوْيَحِلُّ ذَلِكَ؟ قَالَتْ: نَعَمْ. مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ مِنْ قُرَيْشٍ يَجْرُونَ شَاةً لَهُمْ مِثْلَ الْحِمَارِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَوْ أَخَذْتُمْ إِهَابَهَا!». قَالُوا: إِنَّهَا مَيْتَةٌ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «يُطَهَّرُهَا الْمَاءُ وَالْقَرْطُ».

### [ت41/م39] - بَابٌ مَنْ رَوَى أَنْ يَنْتَفَعَ بِإِهَابِ الْمَيْتَةِ

**4127 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللَّهِ ﷺ بِأَرْضِ جُهَيْنَةَ وَأَنَا غُلَامٌ شَابٌّ: «أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ، وَلَا عَصَبٍ».

**4128 -** حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ مَوْلَى بَنِي هَاشِمٍ، قَالَ: حَدَّثَنَا الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ الْحَكَمِ بْنِ عُثَيْبَةَ: أَنَّهُ انْطَلَقَ هُوَ وَنَاسٌ مَعَهُ إِلَى عَبْدِ اللَّهِ بْنِ عُكَيْمٍ - رَجُلٍ مِنْ جُهَيْنَةَ - قَالَ الْحَكَمُ: فَدَخَلُوا وَقَعَدْتُ عَلَى الْبَابِ، فَخَرَجُوا إِلَيَّ، فَأَخْبَرُونِي: أَنَّ عَبْدَ اللَّهِ بْنَ عُكَيْمٍ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى جُهَيْنَةَ قَبْلَ مَوْتِهِ بِشَهْرَيْنِ: «لَا تَتَفَتَّحُوا مِنَ الْمَيْتَةِ بِإِهَابٍ، وَلَا عَصَبٍ».

قال أبو داود: إِيَّاهُ يَذْهَبُ أَحْمَدُ.

قال أبو داود: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: يُسَمَّى إِهَابًا مَا لَمْ يُذْبَغْ، فَإِذَا ذُبِغَ لَا يُقَالُ لَهُ: إِهَابٌ، إِنَّمَا يُسَمَّى: شُنًا وَقِرْبَةً.

### [ت42/م40] - بَابٌ فِي جُلُودِ النَّمُورِ وَالسَّبَاعِ

**4129 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ أَبِي الْمُعْتَمِرِ، عَنْ ابْنِ سِيرِينَ، عَنْ مُعَاوِيَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَرَكُبُوا الْخَزَّ وَلَا النَّمَارَ».

قال: وَكَانَ مُعَاوِيَةُ لَا يَتَّهَمُ فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ﷺ.

قال لَنَا أَبُو سَعِيدٍ: قَالَ لَنَا أَبُو دَاوُدَ: أَبُو الْمُعْتَمِرِ اسْمُهُ: يَزِيدُ بْنُ طَهْمَانَ، كَانَ يَنْزِلُ الْحِيرَةَ.

**4130 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ، قَالَ: حَدَّثَنَا عِمْرَانُ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا جِلْدُ نَمْرٍ».

**4131-** It is narrated on the authority of Khalid that he said: Al-Miqdam Ibn Ma'di-Karib, in the company of Amr Ibn Al-Aswad and a man from Asad belonging to the inhabitants of Qinisrin, went to Mu'awiyah Ibn Abu Sufyan. Mu'awiyah said to Al-Miqdam: "Do you know that Al-Hasan Ibn Ali died?" Al-Miqdam said: "We all belong to Allah to Whom we will return." The man (Mu'awiyah) said to him: "Do you think it is a calamity?" he said: "Why do I not think it is a calamity, since the Messenger of Allah "Allah's blessing and peace be upon him" placed him in his lap and said: "This (Al-Hasan) resembles me, and Al-Husain resembles Ali"?" the man belonging to Asad said: "(He was no more than) a piece of fire, which Allah Almighty has extinguished." Al-Miqdam said: "As for me, I will not leave you until I provoke your anger, and make you hear what you dislike." He further said: "O Mu'awiyah! If I tell the truth, confirm my statement, and if I tell a lie, give lie to my statement." He said: "I'm going to do." He said: "I beseech you by Allah: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (men) to wear gold?" he answered in the affirmative. He said: "I beseech you by Allah: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (men) to wear silk?" he answered in the affirmative. He said: "I beseech you by Allah: do you know that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (men) to wear and ride on the skin of wild animals?" he answered in the affirmative. On that he said: "By Allah, I've seen all of that in your house O Mu'awiyah." Mu'awiyah said: "I've come to know that I have no way to flee from you O Miqdam." Mu'awiyah ordered that he should be given what his two companions were not given, and fixed to him an income of two hundred. But Al-Miqdam distributed that (which was given to him by Mu'awiyah) among his companions. The man of Asad gave nothing in charity from what he had taken. When the news of that reached Mu'awiyah, he said: "As to Al-Miqdam, he is a generous open-handed man, and as to the man of Asad, he is tightfisted."

**4132-** It is narrated on the authority of Abu Al-Malih Ibn Usamah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" forbade (to utilize) the skin of wild animals.

### [43] Putting On Sandals

**4133-** It is narrated on the authority of Jabir Ibn Abdullah that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him" on journey, when he said: "Take much more sandals

**4131 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ الْجَمْعِيُّ: حَدَّثَنَا بِقِيَّتِهِ، عَنْ

بَجِيرٍ، عَنْ خَالِدٍ قَالَ: «وَقَدْ الْمَقْدَامُ بْنُ مَعْدِيكَرِبَ وَعَمْرُو بْنُ الْأَسْوَدَ وَرَجُلٌ مِنْ بَنِي أَسَدٍ مِنْ أَهْلِ قَنْسِرِينَ إِلَى مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ، فَقَالَ لِلْمَقْدَامِ: أَغْلَنْتَ أَنَّ الْحَسَنَ بْنُ عَلِيٍّ تُرْفِي؟ قَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَرَجَعَ الْمَقْدَامُ، فَقَالَ لَهُ رَجُلٌ: أَتَرَاهَا مُصِيبَةً؟ قَالَ لَهُ: وَلَمْ لَا أَرَاهَا مُصِيبَةً وَقَدْ وَضَعَهُ رَسُولُ اللَّهِ ﷺ فِي جِحْرِهِ، فَقَالَ: «هَذَا مِنِّي، وَحَسْبُتُ مِنْ عَلِيٍّ»، فَقَالَ الْأَسَدِيُّ: جَمْرَةٌ أَظْفَأَهَا اللَّهُ، قَالَ: فَقَالَ الْمَقْدَامُ: أَمَا أَنَا فَلَا أَبْرَحُ الْيَوْمَ حَتَّى أُغِيظَكَ وَأُسْمِعَكَ مَا تَكْرَهُ، ثُمَّ قَالَ: يَا مُعَاوِيَةُ، إِنْ أَنَا صَدَقْتُ فَصَدِّقْنِي، وَإِنْ أَنَا كَذَبْتُ فَكَذِّبْنِي. قَالَ: أَفْعَلُ. قَالَ: فَأَنْشِدُكَ بِاللَّهِ هَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ لُبْسِ الذَّهَبِ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْشِدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْشِدُكَ بِاللَّهِ هَلْ تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ لُبْسِ جُلُودِ السَّبَاعِ، وَالرُّكُوبِ عَلَيْهَا؟ قَالَ: نَعَمْ. قَالَ: فَوَاللَّهِ لَقَدْ رَأَيْتُ هَذَا كَلَهُ فِي بَيْتِكَ يَا مُعَاوِيَةُ، فَقَالَ مُعَاوِيَةُ: قَدْ عَلِمْتُ أَنِّي لَنْ أَنْجُو مِنْكَ يَا مَقْدَامُ. قَالَ خَالِدٌ: فَأَمَرَ لَهُ مُعَاوِيَةُ بِمَا لَمْ يَأْمُرْ لِصَاحِبِيهِ، وَفَرَضَ لَابْنِهِ فِي الْمَتْنِ، فَمَرَّقَهَا الْمَقْدَامُ عَلَى أَصْحَابِهِ. قَالَ: وَلَمْ يُعْطِ الْأَسَدِيُّ أَحَدًا شَيْئًا مِمَّا أَخَذَ، فَبَلَغَ ذَلِكَ مُعَاوِيَةَ فَقَالَ: أَمَا الْمَقْدَامُ فَرَجُلٌ كَرِيمٌ بَسَطَ يَدَهُ، وَأَمَّا الْأَسَدِيُّ فَرَجُلٌ حَسَنُ الْإِمْسَاكِ لِشَيْئِهِ».

**4132 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ وَيَحْيَى بْنَ

سَعِيدٍ حَدَّثَانَاهُمَا، الْمَعْنَى، عَنْ سَعِيدِ بْنِ أَبِي عُرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ بْنِ أَسَامَةَ، عَنْ أَبِيهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ جُلُودِ السَّبَاعِ».

### [ت43م/41] - بَابُ فِي الْإِنْتِعَالِ

**4133 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبُرَّازُ: حَدَّثَنَا ابْنُ أَبِي الزَّنَادِ، عَنْ

مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ،



with you, for one is regarded as riding (i.e. his feet are not in contact with the earth) as long as he is putting sandals.”

**4134-** It is narrated on the authority of Anas that he said: The sandal of The Prophet “Allah’s blessing and peace be upon him” had two straps.

**4135-** It is narrated on the authority of Jabir Ibn Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put on sandals while standing.

**4136-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Let none of you walk in a single sandal: let him put on both, or put off both.”

**4137-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If the leather strap of the sandal of anyone of you tears, let not him walk in the other sandal solely until he mends the leather strap of his sandal; and let not him also walk in a single footwear, nor eat with his left hand.”

**4138-** It is narrated on the authority of Ibn Abbas that he said: It is out of the sunnah that if one sits down, let him put off his sandals, and place them by his (left) side.

**4139-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If anyone of you intends to put on his sandals, let him start with the right one, and if he intends to put them off, let him start with the left one, on the basis that the right one is the first to be put on, and the last to be put off.”

**4140-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" liked to start with the right as possible as he could in all of his affairs, such as his ablution, walking, putting on his sandals, and Siwak (according to the narration of Muslim).

Abu Dawud says: The same is narrated on the authority of Shu’bah, and no mention is made of the Siwak.

**4141-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When you put on (your clothes and sandals) and when you perform ablution, you should start with the parts of your right side.”

فَقَالَ: «أَكْثَرُوا مِنَ النَّعَالِ، فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ».

**4134 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ نَعْلَ النَّبِيِّ ﷺ كَانَ لَهَا قَبَالَانِ».

**4135 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى قَالَ: أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا».

**4136 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي النَّعْلِ الْوَاحِدَةِ، لِيَنْتَعِلَهُمَا جَمِيعًا، أَوْ لِيَخْلَعَهُمَا جَمِيعًا».

**4137 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا انْقَطَعَ شَيْءٌ نَعْلٍ أَحَدُكُمْ، فَلَا يَمْشِي فِي نَعْلٍ وَاحِدَةٍ، حَتَّى يُصْلِحَ شَيْعُهُ. وَلَا يَمْشِي فِي خُفٍّ وَاحِدٍ، وَلَا يَأْكُلُ بِشِمَالِهِ».

**4138 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هَارُونَ، عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ أَبِي نَهْيَكٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «مِنَ السُّنَّةِ إِذَا جَلَسَ الرَّجُلُ أَنْ يَخْلَعَ نَعْلَيْهِ، فَيَضَعُهُمَا بِجَنْبِهِ».

**4139 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا انْتَعَلَ أَحَدُكُمْ، فَلْيَبْدَأْ بِالْيَمِينِ. وَإِذَا نَزَعَ، فَلْيَبْدَأْ بِالشَّمَالِ. وَلْتَكُنِ الْيَمِينُ أَوْلَهُمَا يُنْتَعَلُ، وَآخِرُهُمَا يُنْزَعُ».

**4140 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ وَمُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَشْعَثِ بْنِ سَلِيمٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ التَّيْمَنَ مَا اسْتَطَاعَ فِي شَأْنِهِ كُلِّهِ: فِي طَهْوَرِهِ، وَتَرَجُلِهِ، وَنَعْلِهِ».

قَالَ مُسْلِمٌ: وَسِوَاكَه، وَلَمْ يَذْكُرْ فِي شَأْنِهِ كُلِّهِ.

قَالَ أَبُو دَاوُدَ: رَوَاهُ عَنْ شُعْبَةَ مُعَاذٌ، وَلَمْ يَذْكُرْ «سِوَاكَه».

**4141 -** حَدَّثَنَا النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا لَبِسْتُمْ، وَإِذَا تَوَضَّأْتُمْ، فَابْدَأُوا بِأَيَامِنِكُمْ».

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#### [44] What About The Bed?

4142- It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" mentioned the beds and said: "(It is enough to have) a bed for the man, another for the woman, a third for the guest, and (if there is) fourth, it is then for Satan" (since in this case it will be beyond the need, by way of showing pride and glory, which is condemned, and anything that is condemned should be ascribed to Satan).

4143- It is narrated on the authority of Jabir Ibn Samurah that he said: I visited the Messenger of Allah "Allah's blessing and peace be upon him" in his house, and found him reclining against a cushion, lying on his left side.

4144- It is narrated on the authority of Ibn Umar that he saw a company of people on journey belonging to the inhabitants of Yemen, whose saddlebags were of tanned leather, thereupon he said: "He, who likes to see a company, the most similar to the companions of the Messenger of Allah "Allah's blessing and peace be upon him", let him look at those."

4145- It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Have you got carpets?" I said: "How should we get carpets (on account of our being very poor)?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you will have carpets (in the near future)."

4146- It is narrated on the authority of A'ishah that she said: The cushion of the Messenger of Allah "Allah's blessing and peace be upon him" on which he used to sleep during the night was of leather stuffed with palm-fibers.

4147- It is narrated on the authority of A'ishah that she said: The lying couch of the Messenger of Allah "Allah's blessing and peace be upon him" was of leather stuffed with palm-fibers.

4148- It is narrated on the authority of Zainab Bint Umm Salamah from Umm Salamah that her bed was in (her dwelling place, in) front of the mosque of the Messenger of Allah "Allah's blessing and peace be upon him".

#### [45] Hanging Curtains

4149- It is narrated on the authority of Ibn Umar that he said: Once The Prophet "Allah's blessing and peace be upon him" went to the house of Fatimah and found a curtain having engravings hung at the gate, thereupon he did not enter it, even though he hardly came and did not start with her



## [ت44/م42] - بَابُ فِي الْفُرْشِ

**4142 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أَبِي هَانِيءٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الْفُرْشَ، فَقَالَ: «فِرَاشٌ لِلرَّجُلِ، وَفِرَاشٌ لِلْمَرْأَةِ، وَفِرَاشٌ لِلضَّيْفِ، وَالرَّابِعُ لِلشَّيْطَانِ».

**4143 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ. (ح): وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ وَكِيعٍ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: «دَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ، فَرَأَيْتُهُ مُتَكِنًا عَلَى وِسَادَةٍ». زَادَ ابْنُ الْجَرَّاحِ: «عَلَى يَسَارِهِ».

قال أحمد: حدثنا وكيع، وقال ابن الجراح: عن وكيع.

قال أبو داود: رواه إسحاق بن منصور عن إسرائيل أيضا: «على يساره».

**4144 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ وَكِيعٍ، عَنْ إِسْحَاقَ بْنِ سَعِيدِ بْنِ عَمْرِو الْقُرَشِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ: «أَنَّهُ رَأَى رُفْقَةً مِنْ أَهْلِ الْيَمَنِ رِحَالُهُمُ الْأَدَمُ، فَقَالَ: مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى أَشْبَهَ رُفْقَةً كَانُوا بِأَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَلْيَنْظُرْ إِلَى هَؤُلَاءِ».

**4145 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ الْمُثَنَّدِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَتَخَذْتُمْ أَنْمَاطًا؟» قُلْتُ: وَأَنَّى لَنَا الْأَنْمَاطُ؟ فَقَالَ: «أَمَّا إِنَّهَا سَتَكُونُ لَكُمْ أَنْمَاطٌ».

**4146 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَأَحْمَدُ بْنُ مَنِيعٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ وِسَادَةُ رَسُولِ اللَّهِ ﷺ - قَالَ ابْنُ مَنِيعٍ الَّتِي يَنَامُ عَلَيْهَا بِاللَّيْلِ، ثُمَّ اتَّفَقَا -: مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ».

**4147 -** حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ حَيَّانَ -، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ ضِجْعَةُ رَسُولِ اللَّهِ ﷺ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ».

**4148 -** حَدَّثَنَا مُسَدَّدٌ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ، عَنْ أَبِي قِلَابَةَ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: «كَانَ فِرَاشُهَا حِيَالَ مَسْجِدِ النَّبِيِّ ﷺ».

## [ت45/م43] - بَابُ فِي اتِّخَاذِ السُّتُورِ

**4149 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا فَضِيلُ بْنُ عَزْوَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى فَاطِمَةَ، فَوَجَدَ عَلَى بَابِهَا سِتْرًا، فَلَمْ يَدْخُلْ - قَالَ: وَقَلَّ مَا كَانَ يَدْخُلُ إِلَّا بَدَأَ بِهَا - فَجَاءَ عَلِيٌّ، فَرَأَاهَا مُهْتَمَّةً، فَقَالَ: مَا

house. Ali came and found her anxious. He asked her: "What is wrong with you?" She said: "The Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, but he did not enter." Ali went to the Messenger of Allah "Allah's blessing and peace be upon him" and said to him: "O Messenger of Allah! Fatimah felt it hard upon herself that you came to visit her, but you did not enter." He said: "I have nothing to do with worldly things. I have nothing to do with (your) engravings." Ali went to Fatimah and told her about the statement of the Messenger of Allah "Allah's blessing and peace be upon him". Fatimah said: "Tell the Messenger of Allah "Allah's blessing and peace be upon him" that I'm ready to do what he commands me to do." He said (to Ali): "Tell her to send it to sons of so and so (of the needy people)."

**4150-** The same is narrated on the authority of Ibn Fudail from his father, in which he said: "It was a curtain decked with engravings.

#### **[46] What About The Cross In The Dress?**

**4151-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" never left in his house a thing taking the shape of the cross but that he would cut from it (to eliminate its features).

#### **[47] What About Pictures?**

**4152-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never enter a house in which there is a picture or a dog, or one in the state of ceremonial impurity."

**4153-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that Abu Talhah Al-Ansari told: I heard The Messenger of Allah "Allah's blessing and peace be upon him" saying: "The angels never enter a house in which there is a dog or a portrait." He said: "Let's go to A'ishah, the Mother of the Believers, in order to ask her about that." We came to A'ishah and said: "O Mother of Believers! Abu Talhah relates to us that The Messenger of Allah "Allah's blessing and peace be upon him" said such and such: Did you hear The Messenger of Allah "Allah's blessing and peace be upon him" having mentioned that?" She replied in the negative and added: "But I am going to narrate to you what I saw him doing. he set out for a certain holy battle, and I waited in expectation for his return... I took a carpet belonging to us, with which I screened the door. When he (The Prophet) returned, I received him, and saluted him saying: "Peace, Allah's Mercy and Blessing be upon you O Messenger of Allah. Praise be to Allah

لَكَ؟ قَالَتْ: جَاءَ النَّبِيُّ ﷺ إِلَيَّ فَلَمْ يَدْخُلْ، فَأَتَاهُ عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ فَاطِمَةَ اشْتَدَّ عَلَيْهَا أَنَّكَ جِئْتَهَا، فَلَمْ تَدْخُلْ عَلَيْهَا؟ قَالَ: «وَمَا أَنَا وَالْدُنْيَا؟!»، وَمَا أَنَا وَالرَّقْمُ؟!»، فَذَهَبَ إِلَى فَاطِمَةَ فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: قُلْ لِرَسُولِ اللَّهِ ﷺ مَا يَأْمُرُنِي بِهِ، قَالَ: «قُلْ لَهَا: فَلْتُرْسِلْ بِهِ إِلَى بَنِي فَلَانٍ».

**4150 -** حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى الْأَسَدِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ أَبِيهِ بِهَذَا الْحَدِيثِ قَالَ: «وَكَانَ سِتْرًا مَوْشِيًا».

### [ت46/44] - بَابُ فِي الصَّلِيبِ فِي التَّوْبِ

**4151 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عِمْرَانُ بْنُ حِطَّانٍ، عَنْ عَائِشَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَتْرُكُ فِي بَيْتِهِ شَيْئًا فِيهِ تَصْلِيبٌ إِلَّا قَضَبَهُ».

### [ت47/45] - بَابُ فِي الصُّورِ

**4152 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيٍّ بْنِ مُذْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيْيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ، وَلَا كَلْبٌ، وَلَا جُنُبٌ».

**4153 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ، عَنْ سُهَيْلٍ - يَعْنِي ابْنَ أَبِي صَالِحٍ -، عَنْ سَعِيدِ بْنِ يَسَارٍ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ أَبِي طَلْحَةَ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ، وَلَا تِمْنَالٌ». وَقَالَ: انْطَلِقْ بِنَا إِلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، فَسَلِّهَا عَنْ ذَلِكَ. فَاِنْطَلَقْنَا فَقُلْنَا: يَا أُمُّ الْمُؤْمِنِينَ، إِنَّ أَبَا طَلْحَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ بِكَذَا وَكَذَا، فَهَلْ سَمِعْتَ النَّبِيَّ ﷺ يَذْكُرُ ذَلِكَ؟ قَالَتْ: لَا، وَلَكِنْ سَأَحَدُّكُمْ بِمَا رَأَيْتُهُ فَعَلَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ مَعَارِيزِهِ وَكُنْتُ أَتَحَيَّنُ قُفُولَهُ، فَأَخَذْتُ نَمَطًا كَانَ لَنَا فَسَرْتُهُ عَلَى الْعَرَضِ فَلَمَّا جَاءَ اسْتَقْبَلْتُهُ، فَقُلْتُ: السَّلَامُ



Who has supported you, and honoured you (with victory).” he looked at the house and saw that carpet, and gave no reply to my greeting. Furthermore, I noticed (the signs of) disapproval on his face. He pulled it until he tore it (into pieces). Then, he said: “Allah has not ordered us, in whatever sustenance He has bestowed upon us, to clothe stones and clay.” I cut this (curtain) from which I prepared two cushions stuffed with date-palm fibers, which he (The Prophet) did not criticize.

**4154-** The same is narrated on the authority of Suhail, through the same chain of transmission, but with a slight variation of wording.

**4155-** It is narrated on the authority of Zaid Ibn Khalid Al-Juhani that Abu Talhah said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The angels never enter a house in which there is a picture.” Busr told: Zaid fell ill and we went to visit him. (We found that) there was a curtain hanging at his door with a picture on it. I said to Ubaidullah Al-Khawlani, the step-son of Maimunah, the wife of The Messenger of Allah "Allah's blessing and peace be upon him": “Did not Zaid himself tell us earlier of (the order of The Prophet pertaining to the prohibition of) pictures?” Ubaidullah said: “Did not you hear him when he said: "Except for the prints on the cloth"?”

**4156-** It is narrated on the authority of Jabir that in the year of the Conquest (of Mecca), while the Messenger of Allah "Allah's blessing and peace be upon him" was in Al-Batha', he ordered Umar Ibn Al-Khattab to go to the Ka'bah and remove all the pictures it had, and the Messenger of Allah "Allah's blessing and peace be upon him" did not enter it until all the pictures it had were removed.

**4157-** It is narrated on the authority of Abdullah Ibn Abbas that Maimunah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", told him that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Gabriel promised me to meet me tonight, but he did not come.” Then it occurred to his mind that there had been a young dog under our cot. He ordered it be turned out. He then took some water in his hand which he sprinkled at that place. When it was evening Gabriel visited him to whom he said: “you promised me to meet me last night (Why did you not come?)” He said: “Yes, but we never enter a house in which there is a dog or a picture.” in the morning (following that night), the Messenger of Allah "Allah's blessing and peace be upon him" ordered that the dogs should be killed, (to the extent that) he ordered that the dog reserved for the orchards should also be killed, but he saved the dog reserved for (guarding) the large fields (or gardens).

عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، الْحَمْدُ لِلَّهِ الَّذِي أَعَزَّكَ وَأَكْرَمَكَ. فَنَظَرَ إِلَى الْبَيْتِ فَرَأَى النَّمَطَ، فَلَمْ يَرُدَّ عَلَيَّ شَيْئًا، وَرَأَيْتُ الْكَرَاهِيَةَ فِي وَجْهِهِ. فَأَتَى النَّمَطَ حَتَّى هَتَكَهُ، ثُمَّ قَالَ: «إِنَّ اللَّهَ لَمْ يَأْمُرْنَا فِيمَا رَزَقْنَا أَنْ نَكْسُو الْحَجَارَةَ وَاللِّينَ». قَالَتْ: فَقَطَعْتُهُ، وَجَعَلْتُهُ وَسَادَتَيْنِ، وَحَشَوْتُهُمَا لِيَفًا، فَلَمْ يُنْكِرْ ذَلِكَ عَلَيَّ.

**4154 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ بِإِسْنَادِهِ مِثْلَهُ قَالَ: فَقُلْتُ: يَا أُمِّهِ، إِنَّ هَذَا حَدَّثَنِي أَنَّ النَّبِيَّ ﷺ قَالَ، وَقَالَ فِيهِ: سَعِيدُ بْنُ يَسَارٍ مَوْلَى بَنِي النَّجَّارِ.

**4155 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، فَقُلْتُ لِعُبَيْدِ اللَّهِ الْخَوْلَانِيِّ رَبِيبِ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ: أَلَمْ يُحْزِنَا زَيْدٌ عَنِ الصُّورِ يَوْمَ الْأَوَّلِ؟ فَقَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ حِينَ قَالَ: «إِلَّا رَقْمًا فِي ثَوْبٍ».

**4156 -** حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: أَنَّ إِسْمَاعِيلَ بْنَ عَبْدِ الْكَرِيمِ حَدَّثَهُمْ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - يَعْنِي ابْنَ عَقِيلٍ -، عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ مُنْبِهِ، عَنْ جَابِرٍ: «أَنَّ النَّبِيَّ ﷺ أَمَرَ عُمَرَ بْنَ الْخَطَّابِ زَمَنَ الْفَتْحِ وَهُوَ بِالْبُطْحَاءِ أَنْ يَأْتِيَ الْكَعْبَةَ فَيَمْحُو كُلَّ صُورَةٍ فِيهَا، فَلَمْ يَدْخُلْهَا النَّبِيُّ ﷺ حَتَّى مُحِيتْ كُلُّ صُورَةٍ فِيهَا».

**4157 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ ابْنِ السَّبَّاقِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ، فَلَمْ يَلْقَانِي»، ثُمَّ وَقَعَ فِي نَفْسِهِ جَرُّ كُلِّ تَحْتِ بِسَاطٍ لَنَا، فَأَمَرَ بِهِ فَأُخْرِجَ، ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ، فَلَمَّا لَقِيَهُ جَبْرِيلُ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ، وَلَا صُورَةٌ»، فَأَضْبَحَ النَّبِيُّ ﷺ، فَأَمَرَ بِقَتْلِ الْكِلَابِ. حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ كَلْبِ الْحَائِطِ الصَّغِيرِ، وَيَتْرُكُ كَلْبَ الْحَائِطِ الْكَبِيرِ.

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4158- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel "Peace be upon him" came to me and said: "I've come to you the last night, but nothing prevented me from getting in except that I found portraits on the gate, and in the house, there was a thin curtain having portraits on it, and in the house, there was a dog. So, order that the head of the portrait which is in the house be cut and thus it will be like a tree; and order that the curtain be cut and made into two trodden cushions; and order that the dog be driven out." The Messenger of Allah "Allah's blessing and peace be upon him" did accordingly. Behold! This dog was for Hasan or Husain, under a cot belonging to us.



**4158 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جِبْرِيلُ فَقَالَ لِي: أَتَيْتُكَ الْبَارِحَةَ، فَلَمْ يَمْنَعْنِي أَنْ أَكُونَ دَخَلْتُ إِلَّا أَنَّهُ كَانَ عَلَى الْبَابِ تَمَائِيلُ، وَكَانَ فِي الْبَيْتِ قِرَامٌ سِتْرٌ فِيهِ تَمَائِيلُ، وَكَانَ فِي الْبَيْتِ كَلْبٌ. فَمَرَّ بِرَأْسِ التَّمَائِلِ الَّذِي فِي الْبَيْتِ يُقَطَّعُ، فَيَصِيرُ كَهَيْئَةِ الشَّجَرَةِ. وَمَرَّ بِالسِّتْرِ فَلْيُقَطَّعْ، فَلْيُجْعَلْ مِنْهُ وَسَادَتَيْنِ مَنبُودَتَيْنِ تُوْطَأَن. وَمَرَّ بِالْكَلْبِ، فَلْيُخْرَجْ». فَفَعَلَ رَسُولُ اللَّهِ ﷺ، وَإِذَا الْكَلْبُ لِحَسَنِ أَوْ حُسَيْنٍ كَانَ تَحْتَ نَضْدٍ لَهُمْ، فَأَمَرَ بِهِ فَأُخْرِجَ. قَالَ أَبُو دَاوُدَ: وَالنَّضْدُ شَيْءٌ تُوَضَّعُ عَلَيْهِ الثِّيَابُ شِبْهُ السَّرَايِرِ.

## (27/32) THE BOOK OF Combing

### [1]

**4159-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade combing (both the head and the beard every time) unless it is on alternate days.

**4160-** It is narrated on the authority of Abdullah Ibn Buraidah that a man from amongst the companions of the Messenger of Allah "Allah's blessing and peace be upon him" went to Fadalrah Ibn Ubaid in Egypt. When he came to him he said: "Indeed, I've not come to you as a visitor, but for a narration both I and you had heard from the Messenger of Allah "Allah's blessing and peace be upon him", and I hope you have knowledge of it." He asked him: "What is it?" he said: "Such and such." He asked him: "Then, why am I seeing you dishevelled even though you are a chief among your people?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade us to lead an extremely luxurious life." He further asked him: "Then, why am I seeing you wearing no shoes?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" ordered us to be bare-footed sometimes."

**4161-** It is narrated on the authority of Abu Umamah that he said: A mention was made of the worldly (benefits and materials) by the companions to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you not pay attention? Do you not pay attention? No doubt, the modesty of dressing and appearance is out of faith! No doubt, the modesty of dressing and appearance is out of faith!"

### [2] It Is Desirable To Apply Perfume

**4162-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had a good-smelling perfume, which he used to apply to his body.

### [3] What About Maintaining Hair?

**4163-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has hair, let him maintain it."

## [32/27] - كتاب التَّرجُلِ

## [ت1/م1] - باب

4159 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرجُلِ إِلَّا غَبًا».

4160 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ الْمَازِنِيُّ: أَخْبَرَنَا الْجَرِيرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ رَحَلَ إِلَى فَضَالَةَ بْنِ عُبَيْدٍ وَهُوَ بِمِصْرَ، فَقَدِمَ عَلَيْهِ فَقَالَ: «أَمَا إِنِّي لَمْ آتِكَ زَائِرًا، وَلَكِنِّي سَمِعْتُ أَنَا وَأَنْتَ حَدِيثًا مِنْ رَسُولِ اللَّهِ ﷺ رَجَوْتُ أَنْ يَكُونَ عِنْدَكَ مِنْهُ عِلْمٌ، قَالَ: مَا هُوَ؟ قَالَ: كَذَا وَكَذَا. قَالَ: فَمَا لِي أَرَاكَ شَعْنًا وَأَنْتَ أَمِيرُ الْأَرْضِ؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَنْهَانَا عَنْ كَثِيرٍ مِنَ الْإِرْفَاءِ. قَالَ: فَمَا لِي لَا أَرَى عَلَيْكَ حِذَاءً؟ قَالَ: كَانَ النَّبِيُّ ﷺ يَأْمُرُنَا أَنْ نَحْتَفِيَ أَحْيَانًا».

4161 - حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِي أُمَامَةَ قَالَ: ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟ إِنَّ الْبِدَاذَةَ مِنَ الْإِيمَانِ، إِنَّ الْبِدَاذَةَ مِنَ الْإِيمَانِ».

قَالَ أَبُو دَاوُدَ: يَعْنِي التَّقْلُ.

قَالَ أَبُو دَاوُدَ: وَهُوَ أَبُو أُمَامَةَ بْنُ ثَعْلَبَةَ الْأَنْصَارِيُّ.

## [ت2/م2] - باب ما جاء في استحباب الطَّيِّبِ

4162 - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو أَحْمَدَ، عَنْ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَتْ لِلنَّبِيِّ ﷺ سَكَّةٌ يَتَطَيَّبُ مِنْهَا».

## [ت3/م3] - باب في إصلاح الشَّعْرِ

4163 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ شَعْرٌ، فَلْيُكْرِمْهُ».



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#### [4] What About Dye For Women?

**4164-** It is narrated on the authority of Karimah Bint Hammam that a woman went to A'ishah and asked her about the dye of henna for women, thereupon she said: "There is no harm in it, even though I dislike it, for my sweetheart, the Messenger of Allah "Allah's blessing and peace be upon him", had aversion towards its smell."

Abu Dawud says: She means the hair dye.

**4165-** It is narrated on the authority of A'ishah that Hind Bint Utbah said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Prophet of Allah! Accept from me the pledge of allegiance." He said: "I will not accept from you the pledge of allegiance unless you change (i.e. dye with henna) your hands, which seem as if they are the hands of a wild animal (i.e. like the hands of men)."

**4166-** It is narrated on the authority of A'ishah that she said: A woman brought out from behind the curtains of her dwelling place a letter to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he withdrew his hand and said: "I do not know whether this hand is a man's or a woman's." she said: "Nay, it is a woman's hand." On that he said: "If you are really a woman, you then should change your nails, i.e. dye them with henna."

#### [5] What About Using False Hair?

**4167-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman that he heard Mu'awiyah Ibn Abu Sufyan (talking) on the pulpit in the year when he performed Hajj. He took a tuft of hair that was in the hand of an orderly and said: "O people of Medina! Where are your learned men? I heard The Prophet "Allah's blessing and peace be upon him" forbidding such a thing as this (false hair). He used to say: "The Israelis were destroyed when their ladies practiced this habit (of using false hair to lengthen their locks)."

**4168-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cursed such as lengthens the forelocks with the help of false hair, as well as such as gets her forelocks lengthened with the help of false hair; he further cursed such as practices tattooing, as well as such as gets herself tattooed.

**4169-** It is narrated on the authority of Alqamah that he said: Abdullah said: "Allah curses those ladies who practice tattooing and those who get themselves tattooed, (as well as he curses) those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in

## [ت4/4م] - بَابُ فِي الْخِضَابِ لِلنِّسَاءِ

4164 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَلِيِّ بْنِ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي كَرِيمَةُ بِنْتُ هُمَامٍ: «أَنَّ امْرَأَةً أَتَتْ عَائِشَةَ فَسَأَلَتْهَا عَنْ خِضَابِ الْحِنَاءِ، فَقَالَتْ: لَا بَأْسَ بِهِ وَلَكِنِّي أَكْرَهُهُ، كَانَ حَبِيبِي رَسُولُ اللَّهِ ﷺ يَكْرَهُ رِيحَهُ».

قال أبو داود: تَعْنِي خِضَابَ شَعْرِ الرَّأْسِ.

4165 - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي غِبْطَةُ بِنْتُ عَمْرِو الْمُجَاشِعِيَّةُ قَالَتْ: حَدَّثَنِي عَمَّتِي أُمُّ الْحَسَنِ، عَنْ جَدَّتِهَا، عَنْ عَائِشَةَ: أَنَّ هِنْدَ ابْنَةَ عُتْبَةَ قَالَتْ: يَا نَبِيَّ اللَّهِ بَايِعْنِي. قَالَ: «لَا أَبَايَعُكَ حَتَّى تُغَيِّرِي كَفِّكَ، فَكَأَنَّهُمَا كَفَّا سَبْعًا!».

4166 - حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدٍ الصُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ، عَنْ صَفِيَّةِ بِنْتِ عِصْمَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَوْمَاتِ امْرَأَةً مِنْ وَرَاءِ سِتْرِ بَيْدِهَا كِتَابٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَبَضَ النَّبِيُّ ﷺ يَدَهُ فَقَالَ: «مَا أَذْرِي أَيْدِ رَجُلٍ، أَمْ يَدُ امْرَأَةٍ» قَالَتْ: بَلِ امْرَأَةٌ. قَالَ: «لَوْ كُنْتِ امْرَأَةً، لَغَيَّرْتِ أَظْفَارَكَ» - يَعْنِي بِالْحِنَاءِ -.

## [ت5/5م] - بَابُ فِي صَلَةِ الشَّعْرِ

4167 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ - عَامَ حَجٍّ - وَهُوَ عَلَى الْمِنْبَرِ، وَتَنَاولَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيٍّ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ وَيَقُولُ: «إِنَّمَا هَلَكْتُ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاءَهُمْ».

4168 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ».

4169 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ: «لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ - قَالَ مُحَمَّدٌ: وَالْوَاصِلَاتِ، وَقَالَ عُثْمَانُ: وَالْمُتَمَصِّصَاتِ، ثُمَّ اتَّفَقَا - وَالْمُتَقَلِّجَاتِ لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلَقَ اللَّهُ».

قال: فَبَلَغَ ذَلِكَ امْرَأَةً مِنْ بَنِي أَسَدٍ يُقَالُ لَهَا: أُمُّ يَعْقُوبَ - زَادَ عُثْمَانُ: كَانَتْ تَقْرَأُ



order to be more beautiful whereby they change Allah's creation." His saying reached a lady from Banu Asad called Umm Ya'qub and she used to recite the Qur'an. She came and said (to Abdullah): "I have come to know that you have cursed such-and-such (ladies)." He replied: "Why should I not curse those whom The Messenger of Allah "Allah's blessing and peace be upon him" had cursed and who are cursed in Allah's Book!" Umm Ya'qub said: "I read the whole Qur'an, but I did find in it nothing of what you say." He said: "No doubt, had you read it (The Holy Qur'an), you would have found it. Didn't you read: 'Take what the Messenger assigns to you, and deny yourselves that which he withholds from you'?" She said: "But I see your wife doing these things." He said: "Go and watch her." She went and watched her and returned and said to him: "I saw nothing of that." On that he said: "Had my wife been as you thought, I would not have kept her in my company."

**4170-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The curse has been sent upon such as lengthens the forelocks with the help of false hair, as well as such as gets her forelocks lengthened with the help of false hair; such as practices tattooing, as well as such as gets herself tattooed; and such as removes the hair of the face, as well as such as gets the hair of her face removed, with no medical necessity.

**4171-** It is narrated on the authority of Sa'id Ibn Jubair that he said: There is no harm for a woman to make her hair seem more with the help of wool or hair (provided that it should not belong to human beings).

Abu Dawud says: It seems from his statement that he is of the opinion that the forbiddance is restricted to using the women's hair to lengthen one's hair.

Abu Dawud says: I heard Ahmad Ibn Hanbal having said: "There is no harm for a woman to make her hair seem more with the help of wool or hair (provided that it should not belong to human beings)."

### **[6] What About Rejecting The Gifts Of Perfume?**

**4172-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, to whom perfume is offered (as a gift), let not him reject it, for it is good-smelling, too easy to load."

### **[7] What About The Woman's Applying Perfume For Coming Out?**

**4173-** It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When a woman



الْقُرْآنَ، ثُمَّ اتَّفَقَا - فَأَتَتْهُ فَقَالَتْ: بَلَّغْنِي عَنْكَ أَنَّكَ لَعَنْتَ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ - قَالَ مُحَمَّدٌ: وَالْوَاصِلَاتِ. قَالَ عُثْمَانُ: وَالْمُتَمَمَّصَاتِ، ثُمَّ اتَّفَقَا - وَالْمُتَفَلِّجَاتِ. قَالَ عُثْمَانُ: لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلَقَ اللَّهُ. فَقَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولَ اللَّهِ ﷺ، وَهُوَ فِي كِتَابِ اللَّهِ تَعَالَى. قَالَتْ: لَقَدْ قَرَأْتُ مَا بَيْنَ لَوْحِي الْمُضْحَفِ فَمَا وَجَدْتُهُ، فَقَالَ: وَاللَّهِ لَئِنْ كُنْتُ قَرَأْتِيهِ لَقَدْ وَجَدْتِيهِ، ثُمَّ قَرَأَ: ﴿وَمَا ءَانَكُمْ الرَّسُولُ فَحُذُّهُ وَمَا نَهَكَمُ عَنْهُ فَأَنَّهُمْ﴾ [الحشر: 7] قَالَتْ: إِنِّي أَرَى بَعْضَ هَذَا عَلَى أَمْرَاتِكَ، قَالَ: فَادْخُلِي فَأَنْظُرِي، فَدَخَلَتْ ثُمَّ خَرَجَتْ فَقَالَ: مَا رَأَيْتِ؟ وَقَالَ عُثْمَانُ: فَقَالَتْ: مَا رَأَيْتُ، فَقَالَ: لَوْ كَانَ ذَلِكَ مَا كَانَتْ مَعَنَا.

**4170 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ أُسَامَةَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لُعِنَتِ الْوَاصِلَةُ وَالْمُسْتَوْصِلَةُ، وَالنَّامِصَةُ وَالْمُتَمَمِّصَةُ، وَالْوَاشِمَةُ وَالْمُسْتَوْشِمَةُ، مِنْ غَيْرِ دَاءٍ».

قَالَ أَبُو دَاوُدَ: «وَتَفْسِيرُ الْوَاصِلَةِ: الَّتِي تَصِلُ الشَّعَرَ بِشَعْرِ النِّسَاءِ. وَالْمُسْتَوْصِلَةُ: الْمَعْمُولُ بِهَا. وَالنَّامِصَةُ: الَّتِي تَنْقُشُ الْحَاجِبَ، حَتَّى تُرِقَّهُ. وَالْمُتَمَمِّصَةُ: الْمَعْمُولُ بِهَا. وَالْوَاشِمَةُ: الَّتِي تَجْعَلُ الْخِيلَانَ فِي وَجْهِهَا بِكُحْلِ أَوْ مِدَادٍ. وَالْمُسْتَوْشِمَةُ: الْمَعْمُولُ بِهَا».

**4171 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «لَا بَأْسَ بِالْقَرَامِلِ».

قَالَ أَبُو دَاوُدَ: كَأَنَّهُ يَذْهَبُ أَنَّ الْمَنْهِيَّ عَنْهُ شُعُورُ النِّسَاءِ.

قَالَ أَبُو دَاوُدَ: كَانَ أَحْمَدُ يَقُولُ: الْقَرَامِلُ لَيْسَ بِهِ بَأْسٌ.

### [ت6/م6] - بَابُ فِي رَدِّ الطَّيِّبِ

**4172 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَهَارُونُ بْنُ عَبْدِ اللَّهِ، الْمَعْنَى، أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْمُقْرِي حَدَّثَهُمْ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عُرِضَ عَلَيْهِ طَيْبٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ طَيْبُ الرِّيحِ خَفِيفُ الْمَحْمَلِ».

### [ت7/م7] - بَابُ مَا جَاءَ فِي الْمَرْأَةِ تَتَطَيَّبُ لِلْخُرُوجِ

**4173 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: أَخْبَرَنَا ثَابِتُ بْنُ عَمَارَةَ قَالَ: حَدَّثَنِي عُثَيْمُ بْنُ قَيْسٍ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَعَطَّرَتِ الْمَرْأَةُ، فَمَرَّتْ

applies perfume and then sets out and comes upon a people who detect its smell in her, she is such and such (evil).” He spoke about her harshly.

**4174-** It is narrated on the authority of Abu Hurairah that a woman met him, in whom he detected the scent of perfume, and it was so much odorous, and the (dust raised by the) tail of her garment was fragrant. He asked her: “O Mother of Jabbar! Have you come from the mosque?” she answered in the affirmative. He asked: “Have you applied perfume for that?” she answered in the affirmative. On that he said: I heard my beloved one, Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him") having said: “No prayer will be accepted from a woman who applies perfume for the purpose of going to this mosque unless she returns and takes bath like that which she takes to get clean from the ceremonial impurity.”

**4175-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Let no woman, who applies aromatic incense to her body attend the Isha prayer with us (in the mosque).”

### **[8] What About Scent For Men?**

**4176-** It is narrated on the authority of Ammar Ibn Yasir that he said: I visited my family at night, and (the skin of) my hand was cleft, thereupon they scented me with saffron, and in the morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him", and saluted him with peace, but he did not reply to me, nor did he bid welcome to me, and said: “Go and wash your hand off this (saffron)!” I went and washed it, and returned, with its traces still on my hand. I saluted him, but he gave no reply, nor did he bid welcome to me, and said: “Go and wash your hand off (the traces of) this!” I went and washed it off, and then returned, and saluted him. He returned the salutation to me, and bid welcome to me and said: “No doubt, the angels never attend the funeral of an infidel, nor (they come in a place where there is) such as scented with saffron, or such as in a state of ceremonial impurity.” However, such as in the state of ceremonial impurity was given concession to perform ablution when he intends to sleep, eat or drink.

**4177-** It is narrated on the authority of Ammar Ibn Yasir that he said: Once, I was scented...and the remaining portion of the story is the same, even though the previous narration is more perfect. In this narration he (the sub-narrator) said: I asked Umar: “Were they in the state of Ihram?” he said: “No, they were residents in their dwelling places.”

عَلَى الْقَوْمِ لِيَجِدُوا رِيحَهَا، فَهِيَ كَذَا وَكَذَا» قَالَ قَوْلًا شَدِيدًا.

**4174 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عُبَيْدِ اللَّهِ مَوْلَى أَبِي رُحْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَقِيتُهُ امْرَأَةً وَجَدَ مِنْهَا رِيحَ الطَّيِّبِ يَنْفُخُ، وَلَذَيْلُهَا إِعْصَارٌ، فَقَالَ: يَا أُمَّةَ الْجَبَّارِ، جِئْتِ مِنَ الْمَسْجِدِ؟ قَالَتْ: نَعَمْ، قَالَ: وَلَهُ تَطَيَّبْتِ؟ قَالَتْ: نَعَمْ، قَالَ: إِنِّي سَمِعْتُ جَبِّي أَبَا الْقَاسِمِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: «لَا تُقْبَلُ صَلَاةُ امْرَأَةٍ تَطَيَّبَتْ لِهَذَا الْمَسْجِدِ، حَتَّى تَرْجِعَ فَتَغْتَسِلَ غُسْلَهَا مِنَ الْجَنَابَةِ».

قال أبو داود: الإِعْصَارُ غُبَارٌ.

**4175 -** حَدَّثَنَا الثُّفَيْلِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبُو عَلْقَمَةَ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بِخُورًا، فَلَا تَشْهَدَنَّ مَعَنَا الْعِشَاءَ». قَالَ ابْنُ ثَيْمٍ: «الْآخِرَةُ».

### [ت8/م8] - بَابُ فِي الْخُلُقِ لِلرِّجَالِ

**4176 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَدِمْتُ عَلَى أَهْلِي لَيْلًا وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَقُونِي بِرِغْفَرَانٍ. فَعَدَوْتُ عَلَى النَّبِيِّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ وَلَمْ يُرَحِّبْ بِي، وَقَالَ: «اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ». فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ جِئْتُ، وَقَدْ بَقِيَ عَلَيَّ مِنْهُ رِذْعٌ، فَسَلَّمْتُ فَلَمْ يَرُدَّ عَلَيَّ وَلَمْ يُرَحِّبْ بِي، وَقَالَ: «اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ»، فَذَهَبْتُ فَغَسَلْتُهُ، ثُمَّ جِئْتُ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ عَلَيَّ وَرَحَّبَ بِي، وَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَحْضُرُ جَنَازَةَ الْكَافِرِ بِخَيْرٍ، وَلَا الْمُتَضَمِّحِ بِالرِّغْفَرَانِ، وَلَا الْجُنْبِ»، وَرَخَّصَ لِلْجُنْبِ إِذَا نَامَ أَوْ أَكَلَ أَوْ شَرِبَ أَنْ يَتَوَضَّأَ.

**4177 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جَرِيحٍ: أَخْبَرَنَا عُمَرُ بْنُ عَطَاءٍ بْنُ أَبِي الْخَوَّارِ: أَنَّهُ سَمِعَ يَحْيَى بْنَ يَعْمَرَ يُخْبِرُ عَنْ رَجُلٍ أَخْبَرَهُ عَنْ عَمَّارِ بْنِ يَاسِرٍ - زَعَمَ عُمَرُ أَنَّ يَحْيَى سَمَّى ذَلِكَ الرَّجُلَ فَنَسِيَ عُمَرَ اسْمَهُ - أَنَّ عَمَّارًا قَالَ: تَخَلَّفْتُ، بِهَذِهِ الْقِصَّةِ، وَالْأَوَّلُ أَتَمُّ بِكَثِيرٍ فِيهِ ذَكَرَ الْغَسْلِ، قَالَ: قُلْتُ لِعُمَرَ: وَهُمْ حُرُمٌ؟ قَالَ: لَا، الْقَوْمُ مُقِيمُونَ.



4178- It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah never accepts the prayer of such of men as has any remaining traces of saffron in his body."

4179- It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should apply saffron to his body.

4180- It is narrated on the authority of Ammar Ibn Yasir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The angels never approach three (things): the carcass of an infidel, such as scented with saffron, and such as in the state of ceremonial impurity unless he performs ablution."

4181- It is narrated on the authority of Al-Walid Ibn Uqbah that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" conquered Mecca, the inhabitants of Mecca went to him with their children, so that he would invoke Allah's Blessing upon them, and pass his hand over their heads. I was brought to him while being scented with saffron, but he did not touch my body on account of that saffron.

4182- It is narrated on the authority of Anas Ibn Malik that he said: A man entered upon the Messenger of Allah "Allah's blessing and peace be upon him", and he had the traces of yellowish discharge on his body; and the Messenger of Allah "Allah's blessing and peace be upon him" hardly criticized anyone openly with what he disliked. When the man came out, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that you tell this (man) to wash his body off (the traces of) this (yellowish discharge)!"

### [9] What About The Hair?

4183- It is narrated on the authority of Al-Bara' that he said: I've never seen a man with a forelock (long enough to reach the area between the earlobes and the shoulders), more good looking than the Messenger of Allah "Allah's blessing and peace be upon him" while combing his hair, and dressed in a cloak having red lines.

4184- It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had his hair too long to reach the earlobe.

**4178 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ الْأَسَدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَرْبٍ الْأَسَدِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنْ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ جَدِّهِ قَالَا: سَمِعْنَا أَبَا مُوسَى يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْبَلُ اللَّهُ تَعَالَى صَلَاةَ رَجُلٍ فِي جَسَدِهِ شَيْءٌ مِنْ خَلْقٍ». قَالَ أَبُو دَاوُدَ: جَدَّاهُ زَيْدٌ وَزِيَادٌ.

**4179 -** حَدَّثَنَا مُسَدَّدٌ: أَنَّ حَمَادَ بْنَ زَيْدٍ وَإِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَاهُمَا، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ التَّرْغُفْرِ لِلرَّجَالِ»، وَقَالَ عَنْ إِسْمَاعِيلَ: «أَنْ يَتَرْغَفَرَ الرَّجُلُ».

**4180 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثَةٌ لَا تَقْرُبُهُمُ الْمَلَائِكَةُ: جِيفَةُ الْكَافِرِ، وَالْمُتَضَمِّنُ بِالْخَلْقِ، وَالْجُنُبُ إِلَّا أَنْ يَتَوَضَّأَ».

**4181 -** حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ: حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ ثَابِتِ بْنِ الْحَجَّاجِ، عَنْ عَبْدِ اللَّهِ الِهْمْدَانِيِّ، عَنِ الْوَلِيدِ بْنِ عُقْبَةَ قَالَ: «لَمَّا فَتَحَ نَبِيُّ اللَّهِ ﷺ مَكَّةَ، جَعَلَ أَهْلُ مَكَّةَ يَأْتُونَهُ بِصَبْيَانِهِمْ، فَيَدْعُو لَهُمْ بِالْبَرَكَةِ وَيَمْسُحُ رُؤُوسَهُمْ. قَالَ: فَجِئْتُ بِبِي إِلَيْهِ وَأَنَا مُخَلَّقٌ، فَلَمْ يَمْسَسْنِي مِنْ أَجْلِ الْخَلْقِ».

**4182 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا سَلَمُ الْعَلَوِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ أَثَرُ صُفْرَةٍ، وَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّ مَا يُوَاجِهُهُ رَجُلًا فِي وَجْهِهِ شَيْءٌ يَكْرَهُهُ، فَلَمَّا خَرَجَ قَالَ: «لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ هَذَا عَنْهُ».

### [9/م9] - بَابُ مَا جَاءَ فِي الشَّعْرِ

**4183 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: «مَا رَأَيْتُ مِنْ ذِي لِمَةٍ أَحْسَنَ فِي حُلَّةٍ حُمْرَاءَ مِنْ رَسُولِ اللَّهِ ﷺ». زَادَ مُحَمَّدُ بْنُ سُلَيْمَانَ: «لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ». قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ: يَضْرِبُ مَنْكِبَيْهِ، وَقَالَ شُعْبَةُ: «يَبْلُغُ شَحْمَةُ أُذُنَيْهِ».

قَالَ أَبُو دَاوُدَ: وَهِيَ شُعْبَةُ فِيهِ.

**4184 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ لَهُ شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنَيْهِ».

**4185-** It is narrated on the authority of Anas that he said: The hair of the Messenger of Allah "Allah's blessing and peace be upon him" was too long to reach his earlobes.

**4186-** It is narrated on the authority of Anas Ibn Malik that he said: The hair of the Messenger of Allah "Allah's blessing and peace be upon him" was too long to reach the middle of his ears.

**4187-** It is narrated on the authority of A'ishah that she said: The hair of the Messenger of Allah "Allah's blessing and peace be upon him" was long enough to hang down the earlobes, but not too long to fall on the shoulders.

#### **[10] What About Parting The Hair?**

**4188-** It is narrated on the authority of Ibn Abbas that he said: The people of Scripture used to let their hair hang down, and the pagans used to part their hair; and the Messenger of Allah "Allah's blessing and peace be upon him" was inclined to agree with the people of Scriptures in the matters about which he was not instructed otherwise. For this reason, the Messenger of Allah "Allah's blessing and peace be upon him" at first let his hair hang down, and later on he parted it.

**4189-** It is narrated on the authority of A'ishah that she said: Whenever I intended to part the hair of the Messenger of Allah "Allah's blessing and peace be upon him", I would make the split on the back of his head, and let (the hair of) his forelock hang down in between his eyes.

#### **[11] What About Lengthening The Hair?**

**4190-** It is narrated on the authority of Wa'il Ibn Hujr that he said: Once, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and I had a very long forelock. Then he said: "How long is that forelock! How long is that forelock!" I went and cut it short. In the coming morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him" and he said: "I've not meant you (should cut short your forelock), even though this (which you've done) is better."

#### **[12] What About The Braids For Men?**

**4191-** It is narrated on the authority of Umm Hani' that she said: When the Messenger of Allah "Allah's blessing and peace be upon him" came to Mecca, he had four braids.

#### **[13] What About Shaving The Head?**

**4192-** It is narrated on the authority of Abdullah Ibn Ja'far that the Messenger of Allah "Allah's blessing and peace be upon him" notified the



**4185 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى شَحْمَةِ أُذُنَيْهِ».

**4186 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ».

**4187 -** حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ فَوْقَ الْوُفْرِ، وَدُونَ الْجُمَّةِ».

### [ت10/م10] - بَابُ مَا جَاءَ فِي الْفَرْقِ

**4188 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ أَهْلُ الْكِتَابِ - يَعْنِي - يَسْأَلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ تُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدَ».

**4189 -** حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ إِسْحَاقَ -، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ الزُّبَيْرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ إِذَا أَرَدْتُ أَنْ أَفْرِقَ رَأْسَ رَسُولِ اللَّهِ ﷺ صَدَعْتُ الْفَرْقَ مِنْ يَافُوحِهِ، وَأَرْسِلُ نَاصِيَتَهُ بَيْنَ عَيْنَيْهِ».

### [ت11/م11] - بَابُ فِي تَطْوِيلِ الْجُمَّةِ

**4190 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْأَعْلَاءِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ وَسُفْيَانُ بْنُ عُقْبَةَ السَّوَائِيُّ هُوَ أَخُو قَبِيصَةَ وَحُمَيْدُ بْنُ خُوَارٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي شَعْرٌ طَوِيلٌ. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ، قَالَ: «دُبَابٌ دُبَابٌ» قَالَ: فَارْجَعْتُ فَجَزَرْتُهُ، ثُمَّ أَتَيْتُهُ مِنَ الْعَدِ، فَقَالَ: «إِنِّي لَمْ أَغْنِكَ وَهَذَا أَحْسَنُ».

### [ت12/م12] - بَابُ فِي الرَّجُلِ يَغْقِصُ شَعْرَهُ

**4191 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَتْ أُمُّ هَانِئٍ: «قَدِمَ النَّبِيُّ ﷺ إِلَى مَكَّةَ وَلَهُ أَرْبَعُ عَدَائِرَ» تَغْنِي عَقَائِصَ.

### [ت13/م13] - بَابُ فِي خَلْقِ الرَّأْسِ

**4192 -** حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ، عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ

family of Ja'far that he would come to visit them after three days. He visited them (in the due time) and said to them: "Weep no more for my brother (Ja'far) after this day." Then he said: "Call the children of my brother (Ja'far) to me." We were brought to him as if we were young birds, and he said: "Call a shaver to me." He ordered him to shave our heads.

#### **[14] What About The Tuft Of Hair?**

**4193-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to shave the head, leaving a tuft of hair here and a tuft of hair there.

**4194-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade to shave the head, leaving a tuft of hair.

**4195-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" saw a boy, having some of his hair shaved, and some left, thereupon he forbade that and said: "You should either shave all of it, or leave all of it."

#### **[15] The Concession Pertaining To That**

**4196-** It is narrated on the authority of Anas Ibn Malik that he said: I had a tuft of hair, thereupon my mother said to me: "Do not shave it, for the Messenger of Allah "Allah's blessing and peace be upon him" used to lengthen it, and take (his children with whom he was playing) by it."

**4197-** It is narrated on the authority of Al-Hajjaj Ibn Hassan that he said: We visited Anas Ibn Malik, and my brother Al-Mughirah said to me: "On that day, you were still a boy, having two bunches or forelocks of hair, thereupon he (the Prophet) passed his hand over your head, and invoked blessing upon you, and then said: "Shave or cut those (bunches), for this is out of the Jewish customs."

#### **[16] What About Trimming The Mustache?**

**4198-** It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "Five characteristics belong to the true nature (on which mankind has been created): circumcision, shaving the hair of the pubic area with the help of a razor, depilating the hair of the armpits, trimming the nails, and cutting short the mustache."

**4199-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" ordered

جَعْفَرُ: «أَنَّ النَّبِيَّ ﷺ أَهْمَلَ آلَ جَعْفَرٍ ثَلَاثًا أَنْ يَأْتِيَهُمْ، ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَيَّ أَخِي بَعْدَ الْيَوْمِ»، ثُمَّ قَالَ: «ادْعُوا لِي بَنِي أَخِي»، فَجِئَ بَنَا كَأَنَّا أَفْرُخٌ، فَقَالَ: «ادْعُوا لِي الْحَلَاقِ»، فَأَمَرَهُ فَحَلَقَ رُؤُوسَنَا».

### [ت14/م14] - بَابُ فِي الذُّوَابَةِ

4193 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ - قَالَ أَحْمَدُ: كَانَ رَجُلًا صَالِحًا - قَالَ: أَخْبَرَنَا عُمَرُ بْنُ نَافِعٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَرْعِ»، وَالْقَرْعُ: أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ، فَيَتَرَكَ بَعْضَ شَعْرِهِ.

4194 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَرْعِ، وَهُوَ أَنْ يُحْلَقَ رَأْسُ الصَّبِيِّ، فَتُتْرَكَ لَهُ ذُوَابَةٌ».

4195 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِهِ وَتَرَكَ بَعْضُهُ، فَتَنَاهَاهُمْ عَنْ ذَلِكَ، فَقَالَ: «احْلِقُوهُ كُلَّهُ، أَوْ اتْرُكُوهُ كُلَّهُ».

### [ت15/م15] - بَابُ مَا جَاءَ فِي الرُّخَصَةِ

4196 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، عَنْ مَيْمُونِ بْنِ عَبْدِ اللَّهِ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَتْ لِي ذُوَابَةٌ فَقَالَتْ لِي أُمِّي: لَا أَجْزُهَا، كَانَ رَسُولُ اللَّهِ ﷺ يَمُدُّهَا وَيَأْخُذُ بِهَا».

4197 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْحَجَّاجُ بْنُ حَسَّانٍ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَحَدَّثَنِي أَخِيَّتِي الْمُغِيرَةُ قَالَتْ: وَأَنْتَ يَوْمَئِذٍ غُلَامٌ وَلَكَ قَرْنَانِ أَوْ قُصَّتَانِ، فَمَسَحَ رَأْسَكَ وَبَرَكَ عَلَيْكَ، وَقَالَ: «احْلِقُوا هَذَيْنِ أَوْ قُصُوهُمَا، فَإِنَّ هَذَا زِيُّ الْيَهُودِ».

### [ت16/م16] - بَابُ فِي أَخْذِ الشَّارِبِ

4198 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «الْفِطْرَةُ خَمْسٌ، أَوْ خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَالِاسْتِحْدَادُ، وَتَنْفُ الْإِظْطِ، وَتَقْلِيمُ الْأُظْفَارِ، وَقَصُّ الشَّارِبِ».

4199 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي بَكْرٍ بنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ،



(men) to trim the mustaches and leave long the beards (even though not beyond a fist's length).

**4200-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave us a forty-day time, during which we should shave the hair of the pubic area, trim the nails, cut short the mustaches, and depilate the hair of the armpits once (at least).

Abu Dawud says: The same is narrated on the authority of Anas, and no mention is made of the Messenger of Allah "Allah's blessing and peace be upon him", but he said: "We have been given a forty-day period..." and this narration is more correct.

**4201-** It is narrated on the authority of Jabir that he said: We used to leave long the beards unless we are going to perform Hajj or Umrah.

### **[17] What About Depilating The White Hair?**

**4202-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Depilate not the white hair, for no Muslim receives (any white hair portending) hoary-headedness in Islam but that it will become a light for him on the Day of Judgement (or according to the narration of Yahya but that Allah Almighty will write by it a good deed for him, and remove an evil deed from his account)."

### **[18] What About The Dye?**

**4203-** It is narrated on the authority of Abu Hurairah that he said, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him": "Both the Jews and the Christians do not dye (their hair): so, behave in opposition to them (and dye your hair)."

**4204-** It is narrated on the authority of Jabir Ibn Abdullah that he said: On the day of the Conquest (of Mecca), Abu Quhafah (Abu Bakr's father) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", with (the hair of) his head and beard as white as hyssop, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Change that (whiteness) with any pigment, but avoid blackness."

**4205-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best thing therewith to change the (colour of the white hair of) hoary-headedness is both henna and Katam (the plant of Wasmah, cultivated in Yemen)."

وإِعْفَاءِ اللَّحَى».

**4200 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا صَدَقَةُ الدَّقِيقِيِّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «وَقَتَ لَنَا رَسُولُ اللَّهِ ﷺ حَلَقَ الْعَانَةَ، وَتَقْلِيمَ الْأُظْفَارِ، وَقَصَّ الشَّارِبِ، وَنَتَفَ الْإِبْطِ، أَرْبَعِينَ يَوْمًا مَرَّةً».

قال أبو داود: رَوَاهُ جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عِمْرَانَ، عَنْ أَنَسٍ لَمْ يَذْكُرِ النَّبِيَّ ﷺ، قَالَ: «وَقَتَ لَنَا»، وَهَذَا أَصَحُّ.

**4201 -** حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا زُهَيْرٌ، قَالَ: قَرَأْتُ عَلَى عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، وَقَرَأَهُ عَبْدُ الْمَلِكِ عَلَى أَبِي الزُّبَيْرِ، وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: «كُنَّا نَعْقِي السَّبَالَ إِلَّا فِي حَجٍّ أَوْ عُمْرَةٍ».

قال أبو داود: الاستِحْدَادُ: حَلَقُ الْعَانَةِ.

### [ت17/م17] - بَابٌ فِي نَتْفِ الشَّيْبِ

**4202 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى (ح): وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ، الْمَعْنَى، عَنْ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْتَفُوا الشَّيْبَ، مَا مِنْ مُسْلِمٍ يَشِيبُ شَيْبَةً فِي الْإِسْلَامِ»، قَالَ عَنْ سُفْيَانَ: «إِلَّا كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ»، وَقَالَ فِي حَدِيثِ يَحْيَى: «إِلَّا كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ بِهَا حَسَنَةً، وَحَظَّ بِهَا عَنْهُ خَطِيئَةٌ».

### [ت18/م18] - بَابٌ فِي الْخِضَابِ

**4203 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالِفُوهُمْ».

**4204 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أُتِيَ بِأَبِي فُحَافَةَ يَوْمَ فَتَحَ مَكَّةَ، وَرَأْسُهُ وَلَحِيَّتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا بِشَيْءٍ، وَاجْتَنِبُوا السَّوَادَ».

**4205 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّبَلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَحْسَنَ مَا غَيَّرَ بِهِ هَذَا الشَّيْبُ: الْحِجَاءُ، وَالْكَتْمُ».



**4206-** It is narrated on the authority of Abu Rimthah that he said: I went in the company of my father to the Messenger of Allah "Allah's blessing and peace be upon him", and behold! His hair was long enough to hang down his earlobes, and it was dyed with henna, and he had two green Burdahs over him.

**4207-** The same story is narrated on the authority of Abu Rimthah in which he said: My father said to the Messenger of Allah "Allah's blessing and peace be upon him": "Show me that which is in your back, for I'm a physician." He said: "It is Allah Who has the medicine: you are but a gentleman, and It is He (Allah), Who has created it."

**4208-** It is narrated on the authority of Abu Rimthah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of my father, thereupon he asked a man or my father: "Who is this?" he said: "My son." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Then, do not let your son you're your crime upon himself." He (the Prophet) was dying his beard with henna.

**4209-** It is narrated on the authority of Thabit that Anas was asked about the dye which the Messenger of Allah "Allah's blessing and peace be upon him" used, thereupon he said: "He used no dye, but it was both Abu Bakr and Umar who applied dye (to their beards)."

### **[19] What About The Yellowish Pigment?**

**4210-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear hairless leather sandals, and yellow his beard with the help of saffron and wars; and Ibn Umar used to do the same.

**4211-** It is narrated on the authority of Ibn Abbas that he said: A man came upon the Messenger of Allah "Allah's blessing and peace be upon him", and he had dyed his beard with henna, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "How nice this is!" another man came upon him, and he had dyed his beard with both henna and Khatm, thereupon he said: "This (latter) is much better than that (former)." A third man came upon him, and he had dyed his beard with the help of yellowish discharge, thereupon he said: "This is the nicest of them all."

### **[20] What About The Black Dye?**

**4212-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:



**4206 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ إِيَادٍ -: حَدَّثَنَا إِيَادُ، عَنْ أَبِي رِمَّةَ قَالَ: «انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ، فَإِذَا هُوَ ذُو وَفَرَةٍ بِهَا رَدْعُ حِجَاءٍ، وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ».

**4207 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ ابْنَ أَبَجَرَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمَّةَ فِي هَذَا الْحَبَرِ قَالَ: فَقَالَ لَهُ أَبِي: أَرِنِي هَذَا الَّذِي بَطْهَرَكُ، فَإِنِّي رَجُلٌ طَيِّبٌ، قَالَ: «اللَّهُ الطَّيِّبُ، بَلْ أَنْتَ رَجُلٌ رَفِيقٌ، طَيِّبُهَا الَّذِي خَلَقَهَا».

**4208 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمَّةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَأَبِي، فَقَالَ لِرَجُلٍ أَوْ لِأَبِيهِ: «مَنْ هَذَا؟» قَالَ: ابْنِي، قَالَ: «لَا تَجْنِي عَلَيْهِ»، وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِجَاءِ».

**4209 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: «أَنَّهُ سُئِلَ عَنْ خِضَابِ النَّبِيِّ ﷺ، فَذَكَرَ أَنَّهُ لَمْ يَخْضِبْ، وَلَكِنْ قَدْ خَضَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا».

### [ت19/م19] - بَابُ مَا جَاءَ فِي خِضَابِ الصُّفْرِ

**4210 -** حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ أَبُو سُفْيَانَ السَّرُوحِيُّ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ النَّعَالَ السَّبْتِيَّةَ، وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذَلِكَ».

**4211 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ حُمَيْدِ بْنِ وَهَبٍ، عَنْ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: مَرَّ عَلَى النَّبِيِّ ﷺ رَجُلٌ قَدْ خَضَبَ بِالْحِجَاءِ، فَقَالَ: «مَا أَحْسَنَ هَذَا!» قَالَ: فَمَرَّ آخَرُ قَدْ خَضَبَ بِالْحِجَاءِ وَالْكَتَمِ، فَقَالَ: «هَذَا أَحْسَنُ مِنْ هَذَا»، فَمَرَّ آخَرُ قَدْ خَضَبَ بِالصُّفْرِ، فَقَالَ: «هَذَا أَحْسَنُ مِنْ هَذَا كُلِّهِ».

### [ت20/م20] - بَابُ مَا جَاءَ فِي خِضَابِ السَّوَادِ

**4212 -** حَدَّثَنَا أَبُو تَوْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكُونُ قَوْمٌ يَخْضِبُونَ فِي

“Towards the end of the time, a people will come to dye with black dye, as if they are crows of pigeons: they will not smell the smell of the Garden.”

**[21] What About Utilizing Ivory?**

**4213-** It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to have Fatimah (his daughter) the last to see before he would set out on journey, and the first to see on his return. Once, he returned from journey, and Fatimah had hung a curtain on the gate of her house, and adorned both Al-Hasan and Al-Husain with two (necklaces having two) hearts of silver. He came (near the house), but did not enter. She thought that what prevented him from coming in was what he had seen. She tore the curtain and loosened the silver hearts, and cut (the necklace) and gave it to them. They went to the Messenger of Allah "Allah's blessing and peace be upon him" and they were weeping. The Messenger of Allah "Allah's blessing and peace be upon him" took that from them, and gave it to Thawban and said: “O Thawban! Go and give that to the family of such and such a family in Medina, and I dislike that these (the family of Ali and Fatimah) should devour their good things in the world. O Thawban! Buy a collar of Asb and two bracelets of ivory for Fatimah.”

أَخِرَ الزَّمَانِ بِالسَّوَادِ كَحَوَاصِلِ الْحَمَامِ، لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ».

### [ت21/م21] - بَابُ فِي الْإِنْتِفَاعِ بِالْعَاجِ

**4213 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ حُمَيْدِ الشَّامِيِّ، عَنْ سُلَيْمَانَ الْمُنْبَهِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ كَانَ آخِرَ عَهْدِهِ بِإِنْسَانٍ مِنْ أَهْلِهِ فَاطِمَةً، وَأَوَّلَ مَنْ يَدْخُلُ عَلَيْهِ إِذَا قَدِمَ فَاطِمَةً. فَقَدِمَ مِنْ غَزَاةٍ لَهُ، وَقَدْ عَلَّقَتْ مِسْحًا أَوْ سِتْرًا عَلَى بَابِهَا، وَحَلَّتِ الْحَسَنَ وَالْحُسَيْنَ قُلَيْبَيْنِ مِنْ فِضَّةٍ، فَقَدِمَ فَلَمْ يَدْخُلْ، فَظَنَّتْ أَنَّ مَا مَنَعَهُ أَنْ يَدْخُلَ مَا رَأَى، فَهَتَكَ السِّتْرَ، وَفَكَكَتِ الْقُلَيْبَيْنِ عَنِ الصَّبِيِّينِ وَقَطَعَتْهُ بَيْنَهُمَا. فَاِنْطَلَقَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُمَا يَبْكِيَانِ، فَأَخَذَهُ مِنْهُمَا وَقَالَ: «يَا ثَوْبَانُ، اذْهَبْ بِهَذَا إِلَى آلِ فُلَانٍ» - أَهْلِ بَيْتِ الْمَدِينَةِ - «إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي أَكْرَهُ أَنْ يَأْكُلُوا طَيِّبَاتِهِمْ فِي حَيَاتِهِمُ الدُّنْيَا. يَا ثَوْبَانُ، اشْتَرِ لِفَاطِمَةَ فِلَادَةً مِنْ عَصَبٍ، وَسَوَارِينَ مِنْ عَاجٍ».



## (28/33) THE BOOK OF THE RING

### [1] What About Getting A Signet Ring?

**4214-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" intended to send letters to the non-Arabs, and it was said to him: "They do not read a letter unless it is sealed." On that he had a signet ring made of silver, on which it was engraved: "Muhammad, Allah's Messenger."

**4215-** The same story is narrated on the authority of Anas, with the following addition: It remained in his hand until he died, then in the hand of Abu Bakr until he died, then in the hand of Umar until he died, then it moved to the hand of Uthman, and while he was in front of a well, it fell down from him, and he ordered that the well be emptied of water, but they failed to find the ring.

**4216-** It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with an Abyssinian stone.

**4217-** It is narrated on the authority of Anas Ibn Malik that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of silver, with a built-in stone.

**4218-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" wore a gold ring placing its stone towards the palm of his hand, on which he engraved: "Muhammad, Allah's Messenger". The people also started wearing such gold rings. When he saw them wearing such rings, he threw it away and said: "I would never wear it again." Then he wore a silver ring, and the people wore also the silver rings. After him, Abu Bakr wore this ring, then Umar, and then Uthman, until it fell down into Aris well.

Abu Dawud says: It was not before the ring fell down from Uthman's hand that the people started to differ about him.

**4219-** The same story is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: The following phrase was engraved on it: "Muhammad, Allah's Messenger." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none engrave like the engraving of this ring of mine."

**4220-** The same story is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", with the

## [33/ 28] - كتاب الخاتم

## [1ت/م1] - باب ما جاء في اتّخاذ الخاتم

**4214** - حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرَّوَاسِيُّ: حَدَّثَنَا عِيسَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَكْتُبَ إِلَى بَعْضِ الْأَعَاجِمِ، فَقِيلَ لَهُ: إِنَّهُمْ لَا يَقْرَءُونَ كِتَابًا إِلَّا بِخَاتَمٍ، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ».

**4215** - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، عَنْ خَالِدٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ حَدِيثَ عِيسَى بْنِ يُونُسَ. رَأَى: «فَكَانَ فِي يَدِهِ حَتَّى قُبِضَ، وَفِي يَدِ أَبِي بَكْرٍ حَتَّى قُبِضَ، وَفِي يَدِ عُمَرَ حَتَّى قُبِضَ، وَفِي يَدِ عُثْمَانَ. فَبَيْنَمَا هُوَ عِنْدَ بَنِي إِسْرَافِيلَ إِذْ سَقَطَ فِي الْبُيْرِ، فَأَمَرَ بِهَا فَتُرِحَتْ، فَلَمْ يُقَدَّرْ عَلَيْهِ».

**4216** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ صَالِحٍ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسٌ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ وَرَقٍ فَصَّهُ حَبَشِيٌّ».

**4217** - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ كُلُّهُ فَصَّهُ مِنْهُ».

**4218** - حَدَّثَنَا نُصَيْرُ بْنُ الْفَرَجِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «اتَّخَذَ رَسُولُ اللَّهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ، وَجَعَلَ فَصَّهُ مِمَّا يَلِي بَطْنَ كَفِّهِ، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ. فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ. فَلَمَّا رَأَاهُمْ قَدْ اتَّخَذُوهَا، رَمَى بِهِ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». ثُمَّ اتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ نَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ، ثُمَّ لَبَسَ الْخَاتَمَ بَعْدَهُ أَبُو بَكْرٍ، ثُمَّ لَبَسَهُ بَعْدَ أَبِي بَكْرٍ عُمَرُ، ثُمَّ لَبَسَهُ عُثْمَانُ، حَتَّى وَقَعَ فِي بَنِي إِسْرَافِيلَ».

قال أبو داود: وَلَمْ يَخْتَلِفِ النَّاسُ عَلَى عُثْمَانَ، حَتَّى سَقَطَ الْخَاتَمُ مِنْ يَدِهِ.

**4219** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ فِي هَذَا الْخَبَرِ، عَنِ النَّبِيِّ ﷺ: فَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ، وَقَالَ: «لَا يَنْقُشُ أَحَدٌ عَلَى نَقْشِ خَاتَمِي هَذَا»، ثُمَّ سَاقَ الْحَدِيثَ.

**4220** - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ بِهَذَا الْخَبَرِ، عَنِ النَّبِيِّ ﷺ قَالَ: «فَالْتَمَسُوهُ، فَلَمْ



following addition: (After the ring had fallen down from Uthman into the well) they did their best in search for it, but they failed to find it. On that Uthman had another ring, on which he engraved: "Muhammad, Allah's Messenger", therewith he sealed (his decrees).

### [2] What About Abandoning The Idea Of Wearing A Ring?

**4221-** It is narrated on the authority of Anas Ibn Malik that he saw a ring made of silver in the hand of the Messenger of Allah "Allah's blessing and peace be upon him" for one day, and then the people made rings and wore them. On that the Messenger of Allah "Allah's blessing and peace be upon him" threw the ring, and the people did the same.

### [3] What About The Gold Ring?

**4222-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had aversion towards ten things: the yellowish smelling discharge, changing (the features of) hoariness, hanging down the lower garment (and dragging it on the ground), wearing a gold ring (by men), making a dazzling display of adornment improperly, playing with dice, reciting an incantation unless it is with the help of both Surahs of seeking refuge with Allah, knotting amulets, practicing coitus interruptus unfittingly, and causing damage to the child (by having sexual relation with one's suckling wife for when she becomes pregnant, her milk would be blighted) even though he did not prohibit that."

### [4] What About The Iron Ring?

**4223-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", having a ring made of copper in his hand, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why am I detecting in you the smell of idols?" he threw it, and came back having a ring made of iron in his hand, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Why am I seeing you having the ornament of the denizens of the fire (of Hell)?" he threw it, and said: "O Messenger of Allah! From which thing should I have it?" he said: "Have it of silver, making it less than a weight (of five Dirhams)."

**4224-** It is narrated on the authority of Al-Mu'aiqib that he said: The ring of the Messenger of Allah "Allah's blessing and peace be upon him" was of iron having silver over it. He said: It happened that it might be in my



يَجِدُوهُ. فَاتَّخَذَ عُثْمَانُ خَاتَمًا، وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالَ: فَكَانَ يَخْتِمُ بِهِ، أَوْ يَتَخَتَّمُ بِهِ.

### [ت2/م2] - بَابُ مَا جَاءَ فِي تَرْكِ الْخَاتَمِ

**4221 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُؤِينٌ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّهُ رَأَى فِي يَدِ النَّبِيِّ ﷺ خَاتَمًا مِنْ وَرَقٍ يَوْمًا وَاحِدًا، فَصَنَعَ النَّاسُ فَلَبَسُوا، وَطَرَحَ النَّبِيُّ ﷺ فَطَرَحَ النَّاسُ». قَالَ أَبُو دَاوُدَ: رَوَاهُ عَنْ الزُّهْرِيِّ زِيَادُ بْنُ سَعْدٍ وَشُعَيْبُ وَابْنُ مُسَافِرٍ، كُلُّهُمْ قَالَ: «مِنْ وَرَقٍ».

### [ت3/م3] - بَابُ مَا جَاءَ فِي خَاتَمِ الذَّهَبِ

**4222 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ بْنَ الرَّبِيعِ يُحَدِّثُ، عَنْ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةَ: أَنَّ ابْنَ مَسْعُودٍ كَانَ يَقُولُ: «كَانَ نَبِيُّ اللَّهِ ﷺ يَكْرَهُ عَشْرَ خِلَالٍ: الصُّفْرَةَ - يَعْنِي الْخُلُقَ - وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْإِزَارِ، وَالتَّخَتُّمَ بِالذَّهَبِ، وَالتَّبَرُّجَ بِالزَّيْنَةِ لِغَيْرِ مَحَلِّهَا، وَالضَّرْبَ بِالْكَعَابِ، وَالرُّقَى إِلَّا بِالْمَعْوَذَاتِ، وَعَقْدَ التَّمَائِمِ، وَعَزَلَ الْمَاءَ لِغَيْرِهِ أَوْ غَيْرِ مَحَلِّهِ أَوْ عَنْ مَحَلِّهِ، وَفَسَادَ الصَّبِيِّ غَيْرَ مُحَرَّمِهِ».

قَالَ أَبُو دَاوُدَ: انفرد بإسنادٍ هَذَا الْحَدِيثِ أَهْلُ الْبُصْرَةِ، وَاللَّهُ أَعْلَمُ.

### [ت4/م4] - بَابُ مَا جَاءَ فِي خَاتَمِ الْحَدِيدِ

**4223 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ، الْمَعْنَى، أَنَّ زَيْدَ بْنَ الْحُبَابِ أَخْبَرَهُمْ عَنْ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ السَّلَمِيِّ الْمَرْوَزِيِّ أَبِي طَيْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ شَيْءٍ، فَقَالَ لَهُ: «مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَضْنَامِ؟»، فَطَرَحَهُ ثُمَّ جَاءَ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ، فَقَالَ: «مَا لِي أَرَى عَلَيْكَ جَلِيَّةَ أَهْلِ النَّارِ؟»، فَطَرَحَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ: «اتَّخِذْهُ مِنْ وَرَقٍ، وَلَا تُثِمِّمَهُ مِثْقَالًا». وَلَمْ يَقُلْ مُحَمَّدٌ: عَبْدُ اللَّهِ بْنُ مُسْلِمٍ، وَلَمْ يَقُلْ الْحَسَنُ: السَّلَمِيُّ الْمَرْوَزِيُّ.

**4224 -** حَدَّثَنَا ابْنُ الْمُثَنَّى وَزِيَادُ بْنُ يَحْيَى وَالْحَسَنُ بْنُ عَلِيٍّ قَالُوا: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ نُوحُ بْنُ رَبِيعَةَ قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ الْحَارِثِ بْنِ الْمُعَقِّبِ وَجَدَهُ مِنْ قَبْلِ أُمِّهِ أَبُو ذُبَابٍ، عَنْ جَدِّهِ قَالَ: «كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ حَدِيدٍ

hand. Al-Mu'aiqib was in charge of the ring of the Messenger of Allah "Allah's blessing and peace be upon him".

**4225-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Say: "O Allah! Give me guidance, and endow me with success"; and with the help of the guidance, remember the guidance of the way, and with the help of success, remember your success of having the arrow get its target." He further forbade me to place a ring in this or this, i.e. the index or the middle fingers. He forbade me to use Qasiyyah and Maitharah." Abu Burdah said: We asked Ali: "What is the Qasiyyah?" he said: "It is linen clothes containing silk brought from Sham or an Egyptian town. As to Maitharah it is something (like cushions of silk stuffed with cotton and placed under the rider on the saddle) which women used to make for their husbands."

#### **[5] What About Wearing The Ring In The Right Or Left Hand?**

**4226-** It is narrated on the authority of Abu Salamah Ibn Abd Ar-Rahman from Ali from the Messenger of Allah "Allah's blessing and peace be upon him" that he used to wear the ring in his right hand.

**4227-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear a ring in his left hand, making its stone towards the inside of his palm.

Abu Dawud says: According to another narration on the authority of Usamah Ibn Zaid from Nafi, he used to wear it in his right hand.

**4228-** It is narrated on the authority of Nafi' that Ibn Umar used to wear his ring in his left hand.

**4229-** It is narrated on the authority of Muhammad Ibn Ishaq that he said: I saw As-Salt Ibn Abdullah Ibn Nawfal Ibn Abd Al-Muttalib wearing a ring in the little finger of his right hand, and I asked him about that, thereupon he said: "I saw Ibn Abbas wearing his ring like this, making its stone towards the back (of his hand); and Ibn Abbas was thought to have reported that the Messenger of Allah "Allah's blessing and peace be upon him" used to wear his ring like this.

#### **[6] What About The Bangle Having Cowbells?**

**4230-** It is narrated on the authority of Abdullah Ibn Amir Ibn Az-Zubair that a freed slave-girl belonging to them brought a daughter of Ibn Az-Zubair to Umar Ibn Al-Khattab, having a bangle with cowbells hanging down in her leg, thereupon Umar cut it and said: I heard the Messenger of

مَلُوتٍ عَلَيْهِ فَضَّةٌ. قَالَ: فَرَبَّمَا كَانَ فِي يَدِي. قَالَ: وَكَانَ الْمُعَيَّقِيْبُ عَلَى خَاتَمِ النَّبِيِّ ﷺ.

**4225 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: «قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قُلِ اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي، وَادْكُرْ بِالْهِدَايَةِ هَذَايَ الطَّرِيقَ، وَادْكُرْ بِالسَّادِدِ تَسْدِيدَكَ السَّهْمَ». قَالَ: وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هَذِهِ أَوْ فِي هَذِهِ لِلْسَّبَابَةِ وَالْوُسْطَى - شَكَّ عَاصِمٌ - وَنَهَانِي عَنِ الْقَسِيَّةِ وَالْمِثْرَةِ».

قَالَ أَبُو بُرْدَةَ: فَقُلْنَا لِعَلِيٍّ: مَا الْقَسِيَّةُ؟ قَالَ: ثِيَابٌ كَانَتْ تَأْتِينَا مِنَ الشَّامِ أَوْ مِنْ مِصْرَ، مُضْلَعَةٌ فِيهَا أَمْثَالُ الْأَثْرَجِ. قَالَ: وَالْمِثْرَةُ: شَيْءٌ كَانَتْ تَضْنَعُهُ النِّسَاءُ لِيُعَوِّلَهُنَّ.

### [ت5/م5] - باب ما جاء في التَّخْتُمِ فِي الْيَمِينِ أَوِ الْيَسَارِ

**4226 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ. قَالَ شَرِيكٌ: وَأَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَمِينِهِ».

**4227 -** حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخْتَمُ فِي يَسَارِهِ، وَكَانَ فَضُّهُ فِي بَاطِنِ كَفِّهِ». قَالَ أَبُو دَاوُدَ: قَالَ ابْنُ إِسْحَاقَ وَأَسَامَةُ - يَعْنِي ابْنَ زَيْدٍ - عَنْ نَافِعٍ بِإِسْنَادِهِ: «فِي يَمِينِهِ».

**4228 -** حَدَّثَنَا هَنَادٌ، عَنْ عَبْدِةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَدِهِ الْيُسْرَى».

**4229 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يُونُسُ بْنُ بَكِيرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: «رَأَيْتُ عَلَى الصَّلْتِ بْنِ عَبْدِ اللَّهِ بْنِ نَوْفَلٍ بْنِ عَبْدِ الْمُطَّلِبِ خَاتَمًا فِي خِنْصَرِهِ الْيُمْنَى، فَقُلْتُ: مَا هَذَا؟ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ يَلْبَسُ خَاتَمَهُ هَكَذَا، وَجَعَلَ فَضُّهُ عَلَى ظَهْرِهَا. قَالَ: وَلَا يَحَالُ ابْنُ عَبَّاسٍ إِلَّا قَدْ كَانَ يَذْكُرُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ كَذَلِكَ».

### [ت6/م6] - باب ما جاء في الجَلَاجِلِ

**4230 -** حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ، قَالَا: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ حَفْصٍ: أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ - قَالَ عَلِيٌّ: عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ - أَخْبَرَهُ: أَنَّ مَوْلَاةَ لَهُمْ دَهَبَتْ بِابْنَةِ الزُّبَيْرِ إِلَى عُمَرَ بْنِ الْخَطَّابِ وَفِي رِجْلَيْهَا أَجْرَاسٌ، فَقَطَعَهَا عُمَرُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مَعَ



Allah "Allah's blessing and peace be upon him" having said: "With every hanging bell, there is a devil."

**4231-** It is narrated on the authority of Bananah, the freed slave-girl of Abd Ar-Rahman Ibn Hayyan Al-Ansari that while she was in her house, a woman visited her, having a girl in whose leg there were hanging cowbells, thereupon she said: "Do not let her enter upon me unless you cut (the lace of) her cowbells." She further said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The angels never enter a house in which there is a ringing bell."

#### **[7] What About Straightening Teeth With Gold?**

**4232-** It is narrated on the authority of Abd Ar-Rahman Ibn Tarafah that his grandfather Arfajah Ibn As'ad had his nose cut on the day of Kilab (a famous day during the pre-Islamic period of ignorance), thereupon he made a nose of silver, and when it decayed while being on his body, the Messenger of Allah "Allah's blessing and peace be upon him" ordered him to take a nose of gold.

**4233,4234-** The same is narrated on the authority of Abd Ar-Rahman Ibn Tarafah from his grandfather Arfajah Ibn As'ad, through the same chain of transmission.

#### **[8] What About Gold For Women?**

**4235-** It is narrated on the authority of A'ishah that she said: An ornament was sent as a gift by the Negus to the Messenger of Allah "Allah's blessing and peace be upon him", having a ring of gold with an Abyssinian stone, which the Messenger of Allah "Allah's blessing and peace be upon him" picked up with the help of a stick in his fingers, turning his sight from it, and called Umamah Bint Abu Al-As, the daughter of Zainab, his daughter, to whom he said: "Adorn yourself with that O my daughter!"

**4236-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who likes to ring such as dear to him with a ring of fire, let him ring him with a ring of gold; and he, who likes to encircle such as dear to him with a necklace of fire, let him encircle him with a necklace of gold; and he, who likes to brace such as dear to him with a bracelet of fire, let him brace him with a bracelet of gold; but I advise you to utilize silver, of which you might dispose (in whichever way you like as far as women are concerned)."

**4237-** It is narrated on the authority of Rib'i Ibn Hirash from his wife from a sister of Hudhaifah that the Messenger of Allah "Allah's blessing

كُلَّ جَرَسٍ شَيْطَانًا».

**4231 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ بُنَانَةَ مَوْلَاةِ عَبْدِ الرَّحْمَنِ بْنِ حَيَّانَ الْأَنْصَارِيِّ، عَنْ عَائِشَةَ قَالَتْ: بَيْنَمَا هِيَ عِنْدَهَا إِذْ دَخَلَ عَلَيْهَا بَجَارِيَةٌ، وَعَلَيْهَا جَلَاجِلُ يُصَوِّتَنَ، فَقَالَتْ: لَا تُدْخِلْنَهَا عَلَيَّ إِلَّا أَنْ تَقْطَعُوا جَلَاجِلَهَا، وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جَرَسٌ».

### [ت7/م7] - بَابُ مَا جَاءَ فِي رِبْطِ الْأَسْنَانِ بِالذَّهَبِ

**4232 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْخَزَاعِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ: «أَنَّ جَدَّهُ عَرْفَجَةَ بْنَ أَسْعَدَ قُطِعَ أَنْفُهُ يَوْمَ الْكَلَابِ، فَاتَّخَذَ أَنْفًا مِنْ وَرَقٍ، فَأَتَتْهُ عَلَيْهِ. فَأَمَرَهُ النَّبِيُّ ﷺ، فَاتَّخَذَ أَنْفًا مِنْ ذَهَبٍ».

**4233 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ وَأَبُو عَاصِمٍ، قَالَا: حَدَّثَنَا أَبُو الْأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ طَرْفَةَ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بِمَعْنَاهُ. قَالَ يَزِيدُ: قُلْتُ لِأَبِي الْأَشْهَبِ: أَذْرَكَ عَبْدُ الرَّحْمَنِ بْنُ طَرْفَةَ جَدَّهُ عَرْفَجَةَ؟ قَالَ: نَعَمْ.

**4234 -** حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي الْأَشْهَبِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ، عَنْ أَبِيهِ: أَنَّ عَرْفَجَةَ، بِمَعْنَاهُ. قَالَ الْخَطِيبُ: كَذَا عِنْدَ الْقَاضِي، وَالصَّوَابُ: ابْنُ طَرْفَةَ بْنِ عَرْفَجَةَ.

### [ت8/م8] - بَابُ مَا جَاءَ فِي الذَّهَبِ لِلنِّسَاءِ

**4235 -** حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَتْ عَلَى النَّبِيِّ ﷺ حَلِيَّةٌ مِنْ عِنْدِ النَّجَاشِيِّ أَهْدَاهَا لَهُ، فِيهَا خَاتَمٌ مِنْ ذَهَبٍ فِيهِ فَصٌّ حَبَشِيٌّ. قَالَتْ: فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ بِعُودٍ مُعْرَضًا عَنْهُ أَوْ بَعْضُ أَصَابِعِهِ، ثُمَّ دَعَا أُمَامَةَ بِنْتَ أَبِي الْعَاصِ: ابْنَةَ ابْنَتِهِ زَيْنَبَ، فَقَالَ: «تَحَلِّي بِهَذَا يَا بِنْتِي».

**4236 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَغْنِي ابْنَ مُحَمَّدٍ -، عَنْ أَسِيدِ بْنِ أَبِي أَسِيدِ الْبَرَادِ، عَنْ نَافِعِ بْنِ عِيَّاشٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُحَلِّقَ حَبِيبَهُ حَلَقَةً مِنْ نَارٍ، فَلْيُحَلِّقْهُ حَلَقَةً مِنْ ذَهَبٍ. وَمَنْ أَحَبَّ أَنْ يُطَوَّقَ حَبِيبَهُ طَوْقًا مِنْ نَارٍ، فَلْيُطَوِّقْهُ طَوْقًا مِنْ ذَهَبٍ. وَمَنْ أَحَبَّ أَنْ يُسَوِّرَ حَبِيبَهُ سَوَارًا مِنْ نَارٍ، فَلْيُسَوِّرْهُ سَوَارًا مِنْ ذَهَبٍ. وَلَكِنْ عَلَيْكُمْ بِالْفِضَّةِ، فَالْعَبُّوا بِهَا».

**4237 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ امْرَأَتِهِ، عَنْ أُخْتِ لِحْدَيْفَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ، أَمَا لَكُنَّ

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and peace be upon him" said: "O assembly of women! Is it not silver sufficient for your adornment? Behold! No woman of you adorns herself with gold which she displays, but that she will be punished (for it)."

**4238-** It is narrated on the authority of Asma' Bint Yazid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No woman has a collar of gold but that she will be made to have a collar of fire like it on the Day of Judgement; and no woman has an earring of gold in her ear but that she will be made to wear an earring of fire in her ear on the Day of Judgement."

**4239-** It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" forbade riding (on saddles made of) the skin of tigers, as well as he forbade wearing gold unless it is of fragmented pieces (i.e. unless it does not exceed the minimum limit upon which the obligatory charity becomes due).



في الفضة ما تحلين به؟ أما إنه ليس منكُن امرأة تحلى ذهباً تظهره إلا عذبت به».

**4238 -** حدثنا موسى بن إسماعيل: حدثنا أبان بن يزيد العطار: حدثنا يحيى: أن محمود بن عمرو الأنصاري حدثه: أن أسماء بنت يزيد حدثته: أن رسول الله ﷺ قال: «أيما امرأة تقلدت قلادة من ذهب، قلدت في عنقها مثله من النار يوم القيامة. وأيما امرأة جعلت في أذنها خرصاً من ذهب، جعل في أذنها مثله من النار يوم القيامة».

**4239 -** حدثنا حميد بن مسعدة: حدثنا إسماعيل: حدثنا خالد، عن ميمون القناد، عن أبي قلابة، عن معاوية بن أبي سفيان: «أن رسول الله ﷺ نهى عن رُكوب النمار، وعن لبس الذهب إلا مقطّعا». قال أبو داود: أبو قلابة لم يلق معاوية.

## (29/34) THE BOOK OF AFFLICTIONS AND GREAT BATTLES

### [1] What About Afflictions And Its Indications?

**4240-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stood before us one day and he did not leave anything unsaid (that he had to say) at that very spot about what would happen (in the shape of turmoil) up to the Last Hour. Those who had to remember them preserved them in their minds and those who could not remember them forgot them. My companions knew them and there are certain things which slip out of my mind, but I recapitulate them when anyone makes a mention of them just as a person is lost from one's mind but is recalled to him on seeing his face.

**4241-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be four afflictions, at the last of which the world will come to an end." (In explanation of that, it is relevant to mention here the narration of Hudhaifah, in which the Messenger of Allah "Allah's blessing and peace be upon him" told that in the first affliction, only (the sanctity of the) blood would be violated; and in the second, (the sanctity of) both blood and property would be violated; and in the third, (the sanctity of) blood, property and private parts (indicating to fornication) would be violated; and in the fourth affliction, the Dajjal (imposter) would appear )

**4242-** It is narrated on the authority of Abdullah Ibn Umar that he said: We were sitting in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when he made a mention of the afflictions (which would happen towards the end of the time), and he talked about them so much until he came upon the mention of the affliction of Ahlas (heavy coarse dark covering placed over the saddles of camels, to which the affliction is ascribed on account of its long duration and darkness), thereupon a man asked: "O Messenger of Allah! What is the affliction of Ahlas?" he said: "It implies both flight (of the people from each other) and robbery (of property of each other); and then there would come the affliction of pleasure (in which the people will be given to luxuries of life, the aspects of alluring delight and pleasure by way of trial) whose smoke (first commencements) would arise from underneath the feet of a man claiming he belongs to my family, and of a surety he is not so, for it is not but the righteous and god-fearing who are my devotees. Then, after which the people would gather under the leadership of a man (unfitting for it, and

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### [34/29] - كتاب الفتن

#### [ت1/م1] - باب ذكر الفتن ودلائلها

**4240 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: «قَامَ فِينَا رَسُولُ اللَّهِ ﷺ قَائِمًا، فَمَا تَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَنُ، حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابُهُ هُؤُلَاءِ. وَإِنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ فَأَذْكُرُهُ كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ، ثُمَّ إِذَا رَأَاهُ عَرَفَهُ».

**4241 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ بَدْرِ بْنِ عُثْمَانَ، عَنْ عَامِرٍ، عَنْ رَجُلٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «تَكُونُ فِي هَذِهِ الْأُمَّةِ أَرْبَعُ فِتَنٍ فِي آخِرِهَا الْفَنَاءُ».

**4242 -** حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ بْنِ سَعِيدِ الْحِمَصِيِّ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَالِمٍ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ عُثْبَةَ، عَنْ عُمَيْرِ بْنِ هَانِيٍّ الْعَنْبَسِيِّ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: كُنَّا فُعُودًا عِنْدَ رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْفِتَنَ فَأَكْثَرَ فِي ذِكْرِهَا حَتَّى ذَكَرَ فِتْنَةَ الْأَخْلَاسِ، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، وَمَا فِتْنَةُ الْأَخْلَاسِ؟ قَالَ: «هِيَ هَرَبٌ وَحَرَبٌ، ثُمَّ فِتْنَةُ السَّرَّاءِ دَخْنُهَا مِنْ تَحْتِ قَدَمِي رَجُلٍ مِنْ أَهْلِ بَيْتِي، يَزْعُمُ أَنَّهُ مِنِّي، وَلَيْسَ مِنِّي، وَإِنَّمَا أَوْلِيَائِي الْمُتَّقُونَ، ثُمَّ يَصْطَلِحُ النَّاسُ عَلَى رَجُلٍ كَوْرِكٍ عَلَى ضِلَعٍ، ثُمَّ فِتْنَةُ الدَّهِيْمَاءِ لَا تَدْعُ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لَطَمَتْهُ لَظْمَةً، فَإِذَا قِيلَ انْقَضَتْ تَمَادَتْ، يُصْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا،



thus the matter would be as (unstable as is the state of) a hip on a rib. Then, there would appear the dark cunning affliction, which would leave no one from amongst this nation but that it would affect him with harm, and every time it would be said that it has vanished, it would continue to happen, to the extent that the morning would come upon a man while being in a state of faith, and it is not after evening would come upon him that he would revert to infidelity, during which the people would turn to be two parties: a party of faith, in which there is no place for hypocrisy, and a party of hypocrisy, in which there is no place for faith. When that time comes, then, lie in wait of the appearance of the Dajjal, on the same day or a day later.”

**4243-** It is narrated on the authority of Hudhaifah that he said: By Allah, I do not know whether my companions have really forgotten or claimed to forget. By Allah, the Messenger of Allah "Allah's blessing and peace be upon him" left no affliction leader up to the end of the world, whose followers would be three hundred and more but that he made a mention of his name, the name of his father and tribe.

**4244-** It is narrated on the authority of Subai Ibn Khalid that he said: I went to Kufah by the time Tustur was conquered, in order to import mules. I went to the mosque, and behold! There was a space between two men, and there was a man sitting (in the gathering), recognized, from looking at his face, to be from the people of Hijaz. I asked: “Who is the man?” the present people caught a disapproving glimpse of me and said: “Do you not know this (man)? He is Hudhaifah Ibn Al-Yaman, the companion of the Messenger of Allah "Allah's blessing and peace be upon him".” Hudhaifah said: “It was the habit of the people to ask the Messenger of Allah "Allah's blessing and peace be upon him" about good, and I used to ask him about evil.” On that the people gazed at him sharply, thereupon he said: “I really know that which you deny (of my speech). I said to the Messenger of Allah "Allah's blessing and peace be upon him": “O Messenger of Allah! Do you see this good in which we are now: is there evil to come after it, as well as it was before it?” he answered in the affirmative. I asked: “What is the (means of) protection from that O Messenger of Allah?” he said: “The sword.” I asked: “O Messenger of Allah! What will there be to come after that?” the Messenger of Allah "Allah's blessing and peace be upon him" said: “If Allah has a vicegerent on the earth, who strikes you on your back and usurps your property illegally, you should obey him, otherwise, it is better for you to die while sticking to the trunk of a tree.” I asked: “Then, what is next?” he said: “Then, the Dajjal will appear, having river and fire: he, who falls into his fire, his reward will become binding, and his sins will

حَتَّى يَصِيرَ النَّاسُ إِلَى فُسْطَاطَيْنِ: فُسْطَاطِ إِيْمَانٍ لَا نِفَاقَ فِيهِ، وَفُسْطَاطِ نِفَاقٍ لَا إِيْمَانَ فِيهِ، فَإِذَا كَانَ ذَاكُم فَانْتَظِرُوا الدَّجَالَ مِنْ يَوْمِهِ أَوْ مِنْ غَدِهِ».

**4243 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا ابْنُ فَرُوحٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنِي ابْنُ لَقَيْصَةَ بْنِ دُرَيْبٍ، عَنْ أَبِيهِ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: «وَاللَّهِ مَا أَذْرِي أَنْسِي أَصْحَابِي أَمْ تَنَاسَوْا، وَاللَّهِ مَا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ قَائِدٍ فَتَنَةٍ إِلَى أَنْ تَنْقُضِيَ الدُّنْيَا يَبْلُغُ مِنْ مَعَهُ ثَلَاثَ مِئَةٍ فَصَاعِدًا إِلَّا قَدْ سَمَّاهُ لَنَا بِاسْمِهِ، وَاسْمُ أَبِيهِ، وَاسْمُ قَبِيلَتِهِ».

**4244 -** حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ سُبَيْعِ بْنِ خَالِدٍ قَالَ: أَتَيْتُ الْكُوفَةَ فِي زَمَنِ فُتَحَتْ تُسْتَرُ أَجْلِبُ مِنْهَا بِغَالًا فَدَخَلْتُ الْمَسْجِدَ فَإِذَا صَدْعٌ مِنَ الرِّجَالِ، وَإِذَا رَجُلٌ جَالِسٌ تَعْرِفُ إِذَا رَأَيْتَهُ أَنَّهُ مِنْ رِجَالِ أَهْلِ الْحِجَازِ، قَالَ: قُلْتُ: مَنْ هَذَا؟ فَتَجَهَّمَنِي الْقَوْمُ وَقَالُوا: أَمَا تَعْرِفُ هَذَا؟ هَذَا حُذَيْفَةُ بْنُ الْيَمَانِ صَاحِبُ رَسُولِ اللَّهِ ﷺ.

فَقَالَ حُذَيْفَةُ: إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ؛ فَأَحَدَقَهُ الْقَوْمُ بِأَبْصَارِهِمْ. فَقَالَ: إِنِّي قَدْ أَرَى الَّذِي تُنْكِرُونَ، إِنِّي قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ هَذَا الْخَيْرَ الَّذِي أَعْطَانَا اللَّهُ تَعَالَى، أَيْكُونُ بَعْدَهُ شَرٌّ كَمَا كَانَ قَبْلَهُ؟ قَالَ: «نَعَمْ». قُلْتُ: فَمَا الْعِصْمَةُ مِنْ ذَلِكَ؟ قَالَ: «السَّيْفُ». قَالَ قُتَيْبَةُ فِي حَدِيثِهِ: قُلْتُ: وَهَلْ لِلسَّيْفِ؟ - يَعْنِي مِنْ بَقِيَّةٍ - قَالَ: «نَعَمْ». قَالَ: قُلْتُ: مَاذَا؟ قَالَ: «هُدْنَةٌ عَلَى دَخْنٍ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، ثُمَّ مَاذَا يَكُونُ؟ قَالَ: «إِنْ كَانَ لِلَّهِ تَعَالَى خَلِيفَةٌ فِي الْأَرْضِ، فَضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَأَطْعَمَهُ، وَإِلَّا فُمِتْ وَأَنْتَ عَاضٌ بِجِذْلِ



be plotted out of his account; and he, who falls into his river, his sins will be assured to him, and his reward will be plotted out of his account.” I asked: “Then, what is next?” he said: “Then, the Hour (of Judgement) will be established.”

**4245-** The same is narrated on the authority of Khalid Ibn Khalid Al-Yashkuri, with a slight variation of wording, according to which, he further asked: “What will there be to come after the sword?” he said: “There will remain some (people) living with mutual feelings of resentment, and an armistice with smoke (of clashes to come)...”and the rest is the same. Qatadah used to apply this narration to the affliction of apostasy during the caliphate of Abu Bakr.

**4246-** It is narrated on the authority of Nasr Ibn Asim Al-Laithi that he said: We went to Al-Yashkuri, and we were a group belonging to Banu Laith, thereupon he asked: “Who are the people?” we said: “A people from Laith: we’ve come to you in order to ask you about the narration of Hudhaifah (pertaining to the affliction).” He mentioned the narration, in which he said: “O Messenger of Allah! Will there be evil after this good?” he said: “Yes: there will come affliction and evil.” I asked: “O Messenger of Allah! Will there come good after this evil?” he said: “O Hudhaifah! Learn (the principles and laws of) Allah’s Book, and follow what it contains (perchance you would be delivered from this evil).” He said that thrice. I further asked: “O Messenger of Allah! Will there come good after this evil?” he said: “There will come an armistice, based on the verge (of clashes and fights), and there will remain some people living with mutual feelings of resentment and grudges between them.” I asked: “O Messenger of Allah! What is the armistice that will be based on the verge (of clashes and fights)?” he said: “It is that the people’s hearts would never revert to the same (state of pureness and sincerity) in which they were (before it).” I asked once again: “O Messenger of Allah! Will there be evil after this good?” he said: “There will come an affliction (whose people will be) too blind and deaf (to see and pay attention to the truth), and the callers to it will be standing at the gates of the fire (of Hell): so, it will be much better for you O Hudhaifah, to die while sticking to the base of a tree than to follow anyone of them.”

**4247-** The same is narrated on the authority of Subai Ibn Khalid from Hudhaifah from the Messenger of Allah "Allah's blessing and peace be upon him", in which Hudhaifah told that he (the Prophet) said: “If you should not find a caliph to follow, then, flee away (from the disputes) until



شَجَرَةً». قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ يَخْرُجُ الدَّجَالُ مَعَهُ نَهْرٌ نَبَارٌ، فَمَنْ وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ، وَمَنْ وَقَعَ فِي نَهْرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ». قَالَ قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ هِيَ قِيَامُ السَّاعَةِ».

**4245 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ خَالِدِ بْنِ الْيَشْكِرِيِّ بِهَذَا الْحَدِيثِ. قَالَ: قُلْتُ بَعْدَ السَّيْفِ، قَالَ: «بَقِيَّةٌ عَلَى أَفْدَاءٍ، وَهَذِنَةٌ عَلَى دَخْنٍ». ثُمَّ سَأَلَ الْحَدِيثَ. قَالَ: وَكَانَ قَتَادَةُ يَضَعُهُ عَلَى الرِّدَّةِ الَّتِي فِي زَمَنِ أَبِي بَكْرٍ «عَلَى أَفْدَاءٍ» يَقُولُ عَلَى قَدَى، «وَهَذِنَةٌ» يَقُولُ: صَلُحَ، «عَلَى دَخْنٍ» عَلَى ضَعَائِنَ.

**4246 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا سُلَيْمَانٌ - يَعْنِي ابْنَ الْمُغِيرَةِ -، عَنْ حُمَيْدٍ، عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيُّ قَالَ: أَتَيْنَا الْيَشْكِرِيَّ فِي رَهْطٍ مِنْ بَنِي لَيْثٍ فَقَالَ: مَنْ الْقَوْمُ؟ فَقُلْنَا: بَنُو لَيْثٍ، أَتَيْنَاكَ نَسْأَلُكَ عَنْ حَدِيثٍ حُذِيفَةٍ. قَالَ: أَقْبَلْنَا مَعَ أَبِي مُوسَى قَافِلِينَ، وَغَارَتِ الدَّوَابُّ بِالْكُوفَةِ. قَالَ: فَسَأَلْتُ أَبَا مُوسَى أَنَا وَصَاحِبُ لِي، فَأَذِنَ لَنَا فَقَدِمْنَا الْكُوفَةَ. فَقُلْتُ لِصَاحِبِي: أَنَا دَاخِلُ الْمَسْجِدِ، فَإِذَا قَامَتِ السُّوقُ خَرَجْتُ إِلَيْكَ. قَالَ: فَدَخَلْتُ الْمَسْجِدَ فَإِذَا فِيهِ حَلَقَةٌ كَأَنَّمَا قُطِعَتْ رُؤُوسُهُمْ يَسْتَمْعُونَ إِلَى حَدِيثِ رَجُلٍ. قَالَ: فَقُمْتُ عَلَيْهِمْ، فَجَاءَ رَجُلٌ فَقَامَ إِلَى جَنْبِي، قَالَ: فَقُلْتُ: مَنْ هَذَا؟ قَالَ: أَبْضَرِي أَنْتِ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: قَدْ عَرَفْتُ، وَلَوْ كُنْتُ كُوفِيًّا لَمْ تَسْأَلَ عَنْ هَذَا. قَالَ: فَذَنُوتُ مِنْهُ فَسَمِعْتُ حُذِيفَةَ يَقُولُ:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، وَعَرَفْتُ أَنَّ الْخَيْرَ لَنْ يَسْبِقَنِي. قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ فَقَالَ: «يَا حُذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ، وَاتَّبِعْ مَا فِيهِ». قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «فِتْنَةٌ وَشَرٌّ». قُلْتُ: يَا رَسُولَ اللَّهِ هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: «يَا حُذِيفَةُ تَعْلَمُ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ» ثَلَاثَ مَرَّاتٍ. قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الشَّرِّ خَيْرٌ؟ قَالَ: «هَذِنَةٌ عَلَى دَخْنٍ، وَجَمَاعَةٌ عَلَى أَفْدَاءٍ فِيهَا أَوْ فِيهِمْ». قُلْتُ: يَا رَسُولَ اللَّهِ: الْهَذِنَةُ عَلَى الدَّخْنِ مَا هِيَ؟ قَالَ: «لَا تَرْجِعْ قُلُوبُ أَقْوَامٍ عَلَى الَّذِي كَانَتْ عَلَيْهِ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «يَا حُذِيفَةُ، تَعْلَمُ كِتَابَ اللَّهِ وَاتَّبِعْ مَا فِيهِ»، ثَلَاثَ مَرَّاتٍ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «فِتْنَةٌ عَمِيَاءُ صَمَاءَ عَلَيْهَا دُعَاءُ عَلَى أَبْوَابِ النَّارِ. فَإِنْ تُمِتْ يَا حُذِيفَةُ وَأَنْتِ عَاضٌ عَلَى جِذْلِ خَيْرٍ لَكَ مِنْ أَنْ تَتَّبِعَ أَحَدًا مِنْهُمْ».

**4247 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَبُو التَّيَّاحِ، عَنْ صَخْرِ بْنِ بَدْرِ الْعَجَلِيِّ، عَنْ سُبَيْعِ بْنِ خَالِدٍ بِهَذَا الْحَدِيثِ، عَنْ حُذِيفَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِن لَمْ

death approaches you, for it is much better for you to die while sticking to the root of a tree." He told in its conclusion: I asked: "Then, what will there be to come after this?" he said: "(At that time, the Day of Judgement will have become so much close in time that) if there is a pregnant female-horse to produce a baby horse, it will not be produced before the Hour (of Judgement) will be established."

**4948-** It is narrated on the authority of Abd Ar-Rahman Ibn Abd Rabb Al-Ka'bah that Abdullah Ibn Amr Ibn Al-As said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who swears allegiance to a ruler to whom he gives the pledge of his hand and the sincerity of his heart, should obey him to the best of his capacity. If another man comes forward (in order to claim to be ruler) disputing his (the former's) authority, they (the Muslims) should behead the latter." I said to him: "Did you really hear it from The Messenger of Allah "Allah's blessing and peace be upon him"?" He pointed with his hands to his ears and his heart and said: My ears heard it and my mind kept it. I said to him: This is your paternal cousin Mu'awiyah: he orders us to do such and such things. He said: Obey him as long as he orders you to obey Allah, and disobey him as long as he orders you to disobey Allah.

**4249-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to the Arabs from an evil which has come to be very close in time; and prosperous be he who withholds his hand (from fighting)."

**4250-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)." Az-Zuhri tells that Salah is near Khaibar.

**4251-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)." Az-Zuhri tells that Salah is near Khaibar.

**4252-** It is narrated on the authority of Thawban, the freed slave of the Messenger of Allah "Allah's blessing and peace be upon him" that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the (different ends of the) earth were rolled up (and made so much close to each other) that I could see its Eastern and Western (sides), and I

تَحْذُ يَوْمَئِذٍ خَلِيفَةً فَاهْرُبْ حَتَّى تَمُوتَ، فَإِنْ تَمُتَ وَأَنْتَ عَاضٌ»، وَقَالَ فِي آخِرِهِ قَالَ: قُلْتُ: فَمَا يَكُونُ بَعْدَ ذَلِكَ؟ قَالَ: «لَوْ أَنَّ رَجُلًا نَتَجَ فَرَسًا لَمْ تُنْتَجِ حَتَّى تَقُومَ السَّاعَةُ».

4248 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ، وَثَمَرَةً قَلْبِهِ فَلْيُطْعَمْ مَا اسْتَطَاعَ، فَإِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوا رَقَبَةَ الْآخِرِ». قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُهُ أَذْنَايَ وَوَعَاهُ قَلْبِي. قُلْتُ: هَذَا ابْنُ عَمِّكَ مُعَاوِيَةُ يَأْمُرُنَا أَنْ نَفْعَلَ وَنَفْعَلَ. قَالَ: «أَطْعَمْهُ فِي طَاعَةِ اللَّهِ، وَاعْصِهِ فِي مَعْصِيَةِ اللَّهِ».

4249 - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَيْلٌ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، أَفْلَحَ مَنْ كَفَّ يَدَهُ».

4250 - قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أَبْعَدَ مَسَاحَتِهِمْ سَلَاخٌ».

4251 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، عَنْ عَنبَسَةَ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، قَالَ: «وَسَلَاخٌ قَرِيبٌ مِنْ خَيْرٍ».

4252 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عِيسَى، قَالَا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثُوبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى زَوَى لِي الْأَرْضَ»، أَوْ قَالَ: «إِنَّ رَبِّي زَوَى لِي الْأَرْضَ فَرَأَيْتُ مَشَارِقَهَا وَمَغَارِبَهَا. وَإِنَّ مَلِكَ أُمَّتِي سَيَلُّغُ مَا زَوَى لِي



was given both the yellow and white treasures, i.e. both gold and silver, and it was said to me that the dominion of my (Muslim nation) will reach as far as what was rolled up of it for me (to see). I asked Allah Almighty (to give me) three things: not to destroy my nation with famine all at once, nor to invest an enemy from outside with authority to ruin them all at once, nor to let them taste the mutual vengeance each from the other. It was said to me: "If I issue a decree, never will it be cancelled. Indeed, I've given you (the privilege that) I will not destroy your nation by wholesale famine, and I will not invest an enemy from outside with authority to ruin them all at once even though it gathers and surrounds them from all the sides of this world, until they themselves destroy each other, and kill each other, and take each other as captives." Verily, it is the misleading leaders and imams that I fear most for my nation, and of a surety, if the sword is unsheathed in my nation (and they start killing one another), it will not be sheathed until the Day of Resurrection, and during that period some tribes of my (Muslim) nation will join the pagans and others will come to worship idols. (A short time) before the (establishment of the) Hour, there will appear as much as thirty liar Imposters, each of whom will allege he is a Prophet, even though I'm the Seal of the Prophets, and there will be no Prophet after me. Furthermore, a group of my (Muslim) nation will keep sticking to the truth, with which they will be helped (against their enemies), and no harm will they receive from such as differ with them until the Command of Allah Almighty (i.e. the wind by which the soul of every faithful believer remaining on the earth will be taken up) will come."

**4253-** It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has delivered you from three (evil) things: that your Prophet should not invoke evil upon you, therewith you all will be ruined; that the people of falsehood will never prevail over those of truth; and that you all will never gather unanimously on falsehood."

**4254-** It is narrated on the authority of Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The millstone of Islam will keep running for thirty-five, thirty-six or thirty-seven years (during which they will remain in the same state of right guidance, and righteousness, after which they will fall into disputes, wars and afflictions): if they should be ruined, they then will have followed the way of such (of nations) as had been ruined (before them); and if (they should revert to the same state of right guidance in which they had been during the rightly-guided caliphate and) their religion should be established

منها، وأُعطيت الكنزَيْن: الأحمر، والأبيض. وإني سأنت ربي تعالى لأمتي أن لا يهلكها بسنة بعامة ولا يُسلط عليهم عدوا من سوى أنفسهم فيستبيح بيضتهم، وإن ربي قال لي: يا محمد، إني إذا قضيت قضاء فإنه لا يرد، ولا أُهلكهم بسنة بعامة، ولا أُسلط عليهم عدوا من سوى أنفسهم فيستبيح بيضتهم، ولو اجتمع عليهم من بين أقطارها، أو قال: بأقطارها، حتى يكون بعضهم يهلك بعضا، وحتى يكون بعضهم يسبي بعضا. وإنما أخاف على أمتي الأئمة المضلين، وإذا وُضع السيف في أمتي لم يرفع عنها إلى يوم القيامة، ولا تقوم الساعة حتى تلحق قبائل من أمتي بالمُشركين، وحتى تعبّد قبائل من أمتي الأوثان. وإنه سيكون في أمتي كذابون ثلاثون، كلهم يزعم أنه نبي، وأنا خاتم النبيين، لا نبي بعدي. ولا تزال طائفة من أمتي على الحق» - قال ابن عيسى: «ظاهرين» ثم اتفقا - «لا يضرهم من خالفهم حتى يأتي أمر الله تعالى».

**4253 -** حدثنا محمد بن عوف الطائي: حدثنا محمد بن إسماعيل:

حدثني أبي قال ابن عوف وقرأت في أصل إسماعيل قال: حدثني ضمضم، عن شريح، عن أبي مالك - يعني الأشعري - قال: قال رسول الله ﷺ: «إن الله أجازكم من ثلاث خلال: أن لا يدعوا عليكم نبيكم فتهلكوا جميعا، وأن لا يظهر أهل الباطل على أهل الحق، وأن لا تجتمعوا على ضلالة».

**4254 -** حدثنا محمد بن سليمان الأنباري قال: حدثنا عبد الرحمن،

عن سفيان، عن منصور، عن ربيعة بن حراش، عن البراء بن ناجية، عن عبد الله بن مسعود، عن النبي ﷺ قال: «تدور رحى الإسلام بخمس وثلاثين، أو ست وثلاثين، أو سبع وثلاثين، فإن يهلكوا فسبيل من هلك، وإن يقيم لهم دينهم يقيم لهم سبعين عاما». قال: قلت: أمما بقي أو مما



for them (once again), it will have continued well-established for seventy years." I asked him: "Will those (seventy years) be reckoned from what will come or from what has passed?" he said: "From what has passed."

**4255-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(When the Last Hour is approached) the (units of) time would (be so much short and blighted of blessing that they would) come close to each other, the knowledge would be taken away, the affliction would be common, the miserliness would be put (in the hearts of the people) and there would be much tumult." It was said: "What is tumult O Messenger of Allah?" he said: "It indicates to almost wholesale bloodshed."

## **[2] It Is Forbidden To Run To Take Part In The Affliction**

**4256-** It is narrated on the authority of Muslim Ibn Abu Bakrah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There would come an affliction, in which the lying would be better than the sitting, and such the sitting would be better than the standing, and the standing would be better than the walking, and the walking would be better than the running." I asked: "O Messenger of Allah! What should I do (when this time comes)?" he said: "Anyone who has camels should stick to his camels and he who has sheep or goats should stick to his sheep or goats and he who has land should stick to his land." I further said: "O Messenger of Allah, what is your opinion about such as has neither camels nor sheep nor land?" He said: "He should take hold of his sword and strike its edge with the help of stone and then try to find a way of escape as possible as he could."

**4257-** The same story is narrated on the authority of Sa'd Ibn Abu Waqqas, in which he said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Tell me: if one enters the house upon me and stretches his hand against me with the intention to kill me (what should I do?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, behave like (the righteous one of) both sons of Adam." Then, Yazid (a sub-narrator) recited: "If you dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against you to slay you: for I do fear Allah, the Cherisher of the Worlds." (Al-Ma'idah 28)

**4258-** It is narrated on the authority of Wabisah from Ibn Mas'ud that he said the same story of Abu Bakrah, in which he said: "And all its (the affliction's) killed ones will be admitted to the fire (of Hell)." He said: "O



مَضَى؟ قَالَ: «مِمَّا مَضَى».

قال أبو داود: مَنْ قَالَ: خِرَاشٍ. فَقَدْ أَخْطَأَ.

**4255 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَقَارَبُ الزَّمَانُ وَيَنْقُصُ الْعِلْمُ، وَتَظْهَرُ الْفِتْنُ، وَيُلْقَى الشُّحُّ، وَيَكْثُرُ الْهَرْجُ». قِيلَ: يَا رَسُولَ اللَّهِ آيَةُ هُوَ؟ قَالَ: «الْقَتْلُ الْقَتْلُ».

### [ت2/م2] - بَابُ فِي النُّهْيِ عَنِ السَّعْيِ فِي الْفِتْنَةِ

**4256 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ عُثْمَانَ السَّحَّامِ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ يَكُونُ الْمُضْطَّحُّ فِيهَا خَيْرًا مِنَ الْجَالِسِ، وَالْجَالِسُ خَيْرًا مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي، وَالْمَاشِي خَيْرًا مِنَ السَّاعِي». قَالَ: يَا رَسُولَ اللَّهِ، مَا تَأْمُرُنِي؟ قَالَ: «مَنْ كَانَتْ لَهُ إِبِلٌ فَلْيَلْحَقْ بِإِبِلِهِ، وَمَنْ كَانَتْ لَهُ غَنَمٌ فَلْيَلْحَقْ بِغَنَمِهِ، وَمَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَلْحَقْ بِأَرْضِهِ». قَالَ: فَمَنْ لَمْ يَكُنْ لَهُ شَيْءٌ مِنْ ذَلِكَ؟ قَالَ: «فَلْيَعْمِدْ إِلَى سَيْفِهِ فَلْيَضْرِبْ بِحَدِّهِ عَلَى حَرَّةٍ ثُمَّ لِيَنْجُ مَا اسْتَطَاعَ النِّجَاءَ».

**4257 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ الرَّمْلِيِّ: حَدَّثَنَا الْمُفَضَّلُ، عَنْ عِيَّاشٍ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ حُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ الْأَشْجَعِيِّ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي وَبَسَطَ يَدَهُ لِيَقْتُلَنِي؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُنْ كَابْنَ آدَمَ»، وَتَلَا يَزِيدُ: ﴿لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لَيَقْتُلَنِي﴾ [المائدة: 28] الآية.

**4258 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شِهَابُ بْنُ خِرَاشٍ، عَنْ الْقَاسِمِ بْنِ غَزْوَانَ، عَنْ إِسْحَاقَ بْنِ رَاشِدِ الْجَزَرِيِّ، عَنْ سَالِمٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ وَابِصَةَ الْأَسَدِيِّ، عَنْ أَبِيهِ وَابِصَةَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، فَذَكَرَ بَعْضَ حَدِيثِ أَبِي بَكْرَةَ قَالَ: «قَتَلَاهَا كُلَّهُمْ فِي النَّارِ». قَالَ فِيهِ: قُلْتُ: مَتَى ذَاكَ يَا ابْنَ مَسْعُودٍ؟ قَالَ: تِلْكَ أَيَّامُ الْهَرْجِ حَيْثُ لَا يَأْمَنُ الرَّجُلُ

Ibn Mas'ud! When will it happen?" he said: "Those will be the days of tumult, on which a man will not feel secure from his sitter." I asked: "What should you order me to do in case that time approaches me?" he said: "You should withhold your tongue and hand (from taking part in it) and stick to your house." When Uthman was killed, I was so much scared that I rode and set out until I arrived in Sham, and met Khuraim Ibn Fatik, and told him about that, thereupon he took oath by Allah, other than Whom there is no partner that he had heard from the Messenger of Allah "Allah's blessing and peace be upon him", just the same as Ibn Mas'ud told me.

**4259-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity; and as evening enters upon him while being an infidel, it is not after morning enters upon him that he becomes a believer. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the walking one is much better than the running one. So, you should break your bows, cut the strings of your (arrows), and strike (nothing but) stones with your swords; and if anyone of you is attacked, let him be like the better one of both sons of Adam (i.e. who let his brother kill him in order to draw upon himself the sin of his crime)."

**4260-** It is narrated on the authority of Abd Ar-Rahman Ibn Samurah that he said: I was taking hold of the hand of Ibn Umar on one of the streets of Medina when he came upon the head of an established grave (i.e. of Ibn Az-Zubair), thereupon Ibn Umar said: "Wretched be he, who has killed this (buried in this grave)!" when he went away he said: "I do not think but that he (the killer of Ibn Az-Zubair) proved wretched. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who walks towards a man from amongst my nation with the intention to kill him, let him (the would-be murdered) do as such (i.e. stretch his neck to him for killing), since the killer will be admitted to the fire (of Hell), and the murdered will be admitted to the Garden.""

**4261-** It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house, i.e. the grave, would come

جَلِيسَهُ. قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَذْرَكْنِي ذَلِكَ الرَّمَانُ؟ قَالَ. تَكْفُفُ لِسَانَكَ وَيَدَكَ، وَتَكُونُ جَلِيسًا مِنْ أَحْلَاسِ بَيْتِكَ. فَلَمَّا قُتِلَ عُثْمَانُ طَارَ قَلْبِي مَطَارَهُ، فَرَكِبْتُ حَتَّى أَتَيْتُ دِمَشْقَ فَلَقَيْتُ خُرَيْمَ بْنَ فَاتِكٍ فَحَدَّثْتُهُ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَسَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ كَمَا حَدَّثَنِيهِ ابْنُ مَسْعُودٍ.

**4259 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَرْوَانَ، عَنْ هُزَيْلٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ يَدَيِ السَّاعَةِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ: يُضْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي، فَكَسَرُوا قَسِيئَكُمْ، وَقَطَّعُوا أَوْتَارَكُمْ، وَاضْرِبُوا سُيُوفَكُمْ بِالْحِجَارَةِ، فَإِنْ دُخِلَ - يَعْنِي عَلَى أَحَدٍ مِنْكُمْ - فليَكُنْ كَخَيْرِ ابْنِي آدَمَ».

**4260 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ عَبْدِ الرَّحْمَنِ - يَعْنِي ابْنَ سَمُرَةَ - قَالَ: كُنْتُ آخِذًا بِبَيْدِ ابْنِ عُمَرَ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ إِذْ أَتَى عَلَى رَأْسٍ مَنْصُوبٍ فَقَالَ: شَقِي قَاتِلُ هَذَا، فَلَمَّا مَضَى قَالَ: وَمَا أَرَى هَذَا إِلَّا قَدْ شَقِي، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَشَى إِلَى رَجُلٍ مِنْ أُمَّتِي لِيَقْتُلَهُ فَلْيَقُلْ هَكَذَا: فَالْقَاتِلُ فِي النَّارِ، وَالْمَقْتُولُ فِي الْجَنَّةِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الثَّوْرِيُّ عَنْ عَوْنٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمَيْرٍ أَوْ سُمَيْرَةَ، وَرَوَاهُ لَيْثُ بْنُ أَبِي سُلَيْمٍ عَنْ عَوْنٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُمَيْرَةَ.

قَالَ أَبُو دَاوُدَ: قَالَ لِي الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو الْوَلِيدِ، يَعْنِي بِهِذَا الْحَدِيثِ، عَنْ أَبِي عَوَانَةَ، وَقَالَ: هُوَ فِي كِتَابِ ابْنِ سَبْرَةَ وَقَالُوا: سَمُرَةَ، وَقَالُوا: سُمَيْرَةَ. هَذَا كَلَامُ أَبِي الْوَلِيدِ.

**4261 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ»، قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. فَذَكَرَ الْحَدِيثَ قَالَ فِيهِ: «كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتُ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ؟» - يَعْنِي



to be sold by a slave (on account of the multitudes of the dead people), what should you do?" he said: "(I will do) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient." He further said: "O Abu Dharr! Tell me, if the people went on (affliction and tumult and) killing one another so much to the extent that the black rocky land (a place in Medina whose rocks are as black as) oil would be covered with blood (of the multitudes of the killed persons), what should you do?" he said: "I will do as Allah and His Messenger will guide me." He said: "You should join those to whom you belong." He said: "Should I not carry my sword and fight such as does so?" he said: "Then, you would share with them whatever (sins and errors) they would be in, but, enter your home (and close the gate upon you)." I said: "O Messenger of Allah! If my house is intruded (what should I do?)" He said: "If you fear the glitter of the sword might frighten you, put the end of your upper garment over your face, until the one (who intends to kill you) will draw upon himself your sin as well as his, and thus become from amongst the denizens of the fire (of Hell)."

**4262-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(A short time) before the (establishment of the) Hour, there will be afflictions, (as grievous) as the parts of the dark night, in which a man becomes a believer in the morning, and it is not after the evening enters upon him that he renegades to infidelity. The sitting one in those (afflictions) is much better than the standing one; and the standing one is much better than the walking one; and the walking one is much better than the running one. So, you should stick to your houses."

**4263-** It is narrated on the authority of Al-Miqdad Ibn Al-Aswad that he said: By Allah, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! No doubt, happy will be such as delivered from (the evil and dangers of) afflictions! And blessed will be he, who is put to trial, and even though, he keeps patient."

### [3] What About Withholding Tongue (From Speaking Evil)?

**4264-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be afflictions (whose people will prove) too deaf, mute and blind (to pay attention to, speak and even see the truth, since they will fail to make

القَبْرِ .. قال: قلت: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَوْ قَالَ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ، قَالَ: «عَلَيْكَ بِالصَّبْرِ» أَوْ قَالَ: «تَصَبَّرْ» ثُمَّ قَالَ لِي: «يَا أَبَا ذَرٍّ» قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ قَالَ: «كَيْفَ أَنْتَ إِذَا رَأَيْتَ أَحْجَارَ الزَّيْتِ قَدْ غَرِقَتْ بِالْدَّمِ؟» قُلْتُ: مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «عَلَيْكَ بِمَنْ أَنْتَ مِنْهُ». قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أَخْذُ سَيْفِي فَأَضَعُهُ عَلَى عَاتِقِي؟ قَالَ: «شَارَكْتَ الْقَوْمَ إِذَا». قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي؟ قَالَ: «تَلْزُمُ بَيْتَكَ». قَالَ: قُلْتُ: فَإِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: «فَإِنْ خَشِيتَ أَنْ يَبْهَرَكَ شُعَاعُ السَّيْفِ فَأَلْقِ ثَوْبَكَ عَلَى وَجْهِكَ يَبُوءُ بِإِثْمِكَ وَإِثْمِهِ».

قال أبو داود: لَمْ يَذْكُرِ الْمُشْعَثَ فِي هَذَا الْحَدِيثِ غَيْرُ حَمَادِ بْنِ زَيْدٍ.

**4262 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: أَخْبَرَنَا عَاصِمُ الْأَخْوَلُ، عَنْ أَبِي كَبْشَةَ قَالَ: سَمِعْتُ أَبَا مُوسَى يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بَيْنَ أَيْدِيكُمْ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ: يُضْبِحُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُضْبِحُ كَافِرًا، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي». قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «كُونُوا أَحْلَاسَ بُيُوتِكُمْ».

**4263 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصْبِصِيُّ: حَدَّثَنَا حَجَّاجٌ - يَعْنِي ابْنَ مُحَمَّدٍ - قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ جُبَيْرٍ حَدَّثَهُ، عَنْ أَبِيهِ، عَنِ الْمُقْدَادِ بْنِ الْأَسْوَدِ قَالَ: أَيْمُ اللَّهُ، لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنُ، إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنُ، إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنُ، وَلَكِنْ ابْتُلِيَ فَصَبَرَ فَوَاهَا».

### [ت3/م3] - بَابٌ فِي كَفِّ اللِّسَانِ

**4264 -** حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنُ اللَّيْثِ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: قَالَ خَالِدُ بْنُ أَبِي عِمْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمُزٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:



distinction between truth and falsehood): whoever approaches them, they will come to attract him, and the effect of the tongue in those (afflictions) will be as (strong as) that of the sword."

**4265-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be affliction, which will ruin almost all the Arabs, whose killed ones will be admitted to the fire (of Hell), in which the effect of the tongue will be much stronger and more destructive than that of the sword."

Abu Dawud says: The same is narrated on the authority of Al-A'jam, through another chain of transmission.

**4266-** The same is narrated on the authority of Ziyad Al-A'jam, of white ears.

#### **[4] The Concession To Set Out To The Desert In Flight Of Affliction**

**4267-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

#### **[5] It Is Forbidden To Be Involved In Fighting During Afflictions**

**4268-** It is narrated on the authority of Al-Ahnaf Ibn Qais that he said: I set out with the intention to take part in the battle (of Al-Jamal, in order to help Ali Ibn Abu Talib). Abu Bakrah met me and asked: "Where are you going?" I replied: "I am going to help that person." He said: "Go back for I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "When two Muslims fight (meet) each other with their swords, both the murderer as well as the murdered will go to the Hell-fire." I said: "O Allah's Apostle! It is all right for the murderer but what about the murdered one?" The Messenger of Allah "Allah's blessing and peace be upon him" replied: "He surely had the intention to kill his companion."

**4269-** The same is narrated on the authority of Al-Hasan through the same chain of transmission.

#### **[6] The Grievous Punishment Of Killing A Faithful Believer**

**4270-** It is narrated on the authority of Khalid Ibn Dihqan that he said: While we were in the battle of Constantinople, one of the chiefs and those belonging to the highest social class among them came and he was famous of that among the people, called Hani' Ibn Kulthum Ibn Sharik Al-Kinani, and he saluted Abdullah Ibn Abu Zakariyya, and he knew his right.



«سَتَكُونُ فِتْنَةٌ صَمَاءٌ بِكَمَاءٍ عَمِيَاءٍ مَنْ أَشْرَفَ لَهَا اسْتَشْرَفَتْ لَهُ، وَإِشْرَافُ اللِّسَانِ فِيهَا كَوْقُوعُ السَّيْفِ».

4265 - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا لَيْثٌ، عَنْ طَاوُسٍ، عَنْ رَجُلٍ يُقَالُ لَهُ: زِيَادٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ تَسْتَنْظِفُ الْعَرَبَ، فَتَلَاهَا فِي النَّارِ، اللِّسَانُ فِيهَا أَشَدُّ مِنْ وَقْعِ السَّيْفِ».

قال أبو داود: رَوَاهُ الثَّوْرِيُّ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنِ الْأَعْجَمِ.

قال: إنما هو زياد الأعجم.

4266 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْقَدُوسِ قَالَ زِيَادٌ: سِيمِينُ كُوشٍ.

#### [4م/4] - بَابُ مَا يُرْخَصُ فِيهِ مِنَ الْبَدَاوَةِ فِي الْفِتْنَةِ

4267 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرُ مَالِ الْمُسْلِمِ عَنَّمَا يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

#### [5م/5] - بَابُ فِي النَّهْيِ عَنِ الْقِتَالِ فِي الْفِتْنَةِ

4268 - حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ وَيُونُسَ، عَنْ الْحَسَنِ، عَنْ الْأَخْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْتُ وَأَنَا أُرِيدُ - يَعْنِي فِي الْقِتَالِ - فَلَقَيْتَنِي أَبُو بَكْرَةَ فَقَالَ: ارْجِعْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ». قَالَ: يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ، فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

4269 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ الْحَسَنِ بِإِسْنَادِهِ وَمَعْنَاهُ مُخْتَصَرًا.

قال أبو داود: لِمُحَمَّدٍ أَخٍ ضَعِيفٌ - يَعْنِي ابْنَ الْمُتَوَكِّلِ - يُقَالُ لَهُ: حُسَيْنٌ.

#### [6م/6] - بَابُ فِي تَعْظِيمِ قَتْلِ الْمُؤْمِنِ

4270 - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنْ خَالِدِ بْنِ دِهْقَانَ قَالَ: كُنَّا فِي غَزْوَةِ الْقُسْطَنْطِينِيَّةِ بِذُلْفِيَّةَ، فَأَقْبَلَ رَجُلٌ مِنْ أَهْلِ فَلَسْطِينَ مِنْ أَشْرَافِهِمْ وَخِيَارِهِمْ يَعْرِفُونَ ذَلِكَ لَهُ يُقَالُ لَهُ: هَانِيءُ بْنُ كُلْثُومٍ بْنِ شَرِيكِ الْكِنَانِيِّ، فَسَلَّمَ

Khalid said: Abdullah Ibn Abu Zakariyya told us: I heard Umm Ad-Darda' saying: I heard Abu Ad-Darda' having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Perchance Allah might forgive all sins, barring the sin of such as dies while ascribing partners to Allah (in worship), or such of believers as kills a faithful believer intentionally."

(...) It is narrated on the authority of Hani Ibn Kulthum that he said: I heard Mahmud Ibn Ar-Rabie relating from Ubadah Ibn As-Samit that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No believer kills a faithful believer wrongfully with contentment, but that no obligatory nor supererogatory deeds (or no ransom nor repentance) will be accepted by Allah from him (on the Day of Judgement)."

(...) It is narrated on the authority of Khalid that he said: Ibn Abu Zakariyya told me from Umm Ad-Darda' from Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The believer remains easy (in proceeding on towards good deeds) and good as long as he does not shed blood unlawfully; and once he sheds blood unlawfully, he will be given to damage and failure."

(...) A Hadith like this is narrated on the authority of Khalid Ibn Dihqan from Mahmud Ibn Ar-Rabie from Ubadah Ibn As-Samit from the Messenger of Allah "Allah's blessing and peace be upon him".

4271- It is narrated on the authority of Khalid Ibn Dihqan that he said: I asked Yahya Ibn Yahya Al-Ghassani about one's contentment with his killing a believer, thereupon he said: "It applies to those who are involved in fighting during the afflictions, with anyone of them killing the other, seeing that he is on the right guidance, and thus, he never asks for Allah's Forgiveness."

4272- It is narrated on the authority of Kharijah Ibn Zaid that he said: I heard Zaid Ibn Thabit having said in this very place: The following Holy Verse "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him" (An-Nisa 93) was revealed six months after the revealing of Allah's saying: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment." (Al-Furqan 68) (This means the commandment it implies abrogated that of Al-Furqan).

عَلَى عَبْدِ اللَّهِ بْنِ أَبِي زَكْرِيَّا وَكَانَ يَعْرِفُ لَهُ حَقَّهُ، قَالَ لَنَا خَالِدٌ: فَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَكْرِيَّا، قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا، أَوْ مُؤْمِنٌ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا». فَقَالَ هَانِيٌّ بْنُ كُلْثُومٍ: سَمِعْتُ مَحْمُودَ بْنَ الرَّبِيعِ يُحَدِّثُ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَتَلَ مُؤْمِنًا فَاعْتَبَطَ بِقَتْلِهِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا». قَالَ لَنَا خَالِدٌ: ثُمَّ حَدَّثَنَا ابْنُ أَبِي زَكْرِيَّا عَنْ أُمِّ الدَّرْدَاءِ عَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا يَزَالُ الْمُؤْمِنُ مُعْنِقًا صَالِحًا مَا لَمْ يُصِبْ دَمًا حَرَامًا، فَإِذَا أَصَابَ دَمًا حَرَامًا بَلَغَ».

وَحَدَّثَ هَانِيٌّ بْنُ كُلْثُومٍ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ سَوَاءً.

**4271 -** حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو، عَنْ مُحَمَّدِ بْنِ مُبَارَكٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ أَوْ غَيْرُهُ قَالَ: قَالَ خَالِدُ بْنُ دِهْقَانَ: «سَأَلْتُ يَحْيَى بْنَ يَحْيَى الْعَسَائِيَّ عَنْ قَوْلِهِ: اغْتَبَطَ بِقَتْلِهِ، قَالَ: الَّذِينَ يُقَاتِلُونَ فِي الْفِتْنَةِ فَيَقْتُلُ أَحَدُهُمْ فَيَرَى أَنَّهُ عَلَى هُدًى، فَلَا يَسْتَغْفِرُ اللَّهُ تَعَالَى - يَعْنِي مِنْ ذَلِكَ -».

قَالَ أَبُو دَاوُدَ: وَقَالَ: فَاعْتَبَطَ يُصِيبُ دَمَهُ صَبًّا.

**4272 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُجَالِدِ بْنِ عَوْفٍ أَنَّ خَارِجَةَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ ثَابِتٍ فِي هَذَا الْمَكَانِ يَقُولُ: «أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ [النساء: 93] بَعْدَ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: 68] بِسِتَّةِ أَشْهُرٍ».



**4273-** It is narrated on the authority of Sa'id Ibn Jubair that he said: I asked Ibn Abbas and he said: "When the following Holy Verse was revealed: "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment", the pagans of Mecca said: "Indeed, we've killed the soul which Allah has made unlawful, ascribed partners to Allah (in worship), and committed fornication." On that occasion Allah Almighty revealed: "Unless he repents, believes and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful." (70) this then is particular to those (pagans). As to the Holy Verse of An-Nisa: If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him", it addresses the Muslims, i.e. if a man has knowledge of the laws and principles of Islam, and then he kills a faithful believer intentionally, his punishment will be the fire of Hell, and no repentance will be accepted from him." I (Sa'id) said: I made a mention of that to Mujahid who said: "Barring such as shows regrets and sighs."

**4274-** The same story is narrated on the authority of Ibn Abbas, who told that Allah's statement "Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred, except for just cause, nor commit fornication, and any that does this (not only) meets punishment" was revealed in reference to the pagans. It was also revealed: "Say: "O my Servants who have transgressed against their souls! despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful." (Az-Zumar 53)

**4275-** It is narrated on the authority of Ibn Abbas that he said: Nothing has abrogated (the commandment implied in Allah's saying): "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever), and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him."

**4276-** It is narrated on the authority of Abu Mijlaz that he said pertaining to Allah's saying: "If a man kills a Believer intentionally, his recompense is Hell, to abide therein (forever)" no doubt, the fire of Hell is really his recompense; and Allah could exempt him from it if He so likes."

**4273 -** حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَوْ حَدَّثَنِي الْحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: «سَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا نَزَلَتِ الَّتِي فِي الْفُرْقَانِ: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: 68] قَالَ مُشْرِكُو أَهْلِ مَكَّةَ: قَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَأَتَيْنَا الْفَوَاحِشَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾ [الفرقان: 70] فَهَذِهِ لِأُولَئِكَ. قَالَ: وَأَمَّا الَّتِي فِي النِّسَاءِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: 93] الْآيَةُ، قَالَ: الرَّجُلُ إِذَا عَرَفَ شَرَائِعَ الْإِسْلَامِ ثُمَّ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ فَلَا تَوْبَةَ لَهُ. فَذَكَرْتُ هَذَا لِمُجَاهِدٍ فَقَالَ: إِلَّا مَنْ نَدِمَ».

**4274 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي يَعْلَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ فِي هَذِهِ الْقِصَّةِ فِي: ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ﴾ [الفرقان: 68] أَهْلَ الشِّرْكِ. قَالَ: وَنَزَلَ: ﴿يَعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ﴾ [الزمر: 53].

**4275 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ [النساء: 93] قَالَ: مَا نَسَخَهَا شَيْءٌ.

**4276 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ فِي قَوْلِهِ: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: 93] قَالَ: «هِيَ جَزَاؤُهُ، فَإِنْ شَاءَ اللَّهُ أَنْ يَتَجَاوَزَ عَنْهُ فَعَلَّ».

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### [7] Which Forgiveness Is Expected From Killing?

**4277-** It is narrated on the authority of Sa'id Ibn Zaid that he said: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him", who made a mention of an affliction, which he regarded as very grievous, thereupon we or they said: "O Messenger of Allah! If this (affliction) has come upon us, surely, it will ruin us (in the world as well as in the hereafter)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, it is sufficient for you that you will be killed in it." Sa'id said: Later on, I came to see that my brothers were killed.

**4278-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "This nation of mine is a nation unique of (Allah's) mercy, in the sense that no punishment is binding upon its people in the hereafter, for the punishment of its people is only in this world, in the form of afflictions, earthquakes, and killing."



## [ت7/م7] - باب ما يُزجى في القتل

**4277 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ سَلَامُ بْنُ سُلَيْمٍ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: «كُنَّا عِنْدَ النَّبِيِّ ﷺ فَذَكَرَ فِتْنَةً فَعَظَّمَ أَمْرَهَا، فَقُلْنَا أَوْ قَالُوا: يَا رَسُولَ اللَّهِ، لَئِنْ أَذْرَكْتَنَا هَذِهِ لَتَهْلِكَنَّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَلَّا! إِنْ بِحَسْبِكُمُ الْقَتْلُ». قَالَ سَعِيدٌ: فَرَأَيْتُ إِخْوَانِي قُتِلُوا».

**4278 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمَّتِي هَذِهِ أُمَّةٌ مَرْحُومَةٌ لَيْسَ عَلَيْهَا عَذَابٌ فِي الْآخِرَةِ، عَذَابُهَا فِي الدُّنْيَا الْفِتْنُ، وَالزَّلَازِلُ، وَالْقَتْلُ».

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## (30/35) THE BOOK OF THE RIGHTLY-GUIDED RULER

**4279-** It is narrated on the authority of Jabir Ibn Samurah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This religion (of Islam) will keep standing until twelve rulers will have come upon all of whom the whole nation will agree unanimously." I heard many other words from the Messenger of Allah "Allah's blessing and peace be upon him", which I did not understand, thereupon I asked my father: "What has he said?" he said: "All of whom will be from the Quraish (people)."

**4280-** It is narrated on the authority of Jabir Ibn Samurah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "This religion (of Islam) will remain strong and powerful up to the coming of twelve rulers." On that, the people magnified Allah, and made noise. Then, he said a word in a low tone, thereupon I asked my father: "What has he said?" he said: "All of whom will be from the Quraish (people)."

**4281-** The same is narrated on the authority of Jabir Ibn Samurah, with the following addition: When he returned to his residence, the Quraish people went to him and asked: "Then, what will there be to come?" he said: "Then, there will be tumult (mutual killing)."

**4282-** It is narrated on the authority of Abdullah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If there will be even no more than a single day to the end of the world, Allah Almighty will make long that day until He sends a man from me, or belonging to my family, whose name agrees with mine, and the name of whose father agrees with that of my father: he will fill the earth with justice and fairness in substitution for whatever injustice and wrongness with which it will have been filled." According to the narration of Sufyan: "The world will not come to an end until the Arabs will be ruled by a man belonging to my family, whose name agrees with mine."

**4283-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If there will be even no more than a single day to the end of the world, Allah Almighty will send a man belonging to my family, who will fill the earth with justice in substitution for whatever injustice with which it will have been filled."

## [35/30] - كتاب المهدي

[ت000/م1] - باب

**4279 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ إِسْمَاعِيلَ - يَعْنِي ابْنَ أَبِي خَالِدٍ -، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ قَائِمًا حَتَّى يَكُونَ عَلَيْكُمْ اثْنَا عَشَرَ خَلِيفَةً كُلُّهُمْ تَجْتَمِعُ عَلَيْهِ الْأُمَّةُ». فَسَمِعْتُ كَلَامًا مِنَ النَّبِيِّ ﷺ لَمْ أَفْهَمْهُ، فَقُلْتُ لِأَبِي: مَا يَقُولُ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[ت000/م2]

**4280 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا دَاوُدُ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الدِّينُ عَزِيزًا إِلَى اثْنَيْ عَشَرَ خَلِيفَةً». قَالَ: فَكَبَّرَ النَّاسُ وَضَجُوا ثُمَّ قَالَ كَلِمَةً خَفِيَةً. قُلْتُ لِأَبِي: يَا أَبَتِ مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[ت000/م3]

**4281 -** حَدَّثَنَا ابْنُ نَفِيلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ: حَدَّثَنَا الْأَسْوَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ، عَنْ جَابِرِ بْنِ سَمُرَةَ بِهَذَا الْحَدِيثِ. زَادَ: فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ أَتَتْهُ قُرَيْشٌ فَقَالُوا: ثُمَّ يَكُونُ مَاذَا؟ قَالَ: «ثُمَّ يَكُونُ الْهَرَجُ».

[ت000/م4]

**4282 -** حَدَّثَنَا مُسَدَّدٌ، أَنَّ عَمَرَ بْنَ عَبِيدٍ حَدَّثَهُمْ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ - يَعْنِي ابْنَ عَبَّاسٍ - (ح)، وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ. (ح): وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا زَائِدَةُ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُوسَى عَنْ فِطْرِ، الْمَعْنَى وَاحِدٌ - كُلُّهُمْ، عَنْ عَاصِمٍ، عَنْ زُرٍّ، عَنْ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ» قَالَ زَائِدَةُ فِي حَدِيثِهِ: «لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ»، ثُمَّ اتَّفَقُوا: «حَتَّى يُبْعَثَ اللَّهُ فِيهِ رَجُلًا مِنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي وَاسْمُ أَبِيهِ اسْمُ أَبِي». زَادَ فِي حَدِيثِ فِطْرِ: «يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُمْ ظُلْمًا وَجَوْرًا».

وَقَالَ فِي حَدِيثِ سُفْيَانَ: «لَا تَذْهَبْ أَوْ لَا تَنْقُضِ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبَ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوَاطِئُ اسْمُهُ اسْمِي».

قَالَ أَبُو دَاوُدَ: لَفِظَ عَمَرُ وَأَبِي بَكْرٍ بِمَعْنَى سُفْيَانَ.

[ت000/م5]

**4283 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا فِطْرٌ، عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي الطَّفِيلِ، عَنْ عَلِيٍّ، عَنْ النَّبِيِّ ﷺ قَالَ: «لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللَّهُ رَجُلًا مِنْ أَهْلِ بَيْتِي يَمْلَأُهَا عَدْلًا كَمَا مِلْتُمْ جَوْرًا».



**4284-** It is narrated on the authority of Umm Salamah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (expected) rightly-guided ruler will be from my offspring, from the descendants of Fatimah."

**4285-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The rightly-guided ruler is expected to be from me (i.e. belonging to my family): he will have no hair in the front part of his head, and he will be adunc-nosed. He will fill the earth with justice and fairness, in recompense for whatever injustice and wrongness with which it will have been filled; and the term of his ruling will be seven years."

**4286-** It is narrated on the authority of Umm Salamah, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will fall in dispute at the time of the death of a certain caliph, thereupon a man would leave Medina for Mecca, and some people from the inhabitants of Mecca would come to him, and prompt him to set out against his well, and give him the pledge of allegiance between the corner (of the Black Stone) and the Station (of Abraham), and when a military expedition would be dispatched to him from Sham, the earth would sink down with them at Baida' in the area between Mecca and Medina. When the people see that, the nobles of Sham and the elite of Iraq would come to give the pledge of allegiance to him between the corner (of the Black Stone) and the Station (of Abraham). Then, a man from the Quraish people, whose maternal uncles belong to (the tribe of) Kalb would appear, and dispatch a military expedition to him but they would be defeated; and this would be the detachment of Kalb, and disappointed be he, who would not witness the (distribution of the) booty of Kalb. The property would be distributed justly, and he would act in his ruling the people upon the sunnah of their Prophet "Peace be upon him". In this way, Islam would come to fix its roots in the ground. The period of his ruling would be seven years, after which he would die and the Muslims would offer the funeral prayer for him."

Abu Dawud says: According to Hisham, it is said that the period of his ruling would be nine years, even though some make it only seven years.

**4287-** The same story is narrated on the authority of Qatadah, in which he is inclined to make the period of his ruling nine years.

## [ت000/م6]

**4284 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ: حَدَّثَنَا أَبُو الْمَلِيحِ الْحَسَنُ بْنُ عَمْرٍ، عَنْ زِيَادِ بْنِ بَيَانَ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْمَهْدِيُّ مِنْ عِثْرَتِي مِنْ وَلَدِ فَاطِمَةَ».

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: وَسَمِعْتُ أَبَا الْمَلِيحِ يُثْنِي عَلَى عَلِيِّ بْنِ نُفَيْلٍ، وَيَذْكُرُ مِنْهُ صَلَاحًا.

## [ت000/م7]

**4285 -** حَدَّثَنَا سَهْلُ بْنُ تَمَّامٍ بْنِ بَزِيعٍ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَهْدِيُّ مِنِّي، أَجْلَى الْجَبْهَةِ، أَقْنَى الْأَنْفِ: يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُ ظُلْمًا وَجَوْرًا، وَيَمْلِكُ سِنْعَ سِنِينَ».

## [ت000/م8]

**4286 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبِي الْحَلِيلِ، عَنْ صَاحِبِ لَهُ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، عَنْ النَّبِيِّ ﷺ قَالَ: «يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ، فَيُخْرَجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ، فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ، وَهُوَ كَارِهٌ، فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ. وَيُبْعَثُ إِلَيْهِ بَعْثٌ مِنَ الشَّامِ، فَيُخَسَفُ بِهِمْ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ. فَإِذَا رَأَى النَّاسُ ذَلِكَ أَتَاهُ أَبْدَالُ الشَّامِ، وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُبَايِعُونَهُ. ثُمَّ يَنْشَأُ رَجُلٌ مِنْ قُرَيْشٍ أَخْوَالُهُ كُلُّهُمْ، فَيُبْعَثُ إِلَيْهِمْ بَعْثًا، فَيُظْهِرُونَ عَلَيْهِمْ، وَذَلِكَ بَعْثٌ كُلُّهُ، وَالْخَبِيئَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيمَةَ كُلِّهُمْ، فَيَقْسِمُ الْمَالُ وَيَعْمَلُ فِي النَّاسِ بُسْنَةً نَبِيهِمْ ﷺ، وَيُلْقِي الْإِسْلَامَ بِحِرَانِهِ فِي الْأَرْضِ، فَيَلْبَثُ سَبْعَ سِنِينَ، ثُمَّ يَتَوَفَّى وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ».

قَالَ أَبُو دَاوُدَ: وَقَالَ بَعْضُهُمْ عَنْ هِشَامٍ: سَبْعَ سِنِينَ. وَقَالَ بَعْضُهُمْ: سَبْعَ سِنِينَ.

## [ت000/م9]

**4287 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ بِهَذَا الْحَدِيثِ قَالَ: «تَسْعَ سِنِينَ».

قَالَ أَبُو دَاوُدَ: قَالَ غَيْرُ مُعَاذٍ عَنْ هِشَامٍ: «تَسْعَ سِنِينَ».

4288- The same is narrated on the authority of Umm Salamah from the Messenger of Allah "Allah's blessing and peace be upon him", even though the narration of Mu'adh is more perfect.

4289- The same story is narrated on the authority of Umm Salamah, in which a mention is made of the army with which the earth would sink down. I (Umm Salamah) asked: "O Messenger of Allah! What about such as sets out under compulsion?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "He would be also vulnerable to the sinking down of the earth, but on the Day of Judgement, he will be resurrected just according to his real intention."

4290- Abu Dawud says: I was reported on the authority of Ali that he caught a glimpse of his son Al-Hasan and then said: "This son of mine is a chief, as the Messenger of Allah "Allah's blessing and peace be upon him" described him, and from his offspring, there would come a man having the same name of your Prophet "Peace be upon him"; and he would resemble him in character, even though not in appearance, and he would fill the earth with justice."

4290- It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man from behind the river would appear, called Al-Harith Ibn Harrath, and a man called Mansur would be the leader of the front portion of his (army): he would tread the path for the family of Muhammad (to take the power) in the same way as the Quraish people had trodden the path for the Messenger of Allah "Allah's blessing and peace be upon him" (to convey the message); and it is binding upon every faithful believer to help and support him."



## [ت000/م10]

**4288 -** حَدَّثَنَا ابْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، قَالَ: حَدَّثَنَا أَبُو الْعَوَّامِ قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ، وَحَدِيثُ مُعَاذٍ أَتَمُّ.

## [ت000/م11]

**4289 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْقُطَيْبَةِ، عَنْ أُمِّ سَلَمَةَ، عَنِ النَّبِيِّ ﷺ بِقِصَّةِ جَيْشِ الْخَسَفِ؛ قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ بَمَنْ كَانَ كَارِهَا؟ قَالَ: «يُخَسَفُ بِهِمْ وَلَكِنْ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَى نَبِيِّتِهِ».

## [ت000/م12]

**4290 -** قَالَ أَبُو دَاوُدَ: وَحَدَّثْتُ عَنْ هَارُونَ بْنِ الْمُعِيرَةِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ شُعَيْبِ بْنِ خَالِدٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ - وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ - فَقَالَ: «إِنَّ ابْنِي هَذَا سَيِّدٌ كَمَا سَمَّاهُ النَّبِيُّ ﷺ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ ﷺ يُشَبِّهُهُ فِي الْخُلُقِ وَلَا يُشَبِّهُهُ فِي الْخَلْقِ. ثُمَّ ذَكَرَ قِصَّةَ يَمْلَأُ الْأَرْضَ عَذْلًا».

**4290 م -** وَقَالَ هَارُونُ: حَدَّثَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ مُطَرِّفِ بْنِ طَرِيفٍ، عَنْ أَبِي الْحَسَنِ، عَنْ هِلَالِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «يَخْرُجُ رَجُلٌ مِنْ وَرَاءِ النَّهْرِ يُقَالُ لَهُ: الْحَارِثُ بْنُ حَرَّاثٍ عَلَى مُقَدَّمَتِهِ رَجُلٌ يُقَالُ لَهُ: مَنْصُورٌ يُوْطِئُ أَوْ يُمَكِّنُ لَأَلِ مُحَمَّدٍ كَمَا مَكَّنْتُ قُرَيْشَ لِرَسُولِ اللَّهِ ﷺ، وَجَبَ عَلَى كُلِّ مُؤْمِنٍ نَصْرُهُ»، أَوْ قَالَ: «إِجَابَتُهُ».

## **(31/36) THE BOOK OF GREAT BATTLES**

### **[1] What About The Generation Of Each Century?**

**4291-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, Allah Almighty sends, at the head of every century, such as gives life to the religion of the (Muslim) nation."

### **[2] What About The Great Battles With The Romans?**

**4292-** It is narrated on the authority of Jubair Ibn Nufair that he said: Let's go to Dhu-Mikhbar, one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", and when we came to him Jubair asked him about the armistice, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "You will have a peace treaty with the Romans, during which you both will live safely, and both of you will take part in fighting an enemy from behind you, and you will emerge victorious and get booty, receiving no harm. On your return, you will descend at a meadow of many hills, thereupon a man from the Christians will raise the cross and say: "The cross has prevailed." A man from amongst the Muslims will grow angry and stand and break it. At that time, the Romans will prove treacherous, and go on mobilizing their forces for war (against you)."

**4293-** The same story is narrated on the authority of Hassan Ibn Atiyyah, with the following addition: "Then, the Muslims will rush towards their arms, and fight (the Romans), and they will be honoured by Allah with martyrdom."

Abu Dawud says: The same is narrated on the authority of Al-Awza'i, through another chain of transmission.

### **[3] The Portents Of The Great Battles**

**4294-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The residence in Jerusalem is the (portent of the) ruin of Yathrib, and the ruin of Yathrib is the (portent of the) emergence of the great battle, and the emergence of the great battle is the (portent of the) the conquest of Constantinople, and the conquest of Constantinople is the (portent of the) appearance of the Dajjal." Then, he batted the thigh or the shoulder of such as to whom he related this narration, and said: "No doubt, this is a fact as clear as is the fact of your sitting here." He means Mu'adh Ibn Jabal.

## [36/31] - كتاب الملاحم

## [ت1/م1] - باب ما يُذَكَّرُ فِي قَزَنِ الْمِئَةِ

**4291 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ شَرَّاحِيلَ بْنِ يَزِيدَ الْمَعَاوِرِيِّ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ فِيمَا أَعْلَمَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يَبْعَثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِئَةٍ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا». قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ الْإِسْكَنْدَرَانِيُّ، لَمْ يَجْزُ بِهِ شَرَّاحِيلَ.

## [ت2/م2] - باب ما يُذَكَّرُ مِنْ مَلَايِمِ الرُّومِ

**4292 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: مَالَ مَكْحُولٌ وَابْنُ أَبِي زَكَرِيَّا إِلَى خَالِدِ بْنِ مَعْدَانَ، وَمِلْتُ مَعَهُمْ، فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ الْهُذَنَةِ. قَالَ: قَالَ جُبَيْرٌ: انْطَلِقْ بِنَا إِلَى ذِي مِخْبَرٍ، رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ. فَأَتَيْنَاهُ فَسَأَلَهُ جُبَيْرٌ عَنِ الْهُذَنَةِ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتُصَالِحُونَ الرُّومَ صَلَاحًا آمِنًا، فَتَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًّا مِنْ وَرَائِكُمْ، فَتُنْصَرُونَ وَتَغْنَمُونَ وَتَسْلَمُونَ. ثُمَّ تَرْجِعُونَ حَتَّى تَنْزِلُوا بِمَرْجِ ذِي ثُلُولٍ، فَيَرْفَعَ رَجُلٌ مِنْ أَهْلِ النَّصْرَانِيَّةِ الصَّلِيبَ فَيَقُولُ: غَلَبَ الصَّلِيبُ، فَيَغْضِبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَدْفَعُهُ، فَعِنْدَ ذَلِكَ تَغْدِرُ الرُّومُ وَتَجْمَعُ لِلْمَلْحَمَةِ».

**4293 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو، عَنْ حَسَّانَ بْنِ عَطِيَّةَ بِهَذَا الْحَدِيثِ، وَزَادَ فِيهِ: «وَيُثَوِّرُ الْمُسْلِمُونَ إِلَى أَسْلِحَتِهِمْ فَيَقْتُلُونَ فَيُكْرِمُ اللَّهُ تِلْكَ الْعِصَابَةَ بِالشَّهَادَةِ».

قال أبو داود: إلا أن الوليد جعل الحديث عن جُبَيْرٍ عن ذِي مِخْبَرٍ عن النَّبِيِّ ﷺ. قال أبو داود: رَوَاهُ رَوْحٌ وَيَحْيَى بْنُ حَمْرَةَ وَيَشْرُبُ بْنُ بَكْرٍ عَنِ الْأَوْزَاعِيِّ كَمَا قَالَ عِيسَى.

## [ت3/م3] - باب في أمارات الملاحم

**4294 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ مَالِكِ بْنِ يَحْيَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُمَرَانُ بَيْتُ الْمَقْدِسِ خَرَابٌ يَثْرَبُ، وَخَرَابُ يَثْرَبِ خُرُوجُ الْمَلْحَمَةِ، وَخُرُوجُ الْمَلْحَمَةِ فَتَحُ الْقُسْطَنْطِينِيَّةُ، وَتَفْتَحُ الْقُسْطَنْطِينِيَّةُ خُرُوجُ الدَّجَالِ». ثُمَّ ضَرَبَ بِيَدِهِ عَلَى فَخِذِ الَّذِي حَدَّثَهُ - أَوْ مِنْكِبِهِ - ثُمَّ قَالَ: «إِنَّ هَذَا لَحَقٌّ كَمَا أَنَّكَ هَهُنَا، أَوْ كَمَا أَنَّكَ قَاعِدٌ» يَعْنِي مُعَاذَ بْنَ جَبَلٍ.



#### **[4] The Succession Of The Great Battles**

**4295-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The (period during which the) great battle, the conquest of Constantinople, and the appearance of Ad-Dajjal will be seven months."

**4296-** It is narrated on the authority of Abdullah Ibn Busr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be six years between the (end of the) great battle and the conquest of Constantinople; and in the seventh year, Ad-Dajjal will appear."

#### **[5] What About The Gathering Of The Peoples Against These Of Islam?**

**4297-** It is narrated on the authority of Thawban that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The nations are about to gather against you, in the same way as eaters gather round the bowl (of food)." A man said: "Is it on account of the fact that we will be a few in number at that time?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No, for you will be great in number, but at the same time, you will be like the scum carried by a torrent, to the extent that Allah will cause your enemies to have no fear nor respect for you, and at the same time, Allah will throw weakness into your hearts." A man asked: "From which does the weakness come?" he said: "From the love you will have for the world, and the dislike you will have for death (even in Allah's Cause)."

#### **[6] The Stronghold Of Protection At The Time Of The Great Battles**

**4298-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The shelter of the Muslims at the time (of the great battle) will be in a land known as Ghutah, by the side of the city of Damascus, the best of Sham's towns."

**[...]**

**4299-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Muslims are about to be (forced to take shelter to and) be besieged in Medina, so much that the farthest opening of their borders will be Salah (a place some miles from Medina)."

**4300-** It is narrated on the authority of Az-Zuhri: Salah is near Khaibar.

**[ت4/4م] - بَابُ فِي تَوَاتُرِ الْمَلَا حِمِ**

4295 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنِ الْوَلِيدِ بْنِ سُفْيَانَ الْعَسَانِيِّ، عَنْ يَزِيدَ بْنِ قُطَيْبِ السَّكُونِيِّ، عَنْ أَبِي بَخْرِيَّةَ، عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَلْحَمَةُ الْكُبْرَى وَفَتْحُ الْقُسْطَنْطِينِيَّةِ وَخُرُوجُ الدَّجَالِ فِي سَبْعَةِ أَشْهُرٍ».

4296 - حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ الْجَمَصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ بَجِيرٍ، عَنْ خَالِدٍ، عَنْ ابْنِ أَبِي بِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَ الْمَلْحَمَةِ وَبَيْنِ فَتْحِ الْمَدِينَةِ سِتُّ سِنِينَ، وَيَخْرُجُ الْمَسِيحُ الدَّجَالُ فِي السَّابِعَةِ».

قال أَبُو دَاوُدَ: هَذَا أَصَحُّ مِنْ حَدِيثِ عِيسَى.

**[ت5/5م] - بَابُ فِي تَدَاعِي الْأُمَمِ عَلَى أَهْلِ الْإِسْلَامِ**

4297 - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي أَبُو عَبْدِ السَّلَامِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْأُمَمُ أَنْ تَدَاعِيَ عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا»، فَقَالَ قَائِلٌ: وَمِنْ قِلَّةِ نَحْنُ يَوْمَئِذٍ؟ قَالَ: «بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنَّكُمْ غُنَاءٌ كَفَثَاءُ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ، وَلَيَقْدِرَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ»، فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ: «حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ».

**[ت6/6م] - بَابُ فِي الْمَغْفِلِ مِنَ الْمَلَا حِمِ**

4298 - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنِي يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ قَالَ: سَمِعْتُ جُبَيْرَ بْنَ نَفِيرٍ، يُحَدِّثُ، عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ قُسْطَاطَ الْمُسْلِمِينَ يَوْمَ الْمَلْحَمَةِ بِالْعُوْطَةِ إِلَى جَانِبِ مَدِينَةِ يُقَالُ لَهَا: دِمَشْقُ مِنْ خَيْرِ مَدَائِنِ الشَّامِ».

**[ت7/000م]**

4299 - قال أَبُو دَاوُدَ: حَدَّثْتُ عَنْ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْمُسْلِمُونَ أَنْ يُحَاصِرُوا إِلَى الْمَدِينَةِ حَتَّى يَكُونَ أَبْعَدُ مَسَالِحِهِمْ سَلَا حَ».

4300 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، عَنْ عَنبَسَةَ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ قَالَ: «وَسَلَا حُ قَرِيبٌ مِنْ خَيْرٍ».

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**[7] There Will Be No Internal Afflictions During The Great Battles (With The Enemies)**

**4301-** It is narrated on the authority of Awf Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty will never combine two (opposing) swords against this (Muslim) nation, i.e. a sword from inside, and a sword from its enemies."

**[8] It Is Forbidden To Provoke Both The Turks And Abyssinians**

**4302-** It is narrated on the authority of Abu Sukainah, one of the freed ones, from one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Leave the Abyssinians (and do not fight them) as long as they leave you (and do not wage war against you); and leave the Turks as long as they leave you."

**[9] What About Fighting The Turks?**

**4303-** It is narrated on the authority of Abu Hurairah, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "The Hour (of Judgement) will not be established before you fight the Turks, whose faces are as big as the leather shields and whose sandals are made of hair."

**4304-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before you fight a people whose sandals are made of hair; and the Hour (of Judgement) will not be established before you fight a people of small eyes and short noses, whose faces are (as big) as leather shields."

**4305-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "A people of small eyes, i.e. the Turks, will fight you, whom you will defeat thrice, until you pursue them in the Arab Peninsula: in the first one, such as flees from amongst them will be saved; and in the second one, some will be delivered, and others will be ruined; and in the third one, they all will be given to destruction."

**[10] What About Basrah?**

**4306-** It is narrated on the authority of Muslim Ibn Abu Bakrah that he said: I heard my father having related from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "Some of my nation will descend at an open space which they name Basrah, near a river known as



**[ت7/م000] - باب ارتفاع الفِئنة في الملاحم**

**4301 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ. (ح)، وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُلَيْمٍ، عَنْ يَحْيَى بْنِ جَابِرٍ الطَّائِي قَالَ هَارُونُ فِي حَدِيثِهِ عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يَجْمَعَ اللَّهُ عَلَى هَذِهِ الْأُمَّةِ سَيِّفَيْنِ: سَيْفًا مِنْهَا، وَسَيْفًا مِنْ عَدُوِّهَا».

**[ت8/م8] - باب في النهي عن تهيج****التُّزْكِ وَالْحَبْشَةِ**

**4302 -** حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ: حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ أَبِي سُكَيْنَةَ - رَجُلٍ مِنَ الْمُحَرَّرِينَ - عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «دَعُوا الْحَبْشَةَ مَا وَدَعُوكُمْ، وَاتْرُكُوا التُّزْكَ مَا تَرَكُوكُمْ».

**[ت9/م9] - باب في قتال التُّزْكِ**

**4303 -** حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْإِسْكَندَرَانِيَّ -، عَنْ سُهَيْلٍ - يَعْنِي ابْنَ أَبِي صَالِحٍ -، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّزْكَ: قَوْمًا وَجُوهُهُمْ كَالْمَجَانِّ الْمُطْرَقَةِ يَلْبَسُونَ الشَّعْرَ».

**4304 -** حَدَّثَنَا قُتَيْبَةُ، وَابْنُ السَّرْحِ وَعَبْرُهُمَا، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَوَايَةً. قَالَ ابْنُ السَّرْحِ إِنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا نَعَالُهُمْ الشَّعْرُ. وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا صِغَارُ الْأَعْيُنِ، ذُلْفَ الْأُنُوفِ، كَأَنَّ وَجُوهَهُمُ الْمَجَانُّ الْمُطْرَقَةُ».

**4305 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا بَشِيرُ بْنُ الْمُهَاجِرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ فِي حَدِيثٍ: «يُقَاتِلُكُمْ قَوْمٌ صِغَارُ الْأَعْيُنِ» يَعْنِي التُّزْكَ، قَالَ: «تَسُوقُونَهُمْ ثَلَاثَ مَرَارٍ حَتَّى تُلْحِقُوهُمْ بِعَجْزَةِ الْعَرَبِ، فَأَمَّا فِي السَّيَاقَةِ الْأُولَى فَيَنْجُو مَنْ هَرَبَ مِنْهُمْ، وَأَمَّا فِي الثَّانِيَةِ فَيَنْجُوا بَعْضٌ وَيَهْلِكُ بَعْضٌ، وَأَمَّا فِي الثَّالِثَةِ فَيُضْطَلَمُونَ». أَوْ كَمَا قَالَ.

**[ت10/م10] - باب في ذكر البصرة**

**4306 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي أَبِي: حَدَّثَنَا سَعِيدُ بْنُ جُمَهَانَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ أَبِي بَكْرَةَ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَنْزِلُ النَّاسُ مِنْ أُمَّتِي بِغَائِطٍ يُسَمُّونَهُ الْبَصْرَةَ عِنْدَ نَهْرِ

Tigris, having a bridge over it, whose inhabitants will grow in number, and they will be from amongst the helpers and supporters of the Muhajirs and Muslims. When it will be towards the end of the time, the offspring of Qantura, of large faces and small eyes will come and halt at the bank of the river, whereupon its people will divide into three parties: one will choose to follow the tails of cows (i.e. flee from war) and they will be given to destruction; another will give preference to themselves (and surrender) and they will be the infidels; and the third will place their offspring behind their backs, and undertake fighting them, and they will be the martyrs.”

**4307-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: “O Anas! The people will disperse into different regions, one of which called Basrah or Basira: if you happen to enter or come upon it, keep yourself away from its cultivated land, grazing land, market, and the gate of its governors, and I rather advise you to stick to its precincts, for it will witness land-sliding, ejections, and earthquakes, and a people who will spend the night in it, and it is not after morning comes upon them that they will be transformed into apes and swine.”

**4308-** It is narrated on the authority of Ibrahim Ibn Salih Ibn Dirham that he said: My father related: We set out as pilgrims, and on the way we met a man who said to us: “Is there, by your side, a town called Ubullah?” we answered in the affirmative, thereupon he said: “Who of you could assure to me to pray on behalf of me two or four rak’ahs in the mosque of Ashshar, saying: “These (rak’ahs) are offered on behalf of Abu Hurairah”? no doubt, I heard my bosom friend, the Messenger of Allah "Allah's blessing and peace be upon him", having said: “On the Day of Judgement, Allah will raise, from the mosque of Ashshar, martyrs, none other than whom (even from amongst the martyrs) will be standing in the company of the martyrs of (the holy battle of) Badr.””

Abu Dawud says: This mosque is next to the river.

### **[11] It Is Forbidden To Provoke The Abyssinians**

**4309-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Leave the Abyssinians (and do not fight them) as long as they leave you, for none barring the two-braided black man from Abyssinia will extract the treasure of the Ka’bah.”

يُقَالُ لَهُ: دِجْلَةٌ يَكُونُ عَلَيْهِ جِسْرٌ يَكْثُرُ أَهْلُهَا، وَتَكُونُ مِنْ أَمْصَارِ الْمُهَاجِرِينَ.

قال ابنُ يَحْيَى: قال أَبُو مَعْمَرٍ: «وَتَكُونُ مِنْ أَمْصَارِ الْمُسْلِمِينَ، فَإِذَا كَانَ فِي آخِرِ الزَّمَانِ جَاءَ بَنُو قَنْطُورَاءَ عِرَاضُ الْوُجُوهِ، صَغَارُ الْأَعْيُنِ حَتَّى يَنْزِلُوا عَلَى شَطِّ النَّهْرِ، فَيَتَفَرَّقُ أَهْلُهَا ثَلَاثَ فِرَقٍ: فِرْقَةٌ يَأْخُذُونَ أَذْنَابَ الْبَقَرِ وَالْبَرِيَّةِ وَهَلَكُوا. وَفِرْقَةٌ يَأْخُذُونَ لَأَنفُسِهِمْ وَكَفَرُوا. وَفِرْقَةٌ يَجْعَلُونَ ذَرَارِيَهُمْ خَلْفَ ظُهُورِهِمْ وَيَقَاتِلُونَهُمْ، وَهُمْ الشَّهْدَاءُ».

**4307 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ، قَالَ: حَدَّثَنَا مُوسَى الْحَنَاطُ، لَا أَعْلَمُهُ إِلَّا ذَكَرَهُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «يَا أَنَسُ، إِنَّ النَّاسَ يُمَصِّرُونَ أَمْصَارًا، وَإِنَّ مِصْرًا مِنْهَا يُقَالُ لَهَا الْبَصْرَةُ أَوْ الْبُصَيْرَةُ. فَإِنْ أَنْتَ مَرَرْتَ بِهَا، أَوْ دَخَلْتَهَا فَيَاكَ وَسِبَاحَهَا، وَكِلَاءَهَا، وَسَوْفَهَا وَبَابُ أَمْرَائِهَا، وَعَلَيْكَ بِضَوَاجِهَا، فَإِنَّهُ يَكُونُ بِهَا خَسْفٌ، وَقَذْفٌ، وَرَجْفٌ، وَقَوْمٌ يَبْتَغُونَ يُضْبِحُونَ قِرْدَةً وَخَنَازِيرَ».

**4308 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ صَالِحٍ بْنِ ذُرَّهَمٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: انْطَلَقْنَا حَاجِّينَ إِذَا رَجُلٌ فَقَالَ لَنَا: إِلَى جَنْبِكُمْ قَرِيَةٌ يُقَالُ لَهَا: الْأُبْلَةُ؟ قُلْنَا: نَعَمْ. قَالَ: مَنْ يَضْمَنُ لِي مِنْكُمْ أَنْ يُصَلِّيَ لِي فِي مَسْجِدِ الْعَشَارِ رَكَعَتَيْنِ، أَوْ أَرْبَعًا، وَيَقُولَ هَذِهِ لِأَبِي هُرَيْرَةَ: سَمِعْتُ خَلِيلِي أَبَا الْقَاسِمِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يَبْعَثُ مِنْ مَسْجِدِ الْعَشَارِ يَوْمَ الْقِيَامَةِ شُهَدَاءَ، لَا يَقُومُ مَعَ شُهَدَاءِ بَدْرِ غَيْرُهُمْ».

قال أَبُو دَاوُدَ: هَذَا الْمَسْجِدُ مِمَّا يَلِي النَّهْرَ.

### [ت11/م11] - بَابُ النَّهْيِ عَنْ تَهْيِيجِ الْحَبْسَةِ

**4309 -** حَدَّثَنَا الْقَاسِمُ بْنُ أَحْمَدَ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو عَامِرٍ، عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ، عَنْ مُوسَى بْنِ جُبَيْرٍ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ بْنِ حَنِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «اتْرُكُوا الْحَبْسَةَ مَا تَرَكُوكُمْ، فَإِنَّهُ لَا يَسْتَخْرِجُ كَنْزَ الْكَعْبَةِ إِلَّا ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبْسَةِ».



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### [12] The Portents Of The Hour (Of Judgement)

**4310-** It is narrated on the authority of Abu Zur'ah that he said: Some people came to Marwan in Medina, and heard him telling that the first sign (which portends the Hour of Judgement) will be the emergence of the Dajjal. I went to Abdullah Ibn Amr and told him about that, thereupon Abdullah Ibn Amr said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first sign (which portends the Hour of Judgement) to appear will be the rising of the sun from its setting place, followed by the coming out of the beast to the people in the forenoon." Abdullah said: Whichever of them will come first, the other will be close to it (in time). Abdullah further said, and he was well-acquainted with knowledge: I do not think but that (the first is) the rising of the sun from its setting place.

**4311-** It is narrated on the authority of Hudhaifah Ibn Asid that he said: We were sitting by the shade of an upper room belonging to the Messenger of Allah "Allah's blessing and peace be upon him", discussing the matter of the Hour (of Judgement), and our voices grew louder, thereupon he looked at us and said: "The Hour will not be established until ten portents will appear: the rising of the sun from its setting place, the appearance of the beast, the coming out of the Gog and Magog, the emergence of Ad-Dajjal, the descent of Jesus son of Mary "Peace be upon him", the smoke, land-sliding in three places, one in the east, one in the west and one in Arabia at the end of which fire would come out from the bottom of Aden, and would drive people to the place of their assembly."

**4312-** It is narrated on the authority of Abu Hurairah that he said: I heard The Messenger of Allah "Allah's blessing and peace be upon him" having said: "The Hour (of Judgement) will not be established until the sun will rise from its setting place; and once it rises and the people see it, all on it (the earth) will then come to believe; and this will be at the time it will be of no profit to a soul to believe, when it has not believed earlier."

### [13] What About The Euphrates's Uncovering Of A Treasure Of Gold?

**4313-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Euphrates is about to uncover a treasure of gold: he, who attends that, should take nothing of it."

**4314-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said the same, substituting "mountain" for "treasure".

## [ت12/م12] - بَابُ أَمَارَاتِ السَّاعَةِ

**4310 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنِي إِسْمَاعِيلُ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ، عَنْ أَبِي زُرْعَةَ قَالَ: جَاءَ نَفَرٌ إِلَى مَرْوَانَ بِالْمَدِينَةِ فَمَسِعُوهُ يَحْدُثُ فِي الْآيَاتِ أَنَّ أَوَّلَهَا الدَّجَالُ. قَالَ: فَانصرفتُ إِلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو فَحَدَّثْتُهُ، فَقَالَ عَبْدُ اللَّهِ: لَمْ يُقَلْ شَيْئًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، أَوِ الدَّابَّةُ عَلَى النَّاسِ ضُحَى، فَأَيُّتُهُمَا كَانَتْ قَبْلَ صَاحِبَتِهَا فَلَا أُخْرَى عَلَى آثَرِهَا».

قَالَ عَبْدُ اللَّهِ: وَكَانَ يَقْرَأُ الْكُتُبَ، وَأَطْنُ أَوَّلَهُمَا خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا.

**4311 -** حَدَّثَنَا مُسَدَّدٌ وَهَنَادٌ، الْمَعْنَى، قَالَ مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ:

حَدَّثَنَا فُرَاتُ الْقُرَازِ عَنْ عَامِرِ بْنِ وَائِلَةَ. وَقَالَ هَنَادٌ: عَنْ أَبِي الطُّفَيْلِ، عَنْ حُذَيْفَةَ بْنِ أَسِيدِ الْغِفَارِيِّ قَالَ: كُنَّا قُعُودًا نَتَحَدَّثُ فِي ظِلِّ غُرْفَةٍ لِرَسُولِ اللَّهِ ﷺ، فَذَكَّرْنَا السَّاعَةَ فَارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ تَكُونَ، أَوْ لَنْ تَقُومَ السَّاعَةُ حَتَّى تَكُونَ قَبْلَهَا عَشْرُ آيَاتٍ: طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا، وَخُرُوجُ الدَّابَّةِ، وَخُرُوجُ يَأْجُوجَ وَمَأْجُوجَ، وَالدَّجَالُ، وَعِيسَى ابْنُ مَرْيَمَ، وَالدُّخَانُ، وَثَلَاثُ خُسُوفٍ: خُسُوفٌ بِالْمَغْرِبِ، وَخُسُوفٌ بِالْمَشْرِقِ، وَخُسُوفٌ بِجَزِيرَةِ الْعَرَبِ، وَآخِرُ ذَلِكَ نَارٌ مِنَ الْيَمَنِ مِنْ قَعْرِ عَدْنٍ، تَسُوقُ النَّاسَ إِلَى الْمَحْشَرِ».

**4312 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ الْحَرَّانِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنَ مَنْ عَلَيْهَا فَذَاكَ جِئْنِ لَا يَنْفَعُ نَفْسًا إِيْمَتُهَا لَمْ تَكُنْ ءَامَنَتْ مِنْ قَبْلِ أَوْ كَسَبَتْ فِي إِيْمَتِهَا خَيْرًا» [الأنعام: 158] الْآيَةُ.

## [ت13/م13] - بَابُ فِي حَسْرِ الْفَرَاتِ عَنْ كَنْزٍ مِنْ ذَهَبٍ

**4313 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ السَّكُونِيُّ:

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ أَنْ يَحْسِرَ عَنْ كَنْزٍ مِنْ ذَهَبٍ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذْ مِنْهُ شَيْئًا».

**4314 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنِي عُقْبَةُ - يَعْنِي ابْنَ خَالِدٍ -:

حَدَّثَنِي عُبَيْدُ اللَّهِ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».



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### [14] What About The Emergence Of The Dajjal?

**4315-** It is narrated on the authority of Rib'i Ibn Hirash that he said: Both Hudhaifah and Abu Mas'ud gathered, and Hudhaifah said: "No doubt, I have better knowledge of what the Dajjal will have: he will have a sea of water and a river of fire; and that which you will see as fire is water, and that which you will see as water is fire. So, whoever of you catches up with that, and intends to have water, let him drink from that which he will see as fire, for he will find that it is really water." Abu Mas'ud confirmed: "As such I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said."

**4316-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No Prophet was sent by Allah but that he warned his Nation of that one-eyed liar Dajjal: behold he is one-eyed and your Lord is not one-eyed. On his forehead are the letters (standing for the word Unbeliever)."

**4317-** The same is narrated on the authority of Shu'bah.

**4318-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the following addition: "Which every Muslim will be able to read."

**4319-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He who hears of (the emergence of) Ad-Dajjal, let him keep himself far away from him, for by Allah, a man comes to him thinking he is a believer, thereupon he follows him because of the suspicious things with which he will be endowed."

**4320-** It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I've talked to you so much about the Dajjal, and even though, I fear you would not be able to recognize him: Al-Masih Ad-Dajjal is a short man, of large stride, curly hair, and he is blind in one eye, and his eye is disfigured, i.e. it is neither protruding, nor sunk. But, if you are put to confusion pertaining to him, you should know that your Lord is not one-eyed."

**4321-** It is narrated on the authority of An-Nawwas Ibn Sam'an that The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of Ad-Dajjal and said: "If he comes forth while I am among you, I shall contend with him on your behalf, but if he comes forth while I am not amongst you, a man must contend on his own behalf and Allah would take



## [ت14/م14] - بَابُ ذِكْرِ خُرُوجِ الدَّجَالِ

**4315 -** حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ قَالَ: اجْتَمَعَ حُذَيْفَةُ وَأَبُو مَسْعُودٍ، فَقَالَ حُذَيْفَةُ: «لَأَنَا بِمَا مَعَ الدَّجَالِ أَعْلَمُ مِنْهُ، إِنَّ مَعَهُ بَحْرًا مِنْ مَاءٍ وَنَهْرًا مِنْ نَارٍ. فَالَّذِي تَرَوْنَ أَنَّهُ نَارُ مَاءٍ، وَالَّذِي تَرَوْنَ أَنَّهُ مَاءُ نَارٍ، فَمَنْ أَدْرَكَ مِنْكُمْ ذَلِكَ فَأَرَادَ الْمَاءَ فَلْيَشْرَبْ مِنَ الَّذِي يُرَى أَنَّهُ نَارٌ، فَإِنَّهُ سَيَجِدُهُ مَاءً».

قال أبو مسعود البُذريُّ: هَكَذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ.

**4316 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا بُعِثَ نَبِيٌّ إِلَّا قَدْ أُنْذِرَ أُمَّتُهُ الدَّجَالَ الْأَعْوَرَ الْكَذَّابَ، أَلَا وَإِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ تَعَالَى لَيْسَ بِأَعْوَرَ، وَإِنَّ بَيْنَ عَيْنَيْهِ مَكْتُوبًا كَافِرٌ».

**4317 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَنَى فِي هَذَا الْحَدِيثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ: «كَ ف ر».

**4318 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ شُعَيْبِ بْنِ الْحَبَّابِ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ فِي هَذَا الْحَدِيثِ: «يَقْرُؤُهُ كُلُّ مُسْلِمٍ».

**4319 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ، يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ بِالْدَّجَالِ فَلْيَنَاقِ عَنْهُ، فَإِنَّ اللَّهَ إِنْ الرَّجُلَ لَيَأْتِيهِ وَهُوَ يَحْسِبُ أَنَّهُ مُؤْمِنٌ فَيَتَّبِعُهُ مِمَّا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ، أَوْ لِمَا يُبْعَثُ بِهِ مِنَ الشُّبُهَاتِ» هَكَذَا قَالَ.

**4320 -** حَدَّثَنَا حَيَوَةُ بْنُ شَرِيحٍ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنِي بِجَرٍّ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، أَنَّهُ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا. إِنَّ مَسِيحَ الدَّجَالِ رَجُلٌ قَصِيرٌ أَفْحَجُ جَعْدٌ أَعْوَرٌ مَظْمُوسُ الْعَيْنِ، لَيْسَ بِنَاتِنَةٍ وَلَا جَحْرَاءَ، فَإِنْ أَلْسَ عَلَيْكُمْ فَاعْلَمُوا أَنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ».

قال أبو داود: عَمْرُو بْنُ الْأَسْوَدِ وَلِيَ الْقَضَاءَ.

**4321 -** حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ الدَّمَشْقِيُّ الْمُؤَدَّنُ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ: حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِفِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ الْكِلَابِيِّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَالَ فَقَالَ: «إِنْ يَخْرُجُ وَأَنَا فِيكُمْ فَأَنَا حَاجِبُهُ دُونَكُمْ، وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ فَاْمُرُوا حَاجِبُ نَفْسِهِ، وَاللَّهُ

care of every Muslim on my behalf (and safeguard him against his evil). He who amongst you would survive to see him should recite over him the opening verses of the Surah of the Cave, for they are your shelter from its trial." We said: "O Messenger of Allah, how long would he stay on the earth?" He said: "For forty days, one day like a year and one day like a month and one day like a week and the rest of the days would be like your days." We said: "O Messenger of Allah! Would one day's prayers suffice for that day which would be as long as one year?" Thereupon he said: "No, but you should estimate its time (and then observe prayer). Then, Jesus, son of Mary will descend at the white Minaret, East of Damascus, and catch hold of him at the gate of Ludd and kill him."

**4322-** The same is narrated on the authority of Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him".

**4323-** It is narrated on the authority of Abu Ad-Darda' that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who keeps (and always recites) the first ten Holy Verses of the Cave, will be protected from the trial of Ad-Dajjal."

Abu Dawud says: The same is narrated on the authority of Qatadah, substituting "the concluding ten Verses" for "the first ten Verses".

**4324-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There will be no Prophet between me and him i.e. Jesus, son of Mary: and of a surety he will descend, and when you see him, you should recognize him: he is a man of medium height, red and white complexion, and he will appear in two yellowish garments, as if his head is dribbling water, even though it receives no water. He will fight the people for Islam, break the cross, kill the swine, and cancel out the Jizyah. During his lifetime, all cults barring Islam will be ruined by Allah Almighty. Al-Masih Ad-Dajjal will also be ruined. He will live on earth for forty years, after which he will die, and the Muslims will offer funeral prayer on him."

### **[15] The Story Of The Female-Reconnoiterer**

**4325-** It is narrated on the authority of Fatimah Bint Qais that she said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" delayed offering the Isha prayer and then he came out to the people and said: "However, what has delayed me from coming to you (to lead the prayer) is that speech of Tamim Ad-Dari which he related to me from a man who was in an island...: behold! There was a woman dragging her hair, whom I asked: "Who are you?" she said: "I'm a female-reconnoiterer.

خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ، فَمَنْ أَدْرَكَهُ مِنْكُمْ فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ، فَإِنَّهَا جَوَارِكُكُمْ مِنْ فِتْنَتِهِ». قُلْنَا: وَمَا لُبُّهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا: يَوْمٌ كَسَنَةٍ، وَيَوْمٌ كَشْهَرٍ، وَيَوْمٌ كَجُمُعَةٍ، وَسَائِرُ أَيَّامِهِ كَأَيَّامِكُمْ». فَقُلْنَا: يَا رَسُولَ اللَّهِ هَذَا الْيَوْمُ الَّذِي كَسَنَةٍ أَتَكْفِينَا فِيهِ صَلَاةَ يَوْمٍ وَلَيْلَةٍ؟ قَالَ: «لَا، أَقْدِرُوا لَهُ قَدْرَهُ. ثُمَّ يَنْزِلُ عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ، فَيُذَرِّكُهُ عِنْدَ بَابٍ لَدَّ فَيَقْتُلُهُ».

**4322 -** حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ: حَدَّثَنَا ضَمْرَةُ، عَنِ السَّيْبَانِيِّ، عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، وَذَكَرَ الصَّلَوَاتِ مِثْلَ مَعْنَاهُ.

**4323 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ حَدِيثِ أَبِي الدَّرْدَاءِ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ عُصِمَ مِنْ فِتْنَةِ الدَّجَالِ».

قال أبو داود: وكذا قال هشام الدستوائي، عن قَتَادَةَ، إِلَّا أَنَّهُ قَالَ: «مَنْ حَفِظَ مِنْ خَوَاتِيمِ سُورَةِ الْكَهْفِ».

وقال شعبه عن قَتَادَةَ: «مِنْ آخِرِ الْكَهْفِ».

**4324 -** حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ بَيْنِي وَبَيْنَهُ» يَعْنِي عِيسَى عَلَيْهِ السَّلَامُ «نَبِيٌّ، وَلَئِنَّهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاغْرُقُوهُ: رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ، كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبَهُ بَلَلٌ، فَيُقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ فَيَذُقُ الصَّلِيبَ، وَيَقْتُلُ الْخَنْزِيرَ، وَيَضَعُ الْحِزْبَةَ، وَيُهْلِكُ اللَّهَ فِي زَمَانِهِ الْمَلَكُ كُلُّهَا إِلَّا الْإِسْلَامَ، وَيُهْلِكُ الْمَسِيحَ الدَّجَالُ فَيَمُكُّ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً، ثُمَّ يَتَوَفَّى قَبْضَتِي عَلَيْهِ الْمُسْلِمُونَ».

### [15م/15] - بَابُ فِي خَبَرِ الْجَسَّاسَةِ

**4325 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخْرَأَ الْعِشَاءَ الْآخِرَةَ ذَاتَ لَيْلَةٍ، ثُمَّ خَرَجَ فَقَالَ: «إِنَّهُ حَبَسَنِي حَدِيثٌ كَانَ يُحَدِّثُنِيهِ تَمِيمُ الدَّارِيُّ عَنْ رَجُلٍ كَانَ فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ، فَإِذَا أَنَا بِامْرَأَةٍ تَجُرُّ شَعْرَهَا، قَالَ: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، أَذْهَبَ إِلَى ذَلِكَ الْقَصْرِ. فَأَتَيْتُهُ فَإِذَا رَجُلٌ



But go to this church.” I entered and behold! There was a very old man dragging his hair, and he was in heavy bonds, and he was in a state of deep sad and pain. I asked him: “Who are you?” he said: “I’m the Dajjal. Has the Prophet of the unlettered people appeared among them?” I said: “Yes.” He asked: “Has his people submitted to or opposed him?” I said: “They’ve submitted to him.” He said: “This is good for them.”

**4326-** It is narrated on the authority of Fatimah Bint Qais that she said: I heard the voice of the announcer of the Messenger of Allah "Allah's blessing and peace be upon him", making an announcement that the prayer would be observed in congregation. So I set out and observed prayer along with The Messenger of Allah "Allah's blessing and peace be upon him". When The Messenger of Allah "Allah's blessing and peace be upon him" had finished his prayer, he sat on the pulpit smiling and said: “Let Everyone keep sitting at his place!” He then said: “Do you know why I had asked you to assemble?” They said: “Allah and His Messenger know best.” He said: “By Allah. I have not made you assemble for exhortation or for a warning, but I have detained you here, for Tamim Ad-Dari, a Christian, who came and gave me the pledge of allegiance, and embraced Islam, told me something, which agrees with what I was telling you about Ad-Dajjal. He narrated to me that he had sailed in a ship along with thirty men of Banu Lakhm and Banu Judham and had been tossed by waves in the ocean for a month. Then these (waves) took them (near) the land within the ocean island at the time of sunset. They sat in a small side-boat and entered that Island. There was a beast with long thick hair (and because of these) they could not distinguish its face from its back. They said: “Woe to you! Who are you?” It said: “I am a female-reconnoiterer. Go to this person in the monastery as he is very much eager to know about you.” He (the narrator) said: When it named a person for us we were afraid of it lest it should be a Devil. Then we hurriedly went on till we came to that monastery and found the most well-built person we’ve ever seen, with his hands tied to his neck and having iron shackles between his two legs up to the ankles...”and he mentioned the story in which he (that creature) asked them about the date-palm trees of Bisan, about the lake of Tabariyya, about the spring of Zughar, about the unlettered Prophet, (and when they informed him) he said: “I am Ad-Dajjal and I’m about to be given permission to get out and so I shall get out and travel in the land, and will not spare any town where I would not stay for forty nights except Mecca and Medina as these two (places) are prohibited (areas) for me and I would not make an attempt to enter any one of these two.” The Messenger of Allah "Allah's blessing and

شَعْرَهُ يَجْرُ مُسْلَسَلٌ فِي الْأَغْلَالِ يَنْزُو فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. فَقُلْتُ: مَنْ أَنْتَ؟ فَقَالَ: أَنَا الدَّجَالُ، خَرَجَ نَبِيُّ الْأُمِّيِّينَ بَعْدُ؟ قُلْتُ: نَعَمْ. قَالَ: أَطَاعُوهُ أَمْ عَصَوْهُ؟ قُلْتُ: بَلْ أَطَاعُوهُ. قَالَ: ذَاكَ خَيْرٌ لَهُمْ».

4326 - حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُسَيْنَ الْمُعَلَّمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ: حَدَّثَنَا عَامِرُ بْنُ شَرَّاحِيلَ الشَّعْبِيُّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: «سَمِعْتُ مُنَادِي رَسُولِ اللَّهِ ﷺ يُنَادِي: أَنْ الصَّلَاةُ جَامِعَةٌ. فَخَرَجْتُ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى رَسُولُ اللَّهِ ﷺ الصَّلَاةَ جَلَسَ عَلَى الْمِنْبَرِ وَهُوَ يَضْحَكُ، قَالَ: «لِيَلْزَمَ كُلُّ إِنْسَانٍ مُصَلَّاهُ». ثُمَّ قَالَ: «هَلْ تَذَرُونَ لِمَ جَمَعْتُكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «إِنِّي مَا جَمَعْتُكُمْ لِرَهْبَةٍ وَلَا رَغْبَةٍ، وَلَكِنْ جَمَعْتُكُمْ أَنْ تَمِيمًا الدَّارِيَّ كَانَ رَجُلًا نَضْرَانِيًّا فَجَاءَ فَبَايَعَ وَأَسْلَمَ، وَحَدَّثَنِي حَدِيثًا وَافَقَ الَّذِي حَدَّثْتُكُمْ عَنِ الدَّجَالِ، حَدَّثَنِي أَنَّهُ رَكِبَ فِي سَفِينَةٍ بِحَرِيَّةٍ مَعَ ثَلَاثِينَ رَجُلًا مِنْ لَحْمٍ وَجُذَامٍ، فَلَمَّ بِهُمْ الْمَوْجُ شَهْرًا فِي الْبَحْرِ، وَأَرْفَعُوا إِلَى جَزِيرَةٍ حِينَ مَغْرِبِ الشَّمْسِ فَجَلَسُوا فِي أَقْرَبِ السَّفِينَةِ، فَدَخَلُوا الْجَزِيرَةَ، فَلَقِيَتْهُمْ دَابَّةٌ أَهْلَبُ كَثِيرَةِ الشَّعْرِ. قَالُوا: وَيْلَكَ مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، انْطَلِقُوا إِلَى هَذَا الرَّجُلِ فِي هَذَا الدَّيْرِ، فَإِنَّهُ إِلَى خَبَرِكُمْ بِالْأَشْوَاقِ. قَالَ: لَمَّا سَمِعْتُ لَنَا رَجُلًا فَرَقْنَا مِنْهَا أَنْ تَكُونَ شَيْطَانَةً. فَاِنْطَلَقْنَا سِرَاعًا حَتَّى دَخَلْنَا الدَّيْرَ فَإِذَا فِيهِ أَعْظَمُ إِنْسَانٍ رَأَيْنَاهُ - قَطْ - خَلْقًا، وَأَشَدَّهُ وَثَاقًا، مَجْمُوعَةٌ يَدَاهُ إِلَى عُنُقِهِ». فَذَكَرَ الْحَدِيثَ وَسَأَلَهُمْ عَنْ نَخْلِ بَيْسَانَ، وَعَنْ عَيْنِ زُغَرَ، وَعَنْ النَّبِيِّ الْأُمِّيِّ، قَالَ: إِنِّي أَنَا الْمَسِيحُ الدَّجَالُ، وَإِنَّهُ يُوشِكُ أَنْ يُؤَذَّنَ لِي فِي الْخُرُوجِ. قَالَ النَّبِيُّ ﷺ:



peace be upon him" said: "Behold he (Ad-Dajjal) is in the Syrian sea (Mediterranean) or the Yemen sea (Arabian sea). Nay, on the contrary, he is In the east, he is in the east." He pointed with his hand towards the east. I (Fatimah Bint Qais) said: I preserved this narration In my mind from The Messenger of Allah "Allah's blessing and peace be upon him".

**4327-** It is narrated on the authority of Fatimah Bint Qais that once, the Messenger of Allah "Allah's blessing and peace be upon him" offered the Zhuhr prayer and then ascended the pulpit, and he used not to do so except on Fridays...and the remaining of the story is mentioned.

**4328-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said one day while being on the pulpit: "While some people were sailing in the sea, they ran short of food, thereupon an island became visible to them, and they came out in search for the news pertaining to that, and a female-reconnoiterer appeared to them." I asked Abu Salamah: "What is the female-reconnoiterer?" he said: "A woman of thick hair, and she was dragging the hair of her body and head." She asked them to go to this palace...and the rest is the same, in which he asked them about the date-palm trees of Bisan, about the lake of Tabariyya, about the spring of Zughar, and he said: "He is Al-Masih." Ibn Abu Salamah said to me: "This narration has something which I've retained in memory: Jabir bore witness that this (Dajjal) was Ibn Sayyad." I said: "But Ibn Sayyad died." He said: "Even though if he died (the testimony of Jabir is considerable)." I said: "But he embraced Islam." He said: "Even though if he embraced Islam (the testimony of Jabir is considerable)." I said: "But he entered Medina." He said: "Even though if he entered Medina (the testimony of Jabir is considerable)."

### **[16] The Story Of Ibn Sayyad**

**4329-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" went in the company of some persons including Umar Ibn Al-Khattab to Ibn Sayyad and he found him playing with children near the fortification of Banu Maghalah and Ibn Sayyad was at that time just at the threshold of adolescence and he did not perceive (the presence of the Prophet) until The Messenger of Allah "Allah's blessing and peace be upon him" struck his back with his hand. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you bear witness that I am The Messenger of Allah?" Ibn Sayyad looked toward him and said: "I bear witness to the fact that you are The Messenger of the unlettered people." Ibn Sayyad said to the



«وَلَإِنَّهُ فِي بَحْرِ الشَّامِ أَوْ بَحْرِ الْيَمَنِ، لَا بَلَّ مِنْ قَبْلِ الْمَشْرِقِ مَا هُوَ». مَرَّتَيْنِ، وَأَوْمَأَ بِيَدِهِ قِبَلَ الْمَشْرِقِ. قَالَتْ: حَفِظْتُ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. وَسَاقَ الْحَدِيثَ.

**4327 -** حَدَّثَنَا مُحَمَّدُ بْنُ صُدْرَانَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ، عَنْ عَامِرٍ قَالَ: «أَخْبَرَنِي فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ ثُمَّ صَعِدَ الْمِنْبَرِ، وَكَانَ لَا يَصْعَدُ عَلَيْهِ إِلَّا يَوْمَ جُمُعَةٍ قَبْلَ يَوْمَيْهِ». ثُمَّ ذَكَرَ هَذِهِ الْقِصَّةَ.

قال أبو داود: ابنُ صُدْرَانَ بَصْرِيٌّ غَرِقَ فِي الْبَحْرِ مَعَ ابْنِ مِسْوَرٍ لَمْ يَسْلَمْ مِنْهُمْ غَيْرُهُ.

**4328 -** حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فَضِيلٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُمَيْعٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ: «إِنَّهُ بَيْنَمَا أَنَاسٌ يَسِيرُونَ فِي الْبَحْرِ فَتَفَدَّ طَعَامُهُمْ فَرَفَعَتْ لَهُمْ جَزِيرَةٌ، فَخَرَجُوا يُرِيدُونَ الْخُبْزَ فَلَقِيَتْهُمْ الْجَسَاسَةُ». فَقُلْتُ لِأَبِي سَلَمَةَ: وَمَا الْجَسَاسَةُ؟ قَالَ: امْرَأَةٌ تَجُرُّ شَعَرَ جِلْدِهَا وَرَأْسِهَا. قَالَتْ: فِي هَذَا الْقَصْرِ. فَذَكَرَ الْحَدِيثَ. وَسَأَلَ عَنْ نَحْلٍ بَيْسَانَ، وَعَنْ عَيْنٍ زُغَرَ. قَالَ: هُوَ الْمَسِيحُ؟ فَقَالَ لِي ابْنُ أَبِي سَلَمَةَ: إِنَّ فِي هَذَا الْحَدِيثِ شَيْئًا مَا حَفِظْتُهُ. قَالَ: شَهِدَ جَابِرٌ أَنَّهُ هُوَ ابْنُ صَيَّادٍ؟ قُلْتُ: فَإِنَّهُ قَدْ مَاتَ. قَالَ: وَإِنْ مَاتَ. قُلْتُ: فَإِنَّهُ قَدْ أَسْلَمَ. قَالَ: وَإِنْ أَسْلَمَ. قُلْتُ: فَإِنَّهُ قَدْ دَخَلَ الْمَدِينَةَ. قَالَ: وَإِنْ دَخَلَ الْمَدِينَةَ.

### [ت16/م16] - بَابُ فِي خَبَرِ ابْنِ صَائِدٍ

**4329 -** حَدَّثَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَضْرَمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ مَرَّ بِابْنِ صَائِدٍ فِي نَقَرٍ مِنْ أَصْحَابِهِ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَهُوَ يَلْعَبُ مَعَ الْغُلَمَانِ عِنْدَ أَطْمِ بَنِي مَعَالَةَ وَهُوَ غُلَامٌ، فَلَمْ يَشْعُرْ حَتَّى ضَرَبَ رَسُولُ اللَّهِ ﷺ ظَهْرَهُ بِيَدِهِ، ثُمَّ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟» قَالَ: فَتَنَظَّرَ إِلَيْهِ ابْنُ صَيَّادٍ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ الْأُمِّيِّينَ. ثُمَّ قَالَ ابْنُ صَيَّادٍ لِلنَّبِيِّ ﷺ: أَتَشْهَدُ أَنِّي رَسُولُ اللَّهِ؟ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَنْتُ بِاللَّهِ وَرُسُلِهِ». ثُمَّ قَالَ لَهُ النَّبِيُّ ﷺ: «مَا يَأْتِيكَ؟» قَالَ: يَأْتِينِي صَادِقٌ وَكَاذِبٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «خُلِطَ عَلَيْكَ الْأَمْرُ». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ خَبَأْتُ لَكَ

Messenger of Allah "Allah's blessing and peace be upon him": "Do you bear witness to the fact that I am The Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" said (disapprovingly): "I affirm my faith in Allah and in His messengers." Then The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "What do you think?" Ibn Sayyad answered: "True people and liars visit me." The Prophet "Allah's blessing and peace be upon him" said: "You have been confused as to this matter." Then The Prophet "Allah's blessing and peace be upon him" said to him: "I have kept something (in my mind) for you (in reference to Allah's saying: "the Day that the sky will bring forth a kind of smoke (or mist) plainly visible" (Ad-Dukhan 10) (can you tell me that?)" Ibn Sayyad said: "It is Ad-Dukh (the smoke)." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "May you be disgraced and dishonoured, you would not be able to go beyond your rank." Umar Ibn Al-Khattab said: "O Messenger of Allah! Permit me to strike his neck." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "If he is the same (Ad-Dajjal) who would appear near the Last Hour, you would not be able to overpower him, otherwise there is no good for you to kill him."

**4330-** It is narrated on the authority of Nafi' that Ibn Umar used to say: "By Allah, I have no suspicion that Al-Masih Ad-Dajjal (the liar Imposter of protruding eyes) is Ibn Sayyad."

**4331-** It is narrated on the authority of Muhammad Ibn Al-Munkadir that he said: I saw Jabir having taken oath by Allah that the Dajjal was Ibn Sayyad. I said to him: "Do you take oath by Allah upon that?" he said: "I saw Umar Ibn Al-Khattab having taken oath upon that in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and the Messenger of Allah "Allah's blessing and peace be upon him" made no objection to that."

**4332-** It is narrated on the authority of Jabir that he said: We missed Ibn Sayyad on the day of Harrah.

**4333-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Hour (of Judgement) will not be established before thirty imposters will appear, each having a false claim that he is Allah's Messenger."

**4334-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

خَبِيئَةً»، وَخَبَأَ لَهُ: ﴿يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ﴾ [الدخان: 10]. قَالَ ابْنُ صَيَّادٍ: هُوَ الدُّخَانُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْسَأَ فَلَنْ تَعْدُوا قَدْرَكَ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، ائْذَنْ لِي فَأَضْرِبَ عُنُقَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَكُنْ فَلَنْ تُسَلِّطَ عَلَيْهِ» يَعْنِي الدَّجَالَ، «وَلَا يَكُنْ هُوَ، فَلَا خَيْرَ فِي قَتْلِهِ».

4330 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ -، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ يَقُولُ: «وَاللَّهِ مَا أَشْكُ أَنَّ الْمَسِيحَ الدَّجَالَ ابْنُ صَيَّادٍ».

4331 - حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: «رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَحْلِفُ بِاللَّهِ أَنَّ ابْنَ الصَّائِدِ الدَّجَالَ. فَقُلْتُ: تَحْلِفُ بِاللَّهِ؟ فَقَالَ: إِنِّي سَمِعْتُ عُمَرَ يَحْلِفُ بِاللَّهِ تَعَالَى عَلَى ذَلِكَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يُنْكِرْهُ رَسُولُ اللَّهِ ﷺ».

4332 - حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ مُوسَى - قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ جَابِرٍ قَالَ: «فَقَدْنَا ابْنَ صَيَّادٍ يَوْمَ الْحَرَّةِ».

4333 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ دَجَالُونَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللَّهِ تَعَالَى».

4334 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدٌ -، يَعْنِي ابْنَ عَمْرِو -، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا



Hour (of Judgement) will not be established before thirty liars and imposters will appear, each telling lies about Allah and His Messenger.”

**4335-** The same is narrated on the authority of Ubaidah As-Salmani, whom I asked: “Do you see that this (Al-Mukhtar) belongs to them?” he said: “He belongs to their chiefs.”

### **[17] Enjoining (What Is Right) And Forbidding (What Is Wrong)**

**4336-** It is narrated on the authority of Abdullah Ibn Mas’ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: “The first (aspect of) failure which befell the children of Israel was that whenever anyone of them met another, he would say to him: “O so and so! Fear Allah and leave whatever (evil) you do, since it is unlawful for you to do it!” then, when he met him on the coming day (and he did not desist), nothing prevented him from sharing with him food and drink, and sitting with him. When they did so, Allah made their hearts confused by one another.” Then, he recited: “Curses were pronounced on those among the Children of Israel who rejected Faith, on the tongue of David and of Jesus the son of Mary: because they disobeyed and transgressed... but most of them are indeed rebellious wrongdoers.” Then, he said: “Nay, by Allah! You should enjoin what is right, forbid what is evil, hold back the wrongness of the wrongdoer, and force (or compel) them to (return to) the truth.”

**4337-** The same is narrated on the authority of Ibn Mas’ud from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: “Otherwise, Allah will make your hearts confused by each other, and curse you in the same way as He has cursed them.”

Abu Dawud says: The same is narrated on the authority of Abdullah.

**4338-** It is narrated on the authority of Qais: Once, Abu Bakr got up (and delivered a speech, in which he) praised Allah and lauded Him, and then he said: “O people! You might recite Allah’s saying: “O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray. The return of you all is to Allah: it is He Who will show you the truth of all that you do.” However, you might understand it differently. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: “If the people see the evil and do not change it, Allah will punish them generally.”” Abu Bakr further said in the narration of Hushaim: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “No people among whom the sins and mistakes are committed and even though they have power to change that, they do not change it but that Allah Almighty is about to punish them generally.”

تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ ثَلَاثُونَ كَذَّابًا دَجَالًا، كُلُّهُمْ يَكْذِبُ عَلَى اللَّهِ وَعَلَى رَسُولِهِ».

**4335 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ مُعْبِرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عُبَيْدَةُ السَّلْمَانِيُّ بِهَذَا الْخَبَرِ، قَالَ: فَذَكَرَ نَحْوَهُ فَقُلْتُ لَهُ: أَتَرَى هَذَا مِنْهُمْ؟ - يَعْنِي الْمُخْتَارَ - فَقَالَ عُبَيْدَةُ: أَمَا إِنَّهُ مِنَ الرُّؤُوسِ.

### [ت17/م17] - بَابُ الْأَمْرِ وَالنَّهْيِ

**4336 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا يُونُسُ بْنُ رَاشِدٍ، عَنْ عَلِيِّ بْنِ بَذِيمَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ: كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ فَيَقُولُ: يَا هَذَا اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ، فَإِنَّهُ لَا يَجِلُّ لَكَ. ثُمَّ يَلْقَاهُ مِنَ الْغَدِ فَلَا يَمْنَعُهُ ذَلِكَ أَنْ يَكُونَ أَكْبَلَهُ وَشَرِيْبَهُ وَقَعِيدَهُ. فَلَمَّا فَعَلُوا ذَلِكَ ضَرَبَ اللَّهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ. ثُمَّ قَالَ: ﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ﴾ - إِلَى قَوْلِهِ - ﴿فَسَيَقُوتُ﴾ [المائدة: 78]. ثُمَّ قَالَ: «كَلَّا وَاللَّهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَلَتَأْخُذَنَّ عَلَى يَدَيِ الظَّالِمِ، وَلَتَأْطِرُنَّهُ عَلَى الْحَقِّ أَطْرًا، وَلَتَقْضِرُنَّهُ عَلَى الْحَقِّ قَصْرًا».

**4337 -** حَدَّثَنَا خَلْفُ بْنُ هِشَامٍ: حَدَّثَنَا أَبُو شَهَابٍ الْحَنَاطُ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ يَنْحَوِرُ. زَادَ: «أَوْ لِيُضْرِبَنَّ اللَّهُ بِقُلُوبٍ بَعْضُكُمْ عَلَى بَعْضٍ، ثُمَّ لِيَلْعَنَنَّكُمْ كَمَا لَعَنَهُمْ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ الْمُحَارِبِيُّ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمٍ الْأَفْطَسِ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ. وَرَوَاهُ خَالِدُ الطَّحَّانُ، عَنِ الْعَلَاءِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ.

**4338 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ. (ح): وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ، الْمَعْنَى، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: قَالَ أَبُو بَكْرٍ بَعْدَ أَنْ حَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ: يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَأُونَ هَذِهِ آيَةَ وَتَضَعُونَهَا عَلَى غَيْرِ مَوَاضِعِهَا: ﴿عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ﴾ [المائدة: 105]. قَالَ عَنْ خَالِدٍ: وَإِنَّا سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ: «إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابٍ». وَقَالَ عَمْرُو، عَنْ هُشَيْمٍ: وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي ثُمَّ يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا ثُمَّ لَا يُغَيِّرُوا إِلَّا يُوْشِكُ أَنْ يَعْمَهُمُ اللَّهُ مِنْهُ بِعِقَابٍ».

قَالَ أَبُو دَاوُدَ: وَرَوَاهُ - كَمَا قَالَ خَالِدٌ - أَبُو أُسَامَةَ وَجَمَاعَةٌ. قَالَ شُعْبَةُ فِيهِ: «مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَكْثَرُ مِمَّنْ يَعْمَلُهُ».



**4339-** It is narrated on the authority of Jarir (Ibn Abdullah Al-Bajali) that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No man lives with a people among whom he commits sins and mistakes and even though they have power to change that, they do not change it but that Allah Almighty will punish them generally before their death."

**4340-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard Allah's Apostle "Allah's blessing and peace be upon him" having said: "Whoever amongst you sees something abominable and he is able to set it right with his hand let him do that with his hand; and if he has no enough power to do that, let him do it with his tongue; and if he has no enough power to do it with his tongue, then let him (deny it) from his heart, and that is the least degree of faith."

**4341-** It is narrated on the authority of Abu Umayyah Ash-Sha'bani that he said: I came to Abu Tha'labah Al-Khushani and asked him: "How do you do concerning this Holy Verse?" he said: "Which Verse do you mean?" I said: "Allah's saying: "O you who believe! Guard your own selves! If you follow (right) guidance, no hurt can be caused to you by those who stray."" He said: "No doubt, you've found one so much experienced and well-versed (to tell you about it). I asked about it The Messenger of Allah "Allah's blessing and peace be upon him", thereupon he said to me: "You should keep enjoining what is good upon one another, and forbidding one another to do evil until when you see niggardliness being prevalent, the own desires and inclinations being followed, the world being given preference (over the hereafter), and everyone having an opinion will come to admire his own opinion, then, you just have to protect your own soul, and let the common people, for there will be days to come upon you, on which whoever patiently perseveres (on sticking to his faith) will be like the one grasping a piece of fire (in his hand), and whoever works (righteousness) will have a reward like the reward of fifty workers who work as your work." Abdullah Ibn Al-Mubarak said: Someone other than Utbah (a sub-narrator) added: It was said to him: "O Messenger of Allah! (A reward like) the reward of fifty men among us or among them?" on that he said: "No, (a reward like) the reward of fifty men among you."

**4342-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How would you be at a time, which is about to come, when the people will be sifted (with the result that the best of them will be taken away), and there will remain only the dregs (and the worst) of them, whose



**4339 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو الْأَخْوَصِ: حَدَّثَنَا أَبُو إِسْحَاقَ أَظْنُهُ،  
عَنْ ابْنِ جَرِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يَعْمَلُ  
فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ فَلَا يُغَيِّرُوا، إِلَّا أَصَابَهُمُ اللَّهُ  
بِعَذَابٍ مِنْ قَبْلِ أَنْ يَمُوتُوا».

**4340 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو  
مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، وَعَنْ  
قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَاسْتَطَاعَ أَنْ يُغَيِّرَهُ بِيَدِهِ فَلْيُغَيِّرْهُ بِيَدِهِ»  
وَقَطَعَ هَنَادٌ بَقِيَّةَ الْحَدِيثِ، وَقَاهُ ابْنُ الْعَلَاءِ: «فَإِنْ لَمْ يَسْتَطِعْ فِلِسَانِهِ، فَإِنْ لَمْ  
يَسْتَطِعْ بِلِسَانِهِ فِقَلْبِهِ، وَذَلِكَ أَوْضَعُ الْإِيمَانِ».

**4341 -** حَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ،  
عَنْ عُثْبَةَ بْنِ أَبِي حَكِيمٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ جَارِيَةَ اللَّخْمِيُّ قَالَ: حَدَّثَنِي أَبُو  
أُمَيَّةَ الشَّعْبَانِيُّ، قَالَ: سَأَلْتُ أَبَا ثَعْلَبَةَ الْحُسَيْنِي فَقُلْتُ: يَا أَبَا ثَعْلَبَةَ، كَيْفَ تَقُولُ  
فِي هَذِهِ الْآيَةِ: ﴿عَلَيْكُمْ أَنْفُسَكُمْ﴾ [المائدة: 105]؟ قَالَ: أَمَا وَاللَّهِ لَقَدْ سَأَلْتُ  
عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ ﷺ فَقَالَ: «بَلِ اتَّخَمَرُوا بِالْمَعْرُوفِ، وَتَنَاهَوْا  
عَنِ الْمُنْكَرِ، حَتَّى إِذَا رَأَيْتَ شُحًا مُطَاعًا، وَهَوًى مُتَّبَعًا، وَدُنْيَا مُؤَثَّرَةً، وَإِعْجَابَ  
كُلِّ ذِي رَأْيٍ بِرَأْيِهِ: فَعَلَيْكَ بِنَفْسِكَ، وَدَعْ عَنْكَ الْعَوَامَّ، فَإِنَّ مِنْ وَرَائِكُمْ أَيَّامَ  
الصَّبْرِ، الصَّبْرُ فِيهِ مِثْلُ قَبْضٍ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِمْ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا  
يَعْمَلُونَ مِثْلَ عَمَلِهِ». وَزَادَنِي غَيْرُهُ قَالَ: يَا رَسُولَ اللَّهِ أَجْرُ خَمْسِينَ رَجُلًا  
مِنْهُمْ؟ قَالَ: «أَجْرُ خَمْسِينَ مِنْكُمْ».

**4342 -** حَدَّثَنَا الْقَعْنَبِيُّ أَنَّ عَبْدَ الْعَزِيزِ بْنَ أَبِي حَازِمٍ حَدَّثَهُمْ، عَنْ أَبِيهِ،  
عَنْ عُمَارَةَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«كَيْفَ بِكُمْ وَبِزَمَانٍ»، أَوْ: «يُوشِكُ أَنْ يَأْتِيَ زَمَانٌ يُغْرِبُ النَّاسُ فِيهِ غَرْبَلَةً، تَبْقَى

pledges and trusts will be broken, and they then will become at odds as such” and he intertwined his fingers. They said: “Then, how would we do O Messenger of Allah when such (time) would be?” he said: “Act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you.”

**4343-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: While we were sitting around the Messenger of Allah "Allah's blessing and peace be upon him", he made a mention of the affliction and said: “When you see that the people break their pledges, and disrespect their trusts, and come to be (in confusion) like this (and he intertwined his fingers).” I stood towards him and said: “What should I do at that time might Allah make my life be sacrificed for you?” he said: “Stick to your house, and have control over your tongue, and further act upon (the truth) that you approve, and leave (the innovations and heresies) that you disapprove; and further, stick to those near to you (in kinship and service), and leave the affairs of the lowly among you.”

**4344-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The best deed of Jihad is a word of truth to be said in the presence of an unjust ruler or governor.”

**4345-** It is narrated on the authority of Al-Urs Ibn Amirah Al-Kindi from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: “When a mistake or a sin is committed in a territory, then, such as witnesses it and dislikes or disapproves it is like such as is absent from it, and such as is absent from it, even though he accepts it is like such as witnesses it.”

**4346-** The same is narrated on the authority of Adi Ibn Adi from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: “When a mistake or a sin is committed in a territory, then, such as witnesses it and dislikes it is like such as is absent from it.”

**4347-** It is narrated on the authority of Abu Al-Bakhtari that he said: I was reported by such as heard the Messenger of Allah "Allah's blessing and peace be upon him", or by one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: “The people will not be given to destruction until they will (have their sins and mistakes so much

حُثَالَةٌ مِنَ النَّاسِ قَدْ مَرَجَتْ عُهُودُهُمْ وَأَمَانَاتُهُمْ وَاخْتَلَفُوا فَكَانُوا هَكَذَا»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ. فَقَالُوا: كَيْفَ بَنَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «تَأْخُذُونَ مَا تَعْرِفُونَ، وَتَذَرُونَ مَا تُنْكِرُونَ، وَتُقِيلُونَ عَلَى أَمْرِ خَاصَّتِكُمْ، وَتَذَرُونَ أَمْرَ عَامَّتِكُمْ».

قال أبو داود: هَكَذَا رَوِيَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ مِنْ غَيْرِ وَجْهِ.

**4343 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ هِلَالِ بْنِ خَبَابٍ أَبِي الْعَلَاءِ قَالَ: حَدَّثَنِي عِكْرِمَةُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ قَالَ: بَيْنَمَا نَحْنُ حَوْلَ رَسُولِ اللَّهِ ﷺ إِذْ ذَكَرَ الْفِتْنَةَ أَوْ ذَكَرْتُ عَنْدهُ فَقَالَ: «إِذَا رَأَيْتُمُ النَّاسَ قَدْ مَرَجَتْ عُهُودُهُمْ، وَخَفَّتْ أَمَانَاتُهُمْ، وَكَانُوا هَكَذَا» وَشَبَّكَ بَيْنَ أَصَابِعِهِ، قَالَ: فَقُمْتُ إِلَيْهِ فَقُلْتُ: كَيْفَ أَفْعَلُ عِنْدَ ذَلِكَ، جَعَلَنِي اللَّهُ فِدَاكَ؟ قَالَ: «الزَّمْ بَيْتَكَ، وَامْلِكْ عَلَيْكَ لِسَانَكَ، وَخُذْ بِمَا تَعْرِفُ وَدَعْ مَا تُنْكِرُ، وَعَلَيْكَ بِأَمْرِ خَاصَّةِ نَفْسِكَ، وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ».

**4344 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ هَارُونَ -: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ أَوْ أَمِيرٍ جَائِرٍ».

**4345 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا أَبُو بَكْرٍ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ الْمُؤَصِّلِيُّ، عَنْ عَدِيِّ بْنِ عَدِيٍّ، عَنْ الْعُرْسِ بْنِ عَمِيرَةَ الْكِنْدِيِّ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ كَانَ مَنْ شَهِدَهَا فَكَرِهَهَا» وَقَالَ مَرَّةً: «أَنْكَرَهَا، كَانَ كَمَنْ غَابَ عَنْهَا، وَمَنْ غَابَ عَنْهَا فَرَضِيهَا كَانَ كَمَنْ شَهِدَهَا».

**4346 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو شَهَابٍ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ عَدِيِّ بْنِ عَدِيٍّ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ، قَالَ: «مَنْ شَهِدَهَا فَكَرِهَهَا كَانَ كَمَنْ غَابَ عَنْهَا».

**4347 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، وَحَفْصُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا شُعْبَةُ، وَهَذَا لَفْظُهُ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:



that punishment becomes bidding upon them, and the One Who punishes them will have) excuse against them.”

### **[18] The Establishment Of The Hour (Of Judgement)**

**4348-** It is narrated on the authority of Abdullah Ibn Umar that he said: Towards the end of the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" (almost a month before his death), he offered the Isha prayer and when he concluded the prayer with the end salutation he stood and said: “Do you see this night of yours? At the conclusion of one hundred years, there will survive none from amongst those living now on the surface of the earth.” Ibn Umar commented: However, the people misunderstood the statement of the Messenger of Allah "Allah's blessing and peace be upon him", seeing that after one hundred years (none from amongst the living beings will remain on earth); and the Messenger of Allah "Allah's blessing and peace be upon him" said that there would remain none from those living just on the very day (he was speaking) on the surface of the earth, i.e. that this generation would vanish (by the end of the century).

**4349-** It is narrated on the authority of Abu Tha'labah Al-Khushani that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “By no means will Allah put to failure (the wealthy and rich among) this nation (to keep patient for reckoning) for half a day (i.e. five hundred years on the Day of Judgement from joining the poor ones).” (According to another interpretation: “Allah will not cause my nation to fail (to be given a respite for no less than) half a day (before the establishment of the Day of Judgement).”

**4350-** It is narrated on the authority of Sa'd Ibn Abu Waqqas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “I hope (the wealthy and rich among) this nation will not fail (to keep patient for reckoning) that their Lord will delay them (from joining the poor among the nation) for half a day.” (or “Allah will not cause my nation to fail (to be given a respite for no less than) half a day (before the establishment of the Day of Judgement).” Sa'd was asked: “For which does half a day stand?” he said: “It stands for five hundred years.”

وقال سُلَيْمَانُ: قال: حَدَّثَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا أَوْ يُعْذِرُوا مِنْ أَنْفُسِهِمْ».

### [ت18/م18] - بَابُ قِيَامِ السَّاعَةِ

**4348 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ صَلَاةَ الْعِشَاءِ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ، فَإِنَّ عَلَى رَأْسِ مِئَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»، قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ فِيمَا يَتَحَدَّثُونَ عَنْ هَذِهِ الْأَحَادِيثِ عَنْ مِئَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ» يُرِيدُ أَنْ يَنْحَرِمَ ذَلِكَ الْقَرْنُ.

**4349 -** حَدَّثَنَا مُوسَى بْنُ سَهْلٍ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ وَهْبٍ، حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُعْجِزَ اللَّهُ هَذِهِ الْأُمَّةَ مِنْ نِصْفِ يَوْمٍ».

**4350 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنِي صَفْوَانُ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَا رَجُوَ أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّهَا أَنْ يُؤَخَّرَهُمْ نِصْفَ يَوْمٍ». قِيلَ لِسَعْدٍ: وَكَمْ نِصْفُ يَوْمٍ؟ قَالَ: خَمْسُ مِئَةِ سَنَةٍ.

## (32/37) THE BOOK OF LEGAL PUNISHMENTS

### [1] Judgement of whom defect

**4351-** It is narrated on the authority of Ikrimah that Ali burnt some apostates who renegaded from Islam, and when the news of that reached Ibn Abbas he said: “(Had I been in Ali’s place) I would not have burnt them with the fire, for the Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not punish like Allah’s punishment”; and I would rather have killed them in accordance with the statement of the Messenger of Allah "Allah's blessing and peace be upon him", for the Messenger of Ala Said: “Kill such as changes his religion (of Islam).” When this news reached Ali he said: ”Might Allah bestow mercy upon Ibn Abbas!”

**4352-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that I’m The Messenger of Allah, except in one of three cases: The married person who committed adultery, (taking) the life (in retribution) for life, and the one who abandoned his religion (of Islam), and deviated from the group (of Muslims).”

**4353-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is not permissible to make lawful the blood of a Muslim who testifies that there is no god but Allah, and that Muhammad is The Messenger of Allah, except in one of three cases: The person who commits adultery after getting married, and in this case he should be stoned to death; a man who set out as fighter against Allah and His Messenger, and in this case, he should be killed or crucified, or exiled from the land; or a man who kills a soul illegally, for which retribution should be exacted from him.”

**4354-** It is narrated on the authority of Abu Musa that he said: I went to the Prophet “Allah’s blessing and peace be upon him” in the company of two men from the Ash'arites. One of them was on my right hand and the other on my left. Both of them demanded a position (of authority) while the Prophet “Allah’s blessing and peace be upon him” was brushing his teeth with a teeth-stick. He said (to me): “O Abu Musa (or O Abdullah Ibn Qais)! What do you say (about their request)?” I said: “By Allah, Who sent you on your mission with the truth, they did not disclose to me what they had in their minds, and I did not know that they would ask for a position.” It



## [37 / 32] - كتاب الحدود

## [ت1/م1] - باب الحكم فيمن ارتد

**4351 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَحْرَقَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ. فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأَحْرِقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» وَكُنْتُ قَاتِلَهُمْ بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». فَبَلَغَ ذَلِكَ عَلِيًّا فَقَالَ: وَيْحَ ابْنَ عَبَّاسٍ.

**4352 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ رَجُلٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ».

**4353 -** حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِلَّا بِأَحَدِي ثَلَاثٍ: رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ، فَإِنَّهُ يُرْجَمُ. وَرَجُلٌ خَرَجَ مُحَارِبًا لِلَّهِ وَرَسُولِهِ، فَإِنَّهُ يُقْتَلُ أَوْ يُضْلَبُ أَوْ يُنْفَى مِنَ الْأَرْضِ. أَوْ يُقْتَلُ نَفْسًا فَيُقْتَلُ بِهَا».

**4354 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ مُسَدَّدٌ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ: حَدَّثَنَا أَبُو بُرْدَةَ قَالَ: قَالَ أَبُو مُوسَى: «أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ: أَحَدُهُمَا عَنْ يَمِينِي، وَالْآخَرُ عَنْ يَسَارِي. فِكِلَاهُمَا سَأَلَ الْعَمَلَ، وَالنَّبِيُّ ﷺ سَأَكْتُ. فَقَالَ: «مَا تَقُولُ يَا أَبَا مُوسَى»، أَوْ «يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ؟» قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا، وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ. قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفْتِهِ قَلَصَتْ، قَالَ: «لَنْ نَسْتَعْمِلَ - أَوْ لَا نَسْتَعْمِلُ - عَلَى عَمَلِنَا مَنْ

seemed as if I am looking at the teeth-stick of the Prophet "Allah's blessing and peace be upon him" having shrunk between his lips. He (The Prophet) said: "We shall not (or shall never) appoint to the public offices those who have been eager to have them. But you may go, O Abu Musa (or Abdullah Ibn Qais) (to receive your appointment)." He sent him to Yemen as governor. then he sent Mu'adh Ibn Jabal after him (to help him). When Mu'adh reached the camp of Abu Musa, the latter (received him and) said: "Please get yourself down." He spread for him a mattress, while there was a man bound hand and foot as a prisoner. Mu'adh said: "Who is this?" Abu Musa said: "He was a Jew. He embraced Islam. Then he reverted to his religion and became a Jew once again." Mu'adh said: "I won't sit until he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." Abu Musa said: "Sit down. It will be done." He said: "I won't sit unless he is killed according to the decree of Allah and His Messenger "Allah's blessing and peace be upon him"." He said it thrice. Then Abu Musa ordered him (the apostate to be killed) and he was killed. Then the two talked of standing in prayer at night. One of them, i.e. Mu'adh, said: "I sleep (for a portion of the night) and stand in prayer (for a portion) expecting to get the same reward for sleeping as well as for standing (in prayer)."

**4355-** It is narrated on the authority of Abu Musa that he said: Mu'adh came to me while I was in Yemen, and there was a Jew who embraced Islam, and then renegaded from it. When Mu'adh arrived (and he saw him and learnt his story) he said: "I will not dismount until he is killed." He was killed. One of them said: Before (he was killed) he was asked to turn to Allah in repentance (and he rejected).

**4356-** The same story is narrated on the authority of Abu Burdah who said: A man was brought to Abu Musa, and he had reverted from Islam, and he kept calling him (to repent) for twenty nights or so; and when Mu'adh came and called him and he rejected, he (ordered that he should be killed and) his head was chopped off.

Abu Dawud says: The same is narrated on the authority of Sa'id Ibn Abu Burdah from Abu Burdah from Abu Musa, and no mention is made of asking him to repent.

**4357-** The same story is narrated on the authority of Al-Qasim who said: He (Mu'adh) did not dismount until he was killed, and he did not ask him to repent.

أَرَادَهُ، وَلَكِنْ اذْهَبْ أَنْتَ يَا أَبَا مُوسَى، أَوْ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ». فَبَعَثَهُ عَلَى الْيَمَنِ، ثُمَّ أَتْبَعَهُ مُعَاذُ بْنُ جَبَلٍ. قَالَ: فَلَمَّا قَدِمَ عَلَيْهِ مُعَاذٌ قَالَ: انْزِلْ، وَأَلْقِ لَهٗ وَسَادَةً، فَإِذَا رَجُلٌ عِنْدَهُ مُوْتَقٌ. قَالَ: مَا هَذَا؟ قَالَ: هَذَا كَانَ يَهُودِيًّا فَأَسْلَمَ، ثُمَّ رَاجَعَ دِينَهُ، دِينَ السُّوءِ. قَالَ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللَّهِ وَرَسُولِهِ - ثَلَاثَ مَرَارٍ -، فَأَمَرَ بِهِ فَقُتِلَ. ثُمَّ تَذَاكَرَا قِيَامَ اللَّيْلِ، فَقَالَ أَحَدُهُمَا - مُعَاذُ بْنُ جَبَلٍ -: أَمَّا أَنَا فَأَنَا مُوْتَقٌ وَأَقُومُ، أَوْ أَقُومُ وَأَنَامُ، وَأَرْجُو فِي نَوْمِي مَا أَرْجُو فِي قَوْمِي.

**4355 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحِمَّانِيُّ - يَعْنِي عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ -، عَنْ طَلْحَةَ بْنِ يَحْيَى، وَبُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: «قَدِمَ عَلَيَّ مُعَاذٌ - وَأَنَا بِالْيَمَنِ - وَرَجُلٌ كَانَ يَهُودِيًّا فَأَسْلَمَ فَأَرْتَدَّ عَنِ الْإِسْلَامِ. فَلَمَّا قَدِمَ مُعَاذٌ قَالَ: لَا أَنْزِلُ عَنْ دَابَّتِي حَتَّى يُقْتَلَ، فَقُتِلَ. قَالَ أَحَدُهُمَا: وَكَانَ قَدْ اسْتَتَبَ قَبْلَ ذَلِكَ».

**4356 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصُ: حَدَّثَنَا الشَّيْبَانِيُّ، عَنْ أَبِي بُرْدَةَ بِهَذِهِ الْقِصَّةِ قَالَ: «فَأَتَيْتُ أَبَا مُوسَى بِرَجُلٍ قَدْ ارْتَدَّ عَنِ الْإِسْلَامِ، فَدَعَاهُ عَشْرِينَ لَيْلَةً أَوْ قَرِيبًا مِنْهَا، فَجَاءَ مُعَاذٌ، فَدَعَاهُ فَأَبَى، فَضْرَبَ عُنُقَهُ». قَالَ أَبُو دَاوُدَ: رَوَاهُ عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ أَبِي بُرْدَةَ، لَمْ يَذْكُرِ الاسْتِتَابَةَ. وَرَوَاهُ ابْنُ فَضِيلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ عَنِ أَبِي مُوسَى، لَمْ يَذْكُرْ فِيهِ الاسْتِتَابَةَ.

**4357 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ الْقَاسِمِ بِهَذِهِ الْقِصَّةِ قَالَ: «فَلَمْ يَنْزِلْ حَتَّى ضُرِبَ عُنُقُهُ وَمَا اسْتَتَابَهُ».



**4358-** It is narrated on the authority of Ibn Abbas that he said: Abdullah Ibn Sa'd Ibn Abu Sarh was of the scribes of the Divine Revelation for the Messenger of Allah "Allah's blessing and peace be upon him", but Satan caused him to slip (from Islam) and he joined the infidels, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be killed on the day of the conquest (of Mecca), but Uthman Ibn Affan asked for the shelter (of the Prophet) for him, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him shelter.

**4359-** It is narrated on the authority of Sa'd that he said: When it was the day of the conquest of Mecca, Abdullah Ibn Sa'd Ibn Abu Sarh was hidden in the house of Uthman, who brought him, and made him stand near the gate of the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Prophet of Allah! Accept the pledge of allegiance of Abdullah!" he raised his head and looked at him (disapprovingly, and he did so) thrice, insisting on rejection at every time, after which he accepted his pledge of allegiance. Then, he faced his companions and said: "Has there not been anyone of good understanding among you to get up and kill that man when he saw me having withheld my hand from accepting his pledge of allegiance?" they said: "We have not been aware of your intention O Messenger of Allah! Why have you not hinted (with your eyes) to us?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not consonant with a Prophet to practice eye tricks."

**4360-** It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Once the servant (of Allah) reverts to polytheism (after embracing Islam), then, his blood becomes lawful (to be shed)."

## **[2] The Commandment Pertaining To Such As Abuses The Prophet**

**4361-** It is narrated on the authority of Ibn Abbas that a blind man had a (slave-girl who gave birth of a child from him and thus became) a child's mother, who used to abuse the Messenger of Allah "Allah's blessing and peace be upon him" and insult him, and every time he forbade her, she would not desist, and every time he scolded her, she would not stop from that. When it was one night, she went on abusing and insulting the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, with the result that he killed her, and a child fell down between her legs (since she was pregnant), and that very place was stained with the blood. When it was morning, a mention of that

**4358 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمُرُوزِيُّ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «كَانَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ يَكْتُبُ لِرَسُولِ اللَّهِ ﷺ، فَأَزَلَّهُ الشَّيْطَانُ فَلَحِقَ بِالْكَفَّارِ. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ، فَاسْتَجَارَ لَهُ عُثْمَانُ بْنُ عَفَّانَ، فَأَجَارَهُ رَسُولُ اللَّهِ ﷺ».

**4359 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَحْمَدُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا أَسْبَاطُ بْنُ نَضْرٍ قَالَ: زَعَمَ السُّدِّيُّ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ اخْتَبَأَ عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ أَبِي سَرْحٍ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ. فَجَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ بَايِعْ عَبْدُ اللَّهِ، فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا، كُلُّ ذَلِكَ يَأْبَى، فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَّا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هَذَا حَيْثُ رَأَيْتُ كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلُهُ؟». فَقَالُوا: مَا نَدْرِي يَا رَسُولَ اللَّهِ مَا فِي نَفْسِكَ، أَلَا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ؟ قَالَ: «إِنَّهُ لَا يَنْبَغِي لِنَبِيِّ أَنْ تَكُونَ لَهُ خَائِنَةٌ الْأَعْيُنُ».

**4360 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشَّرِكِ فَقَدْ حَلَّ دَمُهُ».

### [ت2/م2] - بَابُ الْحُكْمِ فِي مَنْ سَبَّ النَّبِيَّ ﷺ

**4361 -** حَدَّثَنَا عَبَادُ بْنُ مُوسَى الْخُثَلِيُّ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ الْمَدَنِيُّ، عَنْ إِسْرَائِيلَ، عَنْ عُثْمَانَ الشَّحَامِ، عَنْ عِكْرِمَةَ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ أَعْمَى كَانَتْ لَهُ أُمٌّ وَلَدَتْ تَشْتُمُ النَّبِيَّ ﷺ وَتَقْعُ فِيهِ، فَيَنْهَاهَا فَلَا تَنْتَهِي، وَيَرْجُرُهَا فَلَا تَنْزَجِرُ. قَالَ: فَلَمَّا كَانَتْ ذَاتَ لَيْلَةٍ جَعَلَتْ تَقْعُ فِي النَّبِيِّ ﷺ، وَتَشْتُمُهُ، فَأَخَذَ الْمِغْوَلَ، فَوَضَعَهُ فِي بَطْنِهَا، وَاتَّكَأَ عَلَيْهَا فَقَتَلَهَا، فَوَقَعَ بَيْنَ رِجْلَيْهَا طِفْلٌ، فَلَطَخَتْ مَا هُنَاكَ بِالدَّمِ. فَلَمَّا أَصْبَحَ ذُكِرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَجَمَعَ النَّاسَ فَقَالَ:



was made to the Messenger of Allah "Allah's blessing and peace be upon him", who gathered the people and said: "I beseech you by Allah that anyone who has done this, upon whom I have a right, should stand up." The blind man stood up passing over the people while wavering until he stood in front of the Messenger of Allah "Allah's blessing and peace be upon him". He said: "O Messenger of Allah! I'm her master: she used to abuse and insult you, and every time I forbade her, she would not desist, and every time I scolded her, she would not stop from that. I had two sons from her (as pretty and beautiful) as two pearls, and she was kindly gentle towards me. When it was the last night, she went on abusing and insulting you, thereupon I picked up the knife and placed (the edge of the blade of) it into her abdomen and reclined against it, with the result that I killed her." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Be witnesses to the fact that her blood has been lawful (to be shed)."

**4362-** It is narrated on the authority of Ali that a Jewess used to insult and abuse the Messenger of Allah "Allah's blessing and peace be upon him", and a man throttled her to death, and the Messenger of Allah "Allah's blessing and peace be upon him" cancelled out the claim over her blood.

**4363-** It is narrated on the authority of Abu Barzah that he said: I was sitting in the house of Abu Bakr when he grew angry with a man, who replied to him harshly, thereupon I said to him: "Give me permission, O successor of the Messenger of Allah "Allah's blessing and peace be upon him", to chop off his head." It seemed that my statement removed his anger and he came in. some time later, he sent to me and asked: "What have you said a while ago?" I said: "I said: "Give me permission, O successor of the Messenger of Allah, to chop off his head."" He asked me: "Would you have done so had I ordered you to do?" He added: "No by Allah: it (such an order) is not befitting for anyone after the Messenger of Allah "Allah's blessing and peace be upon him"."

Abu Dawud says: According to the interpretation of Ahmad Ibn Hanbal, it was not befitting for Abu Bakr (or anyone else) to kill a man unless it is in one of the three cases defined clearly by the Messenger of Allah "Allah's blessing and peace be upon him": to revert to infidelity after having faith, to commit adultery after getting married, or to kill a soul illegally, i.e. with no just cause; but the Messenger of Allah "Allah's blessing and peace be upon him" had right to kill (whomever he thought he should be killed, for his commands stemmed from the Divine Revelation which came to an end by his death).



«أَنْشُدُ اللَّهَ رَجُلًا فَعَلَ مَا فَعَلَ لِي عَلَيْهِ حَقٌّ إِلَّا قَامَ». قَالَ: فَقَامَ الْأَعْمَى يَتَخَطَّى النَّاسَ، وَهُوَ يَتَرَلَّزُلُ حَتَّى قَعَدَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا صَاحِبُهَا كَانَتْ تَشْتُمُكَ وَتَقَعُ فِيكَ فَأَنْهَاهَا فَلَا تَنْتَهِي، وَأَزْجَرُهَا فَلَا تَنْزَجِرُ، وَلِي مِنْهَا ابْنَانِ مِثْلُ اللَّوْلُوتَيْنِ، وَكَانَتْ بِي رَفِيقَةً، فَلَمَّا كَانَ الْبَارِحَةَ جَعَلَتْ تَشْتُمُكَ وَتَقَعُ فِيكَ، فَأَخَذْتُ الْمِغُولَ فَوَضَعْتُهُ فِي بَطْنِهَا وَاتَّكَأْتُ عَلَيْهَا حَتَّى قَتَلْتُهَا. فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَشْهَدُوا أَنَّ دَمَهَا هَذَرٌ».

**4362 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ الْجَرَّاحِ، عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ السَّعْبِيِّ، عَنْ عَلِيٍّ: أَنَّ يَهُودِيَّةً كَانَتْ تَشْتُمُ النَّبِيَّ ﷺ وَتَقَعُ فِيهِ، فَخَنَقَهَا رَجُلٌ حَتَّى مَاتَتْ فَأَبْطَلَ رَسُولُ اللَّهِ ﷺ دَمَهَا.

**4363 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ يُونُسَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنِ النَّبِيِّ ﷺ. (ح): وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ وَنُصَيْرُ بْنُ الْفَرَجِ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ يَزِيدَ بْنِ زُرَيْعٍ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفٍ، عَنْ أَبِي بَرْزَةَ قَالَ: «كُنْتُ عِنْدَ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَتَغَيَّظَ عَلَى رَجُلٍ فَاشْتَدَّ عَلَيْهِ. فَقُلْتُ: تَأْذُنُ لِي يَا خَلِيفَةَ رَسُولِ اللَّهِ أَضْرِبُ عُقْقَهُ؟ قَالَ: فَأَذْهَبْتُ كَلِمَتِي غَضَبُهُ، فَقَامَ فَدَخَلَ فَأَرْسَلَ إِلَيَّ، فَقَالَ: مَا الَّذِي قُلْتَ آتِنَا؟ قُلْتُ: أَتُذِنُ لِي أَضْرِبُ عُقْقَهُ. قَالَ: أَكُنْتُ فَاعِلًا لَوْ أَمَرْتُكَ؟ قُلْتُ: نَعَمْ. قَالَ: لَا وَاللَّهِ، مَا كَانَتْ لِبَشَرٍ بَعْدَ مُحَمَّدٍ ﷺ».

قال أبو داود: وهذا لفظ يزيد.

قال أحمد بن حنبل: أي لم يكن لأبي بكر أن يقتل رجلاً إلا بإحدى الثلاث التي قالها رسول الله ﷺ: كُفْرٌ بَعْدَ إِيْمَانٍ، أَوْ زِنَا بَعْدَ إِحْصَانٍ، أَوْ قَتْلُ نَفْسٍ بغيرِ نَفْسٍ، وَكَانَ لِلنَّبِيِّ ﷺ أَنْ يَقْتُلَ.

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### [3] What About Waging War (Against Allah And His Messenger)?

**4364-** It is narrated on the authority of Anas Ibn Malik that some people of Ukl or Urainah tribe came to the Messenger of Allah "Allah's blessing and peace be upon him" (to embrace Islam), but Medina's climate did not suit them. So The Prophet "Allah's blessing and peace be upon him" ordered that they should be given some milch camels and that they should go and drink their milk and urine (as a medicine). But after they had recovered, they killed the shepherd of The Messenger of Allah "Allah's blessing and peace be upon him" and took away all the camels. This news reached The Messenger of Allah "Allah's blessing and peace be upon him" at the fall of the day, who sent (some men) in their pursuit, and it was not before the day was high that they were captured and brought to The Prophet "Allah's blessing and peace be upon him". He ordered that their hands and legs should be cut off. Their eyes were branded with heated pieces of iron. They were thrown in Al-Harrah and when they asked for water, no water was given to them. Abu Qilabah commented: Those were a people who committed theft and robbery, reverted to infidelity after their faith, and waged war against Allah and His Messenger.

**4365-** The same is narrated on the authority of Ayyub, through the same chain of transmission, in which he told that he ordered that pieces of iron should be heated, therewith he branded their eyes, cut off their hands and feet, and did not cauterize their veins, so that the bleeding might stop.

**4366-** The same story is narrated on the authority of Anas Ibn Malik, in which he said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a tracer in their pursuit, and they were brought to him. On that occasion, Allah Almighty revealed: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah<sup>33</sup>)

**4367-** The same is narrated on the authority of Anas Ibn Malik in which he said: I saw one of them taking the earth with his mouth and biting it with his teeth out of thirst until they all died.

**4368-** The same is narrated on the authority of Anas Ibn Malik, with the following addition: Then, he (the Prophet) forbade mutilation of bodies. No mention is made here of "on opposite sides". However, no narration barring

## [ت3/م3] - باب ما جاء في المحاربة

**4364 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ قَوْمًا مِنْ عُكْلٍ أَوْ قَالَ: مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ فَاجْتَوُوا الْمَدِينَةَ. فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِلِقَاحٍ، وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا. فَاَنْطَلَقُوا فَلَمَّا صَحُّوا قَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ، وَاسْتَأْفَوْا النَّعَمَ. فَبَلَغَ النَّبِيُّ ﷺ خَبَرَهُمْ مِنْ أَوَّلِ النَّهَارِ، فَأَرْسَلَ النَّبِيُّ ﷺ فِي آثَارِهِمْ، فَمَا ارْتَفَعَ النَّهَارُ حَتَّى جِيءَ بِهِمْ. فَأَمَرَ بِهِمْ فَقُطِعَتْ أَيْدِيهِمْ وَأَرْجُلُهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ وَأُلْقُوا فِي الْحَرَّةِ يَسْتَسْقُونَ فَلَا يُسْقَوْنَ».

قَالَ أَبُو قِلَابَةَ: فَهَؤُلَاءِ قَوْمٌ سَرَقُوا، وَقَتَلُوا، وَكَفَرُوا بَعْدَ إِيْمَانِهِمْ، وَحَارَبُوا اللَّهَ وَرَسُولَهُ.

**4365 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، بِإِسْنَادِهِ، بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «فَأَمَرَ بِمَسَامِيرَ فَأُحْمِيَتْ فَكَحَلَهُمْ، وَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَمَا حَسَمَهُمْ».

**4366 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا (ح): وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى - يَعْنِي ابْنَ أَبِي كَثِيرٍ -، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ بِهَذَا الْحَدِيثِ قَالَ فِيهِ: «فَبَعَثَ رَسُولُ اللَّهِ ﷺ فِي طَلَبِهِمْ قَافَةً فَأَتَيْتُ بِهِمْ، فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي ذَلِكَ: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا﴾ [المائدة: 33]».

**4367 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا ثَابِتٌ وَقَتَادَةُ وَحُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ ذَكَرَ هَذَا الْحَدِيثَ. قَالَ أَنَسٌ: فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْدُمُ الْأَرْضَ بِفِيهِ عَطْشًا حَتَّى مَاتُوا.

**4368 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِهَذَا الْحَدِيثِ، نَحْوَهُ. زَادَ: «ثُمَّ نُهِيَ عَنِ الْمُثَلَّةِ». وَلَمْ يَذْكُرْ: «مِنْ خِلَافٍ».

وَرَوَاهُ شُعْبَةُ، عَنْ قَتَادَةَ وَسَلَّامُ بْنُ مِسْكِينٍ، عَنْ ثَابِتٍ جَمِيعًا، عَنْ أَنَسٍ لَمْ يَذْكُرَا: «مِنْ خِلَافٍ»، وَلَمْ أَجِدْ فِي حَدِيثِ أَحَدٍ: «قَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ»



that of Hammad Ibn Salamah mentions that he cut off their hands and feet on opposite sides.

**4369-** It is narrated on the authority of Ibn Umar that some people attacked the herd of camels of the Messenger of Allah "Allah's blessing and peace be upon him", and drove them and thus they renegaded from Islam, and killed the believing shepherd belonging to the Messenger of Allah "Allah's blessing and peace be upon him". He then sent some in their pursuit, and they were brought, and he cut off their hands and feet, and branded their eyes (with pieces of heated iron). In connection with them the Holy Verse of waging war (against Allah and Messenger) was revealed. They are the same of whom Anas told Al-Hajjaj when he asked him.

**4370-** It is narrated on the authority of Abu Az-Zinad that when the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hands and feet of those who stolen by force his milch camels (and killed his shepherd) Allah Almighty revealed to him: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah 33)

**4371-** It is narrated on the authority of Muhammad Ibn Sirin that he said in reference to the narration of Anas: This was before the enjoinder of the legal punishments.

**4372-** It is narrated on the authority of Ibn Abbas: It was in connection with the pagans that the following Holy Verse was revealed: "The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter." (Al-Ma'idah 33) in this way, if anyone of them repented even before he became within the power (of the Muslims), this would not exempt him from having the legal punishment executed on him for the related sin he has committed.

#### **[4] What About The Intercession For The Legal Punishment?**

**4373-** It is narrated on the authority of A'ishah that the people of Quraish worried about the lady from Banu Makhzum who had committed theft. They asked: "Who will intercede for her with Allah's Apostle?" Some said: "No one dare to do so except Usamah Ibn Zaid, the beloved one to

مِنْ خِلَافٍ» إِلَّا فِي حَدِيثِ حَمَادِ بْنِ سَلَمَةَ.

**4369 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ قَالَ أَحْمَدُ: هُوَ - يَعْنِي - عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، عَنْ ابْنِ عُمَرَ: «أَنَّ أَنَسًا أَغَارُوا عَلَى إِبْلِ النَّبِيِّ ﷺ فَاسْتَأْفَوْهَا وَارْتَدُّوا عَنِ الْإِسْلَامِ، وَقَتَلُوا رَاعِي رَسُولِ اللَّهِ ﷺ مُؤْمِنًا، فَبَعَثَ فِي آثَارِهِمْ، فَأَخَذُوا، فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ. قَالَ: وَنَزَلَتْ فِيهِمْ آيَةُ الْمُحَارَبَةِ، وَهُمْ الَّذِينَ أَخْبَرَ عَنْهُمْ أَنَسُ بْنُ مَالِكٍ الْحَجَّاجُ حِينَ سَأَلَهُ».

**4370 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ أَبِي الزِّنَادِ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَطَعَ الَّذِينَ سَرَقُوا لِقَاحَهُ، وَسَمَلَ أَعْيُنَهُمْ بِالنَّارِ عَاتَبَهُ اللَّهُ تَعَالَى فِي ذَلِكَ. فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا﴾ [المائدة: 33]».

**4371 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا (ح): وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: «كَانَ هَذَا قَبْلَ أَنْ تَنْزَلَ الْحُدُودُ» يَعْنِي حَدِيثَ أَنَسٍ.

**4372 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ: حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّخَوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ» - إِلَى قَوْلِهِ - «عَفْوٌ رَحِيمٌ» [المائدة: 33 - 34]. نَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُشْرِكِينَ، فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقَدَّرَ عَلَيْهِ لَمْ يَمْنَعَهُ ذَلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَهُ.

#### [ت4/4م] - بَابُ فِي الْحَدِّ يُشْفَعُ فِيهِ

**4373 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ، قَالَ: حَدَّثَنِي (ح)، وَحَدَّثَنَا: قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْرُومَةِ الَّتِي سَرَقَتْ. فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا - يَعْنِي رَسُولَ اللَّهِ ﷺ -؟ قَالُوا: وَمَنْ يَجْتَرِئُ إِلَّا أَسْمَاءُ بْنُ زَيْدٍ حُبُّ النَّبِيِّ ﷺ؟



The Messenger of Allah "Allah's blessing and peace be upon him". When Usamah spoke about that to The Messenger of Allah "Allah's blessing and peace be upon him", The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do you intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying: "What destroyed the nations before you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would execute Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad stole, I would cut off her hand."

**4374-** It is narrated on the authority of A'ishah that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" cut off her hand.

Abu Dawud says: The same is narrated on the authority of Az-Zuhri in which it is told that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman committed theft in the year of the conquest (of Mecca). In the narration of Ibn Shihab, she borrowed a thing (which she rejected to return). In the narration of Al-Aswad, a piece of amaranth was stolen from the house of the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: A similar story is narrated on the authority of Jabir, in which he said: A woman committed theft, and she sought refuge with Zainab, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him".

**4375-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Pardon those of good characteristics for their slips, barring (those which assure) the legal punishments to them."

#### **[5] Letting Off The Legal Punishment As Long As It Has Not Yet Been Filed Before The Ruler**

**4376-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(There is no blame on) you to excuse each other pertaining to the legal punishments. But if a legal punishment is filed before me, it will become binding."



فَكَلَّمَهُ أُسَامَةُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أُسَامَةُ، أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟» ثُمَّ قَامَ فَاخْتَطَبَ فَقَالَ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَفَقَطَعْتُ يَدَهَا».

**4374 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَتْ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ الْمَتَاعَ وَتَجَحِّدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا». وَفَصَّ نَحْوَ حَدِيثِ اللَّيْثِ قَالَ: «فَقَطَعَ النَّبِيُّ ﷺ يَدَهَا».

قال أبو داود: روى ابن وهب هذا الحديث، عن يونس، عن الزُّهْرِيِّ وَقَالَ فِيهِ كَمَا قَالَ اللَّيْثُ: إِنَّ امْرَأَةً سَرَقَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ فِي غَزْوَةِ الْفَتْحِ. وَرَوَاهُ اللَّيْثُ عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، بِإِسْنَادِهِ، فَقَالَ: اسْتَعَارَتْ امْرَأَةٌ. وَرَوَى مَسْعُودُ بْنُ الْأَسْوَدِ، عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا الْحَبْرِ، قَالَ: «سَرَقَتْ قَطِيفَةً مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ».

وَرَوَاهُ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: «أَنَّ امْرَأَةً سَرَقَتْ، فَعَادَتْ بِزَيْنَبَ بِنْتِ رَسُولِ اللَّهِ ﷺ وَسَاقَ نَحْوَهُ».

**4375 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ وَمُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، قَالَا: أَخْبَرَنَا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ زَيْدٍ نَسَبَهُ جَعْفَرٌ إِلَى سَعِيدِ بْنِ زَيْدٍ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عُمَرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْبِلُوا ذَوِي الْهَيْئَاتِ عَثَرَاتِهِمْ إِلَّا الْحُدُودَ».

### [ت/5م/6] - بَابُ الْعَفْوِ عَنِ الْحُدُودِ مَا لَمْ تَبْلُغِ السُّلْطَانُ

**4376 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: سَمِعْتُ ابْنَ جُرَيْجٍ يُحَدِّثُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَعَاَفُوا الْحُدُودَ فِيمَا بَيْنَكُمْ، فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجِبَ».

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**[6] Screening Such As Upon Whom A Legal Punishment Becomes Due**

**4377-** It is narrated on the authority of Yazid Ibn Nu'aim from his father that Ma'iz came to the Messenger of Allah "Allah's blessing and peace be upon him", and bore four witnesses before him (that he had committed adultery), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be stoned to death, and said to Hazzal: "If you screen him with your dress, it would be much better for you."

**4378-** It is narrated on the authority of Ibn Al-Munkadir that Hazzal told Ma'iz to come to the Messenger of Allah "Allah's blessing and peace be upon him" and tell him.

**[7] When Such As Upon Whom A Legal Punishment Is Due Comes And Confesses Of His Crime**

**4379-** It is narrated on the authority of Alqamah Ibn Wa'il from his father that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", a woman set out with the intention to offer prayer (in congregation in the mosque), and a man met her (on the way), and jumped over her and then fulfilled his sexual desire from her (against her will without being able to see him), and when she cried he ran away. Then, a man came upon her, thereupon she said: "So and so (pointing to him) had done such and such with me." A pact of the Muhajirs passed by her, to whom she said: "So and so has done such and such with me." They went and took hold of the man whom she thought (falsely) to have had sexual relation with her, and brought him to her, (and asked her) and she said: "Yes, he is so." He was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and when he ordered that he be stoned to death, the one who raped her stood up and said: "O Messenger of Allah! It is I who raped her." The Messenger of Allah "Allah's blessing and peace be upon him" then told her to leave, and said: "Allah has forgiven for you (since you were raped by force, against your will)." He then said good words to the man who was taken and thought falsely to have raped her. He then ordered that the man who raped her be stoned to death, and said about him: "No doubt, he turned to Allah in such a repentance as if all the inhabitants of Medina did, it would be accepted from them."

**[8] What About Dictation In The Legal Punishment?**

**4380-** It is narrated on the authority of Abu Umayyah Al-Makhzumi that a thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he had confessed of his theft, even though nothing was found with him. The Messenger of Allah "Allah's blessing and peace be

**[ت6/م7] - بَابُ فِي السَّتْرِ عَلَى أَهْلِ الْحُدُودِ**

**4377 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ يَزِيدَ بْنِ نَعِيمٍ، عَنْ أَبِيهِ: أَنَّ مَاعِزًا أَتَى النَّبِيَّ ﷺ فَأَقَرَّ عِنْدَهُ أَرْبَعَ مَرَّاتٍ، فَأَمَرَ بِرَجْمِهِ. وَقَالَ لَهُ زَالٍ: «لَوْ سَتَرْتَهُ بِثَوْبِكَ كَانَ خَيْرًا لَكَ».

**4378 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ الْمُنْكَدِرِ: «أَنَّ هَزَّالًا أَمَرَ مَاعِزًا أَنْ يَأْتِيَ النَّبِيَّ ﷺ فَيُخْبِرَهُ».

**[ت7/م8] - بَابُ فِي صَاحِبِ الْحَدِّ يَجِيءُ فَيَقْرَأُ**

**4379 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا الْفَرِيَابِيُّ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً خَرَجَتْ عَلَى عَهْدِ النَّبِيِّ ﷺ تُرِيدُ الصَّلَاةَ فَتَلْقَاهَا رَجُلٌ فَتَجَلَّلَهَا، فَقَضَى حَاجَتَهُ مِنْهَا فَصَاحَتْ، وَانْطَلَقَ، فَمَرَّ عَلَيْهَا رَجُلٌ فَقَالَتْ: إِنَّ ذَلِكَ فَعَلَ بِي كَذَا وَكَذَا. وَمَرَّتْ عِصَابَةُ مِنَ الْمُهَاجِرِينَ فَقَالَتْ: إِنَّ ذَلِكَ الرَّجُلَ فَعَلَ بِي كَذَا وَكَذَا. فَانْطَلَقُوا فَأَخَذُوا الرَّجُلَ الَّذِي ظَنَنْتُ أَنَّهُ وَقَعَ عَلَيْهَا، فَأَتَوْهَا بِهِ فَقَالَتْ: نَعَمْ هُوَ هَذَا فَأَتَوْا بِهِ النَّبِيَّ ﷺ. فَلَمَّا أَمَرَ بِهِ قَامَ صَاحِبُهَا الَّذِي وَقَعَ عَلَيْهَا فَقَالَ: يَا رَسُولَ اللَّهِ أَنَا صَاحِبُهَا، فَقَالَ لَهَا: «اذْهَبِي فَقَدْ غَفَرَ اللَّهُ لَكَ». وَقَالَ لِلرَّجُلِ قَوْلًا حَسَنًا - قَالَ أَبُو دَاوُدَ: يَعْنِي الرَّجُلَ الْمَأْخُودَ - فَقَالَ لِلرَّجُلِ الَّذِي وَقَعَ عَلَيْهَا: «ارْجُمُوهُ». فَقَالَ: «لَقَدْ تَابَ تَوْبَةً لَوْ تَابَهَا أَهْلُ الْمَدِينَةِ لَقُبِلَ مِنْهُمْ».

قال أبو داود: رَوَاهُ أَسْبَاطُ بْنُ نَضْرٍ أَيْضًا عَنْ سِمَاكٍ.

**[ت8/م9] - بَابُ فِي التَّلْقِينِ فِي الْحَدِّ**

**4380 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْمُنْذِرِ مَوْلَى أَبِي ذَرٍّ، عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ: أَنَّ النَّبِيَّ ﷺ أَتَى بِلِصٍّ قَدْ اعْتَرَفَ اعْتِرَافًا، وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ. فَقَالَ



upon him" said to him: "I do not think you've stolen anything." He said: "No (I've done)." He repeated the same to him twice or thrice, (and the man gave the same answer every time), thereupon he ordered that his hand should be cut off. He said to him: "Ask for Allah's Forgiveness, and turn to Him in repentance." He said: "I ask for Allah's Forgiveness, and turn to Him in repentance." On that he said thrice: "O Allah! Turn to him in repentance!"

Abu Dawud says: The same is narrated on the authority of Abu Umayyah, a man from amongst the Ansar from the Messenger of Allah "Allah's blessing and peace be upon him".

### **[9] When One Confesses Of (Committing That Which Makes) One Of Allah's Legal Punishments Due Upon Him, Giving No Name To It**

**4381**-It is narrated on the authority of Abu Umamah that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've committed (something which made) a legal punishment due upon me: so, O Messenger of Allah, execute it upon me!" the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you performed ablution on your coming?" he answered in the affirmative. He further asked him: "Have you offered prayer with us when we offered prayer?" he answered in the affirmative, thereupon he said to him: "Go, for Allah Almighty has excused you."

### **[10] Putting To Trial With The Help Of Beating**

**4382**-It is narrated on the authority of Azhar Ibn Abdullah Al-Harrazi that something belonging to luggage was stolen from a people from Kula', and they accused some tailors of having committed such a theft. They went to An-Nu'man Ibn Bashir, the companion of the Messenger of Allah "Allah's blessing and peace be upon him", who (arrested them and) put them in prison for many days, after which he released them. They (the claimants) went to him once again and said: "You've released them with no beating nor putting them to trial." An-Nu'man said to them: "As you like: if you so like, I would beat them: if your things appear with them, it will be alright, otherwise, I will beat you on your backs just as well as I will have beaten them on their backs." They asked him: "Is it your judgement?" he said: "This is the judgement of Allah, and the Messenger of Allah "Allah's blessing and peace be upon him"."

Abu Dawud says: He seemed to have frightened them with beating, for no beating is binding without confession of the crime.

رَسُولُ اللَّهِ ﷺ: «مَا إِخَالِكَ سَرَقْتَ؟» قَالَ: بَلَى، فَأَعَادَ عَلَيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَأَمَرَ بِهِ فَقُطِعَ وَجِيءٌ بِهِ. فَقَالَ: «اسْتَغْفِرِ اللَّهَ وَتُبْ إِلَيْهِ». فَقَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ. فَقَالَ: «اللَّهُمَّ تُبْ عَلَيْهِ» ثَلَاثًا.

قال أبو داود: رَوَاهُ عَمْرُو بْنُ عَاصِمٍ، عَنْ هَمَّامٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ قَالَ: عَنْ أَبِي أُمَيَّةَ - رَجُلٍ مِنَ الْأَنْصَارِ - عَنِ النَّبِيِّ ﷺ.

### [ت9/م10] - بَابُ فِي الرَّجُلِ يَعْتَرِفُ بِحَدٍّ وَلَا يُسَمِّيهِ

**4381 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَصَبْتُ حَدًّا فَأَقِمَّهُ عَلَيَّ. قَالَ: «تَوَضَّأْتَ حِينَ أَقْبَلْتَ؟» قَالَ: نَعَمْ. قَالَ: «هَلْ صَلَّيْتَ مَعَنَا حِينَ صَلَّيْنَا؟» قَالَ: نَعَمْ. قَالَ: «اذْهَبْ فَإِنَّ اللَّهَ تَعَالَى قَدْ عَفَا عَنْكَ».

### [ت10/م11] - بَابُ فِي الْامْتِحَانِ بِالضَّرْبِ

**4382 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَّازِيُّ: «أَنَّ قَوْمًا مِنَ الْكَلَّاعِيِّينَ سُرِقَ لَهُمْ مَتَاعٌ فَاتَّهَمُوا أَنَاسًا مِنَ الْحَاكَةِ. فَأَتَوْا النُّعْمَانَ بْنَ بَشِيرٍ صَاحِبَ النَّبِيِّ ﷺ، فَحَبَسَهُمْ أَيَّامًا ثُمَّ خَلَّى سَبِيلَهُمْ، فَأَتَوْا النُّعْمَانَ فَقَالُوا: خَلَّيْتَ سَبِيلَهُمْ بِغَيْرِ ضَرْبٍ وَلَا امْتِحَانٍ. فَقَالَ النُّعْمَانُ: مَا شِئْتُمْ، إِنْ شِئْتُمْ أَنْ أَضْرِبَهُمْ، فَإِنْ خَرَجَ مَتَاعُكُمْ فَذَاكَ، وَإِلَّا أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَ مَا أَخَذْتُ مِنْ ظُهُورِهِمْ. فَقَالُوا: هَذَا حُكْمُكَ؟ فَقَالَ: هَذَا حُكْمُ اللَّهِ، وَحُكْمُ رَسُولِ اللَّهِ ﷺ».

قال أبو داود: إِنَّمَا أَرْهَبُهُمْ بِهَذَا الْقَوْلِ، أَي لَا يَجِبُ الضَّرْبُ إِلَّا بَعْدَ الْاِغْتِرَافِ.



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**[11] How Much Is (The Price Of The Thing) For Which The Hand Of A Thief Should Be Cut Off?**

**4383-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" used to cut off the hand on stealing (no less than) a quarter of a Dinar and more.

**4384-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of a thief should be cut off on (stealing no less than) a quarter of a Dinar and more."

**4385-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off (the hand of a thief on stealing) a shield whose value was three Dirhams.

**4386-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief when he stole a leather shield from the place assigned for women's things (in the mosque), whose value was three Dirhams.

**4387-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" cut off the hand of a thief on (stealing) a leather shield whose value was a Dinar or ten Dirhams.

Abu Dawud says: The same is narrated on the authority of Ibn Ishaq, through the same chain of transmission.

**[12] What Is That For Which The Hand Should Not Be Cut Off?**

**4388-** It is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban that a slave stole a plant of a small date-palm from the garden of a man and fixed it in the garden of his master, and when the man came out in search for the plant, he found it (fixed in the garden of his neighbour), thereupon he invoked Marwan Ibn Al-Hakam against him, and at that time, Marwan was the governor of Medina. Marwan put the slave in the prison, and intended to cut off his hand. His master went to Rafi' Ibn Khadij, and sought his religious verdict, and he told him that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No (stealing of) fruits nor palm biths makes cutting off (the hand) binding." The man said to him: "Marwan arrested my slave, and intended to cut off his hand, and I like that you come with me to him, in order to tell him of what you heard from the Messenger of Allah "Allah's blessing and peace be upon him"." Rafi' Ibn Khadij went with him to Marwan Ibn Al-Hakam, and said to him: "No doubt, I heard the Messenger of Allah "Allah's blessing and



**[ت11/م12] - بَابُ مَا يُقَطَّعُ فِيهِ السَّارِقُ**

**4383 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الرَّهْزِيِّ قَالَ: سَمِعْتُهُ مِنْهُ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ يَقْطَعُ فِي رُبْعٍ دِينَارٍ فَصَاعِدًا».

**4384 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَوَهْبُ بْنُ بَيَّانٍ، قَالَا: ثنا. ح: حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُقَطَّعُ يَدُ السَّارِقِ فِي رُبْعٍ دِينَارٍ فَصَاعِدًا».

قَالَ أَحْمَدُ بْنُ صَالِحٍ: الْقَطْعُ فِي رُبْعٍ دِينَارٍ فَصَاعِدًا.

**4385 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ».

**4386 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ، أَنَّ نَافِعًا مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُمْ: «أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ رَجُلٍ سَرَقَ ثُرْسًا مِنْ صُفَّةِ النِّسَاءِ، ثَمَنُهُ ثَلَاثَةُ دَرَاهِمٍ».

**4387 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ، وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ، قَالَا: حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «قَطَعَ رَسُولُ اللَّهِ ﷺ يَدَ رَجُلٍ فِي مِجَنٍّ قِيمَتُهُ دِينَارٌ، أَوْ عَشْرَةُ دَرَاهِمٍ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بْنُ سَلَمَةَ وَسَعْدَانُ بْنُ يَحْيَى، عَنْ ابْنِ إِسْحَاقَ، بِإِسْنَادِهِ.

**[ت12/م13] - بَابُ مَا لَا قَطْعَ فِيهِ**

**4388 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ: «أَنَّ عَبْدًا سَرَقَ وَدِيًّا مِنْ حَائِطِ رَجُلٍ، فَعَرَسَهُ فِي حَائِطِ سَيِّدِهِ. فَخَرَجَ صَاحِبُ الْوَدِيِّ يَلْتَمِسُ وَدِيَّهَ فَوَجَدَهُ، فَاسْتَعْدَى عَلَى الْعَبْدِ مَرَّوَانَ بْنَ الْحَكَمِ، وَهُوَ أَمِيرُ الْمَدِينَةِ يَوْمَئِذٍ، فَسَجَنَ مَرَّوَانَ الْعَبْدَ، وَأَرَادَ قَطْعَ يَدِهِ. فَاَنْطَلَقَ سَيِّدُ الْعَبْدِ إِلَى رَافِعِ بْنِ خَدِيجٍ فَسَأَلَهُ عَنْ ذَلِكَ. فَأَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثْرٍ». فَقَالَ الرَّجُلُ: إِنَّ مَرَّوَانَ أَخَذَ غُلَامِي، وَهُوَ يُرِيدُ قَطْعَ يَدِهِ، وَأَنَا أَحِبُّ أَنْ تَمْشِيَ مَعَهُ إِلَيْهِ، فَتُخْبِرَهُ بِالَّذِي سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ. فَمَشَى مَعَهُ رَافِعُ بْنُ خَدِيجٍ حَتَّى أَتَى مَرَّوَانَ بْنَ الْحَكَمِ فَقَالَ لَهُ رَافِعٌ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

peace be upon him" having said: "No (stealing of) fruits nor palm biths makes cutting off (the hand) binding." On that Marwan released the slave.

**4389-** The same is narrated on the authority of Muhammad Ibn Yahya Ibn Hibban, through the same chain of transmission, in which he told that Marwan gave him many lashes and then released him.

**4390-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about (stealing) fruits hung on the trees, thereupon he said: "if one eats out of hunger and does not take (anything with him after eating), nothing is due upon him. If one takes anything from that (while still being in its muzzle), two times the like of it besides the punishment are due upon the thief. If one takes anything from that while being in its gathering place, the (hand of the thief) should be cut off, provided that (what is taken) is equal to the price of a shield. If one takes less than that, two times the like of it besides the punishment become due upon him."

### **[13] Cutting Off The Hand On Account Of Embezzlement And Betrayal**

**4391-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (of the hand) is due upon the robber, and he, who commits robbery publicly does not belong to us."

**4392-** It is narrated on the same authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No cutting (off the hand) is due upon a betrayer."

**4393-** A Hadith like this is narrated on the authority of Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And no cutting (off the hand) is due upon an embezzler."

### **[14] Stealing A Thing In The Possession Of Another**

**4394-** It is narrated on the authority of Safwan Ibn Umayyah that he said: Once, I was sleeping in the mosque, taking my upper garment whose value was at that time thirty Dirhams as a cushion, when it was stolen from underneath my head. The thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. I came to him and said: "O Messenger of Allah! Would you cut off his hand for thirty Dirhams? Let me sell him my garment on

«لَا قَطْعَ فِي ثَمَرٍ، وَلَا كَثْرٍ». فَأَمَرَ مَرْوَانَ بِالْعَبْدِ فَأَرْسَلَ.  
قال أبو داود: الْكَثْرُ: الْجُمَارُ.

**4389 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانٍ بِهَذَا الْحَدِيثِ قَالَ: «فَجَلَدَهُ مَرْوَانُ جَلْدَاتٍ، وَخَلَّى سَبِيلَهُ».

**4390 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ سُئِلَ عَنِ الثَّمَرِ الْمُعْلَقِ، فَقَالَ: «مَنْ أَصَابَ بِفِيهِ مِنْ ذِي حَاجَةٍ غَيْرَ مُتَّخِذٍ خُبْنَةً، فَلَا شَيْءَ عَلَيْهِ. وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ. وَمَنْ سَرَقَ مِنْهُ شَيْئًا بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ، قُبِّلَغَ ثَمَنَ الْمَجَنِّ فَعَلَيْهِ الْقَطْعُ. وَمَنْ سَرَقَ دُونَ ذَلِكَ فَعَلَيْهِ غَرَامَةٌ مِثْلِيهِ وَالْعُقُوبَةُ» وَسُئِلَ عَنِ اللَّقْظَةِ فَقَالَ: «مَا كَانَ مِنْهَا فِي طَرِيقِ الْمَيْتَاءِ وَالْقَرْيَةِ الْجَامِعَةِ» وَسَاقَ الْحَدِيثَ.  
قال أبو داود: الْجَرِينُ: الْجَوْحَانُ.

### [ت13/م14] - بَابُ الْقَطْعِ فِي الْخُلْسَةِ وَالْخِيَانَةِ

**4391 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْمُنتَهَبِ قَطْعٌ، وَمَنْ انْتَهَبَ نُهْبَةً مَشْهُورَةً فَلَيْسَ مَنًّا».

**4392 -** وَبِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى الْخَائِنِ قَطْعٌ».

**4393 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ زَادَ: «وَلَا عَلَى الْمُخْتَلِسِ قَطْعٌ».  
قال أبو داود: وَهَذَانِ الْحَدِيثَانِ لَمْ يَسْمَعْهُمَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ وَبَلَّغَنِي عَنْ أَحْمَدَ بْنِ حَنْبَلٍ أَنَّهُ قَالَ: إِنَّمَا سَمِعَهُمَا ابْنُ جُرَيْجٍ مِنْ يَاسِينَ الزِّيَاتِ.  
قال أبو داود: وَقَدْ رَوَاهُمَا الْمُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ.

### [ت14/م15] - بَابُ مَنْ سَرَقَ مِنْ جِزْرِ

**4394 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَمْرُو بْنُ حَمَادٍ بْنِ طَلْحَةَ: حَدَّثَنَا أَسْبَاطُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ حُمَيْدِ بْنِ أَخْتِ صَفْوَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: كُنْتُ نَائِمًا فِي الْمَسْجِدِ عَلَى خِمِصَةٍ لِي، ثُمَّهَا ثَلَاثِينَ دِرْهَمًا، فَجَاءَ رَجُلٌ



credit.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Why had you not done so before he was brought to me?”

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Safwan from his father that once, he was sleeping in the mosque, taking his upper garment as a cushion, when it was stolen from underneath his head. He brought the thief to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that (his hand) should be cut off. Safwan said: “O Messenger of Allah! I have not intended that! Here is my garment as (an object of) charity for him.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Why had you not done so before you brought him to me?”

#### **[15] Cutting Off The Hand On Denying (And Rejecting To Bring Back) A Borrowed Thing**

**4395-** It is narrated on the authority of Ibn Umar that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" ordered that her hand should be cut off, and it was cut off.

Abu Dawud says: The same is narrated on the authority of both Ibn Umar and Safiyyah Bint Abu Ubaid, with the following addition: The Messenger of Allah "Allah's blessing and peace be upon him" stood up and delivered a sermon in which he said thrice: “Is there a woman to turn to Allah Almighty and His Messenger in repentance?” this woman was present, but she did not stand nor speak. He then bore witness against her.

**4396-** It is narrated on the authority of A'ishah that she said: A woman borrowed things, i.e. ornaments (falsely claiming that it was) on behalf of some well-known women, and she was not known. Then, she sold them, thereupon she was taken and brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that her hand should be cut off. It was the same woman, for whom Usamah Ibn Zaid used his good offices (with the Prophet), and in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" said what he had said.

**4397-** It is narrated on the authority of A'ishah that a woman belonging to Makhzum used to borrow things (from her neighbours) and then deny that (and reject to bring them back), thereupon the Messenger of Allah

فَاخْتَلَسَهَا مِنِّي، فَأَخَذَ الرَّجُلُ، فَأَتَى بِهِ رَسُولَ اللَّهِ ﷺ، فَأَمَرَ بِهِ لِيُطْعَ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أَتَقْطَعُهُ مِنْ أَجْلِ ثَلَاثِينَ دِرْهَمًا؟ أَنَا أْبِيعُهُ وَأُنْسِيْهُ ثَمَنَهَا قَالَ: «فَهَلَّا كَانَ هَذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ».

قال أَبُو دَاوُدَ: رَوَاهُ زَائِدَةُ عَنْ سِمَاكِ، عَنْ جُعَيْدِ بْنِ حُجَيْرٍ قَالَ: نَامَ صَفْوَانُ. وَرَوَاهُ طَاوُسٌ وَمُجَاهِدٌ: «أَنَّهُ كَانَ نَائِمًا فَجَاءَ سَارِقٌ فَسَرَقَ خَمِيصَةً مِنْ تَحْتِ رَأْسِهِ». وَرَوَاهُ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: «فَاسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ، فَاسْتَيْقَظَ فَصَاحَ بِهِ فَأَخَذَ».

وَرَوَاهُ الزُّهْرِيُّ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللَّهِ قَالَ: «فَنَامَ فِي الْمَسْجِدِ وَتَوَسَّدَ رِدَاءَهُ، فَجَاءَ سَارِقٌ فَأَخَذَ رِدَاءَهُ فَأَخَذَ السَّارِقُ، فَجِيءَ بِهِ إِلَى النَّبِيِّ ﷺ».

### [ت15/م16] - بَابُ فِي الْقَطْعِ فِي الْعَارِيَةِ إِذَا جُحِدَتْ

**4395 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمَخْلَدُ بْنُ خَالِدٍ الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ - قَالَ مَخْلَدٌ: عَنْ مَعْمَرٍ - عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ امْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ وَتَجَحِّدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِهَا فَقُطِعَتْ يَدُهَا».

قال أَبُو دَاوُدَ: رَوَاهُ جُوَيْرِيَّةُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَوْ عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ. زَادَ فِيهِ: «وَأَنَّ النَّبِيَّ ﷺ قَامَ خَطِيْبًا، فَقَالَ: «هَلْ مِنْ امْرَأَةٍ تَأْتِيَنِي إِلَى اللَّهِ وَرَسُولِهِ؟» - ثَلَاثَ مَرَّاتٍ؛ وَتِلْكَ شَاهِدَةٌ، فَلَمْ تَقُمْ، وَلَمْ تَتَكَلَّمْ».

قال أَبُو دَاوُدَ: رَوَاهُ ابْنُ عَنَجٍ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ قَالَ فِيهِ: «فَشْهَدَ عَلَيْهَا».

**4396 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ قَارِسٍ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ اللَّيْثِ قَالَ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: كَانَ عُرْوَةُ يُحَدِّثُ أَنَّ عَائِشَةَ قَالَتْ: «اسْتَعَارَتِ امْرَأَةً - تَعْنِي حُلِيًّا - عَلَى أَلْسِنَةِ أَنَاسٍ يُعْرِفُونَ وَلَا تُعْرِفُ هِيَ، فَبَاعَتْهُ فَأَخِذْتُ، فَأَتَى بِهَا النَّبِيُّ ﷺ، فَأَمَرَ بِقَطْعِ يَدِهَا. وَهِيَ الَّتِي شَفَعَ فِيهَا أُسَامَةُ بْنُ زَيْدٍ، وَقَالَ فِيهَا رَسُولُ اللَّهِ ﷺ مَا قَالَ».

**4397 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَتْ امْرَأَةٌ مَخْزُومِيَّةً تَسْتَعِيرُ الْمَتَاعَ وَتَجَحِّدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا». وَقَصَّ نَحْوَ



"Allah's blessing and peace be upon him" ordered that her hand be cut off...and the rest is the same, in which the Messenger of Allah "Allah's blessing and peace be upon him" cut off her hand.

### **[16] When A Mad Commits Theft Or Does What Makes A Legal Punishment Due Upon Him**

**4398-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the sleeping one until he wakes up, the mad until he recovers, and the child until he grows up (and at least attains the age of discernment)."

**4399-** It is narrated on the authority of Ibn Abbas that a mad woman was brought to Umar, and she had committed adultery, thereupon Umar ordered that she should be stoned to death. On the way, she was caused to come upon Ali who asked: "What is the matter with this woman?" they said: "She is a mad woman belonging to the sons of so and so, and she committed adultery, thereupon Umar ordered that she should be stoned to death." He told them to return with her, and he went to Umar and said to him: "O Commander of Believers! Do you not learn that the pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad until he recovers, the sleeping one until he wakes up, and the child until he attains the age of discernment?" he answered in the affirmative. He asked him: "Then, what is the reason for stoning this woman to death (knowing that she is a mad)?" he said: "Nothing." He said: "Then, release her." He released her, and then he went on magnifying Allah.

**4400-** It is narrated on the authority of Ibn Abbas that a mad woman was made to pass by Ali, (and she had committed adultery, and was ordered to be stoned to death), thereupon Ali went to Umar and said to him: "Do you not remember that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad who is deprived of his mind until he recovers, the sleeping one until he wakes up, and the child until he attains the age of puberty?" he said: "You have told the truth." He then told him to release her (and he did accordingly).

**4401-** It is narrated on the authority of Ibn Abbas that a mad woman was made to pass by Ali, (and she had committed adultery, and was ordered to be stoned to death), thereupon Ali went to Umar and said to him: "Do you not remember that the Messenger of Allah "Allah's blessing and peace be



حَدِيثِ قُتَيْبَةَ عَنِ اللَّيْثِ عَنْ ابْنِ شِهَابٍ، زَادَ قَالَ: «فَقَطَعَ النَّبِيُّ ﷺ يَدَهَا».

### [ت16/م17] - بَابُ فِي الْمَجْنُونِ يَسْرِقُ

#### أَوْ يُصِيبُ حَدًّا

**4398 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمُبْتَلَى حَتَّى يَبْرَأَ، وَعَنِ الصَّبِيِّ حَتَّى يَكْبُرَ».

**4399 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي ظَبْيَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «أَتَيْتُ عُمَرَ بِمَجْنُونَةٍ قَدْ زَنَتْ، فَاسْتَشَارَ فِيهَا أَنْاسًا. فَأَمَرَ بِهَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ تُرْجَمَ. فَمَرَّ بِهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَلَيْهِ، فَقَالَ: مَا شَأْنُ هَذِهِ؟ قَالُوا: مَجْنُونَةٌ بَنِي فَلَانَ زَنَتْ فَأَمَرَ بِهَا عُمَرُ رَضِيَ اللَّهُ عَنْهُ أَنْ تُرْجَمَ. قَالَ: فَقَالَ: ارْجِعُوا بِهَا. ثُمَّ أَتَاهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا عَلِمْتَ أَنَّ الْقَلَمَ رُفِعَ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَعْقِلَ؟ قَالَ: بَلَى. قَالَ: فَمَا بَالُ هَذِهِ تُرْجَمُ؟ قَالَ: لَا شَيْءَ. قَالَ: فَأَرْسَلَهَا. قَالَ: فَأَرْسَلَهَا. قَالَ: فَجَعَلَ يُكَبِّرُ».

**4400 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ نَحْوَهُ، وَقَالَ أَيْضًا: «حَتَّى يَعْقِلَ. وَقَالَ: وَعَنِ الْمَجْنُونِ حَتَّى يُفِيقَ. قَالَ: فَجَعَلَ عُمَرُ يُكَبِّرُ».

**4401 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ، عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ، عَنْ أَبِي ظَبْيَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «مَرَّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، بِمَعْنَى عُثْمَانَ. قَالَ: أَوْ مَا تَذْكُرُ أَنَّ رَسُولَ اللَّهِ ﷺ

upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the mad who is deprived of his mind until he recovers, the sleeping one until he wakes up, and the child until he attains the age of puberty?" he said: "You have told the truth." He then told him to release her (and he did accordingly).

**4402-** It is narrated on the authority of Abu Dhabyan that a woman who had committed fornication was brought to Umar, who ordered that she should be stoned to death. When Ali passed (and she was on the way to the place of executing the punishment) Ali took her, and released her. When the news of that reached Umar, he said: "Invite Ali to me." Ali came to him and said: "O Commander of Believers! Do you not learn that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the child until he attains the age of discernment, the sleeping one until he wakes up, and the mad until he recovers"? this is a mad woman belonging to the sons of so and so, and perhaps that which she received happened during the time of her trial!" he said: "I do not know." Ali said: "I too do not know."

**4403-** It is narrated on the authority of Ali that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The pen (of writing deeds) has been lifted (from recording the evil deeds of) three (types of) persons: the sleeping one until he wakes up, the child until he attains the age of puberty, and the mad until he recovers."

Abu Dawud says: The same is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission, and with a slight change of wording.

#### **[17] When A Boy (Or A Girl) Commits What Makes A Legal Punishment Due Upon Him (Or Her)**

**4404-** It is narrated on the authority of Atiyyah Al-Qurazi that he said: I was from amongst the captives of Banu Quraizah, and they (the Muslims) looked: he, the hair of whose pubes had grown would be killed (since he would be considered to have attained the age of puberty), and he, the hair of whose pubes had not grown yet would not be killed; and I was of those the hair of whose pubes had not grown yet.

**4405-** The same is narrated on the authority of Abd Al-Malik Ibn Umair, with the following addition: They uncovered my pubes, and found out that the hair had not grown up yet, thereupon they (did not kill me, and rather) made me among the captives.

قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الْمَجْنُونِ الْمَغْلُوبِ عَلَى عَقْلِهِ حَتَّى يُفِيقَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ». قَالَ: صَدَقْتَ قَالَ: فَخَلَّى عَنْهَا».

**4402 -** حَدَّثَنَا هَنَادٌ، عَنْ أَبِي الْأَخْوَصِ . ح: وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ الْمَعْنَى، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي ظَبْيَانَ - قَالَ هَنَادٌ -: الْجَنْبِيُّ قَالَ: «أَتَيْتُ عُمَرَ بِامْرَأَةٍ قَدْ فَجَرَتْ فَأَمَرَ بِرَجْمِهَا، فَمَرَّ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ فَأَخَذَهَا فَخَلَّى سَبِيلَهَا، فَأَخْبَرَ عُمَرَ فَقَالَ: ادْعُوا لِي عَلِيًّا. فَجَاءَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ الصَّبِيِّ حَتَّى يَبْلُغَ، وَعَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الْمَعْتُوهِ حَتَّى يَبْرَأَ». وَإِنَّ هَذِهِ مَعْتُوهُ بَنِي فَلَانٍ، لَعَلَّ الَّذِي أَتَاهَا أَتَاهَا وَهِيَ فِي بِلَائِهَا. قَالَ: فَقَالَ عُمَرُ: لَا أَدْرِي، فَقَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: وَأَنَا لَا أَدْرِي».

**4403 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ، عَنْ أَبِي الضُّحَى، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّبِيِّ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ جُرَيْجٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ. زَادَ فِيهِ: «وَالْخَرْفِ».

### [ت17/18] - بَابُ فِي الْغُلَامِ يُصِيبُ الْحَدَّ

**4404 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ: حَدَّثَنِي عَطِيَّةُ الْقُرْظِيُّ، قَالَ: «كُنْتُ مِنْ سَبْيِ بَنِي قُرَيْظَةَ، فَكَانُوا يَنْظُرُونَ، فَمَنْ أَنْبَتَ الشَّعْرَ قُتِلَ، وَمَنْ لَمْ يُنْبِتْ لَمْ يُقْتَلْ، فَكُنْتُ فِيمَنْ لَمْ يُنْبِتْ».

**4405 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الْحَدِيثِ قَالَ: «فَكَشَفُوا عَانَتِي فَوَجَدُوهَا لَمْ تَنْبِتْ، فَجَعَلُونِي فِي السَّبْيِ».



**4406-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" checked him up on the day of (the holy battle of) Uhud, and he was fourteen years old, and he did not accept him (among the fighters); and he checked him up on the day of (the holy battle of) the Trench, and he was fifteen years old, thereupon he accepted him (among the fighters).

**4407-** It is narrated on the authority of Nafi' that he said: When I related this narration to Umar Ibn Abd Al-Aziz he said: "Then, this (year between fourteen and fifteen) acts as the fixed limit that separates the young man from the child."

### **[18] When A Man Steals During A Battle: Should His Hand Be Cut Off?**

**4408-** It is narrated on the authority of Junadah Ibn Umayyah that he said: We were with Busr Ibn Artah in a naval sea when a thief called Misdar was brought, and he had stolen a she-camel of those known as Bukht, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let no hand be cut off on journey." Had it not been for that, surely, I would have cut off his hand.

### **[19] Cutting Off the Hand of Such As Steals Shrouds After Burial**

**4409-** It is narrated on the authority of Abu Dharr that once, the Messenger of Allah "Allah's blessing and peace be upon him" asked: "O Abu Dharr! Tell me, if the people came to suffer from a severe (epidemic leading to) death, to the extent that one's house, i.e. the grave, would come to be sold by a slave (on account of the multitudes of the dead people), what should you do?" he said: "(I will do) as Allah and His Messenger will guide me (or Allah and His Messenger know better)." He said: "You should keep patient."

Abu Dawud says: Hammad Ibn Abu Sulaiman said: The hand of such as steals the shrouds of the dead after their burial should be cut off for indeed he intrudes the house upon the dead.

### **[20] When A Thief Commits Theft Many Times**

**4410-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of Allah! He only has committed theft." He then ordered that his hand should be cut off. Then, he (committed theft for the second time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: "O Messenger of

**4406 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً، فَأَجَازَهُ».

**4407 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ نَافِعٌ: حَدَّثْتُ بِهَذَا الْحَدِيثِ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فَقَالَ: «إِنَّ هَذَا لَحَدٌّ بَيْنَ الصَّغِيرِ وَالْكَبِيرِ».

### [ت18/م19] - بَابُ فِي الرَّجُلِ يَسْرِقُ فِي الْغَزْوِ أَيْقَطُ؟

**4408 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَيَّوَةُ بْنُ شَرِيحٍ، عَنْ عِيَّاشِ بْنِ عَبَّاسٍ الْقُتَيْبَانِيِّ، عَنْ شَيْمٍ بْنِ بَيْتَانَ وَيَزِيدَ بْنِ صُبْحِ الْأَصْبَحِيِّ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: كُنَّا مَعَ بُسْرِ بْنِ أَرْطَاةَ فِي الْبَحْرِ، فَأَتَانِي بِسَارِقٍ يُقَالُ لَهُ: مُضَدَّرٌ، قَدْ سَرَقَ بُخْتِيَّةً. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُقَطِّعُ الْأَيْدِي فِي السَّفَرِ»، وَلَوْلَا ذَلِكَ لَقَطَعْتُهُ».

### [ت19/م20] - بَابُ الْحُجَّةِ فِي قَطْعِ النَّبَاشِ

**4409 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَبِي عِمْرَانَ، عَنْ الْمُشَعَّثِ بْنِ طَرِيفٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ». قُلْتُ: لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ فَقَالَ: «كَيْفَ أَنْتَ إِذَا أَصَابَ النَّاسَ مَوْتُ يَكُونُ الْبَيْتُ فِيهِ بِالْوَصِيفِ؟»، يَعْنِي الْقَبْرَ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. أَوْ مَا خَارَ اللَّهُ لِي وَرَسُولُهُ. قَالَ: «عَلَيْكَ بِالصَّبْرِ»، أَوْ قَالَ: «تَصَبَّرْ».

قال أبو داود: قال حماد بن أبي سليمان: يُقَطِّعُ النَّبَاشُ لَأَنَّهُ دَخَلَ عَلَى الْمَيِّتِ بَيْتَهُ.

### [ت20/م21] - بَابُ فِي السَّارِقِ يَسْرِقُ مِرَاراً

**4410 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ الْهَلَالِيُّ: حَدَّثَنَا جَدِّي، عَنْ مُضْعَبِ بْنِ ثَابِتِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: جِيءَ بِسَارِقٍ إِلَى النَّبِيِّ ﷺ فَقَالَ: «اقْتُلُوهُ». فَقَالُوا: يَا رَسُولَ اللَّهِ،



Allah! He only has committed theft.” He then ordered that his hand should be cut off. Then, he (committed theft for the third time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: “O Messenger of Allah! He only has committed theft.” He then ordered that his hand should be cut off. Then, he (committed theft for the fourth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed, but they said: “O Messenger of Allah! He only has committed theft.” He then ordered that his hand should be cut off. Then, he (committed theft for the fifth time and) was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be killed. Jabir said: We then took and killed him, and dragged him on the ground, and threw him in a well, and placed stones over his body. (The Messenger of Allah "Allah's blessing and peace be upon him" did not order that he should be killed only because of his committing theft, but because he caused mischief in the land, and behaved like the renegades from Islam).

#### **[21] Hanging The Hand Of A Thief In His Neck**

**4411-** It is narrated on the authority of Abd Ar-Rahman Ibn Muhairiz that he said: We asked Fadalah Ibn Ubaid whether hanging the hand of a thief in his neck is out of the sunnah, thereupon he said: A thief was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered that his hand should be cut off, and then ordered that it should be hung in his neck.

#### **[22] Selling A Slave When He Commits Theft**

**4412-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If a slave commits theft, sell him even with (the least price, as insignificant as) half an ounce (i.e. twenty Dirhams).”

#### **[23] What About Stoning To Death?**

**4413-** It is narrated on the authority of Ibn Abbas that he said: As to Allah's saying: “If any of your women are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.” He Almighty then mentions the man after the woman, and gathers both in His saying: “If two among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone; for Allah is Oft-Returning, Most Merciful.” (An-Nisa 15) but this (commandment) was abrogated with the Holy Verse of lashing, in which





He Almighty says: "The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the Believers witness their punishment." (An-Nur<sup>2</sup>)

**4414-** It is narrated on the authority of Mujahid (in explanation of the previous statement): "The way is the legal punishment (decreed by Allah)." Sufyan says: "punish them both" singles out the unmarried; and "confine them to houses" singles out the matrons.

**4415-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Take (teachings) from me! Take (instructions) from me! Allah has ordained a way for those (women): (The legal punishment of adultery committed by) a married (male or female) with a married (or an unmarried female or male) is to receive one hundred lashes and a (sentence of) stoning to death. (The legal punishment of adultery committed by) an unmarried (male or female) with an unmarried (or married female or male) is to receive one hundred lashes and a (sentence of a) year in exile."

**4416-** The same is narrated on the authority of Al-Hasan, through the same chain of transmission.

**4417-** The same is narrated on the authority of Ubadah Ibn As-Samit from the Messenger of Allah "Allah's blessing and peace be upon him" with the following addition: Some people said to Sa'd Ibn Ubadah: "O Abu Thabit! The legal punishments have been enjoined: if you find a man with your wife: what would you do?" he said: "I would surely strike both with the sword until they stop: should I go and gather four witnesses, he will have fulfilled his desire from her." They went and gathered with the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Do you not see what Abu Thabit said? He said such and such." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The sword suffices for a witness." But he said once again: "No, I fear the drunk or even the jealous might do so excessively."

Abu Dawud says: The first portion of this narration is transmitted on the authority of Ibn Al-Muhabbid in which he told that a man had sexual relation with the slave-girl of his wife.

**4418-** It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab sat on the pulpit of Allah's Apostle "Allah's blessing and peace be upon him" and said: "No doubt, Allah sent Muhammad "Allah's blessing

وَذَكَرَ الرَّجُلَ بَعْدَ الْمَرْأَةِ ثُمَّ جَمَعَهُمَا فَقَالَ: ﴿وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَأَكْذَبُوهُمَا فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا﴾ [النساء: 16] فَنَسَخَ ذَلِكَ بَايَةَ الْجَلْدِ فَقَالَ: ﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ﴾ [النور: 2].

**4414 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ: حَدَّثَنَا مُوسَى - يَعْنِي ابْنَ مَسْعُودٍ - عَنْ شَيْبَلٍ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: السَّبِيلُ الْحَدُّ.

قال سُفْيَانُ: ﴿فَأَكْذَبُوهُمَا﴾ الْبُكَرَانِ ﴿فَأَنسِكُوهُنَّ فِي الْبُيُوتِ﴾ الثِّيَابُ.

**4415 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي عُرُوبَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ حِطَّانِ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا عَنِّي، خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: الثِّيبُ بِالثِّيبِ جَلْدٌ مِئَةٌ، وَرَمِي بِالْحِجَارَةِ، وَالْبِكْرُ بِالْبِكْرِ جَلْدٌ مِئَةٌ، وَنَفِي سَنَةٌ».

**4416 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ، قَالَا: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ بِإِسْنَادٍ يَحْيَى وَمَعْنَاهُ، قَالَا: «جَلْدٌ مِئَةٌ وَالرَّجْمُ».

**4417 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِي: حَدَّثَنَا الرَّبِيعُ بْنُ رَوْحٍ بْنِ خَلِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ - يَعْنِي الْوُهَيْيَ -: حَدَّثَنَا الْفَضْلُ بْنُ دَلْهَمٍ، عَنْ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ؛ فَقَالَ نَاسٌ لِسَعْدِ بْنِ عُبَادَةَ: يَا أَبَا ثَابِتٍ، قَدْ نَزَلَتْ الْخُدُودُ لَوْ أَنَّكَ وَجَدْتَ مَعَ أَمْرَاتِكَ رَجُلًا، كَيْفَ كُنْتَ صَانِعًا؟ قَالَ: كُنْتُ ضَارِبَهُمَا بِالسَّيْفِ حَتَّى يَسْكُنَا. أَفَأَنَا أَذْهَبُ فَأَجْمَعُ أَرْبَعَةَ شُهَدَاءَ؟ فَإِلَى ذَلِكَ، قَدْ قَضَى الْحَاجَةُ! فَانْطَلَقُوا فَاجْتَمَعُوا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ ﷺ أَلَمْ تَر إِلَى أَبِي ثَابِتٍ قَالَ كَذَا وَكَذَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالسَّيْفِ شَاهِدًا». ثُمَّ قَالَ: «لَا، لَا، أَخَافُ أَنْ يَتَّاعٍ فِيهَا السَّكْرَانُ، وَالْغَيْرَانُ».

قال أَبُو دَاوُدَ: رَوَى وَكِيعٌ أَوَّلَ هَذَا الْحَدِيثِ عَنِ الْفَضْلِ بْنِ دَلْهَمٍ، عَنْ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ، عَنِ النَّبِيِّ ﷺ. وَإِنَّمَا هَذَا إِسْنَادُ حَدِيثِ ابْنِ الْمُحَبِّقِ أَنَّ رَجُلًا وَقَعَ عَلَى جَارِيَةِ أَمْرَاتِهِ.

قال أَبُو دَاوُدَ: الْفَضْلُ بْنُ دَلْهَمٍ لَيْسَ بِالْحَافِظِ كَانَ قَصَابًا بِوَاسِطَ.

**4418 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ عُمَرَ - يَعْنِي ابْنَ الْخَطَّابِ - خَطَبَ فَقَالَ: «إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ، وَأَنْزَلَ عَلَيْهِ الْكِتَابَ».



and peace be upon him” with the truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, kept it in our memory and understood it. Allah's Apostle “Allah's blessing and peace be upon him” stoned to death (the married adulterer and adulteress) and so did we after him. I am afraid that over the time, the people may say: We do not find the (punishment of) stoning to death in the Book of Allah, and thus go astray by leaving this duty prescribed by Allah. Stoning to death is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, there is pregnancy, or a confession. By Allah, had it not been for the fact that the people might say that Umar had added something to Allah's Book, surely, I would have written it (in it).” (This Holy Verse to which Umar refers, and which was abrogated, even though its commandment remains goes as follows: “As to the old man or woman (who are married), stone them to death if they commit fornication.”)

#### [24] Stoning Ma'iz Ibn Malik To Death

**4419-** It is narrated on the authority of Yazid Ibn Nu'aim Ibn Hazzal from his father that he said: Ma'iz Ibn Malik was an orphan under the guardianship of my father, and he had sexual relation with a slave-girl belonging to the tribe, thereupon my father said to him: “Go to the Messenger of Allah "Allah's blessing and peace be upon him" and tell him of what you've done, perchance he would ask for Allah's Forgiveness for you.” He expected by doing so that there might be for him a way out (of this crime). He went to him and said: “O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me.” He (the Prophet) turned away from him. He returned and said: “O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me.” He (the Prophet) turned away from him. He returned (for the third time) and said: “O Messenger of Allah! I've committed adultery, so, establish (the legal punishment prescribed in) Allah's Book upon me.” He said that statement four times, after which the Messenger of Allah "Allah's blessing and peace be upon him" said to him: “You have said that confession four times: with whom have you done (adultery)?” he said: “With so and so.” He asked him: “Have you slept with her?” he answered in the affirmative. He further asked: “Have you got your skin touch hers?” he answered in the affirmative. He asked him: “Have you committed sexual relation with her?” he answered in the affirmative. He then ordered that he be stoned to death. They brought him out to the rocky ground, and when he was stoned and he

فكان فيما أنزل عليه آية الرّجم، فقرأناها ووعينّاها. ورجم رسول الله ﷺ ورجمنا من بعده. وإني خشيت إن طال بالناس الزمان أن يقول قائل: ما نجد آية الرّجم في كتاب الله، فيضلّوا بترك فريضة أنزلها الله. فالرّجم حقّ على من زنى من الرّجال والنساء إذا كان مُحصّناً، إذا قامت البينة، أو كان حَمَلٌ أو اعتراف، وإني لله لولاً أن يقول الناس زاد عمر في كتاب الله لكتبتها.

### [ت24/م000] - باب رجم ماعز بن مالك

**4419 -** حدّثنا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حدّثنا وَكِيعٌ، عن هِشَامِ بْنِ سَعْدٍ قال: حدّثني يَزِيدُ بْنُ نَعِيمٍ بنِ هَزَالٍ، عن أَبِيهِ قال: كَانَ مَاعِزُ بْنُ مَالِكٍ يَتِيمًا فِي حَجَرِ أَبِي، فَأَصَابَ جَارِيَةً مِنَ الْحَيِّ فَقَالَ لَهُ أَبِي: ائْتِ رَسُولَ اللَّهِ ﷺ، فَأُخْبِرْهُ بِمَا صَنَعْتَ لَعَلَّهُ يَسْتَغْفِرُ لَكَ. وَإِنَّمَا يُرِيدُ بِذَلِكَ رَجَاءً أَنْ يَكُونَ لَهُ مَخْرَجًا. قال: فَأَتَاهُ، فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ. فَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي زَنَيْتُ فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. فَأَعْرَضَ عَنْهُ. فَعَادَ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ، إِنِّي زَنَيْتُ، فَأَقِمْ عَلَيَّ كِتَابَ اللَّهِ. حَتَّى قَالَهَا أَرْبَعَ مَرَّاتٍ.

فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ قَدْ قُلْتَهَا أَرْبَعَ مَرَّاتٍ فِيمَنْ؟» قال: بِفُلَانَةٍ. قال: «هَلْ ضَاغَعْتَهَا؟» قال: نَعَمْ. قال: «هَلْ بَاشَرْتَهَا؟» قال: نَعَمْ. قال: «هَلْ جَامَعْتَهَا؟» قال: نَعَمْ. قال: فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَأُخْرِجَ بِهِ إِلَى الْحَرَّةِ، فَلَمَّا رُجِمَ فَوَجَدَ مَسَّ الْحِجَارَةِ جَزَعٌ،



felt the severe pain of the stones, he could not keep patient, and he ran away, where Abdullah Ibn Unais met him, even though his companions (who were taking part in the process of stoning) failed to catch him, and he took hold of the chin of a camel, therewith he threw him and killed him. He then went to the Messenger of Allah "Allah's blessing and peace be upon him" and made a mention of that to him, thereupon he said: "Why have you not left him, so that he would repent, perchance Allah would turn to him in repentance?"

**4420-** It is narrated on the authority of Muhammad Ibn Ishaq that he said: I made a mention of the story of Ma'iz Ibn Malik to Asim Ibn Umar Ibn Qatadah, who said to me: Al-Hasan Ibn Muhammad Ibn Ali Ibn Abu Talib said to me: The statement of the Messenger of Allah "Allah's blessing and peace be upon him" was conveyed to me by such of men belonging to Aslam as I never suspect (of telling lies), even though I do not know (the reliability of) this narration. I went to Jabir Ibn Abdullah and said to him: "Some men belonging to Aslam relate that the Messenger of Allah "Allah's blessing and peace be upon him" said, when a mention was made to him of Ma'iz's failure to keep patient because of the severe pain of the stones: "Why have you not left him", even though I do not know (the reliability of) this narration." He said to me: "O son of my brother! I have the best knowledge from amongst all the people of this narration, since I was among those who took part in stoning him to death. When we brought him out and started stoning him, and he felt the severe pain of the stones, he cried to us: "O people! Bring me back to the Messenger of Allah "Allah's blessing and peace be upon him"! Indeed, my people have caused me to be killed, since they deceived me, and gave me the false impression that the Messenger of Allah "Allah's blessing and peace be upon him" would not kill me." But we did not stop from him until we killed him. When we returned to the Messenger of Allah "Allah's blessing and peace be upon him" and told him of that he said: "Why have you not left him, and brought him back to me?" the Messenger of Allah "Allah's blessing and peace be upon him" intended by that to rest assured of his confession, and he did not mean, by their letting him, to leave the execution of a legal punishment." Thus, I came to know, for certain, the right way of the narration.

**4421-** It is narrated on the authority of Ibn Abbas that Ma'iz Ibn Malik went to the Messenger of Allah "Allah's blessing and peace be upon him" and told him that he had committed adultery, but he turned away from him. He repeated the same many times to him, and the Prophet also turned away from him many times, after which he asked his people: "Is he mad?" they said: "There is no harm in him." He asked him: "Have you committed



فَخَرَجَ يَشْتَدُّ. فَلَقِيَهُ عَبْدُ اللَّهِ بْنُ أَنَسٍ، وَقَدْ عَجَزَ أَصْحَابُهُ. فَنَزَعَ لَهُ بِوَظِيفٍ بَعِيرٍ فَرَمَاهُ بِهِ فَقَتَلَهُ. ثُمَّ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «هَلَّا تَرَكْتُمُوهُ، لَعَلَّهُ أَنْ يَتُوبَ فَيَتُوبَ اللَّهُ عَلَيْهِ».

**4420 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: ذَكَرْتُ لِعَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قِصَّةَ مَا عَزِ بْنِ مَالِكٍ فَقَالَ لِي: حَدَّثَنِي حَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي ذَلِكَ مِنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «فَهَلَّا تَرَكْتُمُوهُ» مَنْ شِئْتُمْ مِنْ رِجَالٍ أَسْلَمَ مِمَّنْ لَا أَتَهُمُ. قَالَ: وَلَمْ أَعْرِفْ هَذَا الْحَدِيثَ.

قَالَ: فَجِئْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، فَقُلْتُ: إِنَّ رِجَالًا مِنْ أَسْلَمَ يُحَدِّثُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُمْ حِينَ ذَكَرُوا لَهُ جَزَعَ مَا عَزٍ مِنَ الْحِجَارَةِ حِينَ أَصَابَتْهُ: «أَلَا تَرَكْتُمُوهُ» وَمَا أَعْرِفُ الْحَدِيثَ. قَالَ: يَا ابْنَ أَخِي أَنَا أَعْلَمُ النَّاسِ بِهَذَا الْحَدِيثِ، كُنْتُ فِيْمَنْ رَجَمَ الرَّجُلَ: إِنَّا لَمَّا خَرَجْنَا بِهِ فَرَجَمْنَاهُ فَوَجَدَ مَسَّ الْحِجَارَةِ صَرَخَ بِنَا: يَا قَوْمُ، رُدُّونِي إِلَى رَسُولِ اللَّهِ ﷺ. فَإِنَّ قَوْمِي قَتَلُونِي وَغَرُّونِي مِنْ نَفْسِي، وَأَخْبَرُونِي أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ قَاتِلِي، فَلَمْ نَنْزِعْ عَنْهُ حَتَّى قَتَلْنَاهُ. فَلَمَّا رَجَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ، وَأَخْبَرْنَاهُ، قَالَ: «فَهَلَّا تَرَكْتُمُوهُ وَجِئْتُمُونِي بِهِ!» لَيْسَتْ بِي رَسُولُ اللَّهِ ﷺ مِنْهُ. فَأَمَّا لِتَرَكَ حَدًّا فَلَا. قَالَ: فَعَرَفْتُ وَجْهَ الْحَدِيثِ.

**4421 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا خَالِدٌ - يَعْنِي الْحَذَاءَ -، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ مَا عَزِ بْنَ مَالِكٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّهُ زَنَى. فَأَعْرَضَ عَنْهُ، فَأَعَادَ عَلَيْهِ مِرَارًا، فَأَعْرَضَ عَنْهُ. فَسَأَلَ قَوْمَهُ: «أَمَجُنُونَ هُوَ؟» قَالُوا: لَيْسَ بِهِ بِأَسٍّ. قَالَ: «أَفَعَلْتَ بِهَا؟» قَالَ: نَعَمْ.

sexual relation with her?" he answered in the affirmative. He then ordered that he be stoned to death; and he was taken and stoned to death, and he did not lead the funeral prayer on him.

**4422-** It is narrated on the authority of Jabir Ibn Samurah that he said: I saw Ma'iz Ibn Malik As he was being brought to Allah's Apostle "Allah's blessing and peace be upon him". He was a short man with strong sinews, having no cloak around him. He witnessed against himself four times that he had committed adultery, whereupon Allah's Apostle "Allah's blessing and peace be upon him" said: "Perhaps you kissed or embraced (her)." He said: "No, by Allah! One deviating (from the straight path) has committed adultery." He (The Prophet) had him stoned to death, and then delivered the following speech: "Is it that whenever we set out for Jihad in the cause of Allah, one of you would lag behind, shriek like the bleating of a male goat, and give (such of women as with whom he has sexual relation) a small quantity of milk! By Allah, in case I was enabled (by Allah) to catch hold of anyone of those, I would surely punish him in such a way as to prevent anyone else from doing so."

**4423-** It is narrated on the authority of Shu'bah that Simak Ibn Harb said: I heard Jabir Ibn Samurah saying: A short disheveled man with strong sinews and a lower garment (without an upper garment) over him, committed adultery. He (The Prophet) rejected his witness twice after which he ordered that he should be stoned to death. Simak said: I narrated it to Sa'id Ibn Jubair, who said: He (The Prophet) returned him four times.

**4424-** The same is narrated on the authority of Shu'bah from Simak, through a similar chain of transmission.

**4425-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik: "Has that which reached me about you been true?" he said: "What is that which reached you about me?" he said: "I was reported that you had sexual intercourse with the girl of Banu so-and-so." He said: "Yes (I did)." When he bore four witnesses against himself, he (The Prophet) ordered that he should be stoned to death.

**4426-** It is narrated on the authority of Ibn Abbas that Ma'iz Ibn Malik came to the Messenger of Allah "Allah's blessing and peace be upon him", and confessed of committing adultery twice, thereupon he returned him back. he came once again, and confessed of committing adultery twice, thereupon he said to him: "You then bore four witnesses against yourself: (He addressed his companions) go and stone him to death."

فَأَمَرَ بِهِ أَنْ يُرْجَمَ. فَاِنْطَلَقَ بِهِ فَرَجَمَ وَلَمْ يُصَلِّ عَلَيْهِ».

**4422 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ مَا عَزَبَ بَنَ مَالِكٍ حِينَ جِيءَ بِهِ إِلَى النَّبِيِّ ﷺ، رَجُلٌ قَصِيرٌ أَغْضَلُ لَيْسَ عَلَيْهِ رِدَاءٌ، فَشَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ أَنَّهُ قَدْ زَنَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَعَلَّكَ قَبْلَتْهَا؟» قَالَ: لَا وَاللَّهِ، إِنَّهُ قَدْ زَنَى الْأَخْرُ؟ قَالَ: فَرَجَمَهُ ثُمَّ خَطَبَ، فَقَالَ: «أَلَا كُلَّمَا نَفَرْنَا فِي سَبِيلِ اللَّهِ خَلَفَ أَحَدُهُمْ لَهُ نَيْبٌ كَنَيْبِ التَّيْسِ، يَمْنَحُ إِحْدَاهُنَّ الْكُتْبَةَ. أَمَا إِنَّ اللَّهَ إِنْ يُمْكِنِي مِنْ أَحَدٍ مِنْهُمْ إِلَّا نَكَلْتُهُ عَنْهُنَّ».

**4423 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ. بِهَذَا الْحَدِيثِ، وَالْأَوَّلُ أَتَمُّ. قَالَ: «فَرَدَّهُ مَرَّتَيْنِ. قَالَ سِمَاكٌ: فَحَدَّثْتُ بِهِ سَعِيدَ بْنَ جُبَيْرٍ فَقَالَ: إِنَّهُ رَدَّهُ أَرْبَعَ مَرَّاتٍ».

**4424 -** حَدَّثَنَا عَبْدُ الْغَنِيِّ بْنُ أَبِي عَقِيلٍ الْمِصْرِيُّ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ - قَالَ: قَالَ شُعْبَةُ: «فَسَأَلْتُ سِمَاكًا عَنِ الْكُتْبَةِ. فَقَالَ: اللَّبْنُ الْقَلِيلُ».

**4425 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمَاعِزِ بْنِ مَالِكٍ: «أَحَقُّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي عَنْكَ أَنَّكَ وَقَعْتَ عَلَى جَارِيَةِ بَنِي فُلَانٍ؟» قَالَ: نَعَمْ، فَشَهِدَ أَرْبَعَ شَهَادَاتٍ. قَالَ: فَأَمَرَ بِهِ فَرُجِمَ.

**4426 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أَحْمَدَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ مَا عَزَبَ بَنَ مَالِكٍ إِلَى النَّبِيِّ ﷺ، فَاعْتَرَفَ بِالزَّنا مَرَّتَيْنِ فَطَرَدَهُ. ثُمَّ جَاءَ فَاعْتَرَفَ بِالزَّنا مَرَّتَيْنِ، فَقَالَ: «شَهِدْتُ عَلَى نَفْسِكَ أَرْبَعَ مَرَّاتٍ، اذْهَبُوا بِهِ فَارْجُمُوهُ».



**4427-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said to Ma'iz Ibn Malik (when he came to him, and confessed of committing adultery): "Perhaps you've kissed, embraced or even peeped (at her)." He said: "No." he asked him: "Then, have you actually committed sexual intercourse with her?" he answered in the affirmative, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he should be stoned to death.

**4428-** It is narrated on the authority of Abu Hurairah that he said: Al-Aslami (Ma'iz Ibn Malik) went to the Messenger of Allah "Allah's blessing and peace be upon him", and bore four witnesses against himself that he had committed illegal sexual relation with a woman, and every time, the Messenger of Allah "Allah's blessing and peace be upon him" turned away from him, and in the fifth time he (the Prophet) asked him: "Have you actually committed sexual relation with her?" he answered in the affirmative." He asked: "Have you done until that (i.e. your male organ) entered into her (female organ)?" he answered in the affirmative. He further asked: "In the same way as a spine enters into a kohl-pot or a rope into a well (of water)?" he answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Do you know what adultery is?" he said: "Yes: I've done with her illegally the same as one does with his wife legally." He asked him: "Then, what do you intend by your confession?" he said: "I intend you to purify me." He then ordered that he be stoned to death. Then, the Messenger of Allah "Allah's blessing and peace be upon him" heard two of his companions speaking, one saying to the other: "Look at this whom Allah has concealed, but his own soul did not leave him until he was stoned to death like a dog." He (the Prophet) did not talk to them. He walked for a while until when he came upon a carcass of a donkey, raising its leg, he said: "Where is so and so, and so and so?" they said: "Here we are O Messenger of Allah." He said to them: "Get down and eat of the carcass of this donkey!" they said: "Who could eat of that O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "No doubt, your dishonouring your brother (who was stoned to death) a while earlier is more severe than eating of this carcass. By Him in Whose Hand is myself: he is now being dipped in the rivers of the Garden."

**4429-** The same is narrated on the authority of Abu Hurairah, with the following addition: Some of the transmitters say that he was fastened to a tree, and others say that he was made to stand fixedly.

**4427 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ: حَدَّثَنِي يَعْلَى: عَنْ عِكْرِمَةَ أَنَّ النَّبِيَّ ﷺ. ح: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُقْبَةُ بْنُ مُكْرَمٍ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يَعْلَى - يَعْنِي ابْنَ حَكِيمٍ - يَحَدِّثُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ». قَالَ: لَا. قَالَ: «أَفَنَكْتَهَا؟» قَالَ: نَعَمْ. قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ وَلَمْ يَذْكُرْ مُوسَى عَنْ ابْنِ عَبَّاسٍ، وَهَذَا لَفْظٌ وَهَبٍ.

**4428 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الصَّامِتِ ابْنَ عَمِّ أَبِي هُرَيْرَةَ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: جَاءَ الْأَسْلَمِيُّ إِلَى نَبِيِّ اللَّهِ ﷺ، فَشَهِدَ عَلَى نَفْسِهِ أَنَّهُ أَصَابَ امْرَأَةً حَرَامًا أَرْبَعَ مَرَّاتٍ. كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ النَّبِيُّ ﷺ. فَأَقْبَلَ فِي الْخَامِسَةِ فَقَالَ: «أَنَكْتَهَا؟». قَالَ: نَعَمْ. قَالَ: «حَتَّى غَابَ ذَلِكَ مِنْكَ فِي ذَلِكَ مِنْهَا؟» قَالَ: نَعَمْ. قَالَ: «كَمَا يَغِيبُ الْمِرْوَدُ فِي الْمُكْحَلَةِ وَالرِّشَاءُ فِي الْبُئْرِ؟» قَالَ: نَعَمْ. قَالَ: «هَلْ تَدْرِي مَا الزُّنَا؟» قَالَ: نَعَمْ، أَتَيْتُ مِنْهَا حَرَامًا مَا يَأْتِي الرَّجُلُ مِنْ امْرَأَتِهِ حَلَالًا. قَالَ: «فَمَا تُرِيدُ بِهَذَا الْقَوْلِ؟» قَالَ: أُرِيدُ أَنْ تُطَهِّرَنِي. فَأَمَرَ بِهِ فَرَجَمَ. فَسَمِعَ نَبِيُّ اللَّهِ ﷺ رَجُلَيْنِ مِنْ أَصْحَابِهِ يَقُولُ أَحَدُهُمَا لِصَاحِبِهِ: انْظُرْ إِلَى هَذَا الَّذِي سَتَرَ اللَّهُ عَلَيْهِ، فَلَمْ تَدْعُهُ نَفْسُهُ حَتَّى رَجَمَ رَجَمَ الْكَلْبِ. فَسَكَتَ عَنْهُمَا، ثُمَّ سَارَ سَاعَةً حَتَّى مَرَّ بِجَيْفَةِ حِمَارٍ شَائِلٍ بِرِجْلِهِ. فَقَالَ: «أَيْنَ فُلَانٌ وَفُلَانٌ». فَقَالَا: نَحْنُ ذَانِ يَا رَسُولَ اللَّهِ. فَقَالَ: «انْزِلَا فَكُلَا مِنْ جَيْفَةِ هَذَا الْحِمَارِ». فَقَالَا: يَا نَبِيَّ اللَّهِ، مَنْ يَأْكُلُ مِنْ هَذَا؟ قَالَ: «فَمَا نَلْتَمَا مِنْ عَرَضٍ أَخْيَكُمَا آتِفًا أَشَدُّ مِنْ أَكْلِ مِنْهُ. وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ الْآنَ لَفِي أَنْهَارِ الْجَنَّةِ يَنْقَمِسُ فِيهَا».

**4429 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، قَالَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ، عَنْ ابْنِ عَمِّ أَبِي هُرَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ بِنَحْوِهِ. زَادَ: وَاخْتَلَفُوا عَلَيَّ، فَقَالَ بَعْضُهُمْ: رُبِطَ إِلَى شَجَرَةٍ. وَقَالَ بَعْضُهُمْ: وَقِفَ.



**4430-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A man from the tribe of Aslam came to The Prophet "Allah's blessing and peace be upon him" and confessed that he had committed an illegal sexual intercourse. The Prophet "Allah's blessing and peace be upon him" turned his face away from him till the man bore witness against himself four times. The Prophet "Allah's blessing and peace be upon him" said to him: "Are you mad?" He said: "No." He said: "Are you married?" He said: "Yes." Then The Prophet "Allah's blessing and peace be upon him" ordered that he be stoned to death, and he was stoned to death at the praying place. When the stones troubled him, he fled, but he was caught and was stoned till he died. The Prophet "Allah's blessing and peace be upon him" spoke well of him and offered no funeral prayer on him.

**4431-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: When The Prophet "Allah's blessing and peace be upon him" ordered us to stone Ma'iz Ibn Malik to death, we went with him to Baqi. By Allah, we neither fastened him, nor did we dig a pit for him, but he stood fixedly for us. We threw him with the (pieces of) bone, solid earth and pebbles. But, he ran away, and we ran after him until he came to the side of Al-Harrah, where he stood erect before us. We threw him with the rocks of Harrah (i.e. the huge stones) until he (died and) became motionless. He (the Prophet) neither asked for Allah's Forgiveness for him, nor did he abuse him.

**4432-** It is narrated on the authority of Abu Nadrah that a man went to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same, in which he said: When they went on abusing him, he (the Prophet) forbade them; and when they went on asking for forgiveness for him, he forbade them and said: "He is no more than a man who committed a sin, and his reckoning is with Allah Almighty."

**4433-** It is narrated on the authority of Ibn Buraidah from his father that the Messenger of Allah "Allah's blessing and peace be upon him" sought the smell of wine in the mouth of Ma'iz (when he came to him and confessed of his crime of adultery, thinking that he might have said so on account of the effect of intoxication).

**4434-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: We, the companions of the Messenger of Allah "Allah's blessing and peace be upon him", talked to each other that had Al-Ghamidiyyah (a woman who came and confessed of her sin of adultery) and Ma'iz Ibn Malik returned (to their dwelling places) after their confession, he would not have demanded them (to come back once again); but he did not order them to be stoned to death before their fourth witness.



**4430 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ وَالْحَسَنُ بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَعْتَرَفَ بِالزَّنا، فَأَعْرَضَ عَنْهُ. ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ، حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ شَهَادَاتٍ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَبِكَ جُنُونٌ؟» قَالَ: لَا. قَالَ: «أُحْصِنْتَ؟» قَالَ: نَعَمْ. قَالَ: فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ فِي الْمُصَلَّى. فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُذِرِكَ، فَرُجِمَ حَتَّى مَاتَ. فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا، وَلَمْ يُصَلِّ عَلَيْهِ».

**4431 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - ح: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ يَحْيَى بْنِ زَكَرِيَّا، وَهَذَا لَفْظُهُ: عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: «لَمَّا أَمَرَ النَّبِيُّ ﷺ بِرَجْمِ مَاعِزِ بْنِ مَالِكٍ خَرَجْنَا بِهِ إِلَى الْبُقْعِ. فَوَاللَّهِ مَا أَوْثَقْنَاهُ وَلَا حَفَرْنَا لَهُ وَلَكِنَّهُ قَامَ لَنَا. قَالَ أَبُو كَامِلٍ: قَالَ: فَرَمَيْنَاهُ بِالْعِظَامِ وَالْمَدَرِ وَالْخَرْبِ. فَاشْتَدَّ وَاشْتَدَدْنَا خَلْفَهُ حَتَّى أَتَى عُرْضَ الْحَرَّةِ. فَانْتَصَبَ لَنَا. فَرَمَيْنَاهُ بِجَلَامِيدِ الْحَرَّةِ حَتَّى سَكَتَ. قَالَ: فَمَا اسْتَغْفَرَ لَهُ وَلَا سَبَّهُ».

**4432 -** حَدَّثَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنِ الْجَرِيرِيِّ، عَنْ أَبِي نَضْرَةَ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ نَحْوَهُ، وَلَيْسَ بِتَمَامِهِ، قَالَ: ذَهَبُوا يَسْبُونَهُ فَنَهَاهُمْ. قَالَ: ذَهَبُوا يَسْتَغْفِرُونَ لَهُ فَنَهَاهُمْ، قَالَ: هُوَ رَجُلٌ أَصَابَ ذَنْبًا حَسْبُهُ اللَّهُ».

**4433 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى بْنِ الْحَارِثِ: حَدَّثَنَا أَبِي، عَنْ غِيلَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ اسْتَنَكَه مَاعِزًا».

**4434 -** حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الْأَهْوَازِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا بَشِيرُ بْنُ مُهَاجِرٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: «كُنَّا أَصْحَابَ رَسُولِ اللَّهِ ﷺ نَتَحَدَّثُ: أَنَّ الْعَامِدِيَّةَ وَمَاعِزَ بْنَ مَالِكٍ لَوْ رَجَعَا بَعْدَ اعْتِرَافِهِمَا، أَوْ قَالَ: لَوْ لَمْ يَرْجِعَا بَعْدَ اعْتِرَافِهِمَا، لَمْ يَطْلُبْنَاهُمَا. وَإِنَّمَا رَجَمَهُمَا عِنْدَ الرَّابِعَةِ».

**4435-** It is narrated on the authority of Al-Lajlaj that he was working in the market when a woman carrying a baby came and the people jumped and went with her, and I also did the same until I came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was saying (to the woman): "Who is the father of this baby with you?" she kept silent. A young man standing alongside her said: "I'm his father O Messenger of Allah." He came towards her and asked once again: "Who is the father of this baby with you?" the young man said once again: "I'm his father O Messenger of Allah." The Messenger of Allah "Allah's blessing and peace be upon him" looked at some of those around him, and asked them about the young man, and they said: "We do not learn but good of him." The Messenger of Allah "Allah's blessing and peace be upon him" asked him: "Have you got married (before you commit illegal sexual relation with that woman?" he answered in the affirmative. On that he ordered that he be stoned to death. We brought him out, and dug a pit fitting for him to stand properly, and then we threw him with the stones until he (died and) became motionless. Then, a man came and asked about him who was stoned to death, with whom we went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "This man has come to ask about the wicked one." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No! he now is sweeter in Allah's Sight than the smell of the musk." Behold! This man was his father. We helped him wash his body, shroud and bury him; and I do not know whether he said also and offer funeral prayer on him.

**4436-** A portion of this narration is transmitted on the authority of Khalid Ibn Al-Lajlaj from his father from the Messenger of Allah "Allah's blessing and peace be upon him".

**4437-** It is narrated on the authority of Sahl Ibn Sa'd that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a confession of his committing adultery with a woman whom he named to him. The Messenger of Allah "Allah's blessing and peace be upon him" sent to the woman and asked her about that, but she denied that she had committed adultery. On that the Messenger of Allah "Allah's blessing and peace be upon him" lashed him in accordance with the legal punishment, and left her.

**4438-** It is narrated on the authority of Jabir that a man committed adultery with a woman thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that he be lashed in accordance with the

**4435 -** حَدَّثَنَا عَبْدَةُ بْنُ عَبْدِ اللَّهِ وَمُحَمَّدُ بْنُ دَاوُدَ بْنِ صَبِيحٍ، قَالَ عَبْدَةُ: أَخْبَرَنَا حَرَمِيُّ بْنُ حَفْصٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلَاتَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّ خَالِدَ بْنَ اللَّجْلَاجِ حَدَّثَهُ: أَنَّ اللَّجْلَاجَ أَبَاهُ أَخْبَرَهُ: «أَنَّهُ كَانَ قَاعِدًا يَعْتَمِلُ فِي السُّوقِ. فَمَرَّتْ امْرَأَةٌ تَحْمِلُ صَبِيًّا، فَتَارَ النَّاسُ مَعَهَا، وَتُرِثُ فِيمَنْ تَارَ. وَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: «مَنْ أَبُو هَذَا مَعَكَ؟» فَسَكَتَتْ. فَقَالَ شَابٌّ حَذُوَهَا: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ. فَأَقْبَلَ عَلَيْهَا فَقَالَ: «مَنْ أَبُو هَذَا مَعَكَ؟» فَقَالَ الْفَتَى: أَنَا أَبُوهُ يَا رَسُولَ اللَّهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى بَعْضِ مَنْ حَوْلَهُ يَسْأَلُهُمْ عَنْهُ. فَقَالُوا: مَا عَلِمْنَا إِلَّا خَيْرًا. فَقَالَ لَهُ النَّبِيُّ ﷺ: «أُحْصِيتَ؟» قَالَ: نَعَمْ. فَأَمَرَ بِهِ فَرُجِمَ.

قَالَ: فَخَرَجْنَا بِهِ فَحَقَرْنَا لَهُ حَتَّى أَمَكْنَا. ثُمَّ رَمَيْنَاهُ بِالْحِجَارَةِ حَتَّى هَدَأَ. فَجَاءَ رَجُلٌ يَسْأَلُ عَنِ الْمَرْجُومِ. فَاذْطَلَقْنَا بِهِ إِلَى النَّبِيِّ ﷺ. فَقُلْنَا: هَذَا جَاءَ يَسْأَلُ عَنِ الْخَبِيثِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَهُوَ أَطْيَبُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ رِيحِ الْمِسْكِ». فَإِذَا هُوَ أَبُوهُ. فَأَعَنَاهُ عَلَى غُسْلِهِ، وَتَكْفِينِهِ، وَدَفْنِهِ. وَمَا أَدْرِي قَالَ: وَالصَّلَاةَ عَلَيْهِ أَمْ لَا؟ وَهَذَا حَدِيثُ عَبْدَةَ، وَهُوَ أَتَمُّ.

قال أبو داود: الذي تفرّد به في هذا الحديث غُسلُ المرجوم، وتكفينه.

**4436 -** حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ. ح: وَحَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا الْوَلِيدُ جَمِيعًا قَالَا: حَدَّثَنَا مُحَمَّدٌ - وَقَالَ هِشَامٌ: مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْثِيُّ - عَنْ مَسْلَمَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ يَبْغُضُ هَذَا الْحَدِيثَ.

**4437 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْقُ بْنُ عَنَامٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَفْصٍ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا أَتَاهُ فَأَقَرَّ عِنْدَهُ أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاهَا لَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَرْأَةِ، فَسَأَلَهَا عَنْ ذَلِكَ. فَأَنْكَرَتْ أَنْ تَكُونَ زَنْتٌ فَجَلَدَهُ الْحَدَّ وَتَرَكَهَا».

**4438 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا (ح): وَحَدَّثَنَا ابْنُ السَّرْحِ - الْمَعْنَى -: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ رَجُلًا زَنَى بِامْرَأَةٍ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَجُلِدَ الْحَدَّ. ثُمَّ أُخْبِرَ



legal punishment; and when he was told that he was married, he ordered that he be stoned to death.

Abu Dawud says: The same is narrated on the authority of Jabir, and no mention is made here of Allah's Messenger "Allah's blessing and peace be upon him": A man committed adultery, and he was not known to have been married, thereupon he was lashed in accordance with the legal punishment, and when he was learnt to have been married, he was stoned to death.

**4439-** It is narrated on the authority of Jabir that a man committed adultery with a woman thereupon he was lashed in accordance with the legal punishment; and when he was reported to have been married, he was stoned to death.

#### **[25] The Story Of The Woman Of Juhainah Whom The Prophet Ordered That She Be Stoned To Death**

**4440-** It is narrated on the authority of Imran Ibn Husain that a woman from (the tribe of) Juhainah came to The Messenger of Allah "Allah's blessing and peace be upon him", and she was pregnant as a result of adultery. She said: "O Prophet of Allah! I committed (a prohibited thing which necessitates) one of the legal punishments. So, execute it upon me." The Prophet "Allah's blessing and peace be upon him" called her guardian and said: "Be kind to her and when she delivers (what is in her womb), bring her to me." He did accordingly. (When she was brought) The Prophet "Allah's blessing and peace be upon him" ordered that her garments should be straightened upon her. Then, he ordered her (to be stoned) and she was stoned to death. Then, he ordered them to offer the funeral prayer on her and they did accordingly. Umar said to him: "Do you offer the funeral prayer on her, O Prophet of Allah, though she committed adultery?" upon this he (The Prophet) said: "By Him in Whose Hand is my soul! She offered a repentance (so much great) that if it was distributed among seventy of Medina's dwellers, it would extend to imply them. Did you find a repentance much better than her presenting her life to Allah Almighty?"

**4441-** The same is narrated on the authority of Al-Awza'i, through another chain of transmission, confirming that her garment was straightened on her body before being stoned to death (so that her privates would not appear from her).

**4442-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman from Ghamid came to The Messenger of Allah "Allah's blessing and peace be upon him", and said: "O Messenger of Allah! I committed adultery, so purify me." He (The Prophet) sent her back. On the

أَنَّهُ مُحْصَنٌ، فَأَمَرَ بِهِ فَرُجِمَ.

قال أبو داود: رَوَى هَذَا الْحَدِيثَ مُحَمَّدُ بْنُ بَكْرٍ الْبُرْسَانِيُّ، عَنْ ابْنِ جُرَيْجٍ مَوْفُوقًا عَلَى جَابِرٍ. وَرَوَاهُ أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ بَنَحْوِ ابْنِ وَهْبٍ لَمْ يَذْكُرِ النَّبِيَّ ﷺ. قَالَ: «إِنَّ رَجُلًا زَنَى فَلَمْ يُعْلَمَ بِإِحْصَانِهِ فَجُلِدَ. ثُمَّ عُلِمَ بِإِحْصَانِهِ فَرُجِمَ».

**4439 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى الْبَزَّازُ قَالَ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: «أَنَّ رَجُلًا زَنَى بَامْرَأَةٍ فَلَمْ يُعْلَمَ بِإِحْصَانِهِ، فَجُلِدَ. ثُمَّ عُلِمَ بِإِحْصَانِهِ فَرُجِمَ».

#### [ت25/م24] - بَابُ الْمَرَأَةِ الَّتِي أَمَرَ النَّبِيُّ ﷺ بِرَجْمِهَا مِنْ جُهِينَةَ

**4440 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: أَنَّ هِشَامًا الدَّسْتَوَائِيَّ وَأَبَانَ بْنَ يَزِيدَ حَدَّثَاهُمَا - الْمَعْنَى -، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ امْرَأَةً - قَالَ فِي حَدِيثِ أَبَانَ مِنْ جُهِينَةَ - أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنَّهَا زَنْتُ وَهِيَ حُبْلَى. فَدَعَا رَسُولُ اللَّهِ ﷺ وَلِيًّا لَهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَحْسِنِ إِلَيْهَا، فَإِذَا وَضَعَتْ فَجِئْ بِهَا». فَلَمَّا أَنْ وَضَعَتْ جَاءَ بِهَا، فَأَمَرَ بِهَا النَّبِيُّ ﷺ فَشَكَّتْ عَلَيْهَا ثِيَابَهَا. ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ. ثُمَّ أَمَرَهُمْ فَصَلُّوا عَلَيْهَا. فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، تُصَلِّي عَلَيْهَا وَقَدْ زَنْتُ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتُ أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا؟!».

لَمْ يَقُلْ عَنْ أَبَانَ: «فَشَكَّتْ عَلَيْهَا ثِيَابَهَا».

**4441 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْوَزِيرِ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنْ الْأَوْزَاعِيِّ قَالَ: «فَشَكَّتْ عَلَيْهَا ثِيَابَهَا يَعْنِي فَشَدَّتْ».

**4442 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً - يَعْنِي مِنْ غَامِدٍ - أَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: إِنِّي قَدْ فَجَرْتُ. فَقَالَ: «ارْجِعِي». فَرَجَعَتْ. فَلَمَّا



following day she (came and) said: "O Messenger of Allah! Why do you send me back? Perhaps, you send me back as you sent Ma'iz back. By Allah, I became pregnant (as a result of committing adultery)." When it was the third day, she came to him again, thereupon he said: "Well, if you insist on that, then go away until you deliver (what is in your womb)." When she delivered she came with the child (wrapped) in a rag and said: "Here is the child whom I delivered." He said: "Go away and suckle him (and do not come back) until you wean him." When she had weaned him, she came to him with the child, catching hold of a piece of bread in his hand. She said: "O Messenger of Allah! Here is he after I had weaned him and now he eats food." He (The Prophet) entrusted the child to one of the Muslims and ordered (that she should receive the legal punishment of adultery) and she was put in a ditch up to her chest and he ordered people (to stone her) and they stoned her. Khalid Ibn Al-Walid came forward with a stone, which he flung at her head with the result that the blood gushed forth on the face of Khalid who abused her. Allah's Apostle "Allah's blessing and peace be upon him" heard his (Khalid's) abusing her. He (The Prophet) said: "O Khalid! Be quiet! By Him in Whose Hand is my life! She offered such a repentance as even if a wrongful tax collector had offered, he would have been forgiven." Then he ordered her (to be brought) and he offered the funeral prayer on her. Then, she was buried.

**4443-** It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" (ordered that) the woman (who committed adultery) should be stoned to death, and a pit as deep as up to her breast was dug for her (in which she was fixed and stoned).

**4444-** The same is narrated on the authority of Zakariyya Ibn Sulaim, through the same chain of transmission, with the following addition: Then, he threw her with pebbles (as small) as beans. He said: "Throw her, but keep away from her face." When she died, she was brought out, and he offered the funeral prayer for her, and said pertaining to her repentance the same as he said in the narration of Buraidah.

**4445-** It is narrated on the authority of both of Abu Hurairah and Zaid Ibn Khalid Al-Juhani that they said: Two foes appealed to the Messenger of Allah "Allah's blessing and peace be upon him" for judgement and one of them said: "O Allah's Apostle! I beseech you by Allah to judge between us according to Allah's Laws." His opponent, who was more learnt than him, got up and said: "Well, judge between us according to Allah's Laws and excuse me to speak." The Messenger of Allah "Allah's blessing and peace



أَنْ كَانَ الْعَدُوَّ أَتَتْهُ. فَقَالَتْ: لَعَلَّكَ تَرِيدُ أَنْ تَرُدَّنِي كَمَا رَدَدْتَ مَا عَزَبَ بَنَ مَالِكٍ، فَوَاللَّهِ إِنِّي لَحَبْلَى. فَقَالَ لَهَا: «ارْجِعِي» فَرَجَعَتْ. فَلَمَّا كَانَ الْعَدُوَّ أَتَتْهُ. فَقَالَ لَهَا: «ارْجِعِي حَتَّى تَلِدِي»، فَرَجَعَتْ. فَلَمَّا وَلَدَتْ أَتَتْهُ بِالصَّبِيِّ. فَقَالَتْ: هَذَا قَدْ وَلَدْتُهُ. فَقَالَ: «ارْجِعِي، فَأَرْضِعِيهِ حَتَّى تَفْطِمِيهِ». فَجَاءَتْ بِهِ وَقَدْ فَطَمَتْهُ، وَفِي يَدِهِ شَيْءٌ يَأْكُلُهُ. فَأَمَرَ بِالصَّبِيِّ، فَدَفَعَ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ. وَأَمَرَ بِهَا فَحَفَرَ لَهَا، وَأَمَرَ بِهَا فَرُجِمَتْ. وَكَانَ خَالِدٌ فِيمَنْ يَرْجُمُهَا، فَرَجَمَهَا بِحَجَرٍ فَوَقَعَتْ قَطْرَةً مِنْ دَمِهَا عَلَى وَجْتِهِ، فَسَبَّهَا. فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَهْلًا يَا خَالِدُ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَقَدْ تَابَتْ تَوْبَةً لَوْ تَابَهَا صَاحِبُ مَكْسٍ لُغْفِرَ لَهُ». وَأَمَرَ بِهَا فَصُلِّيَ عَلَيْهَا وَدُفِنَتْ.

**4443 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ زَكَرِيَّا أَبِي عِمْرَانَ قَالَ: سَمِعْتُ شَيْخًا يُحَدِّثُ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ: «أَنَّ النَّبِيَّ ﷺ رَجَمَ امْرَأَةً، فَحَفَرَ لَهَا إِلَى الثُّنْدَةِ».

قال أبو داود: أَفْهَمَنِي رَجُلٌ عَنْ عُثْمَانَ.

قال أبو داود: قَالَ الْغَسَّانِيُّ: جُهِنَّةٌ، وَغَامِدٌ، وَبَارِقٌ وَاحِدٌ.

**4444 -** قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ سُلَيْمٍ بِإِسْنَادِهِ نَحْوَهُ، زَادَ: «ثُمَّ رَمَاهَا بِحَصَاةٍ مِثْلَ الْحِمَصَةِ. ثُمَّ قَالَ: «ارْمُوا، وَاتَّقُوا الْوَجْهَ»، فَلَمَّا طَفِئَتْ أَخْرَجَهَا فَصَلَّى عَلَيْهَا». وَقَالَ فِي التَّوْبَةِ نَحْوَ حَدِيثِ بُرَيْدَةَ.

**4445 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: «أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ، اقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. وَقَالَ الْآخَرُ - وَكَانَ أَفْقَهُهُمَا -: أَجَلْ يَا رَسُولَ اللَّهِ، فَاقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، وَائْذَنْ

be upon him" said: "You would speak." He said: "My son was a labourer working for this man, with whose wife he committed illegal sexual intercourse. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave-girl to save my son. Then I asked the learned scholars who said: "Your son has to be whipped one hundred lashes and exiled for one year, and that it is the wife of this man who should be stoned to death." The Prophet "Allah's blessing and peace be upon him" said: "By Him, in Whose Hand my life is! I will judge between you according to Allah's Laws. The slave-girl and the sheep are to go back to you." He then judged that his son should receive a hundred lashes and one-year exile. Then, he ordered Unais Al-Aslami to go to the wife of this (man) and if she confessed (of committing adultery) he should stone her to death. So, Unais went (and asked her), and when she confessed (of adultery) he stoned her to death.

### **[26] Stoning To Death Both The Jewish (Adulterer And Adulteress)**

**4446-** It is narrated on the authority of Ibn Umar that he said: The Jews came to The Messenger of Allah "Allah's blessing and peace be upon him" and made a mention to him that two of them had committed adultery. The Prophet "Allah's blessing and peace be upon him" asked them: "What do you find (as a legal punishment) for the adulterers in (your Book of) Torah?" They replied: "We announce their crime and lash them." He asked: "Do you not find in The Torah (the legal punishment of) stoning?" they replied: "No." Abdullah Ibn Salam said: "You are liars; bring you the law and study it, if you men of truth." They brought and opened the Torah and one of them put his hand on the Verse of stoning and read the verses preceding and following it. But, Abdullah Ibn Salam told him to lift his hand, and he lifted it: behold! the Verse of stoning was written there. They said: "He has told the truth O Muhammad! Here is the Verse of stoning." The Prophet "Allah's blessing and peace be upon him" then gave the order that both of them should be stoned to death. Abdullah Ibn Umar said: "I saw the man leaning over the woman to shelter her from the stones."

**4447-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being made to go round the people. The Messenger of Allah "Allah's blessing and peace be upon him" besought them (by Allah) to tell him about the legal punishment of adultery in their Book (of Torah). They referred him to one of their learnt men and the Messenger of Allah "Allah's blessing and peace be upon him"

لِي أَنْ أَتَكَلَّمَ. قَالَ: «تَكَلَّمْ»، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، - وَالْعَسِيفُ: الْأَجِيرُ -، فَزَنَى بِامْرَأَتِهِ. فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ. فَافْتَدَيْتُ مِنْهُ بِمِئَةِ شَاةٍ، وَبِجَارِيَةٍ لِي. ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدَ مِئَةٍ، وَتَغْرِيبَ عَامٍ، وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا أَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ تَعَالَى: أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرُدُّهُمَا إِلَيْكَ». وَجَلَدَ ابْنَهُ مِئَةً، وَغَرَبَهُ عَامًا، وَأَمَرَ أَنْ يُسَا الْأَسْلَمِيَّ أَنْ يَأْتِيَ امْرَأَةَ الْآخِرِ فَإِنْ اعْتَرَفَتْ رَجَمَهَا. فَاعْتَرَفَتْ فَرَجَمَهَا».

### [ت26/م25] - بَابُ فِي رَجْمِ الْيَهُودِيِّينَ

4446 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: «إِنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ، وَامْرَأَةً زَنِيًا. فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَا تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الزَّانَا؟» قَالُوا: نَفْضُحُهُمْ وَيُجْلَدُونَ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَةِ فَنَشَرُوهَا، فَجَعَلَ أَحَدُهُمْ يَدُهُ عَلَى آيَةِ الرَّجْمِ، ثُمَّ جَعَلَ يَقْرَأُ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ فَرَفَعَهَا، فَإِذَا فِيهِ آيَةُ الرَّجْمِ. فَقَالَ: صَدَقَ يَا مُحَمَّدٌ، فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فُرْجِمَا. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَرَأَيْتُ الرَّجُلَ يَخْنِي عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ».

4447 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرُّوا عَلَى رَسُولِ اللَّهِ ﷺ بِيَهُودِيٍّ قَدْ حُمِمَ وَجْهُهُ، وَهُوَ يُطَافُ بِهِ. فَنَاشَدَهُمْ: مَا حَدُّ الزَّانِي فِي كِتَابِهِمْ؟ قَالَ: فَأَحَالُوهُ عَلَى رَجُلٍ مِنْهُمْ. فَنَشَدَهُ النَّبِيُّ ﷺ: «مَا حَدُّ الزَّانِي



besought him (by Allah): "What is the legal punishment of the adulterer in your Book (of Torah)?" He said: "It is the stoning to death. But the practice of adultery became prevalent among our great men. So, we disliked to leave the great one without punishment, and rather to have this punishment executed only upon the poor one. So, we relieved ourselves of that difficulty (by agreeing upon such a punishment of charcoaling the face and lashing instead of stoning to death, so that we might be able to execute it on both the rich and the poor as well)." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" ordered (that he should be stoned) and he was stoned to death. Then he said: "O Allah! I would be the first to revive a tradition in Your Book (of Torah) which they (abandoned and subsequently) caused to die."

**4448-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: There came upon The Messenger of Allah "Allah's blessing and peace be upon him" a Jew with his face charcoaled, and he was being whipped. The Messenger of Allah "Allah's blessing and peace be upon him" called those (Jews who were punishing him) and asked: "Is it thus that you find the legal punishment of adultery in your Book (of Torah)?" he called one of their learnt men and asked him: "I beseech you by Allah Who sent down the Torah upon (The Prophet) Moses to tell me: Is it thus that you find the legal punishment of the adulterer in your Book (of Torah)?" He said: "No, and had you not besought me by Allah, I would never have told you. We find that it is the stoning to death. But it (the practice of adultery) has become prevalent among our great men. So, it became a habit that whenever we took one belonging to a high social class from among us, (who had committed adultery), we would leave him (without executing such a legal punishment), and whenever we took a poor one (in such a state), we would execute such a legal punishment on him. So, we said: Let's agree upon something, which we could execute, on both the rich and the poor one. Then, we substituted (the punishment of) charcoaling the face and lashing for (the punishment of) stoning to death." Upon this The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! I would be the first to revive a tradition which they (abandoned and subsequently) caused to die." He ordered (that he should be stoned) and he was stoned to death. On that occasion, Allah revealed: "O Messenger! let not those grieve you, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no Faith; or it be among the Jews- men who will listen to any lie- will listen even to others who have never so much as come to you. They change the words from their

في كتابكم؟» فقال: الرَّجْمُ، وَلَكِنْ ظَهَرَ الزَّنا فِي أَشْرَافِنَا، فَكَرِهْنَا أَنْ نَتْرَكَ الشَّرِيفَ وَيُقَامَ عَلَى مَنْ دُونَهُ، فَوَضَعْنَا هَذَا عَنَّا. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَرَجِمَ ثُمَّ قَالَ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَى مَا أَمَاتُوا مِنْ كِتَابِكَ».

**4448 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ بِيَهُودِيٍّ مُحَمَّمٍ مَجْلُودٍ. فَدَعَاهُمْ فَقَالَ: «هَكَذَا تَحِدُّونَ حَدَّ الزَّانِي؟» قَالُوا: نَعَمْ. فَدَعَا رَجُلًا مِنْ عُلَمَائِهِمْ قَالَ لَهُ: «نَشَدْتُكَ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى: أَهَكَذَا تَحِدُّونَ حَدَّ الزَّانِي فِي كِتَابِكُمْ؟». فَقَالَ: اللَّهُمَّ لَا، وَلَوْلَا أَنَّكَ نَشَدْتَنِي بِهَذَا لَمْ أُخْبِرْكَ. نَجِدُ حَدَّ الزَّانِي فِي كِتَابِنَا الرَّجْمَ، وَلَكِنَّهُ كَثُرَ فِي أَشْرَافِنَا. فَكُنَّا إِذَا أَخَذْنَا الرَّجُلَ الشَّرِيفَ، تَرَكْنَاهُ وَإِذَا أَخَذْنَا الرَّجُلَ الضَّعِيفَ أَقَمْنَا عَلَيْهِ الْحَدَّ. فَقُلْنَا: تَعَالَوْا فَنَجْتَمِعَ عَلَى شَيْءٍ نُقِيمُهُ عَلَى الشَّرِيفِ وَالْوَضِيعِ، فَاجْتَمَعْنَا عَلَى التَّحْمِيمِ وَالْجَلْدِ، وَتَرَكْنَا الرَّجْمَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَوَّلُ مَنْ أَحْيَى أَمْرَكَ إِذْ أَمَاتُوهُ»، فَأَمَرَ بِهِ فَرَجِمَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿يَتَأْتِيهَا الرُّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسْكِرُونَ فِي الْكُفْرِ﴾ - إِلَى قَوْلِهِ -: ﴿يَقُولُونَ إِنَّ أُوتِيتُمْ هَذَا فَخَذُّوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَأَحْذَرُوا﴾



(right) times and places: they say, "If you are given this, take it, but if not, beware!" (Al-Ma'idah 41) He refers to the Jews. Allah Almighty revealed: "If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) Unbelievers." (44) He refers to the Jews. "And if any fail to judge by (the light of) what Allah has revealed, they are (no better than) wrongdoers." (45) He also refers to the Jews "If any do fail to judge by (the light of) what Allah has revealed, they are (no better than) those who rebel." (47) that implies all of the unbelievers.

**4449-** It is narrated on the authority of Ibn Umar that he said: A group of Jews came to the Messenger of Allah "Allah's blessing and peace be upon him", and called him to (meet them at) Quff (a valley in Medina), and he came to them in the house of Midras (where they used to study the Torah), and they said to him: "O Abu Al-Qasim! A man from amongst us had an illegal sexual relation with a woman: so, please, judge between them." They placed a cushion for the Messenger of Allah "Allah's blessing and peace be upon him" to sit on. Then, he asked for the Torah and it was brought, thereupon he took the cushion from underneath him, and placed the Torah over it and said: "I have faith in You (as being a Divine Book revealed from Allah) and in Him Who has revealed you." Then he said: "Bring me the most learnt one among you." A young man was brought to him (thought to be Abdullah Ibn Suryah)...and the rest of the story of stoning to death is the same.

**4450-** It is narrated on the authority of Abu Hurairah that he said: A man and a woman from amongst the Jews committed adultery, thereupon the Jews said to each other: "Let's go to this Prophet, for indeed, he is a Prophet who has been sent to make things easy: if he gives us a verdict of punishment lesser than stoning to death, let's accept it from him, therewith we would argue with Allah saying: "It is a verdict of one of Your Prophets." They came to the Messenger of Allah "Allah's blessing and peace be upon him" while he was sitting among his companions in the mosque and said to him: "O Abu Al-Qasim! What is your religious verdict pertaining to a man and a woman who have committed adultery?" he gave them no reply until he came to their house of Midras (i.e. of studying the Torah), and stood at the gate and said: "I beseech you by Allah Who sent the Torah upon Moses: Which legal punishment do you find in the Torah due upon such of married people as commits adultery?" they said: "His face then should be charcoaled, he should be whipped, and both adulterer and adulteress should be carried on a donkey with their faces turning opposite and made to circumambulate (among the people)." But a young man of



- إِلَى قَوْلِهِ - ﴿لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ﴾ - فِي الْيَهُودِ إِلَى قَوْلِهِ - ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ - فِي الْيَهُودِ إِلَى قَوْلِهِ - ﴿وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ﴾ [المائدة: 41 - 47] قَالَ: هِيَ فِي الْكُفَّارِ كُلِّهَا - يَعْنِي هَذِهِ الْآيَةُ.

**4449 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي هِشَامُ بْنُ سَعْدٍ أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ ابْنِ عُمَرَ، قَالَ: «أَتَى نَفَرٌ مِنْ يَهُودَ، فَدَعَوْا رَسُولَ اللَّهِ ﷺ إِلَى الْقُفِّ. فَأَتَاهُمْ فِي بَيْتِ الْمِدْرَاسِ. فَقَالُوا: يَا أَبَا الْقَاسِمِ، إِنَّ رَجُلًا مِّنَّا زَنَى بِامْرَأَةٍ فَاحْكُمْ بَيْنَهُمْ. فَوَضَعُوا لِرَسُولِ اللَّهِ ﷺ وَسَادَةً فَجَلَسَ عَلَيْهَا. ثُمَّ قَالَ: «اِثْنُونِي بِالتَّوْرَةِ»، فَأَتَى بِهَا، فَنَزَعَ الْوَسَادَةَ مِنْ تَحْتِهِ، وَوَضَعَ التَّوْرَةَ عَلَيْهَا، وَقَالَ: «آمَنْتُ بِكَ وَبِمَنْ أَنْزَلَكَ». ثُمَّ قَالَ: «اِثْنُونِي بِأَعْلَمِكُمْ»، فَأَتَى بِفَتَى شَابٍّ ثُمَّ ذَكَرَ قِصَّةَ الرَّجْمِ نَحْوَ حَدِيثِ مَالِكٍ، عَنْ نَافِعٍ.

**4450 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا رَجُلٌ مِنْ مُزَيْنَةَ. ح: وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنَسَةُ: حَدَّثَنَا يُونُسُ قَالَ: قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: سَمِعْتُ رَجُلًا مِنْ مُزَيْنَةَ مِمَّنْ يَتَّبِعُ الْعِلْمَ وَيَعْبُوهُ. ثُمَّ اتَّفَقَا، وَنَحْنُ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ. فَحَدَّثَنَا عَنْ أَبِي هُرَيْرَةَ. وَهَذَا حَدِيثُ مَعْمَرٍ وَهُوَ أَتَمُّ، قَالَ: «زَنَى رَجُلٌ مِنَ الْيَهُودِ وَامْرَأَةً. فَقَالَ بَعْضُهُمْ لِبَعْضٍ: اذْهَبُوا بِنَا إِلَى هَذَا النَّبِيِّ ﷺ، فَإِنَّهُ نَبِيٌّ بُعِثَ بِالتَّخْفِيفِ فَإِنْ أَفْتَانَا بِفُتْيَا دُونَ الرَّجْمِ قَبِلْنَاهَا، وَاحْتَجَجْنَا بِهَا عِنْدَ اللَّهِ، قُلْنَا: فُتْيَا نَبِيِّ مِنْ أَنْبِيَائِكَ. قَالَ: فَأَتَوْا النَّبِيَّ ﷺ، وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ، فَقَالُوا: يَا أَبَا الْقَاسِمِ مَا تَرَى فِي رَجُلٍ وَامْرَأَةٍ مِنْهُمْ زَنِيًّا؟ فَلَمْ يُكَلِّمُهُمْ كَلِمَةً حَتَّى أَتَى بَيْتَ مِدْرَاسِهِمْ فَقَامَ عَلَى الْبَابِ فَقَالَ: «أُنْشِدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى، مَا تَحْجُدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى إِذَا أُحْصِنَ؟» قَالُوا: يُحَمَّمُ، وَيَجَبُّ، وَيُجْلَدُ. وَالتَّجْبِيَةُ: أَنْ يُحْمَلَ الزَّانِيَانِ عَلَى حِمَارٍ وَتُقَابَلَ أَفْقِيئُهُمَا وَيُطَافَ بِهِمَا. قَالَ:

them kept silent. When the Messenger of Allah "Allah's blessing and peace be upon him" saw him having kept silent, he prompted him to say the truth, thereupon he said: "Since you besought us by Allah, then, you should know that we find in the Torah (the legal punishment of) stoning to death (for the adulterer and adulteress)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When was the first time you made a concession pertaining to Allah's Command?" they said: "One of the family members of a king of us committed adultery, thereupon he withheld the stoning from him. A while later, a man belonging to the ordinary people committed adultery, and when he intended to execute the stoning upon him, his people prevented him and said: 'Our companion should not be stoned to death unless you bring yours and stone him to death.'" For this reason, they unanimously agreed upon this punishment (of charcoaling the face and disgracing the adulterers)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I judge in accordance with what the Torah contains." He ordered that both be stoned to death; and they were stoned to death. Az-Zuhri said: We were informed that the following Holy Verse was revealed in connection with them: "It was We who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to Allah's Will." (Al-Ma'idah 44) of course, our Prophet was one of those Prophets.

**4451-** It is narrated on the authority of Abu Hurairah that he said: A man and a woman from amongst the Jews committed adultery, and both were married, after the Messenger of Allah "Allah's blessing and peace be upon him" had come to Medina. However, (the legal punishment of) stoning to death was decreed (for the adulterers) among them in the Torah, but they left it, and adopted (another legal punishment of) giving the adulterer one hundred stripes with a rope smeared with pitch, and carrying him on a donkey, with his face towards its back. some of their rabbis gathered, and sent others to the Messenger of Allah "Allah's blessing and peace be upon him" with the order to ask him about the legal punishment of the adulterer...and the rest of the story is the same, in which he said: Since they did not belong to those of his religion (for they were Jews), he (the Prophet) was given the freedom to choose to judge between them (if he so liked, or leave judging if he so liked), as shown in Allah's saying: "If they do come to you, either judge between them, or decline to interfere. If you decline, they cannot hurt you in the least. If you judge, judge in equity between them. For Allah loveth those who judge in equity." (Al-Ma'idah 42)

وَسَكَتَ شَابٌ مِنْهُمْ. فَلَمَّا رَأَهُ النَّبِيُّ ﷺ سَكَتَ أَلْظَّ بِهِ النَّشْدَةَ. فَقَالَ: اللَّهُمَّ إِذْ نَشَدْتَنَا فَإِنَّا نَجِدُ فِي التَّوْرَةِ الرَّجْمَ. فَقَالَ النَّبِيُّ ﷺ «فَمَا أَوَّلُ مَا ارْتَخَصْتُمْ أَمْرَ اللَّهِ؟» قَالَ: زَنَى ذُو قَرَابَةٍ مِنْ مَلِكٍ مِنْ مُلُوكِنَا، فَأَخَّرَ عَنْهُ الرَّجْمَ ثُمَّ زَنَى رَجُلٌ فِي أُسْرَةٍ مِنَ النَّاسِ، فَأَرَادَ رَجْمَهُ فَحَالَ قَوْمُهُ دُونَهُ، وَقَالُوا: لَا يُرْجَمُ صَاحِبُنَا حَتَّى تَجِيءَ بِصَاحِبِكَ فَتَرْجُمَهُ. فَاصْطَلَحُوا عَلَى هَذِهِ الْعُقُوبَةِ بَيْنَهُمْ. فَقَالَ النَّبِيُّ ﷺ: «فإِنِّي أَحْكُمُ بِمَا فِي التَّوْرَةِ» فَأَمَرَ بِهِمَا فَرُجِمَا.

قَالَ الزُّهْرِيُّ: فَبَلَّغْنَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِمْ: ﴿إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا﴾ [المائدة: 44] كَانَ النَّبِيُّ ﷺ مِنْهُمْ.

**4451 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى أَبُو الْأَصْبَغِ الْحَرَّانِيُّ قَالَ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ قَالَ: سَمِعْتُ رَجُلًا مِنْ مُزَيْنَةَ يُحَدِّثُ سَعِيدَ بْنَ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَنَى رَجُلٌ وَامْرَأَةٌ مِنَ الْيَهُودِ، وَقَدْ أَحْصَيْنَا، حِينَ قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَقَدْ كَانَ الرَّجْمُ مَكْتُوبًا عَلَيْهِمْ فِي التَّوْرَةِ، فَتَرَكُوهُ وَأَخَذُوا بِالتَّجْبِيهِ: يُضْرَبُ مِئَةً بِحَبْلِ مَظْلِيٍّ بِقَارٍ، وَيُحْمَلُ عَلَى حِمَارٍ وَوَجْهُهُ مِمَّا يَلِي دُبُرَ الْحِمَارِ، فَاجْتَمَعَ أَخْبَارٌ مِنْ أَخْبَارِهِمْ، فَبَعَثُوا قَوْمًا آخَرِينَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: سَلُوهُ عَنْ حَدِّ الزَّانِي - وَسَاقِ الْحَدِيثَ، وَقَالَ فِيهِ - قَالَ: وَلَمْ يَكُونُوا مِنْ أَهْلِ دِينِهِ فَيَحْكُمَ بَيْنَهُمْ، فَخِيرَ فِي ذَلِكَ. قَالَ: ﴿فَإِنْ جَاءُوكَ فَأَحْكُمَ بَيْنَهُمْ أَوْ أَعْرَضَ عَنْهُمْ﴾ [المائدة: 42].



**4452-** It is narrated on the authority of Jabir that he said: The Jews brought (to the Prophet) a man and a woman from amongst them, having committed adultery, thereupon he said: "Bring me the most learnt two men among you." They brought to him both sons of Suryah, whom he besought (by Allah): "How do you find (the legal punishment) due upon both in the Torah?" they said: "We find in the Torah that if four persons bear witness that they saw his penis into her vagina just like a spine into a kohl-pot, then both should be stoned to death." He asked: "Then, what prevents you from stoning those to death?" they said: "Our power has vanished, and we dislike that anyone among us should be killed (lest we would decrease in number)." The Messenger of Allah "Allah's blessing and peace be upon him" asked for witnesses, and four witnesses were brought, and bore witness that they saw his penis into her vagina just like a spine into a kohl-pot. On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be stoned to death.

**4453-** The same is narrated on the authority of Ash-Sha'bi from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made here of the fact that he asked for witnesses.

**4454-** A narration like that is transmitted on the authority of Ash-Sha'bi.

**4455-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" stoned to death a man and a woman from amongst the Jews having committed adultery.

### **[27] When A Man Commits Adultery With Such Of His Women As Unlawful For Him To Marry**

**4456-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: While I was wandering in pursuit of some straying camels belonging to me, some riders or horsemen having a flag came, and the Bedouins went on surrounding me in view of my good position from the Messenger of Allah "Allah's blessing and peace be upon him". Then, they came to a dome, from which they brought out a man, and then chopped off his head. When I enquired about him they said that he had married (even though unlawfully) his father's wife.

**4457-** It is narrated on the authority of Al-Bara Ibn Azib that he said: I met My paternal uncle carrying a flag. I asked him: "Where are you going?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" has sent me to a man, who married his father's wife after his death, and ordered me to chop off his head, and take his property."

**4452 -** حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ مُجَالِدٌ: أَخْبَرَنَا عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «جَاءَتِ الْيَهُودُ بِرَجُلٍ وَامْرَأَةٍ مِنْهُمْ زَنِيًّا قَالَ: «اِثْنُونِي بِأَعْلَمَ رَجُلَيْنِ مِنْكُمْ» فَأَتَوْهُ بِابْنِي صُورِيَا، فَشَدَّهُمَا: «كَيْفَ تَجِدَانِ أَمْرَ هَذَيْنِ فِي التَّوْرَةِ؟» قَالَا: نَجِدُ فِي التَّوْرَةِ: إِذَا شَهِدَ أَرْبَعَةٌ أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ فِي الْمُكْحَلَةِ رُجْمًا. قَالَ: «فَمَا يَمْنَعُكُمَا أَنْ تَرْجُمُوهُمَا؟» قَالَا: ذَهَبَ سُلْطَانُنَا، فَكَرِهْنَا الْقَتْلَ. فَدَعَا رَسُولُ اللَّهِ ﷺ بِالشُّهُودِ، فَجَاءُوا بِأَرْبَعَةٍ فَشَهِدُوا أَنَّهُمْ رَأَوْا ذَكَرَهُ فِي فَرْجِهَا مِثْلَ الْمِيلِ فِي الْمُكْحَلَةِ، فَأَمَرَ النَّبِيُّ ﷺ بِرَجْمِهِمَا».

**4453 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ هُشَيْمٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ. وَالسَّعْبِيِّ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ لَمْ يَذْكُرْ: فَدَعَا بِالشُّهُودِ فَشَهِدُوا.

**4454 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ هُشَيْمٍ، عَنْ ابْنِ شُبْرَمَةَ، عَنِ السَّعْبِيِّ بِنَحْوِ مِنْهُ.

**4455 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمَصِّيئِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ ابْنُ جُرَيْجٍ: إِنَّهُ سَمِعَ أَبَا الزُّبَيْرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «رَجَمَ النَّبِيُّ ﷺ رَجُلًا مِنَ الْيَهُودِ وَامْرَأَةً زَنِيًّا».

### [27م/26] - بَابُ فِي الرَّجُلِ يَزْنِي بِحَرِيمِهِ

**4456 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مُطَرِّفٌ، عَنْ أَبِي الْجَهْمِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: بَيْنَا أَنَا أَطُوفُ عَلَى إِبِلٍ لِي ضَلَّتْ، إِذْ أَقْبَلَ رَكْبٌ أَوْ قَوَارِسُ مَعَهُمْ لَوَاءٌ. فَجَعَلَ الْأَعْرَابُ يُطِفُونَ بِي لِمَنْزِلَتِي مِنَ النَّبِيِّ ﷺ إِذْ أَتَوْا قُبَّةً، فَاسْتَخْرَجُوا مِنْهَا رَجُلًا فَضَرَبُوا عُنُقَهُ. فَسَأَلْتُ عَنْهُ فَذَكَرُوا أَنَّهُ أَعْرَسَ بِامْرَأَةِ أَبِيهِ.

**4457 -** حَدَّثَنَا عَمْرُو بْنُ قُسَيْطٍ الرَّقِّيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو، عَنْ زَيْدِ بْنِ أَبِي أَنْسَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ يَزِيدِ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ قَالَ: «لَقِيتُ عَمِّي وَمَعَهُ رَايَةٌ فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ نَكَحَ امْرَأَةً أَبِيهِ، فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ، وَأَخْذَ مَالَهُ».



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**[28] When A Man Has Sexual Relation With His Wife's Slave-Girl**

**4458-** It is narrated on the authority of Habib Ibn Salim that a man called Abd Ar-Rahman Ibn Hunain committed sexual intercourse with the slave-girl of his wife. He was brought to An-Nu'man Ibn Bashir who was the governor of Kufah at that time. He said: "I do not pass but a judgement similar to that of the Messenger of Allah "Allah's blessing and peace be upon him": if your wife has given you permission, I then will lash you one hundred lashes; and if she has given you no permission, I will stone you to death." His wife was found to have given him permission, thereupon An-Nu'man gave him one hundred lashes. Qatadah said: I sent to Habib Ibn Salim a letter (to enquire from him about that) and he wrote it to me.

**4459-** It is narrated on the authority of Habib Ibn Salim from An-Nu'man Ibn Bashir from the Messenger of Allah "Allah's blessing and peace be upon him", that he said about (the judgement pertaining to) a man who has sexual relation with the slave-girl of his wife: "If his wife has given him permission, I then will lash him one hundred lashes; and if she has given him no permission, I will stone him to death."

**4460-** It is narrated on the authority of Salamah Ibn Al-Muhabbig that the Messenger of Allah "Allah's blessing and peace be upon him" judged on a man who had sexual relation with his wife's slave-girl that if he did so against her will, she should become free, and the like of her (i.e. another slave-girl) would be due upon him to her mistress (i.e. his wife); and if she submitted to him with her own will, she should come to be his slave-girl, and the like of her would be due upon him to her mistress (i.e. his wife).

**4461-** The same is narrated on the authority of Salamah Ibn Al-Muhabbig from the Messenger of Allah "Allah's blessing and peace be upon him", with the following change: "If she submitted to him with her own accord, then, she should go to her mistress (his wife), and the like of her besides from his property should be due upon him to her."

**[29] What About Practicing Sodomy?**

**4462-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whomever you see committing (sodomy) like that which the people of Lut used to do, then, kill both the doer, and such as with whom it is done."

**4463-** It is narrated on the authority of Ibn Abbas, pertaining to a single man who is taken while practicing sodomy: he should be stoned to death.



## [ت27/28م] - بَابُ فِي الرَّجُلِ يُزْنِي بِجَارِيَةِ امْرَأَتِهِ

**4458 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ: «أَنَّ رَجُلًا يُقَالُ لَهُ: عَبْدُ الرَّحْمَنِ بْنُ حُنَيْنٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ، فَرُفِعَ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ، وَهُوَ أَمِيرٌ عَلَى الْكُوفَةِ، فَقَالَ: لَا قُضِيَنَّ فِيكَ بِقَضِيَةِ رَسُولِ اللَّهِ ﷺ: إِنْ كَانَتْ أَحَلَّتْهَا لَكَ جَلَدْتُكَ مِنْهُ، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ فَوَجَدُوهُ قَدْ أَحَلَّتْهَا لَهُ، فَجَلَدَهُ مِثْلَهُ».

قَالَ قَتَادَةُ: كَتَبْتُ إِلَى حَبِيبِ بْنِ سَالِمٍ فَكَتَبَ إِلَيَّ بِهَذَا.

**4459 -** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي جَارِيَةَ امْرَأَتِهِ قَالَ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جُلِدَ مِنْهُ، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجِمَتْهُ».

**4460 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي رَجُلٍ وَقَعَ عَلَى جَارِيَةِ امْرَأَتِهِ: إِنْ كَانَ اسْتَكْرَهَهَا فِيهِ حُرَّةً، وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا. وَإِنْ كَانَتْ طَاوَعَتْهُ فِيهِ لَهُ، وَعَلَيْهِ لِسِيدَتِهَا مِثْلُهَا».

قَالَ أَبُو دَاوُدَ: رَوَاهُ يُونُسُ بْنُ عُبَيْدٍ، وَعَمْرُو بْنُ دِينَارٍ، وَمَنْصُورُ بْنُ زَادَانَ، وَسَلَامٌ عَنِ الْحَسَنِ هَذَا الْحَدِيثَ بِمَعْنَاهُ. لَمْ يَذْكُرْ يُونُسُ وَمَنْصُورٌ قَبِيصَةَ.

**4461 -** حَدَّثَنَا عَلِيُّ بْنُ حُسَيْنٍ الدُّرْهَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ، عَنِ النَّبِيِّ ﷺ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: «وَإِنْ كَانَتْ طَاوَعَتْهُ، فَهِيَ وَمِثْلُهَا مِنْ مَالِهِ لِسِيدَتِهَا».

## [ت29/28م] - بَابُ فِيْمَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ

**4462 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الثُّفَيْلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدْتُمُوهُ يَفْعَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو مِثْلَهُ. وَرَوَاهُ عَبَّادُ بْنُ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ. وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ إِبْرَاهِيمَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ.

قَالَ أَبُو دَاوُدَ: يَرَوْنَ أَنَّ إِبْرَاهِيمَ هَذَا هُوَ إِبْرَاهِيمُ بْنُ أَبِي يَحْيَى الْمَدَنِيُّ، وَيَخَافُونَ أَنْ يَكُونَ عَبَّادُ سَمِعَهُ فِي إِبْرَاهِيمَ.

**4463 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ رَاهُوَيْهِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ خُثَيْمٍ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ وَمُجَاهِدًا يَحْدِثَانِ عَنْ ابْنِ عَبَّاسٍ: «فِي الْبَكْرِ يُؤْخَذُ عَلَى اللَّوْطِيَّةِ. قَالَ: يُرْجَمُ».

Abu Dawud says: The narration of Asim makes weak that of Amr Ibn Abu Amr.

### **[30] What About Such As Has Sexual Relation With A Female-Animal?**

**4464-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has sexual relation with a female beast, you should kill him in addition to the female beast." I asked him: "But, what is wrong with the female-animal?" he said: "I do not think but that he said so, for he disliked that its flesh should be eaten after such a thing had been done with it."

**4465-** It is narrated on the authority of Ibn Abbas that he said: "No legal punishment is due upon such as has sexual relation with a female-animal."

Abu Dawud says: This is the saying of Ata'. Al-Hakam said: I see he should only be lashed, but less than the legal punishment. Al-Hasan said: I see he is like an adulterer.

Abu Dawud says: The narration of Asim makes weak that of Amr Ibn Abu Amr.

### **[31] When A Man Confesses Of Committing Adultery, But The Woman (Involved With Him In It) Confesses Not**

**4466-** It is narrated on the authority of Sahl Ibn Sa'd that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and made a confession of his committing adultery with a woman whom he named to him. The Messenger of Allah "Allah's blessing and peace be upon him" sent to the woman and asked her about that, but she denied that she had committed adultery. On that the Messenger of Allah "Allah's blessing and peace be upon him" lashed him in accordance with the legal punishment, and left her.

**4467-** It is narrated on the authority of Ibn Abbas that a man belonging to Bakr Ibn Laith came to the Messenger of Allah "Allah's blessing and peace be upon him", and confessed that he had illegal sexual relation with a woman four times, thereupon he gave him one hundred lashes, since he was single. Then, he asked him to bring an evidence (to support his claim that he had sexual relation with) that woman, and she said: "He has told a lie O Messenger of Allah." On that he gave him eighty lashes, i.e. the legal punishment of launching false charge.

## [ت30/م29] - باب فيمن أتى بهيمة

**4464 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَتَى بِهِيمَةً فَاقْتُلُوهُ، وَاقْتُلُوهَا مَعَهُ». قَالَ: قُلْتُ لَهُ: مَا شَأْنُ الْبَهِيمَةِ؟ قَالَ: مَا أَرَاهُ قَالَ ذَلِكَ، إِلَّا أَنَّهُ كَرِهَ أَنْ يُؤْكَلَ لَحْمُهَا، وَقَدْ عُمِلَ بِهَا ذَلِكَ الْعَمَلُ. قَالَ أَبُو دَاوُدَ: لَيْسَ هَذَا بِالْقَوِيِّ.

**4465 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: أَنَّ شَرِيكًا، وَأَبَا الْأَخْوَصِ، وَأَبَا بَكْرٍ بَنَ عَيَّاشٍ حَدَّثُوهُمْ، عَنْ عَاصِمٍ، عَنْ أَبِي رَزِينٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَيْسَ عَلَى الَّذِي يَأْتِي الْبَهِيمَةَ حَدٌّ».

قَالَ أَبُو دَاوُدَ: وَكَذَا قَالَ عَطَاءٌ، وَقَالَ الْحَكَمُ: أَرَى أَنْ يُجْلَدَ وَلَا يُبْلَغَ بِهِ الْحَدُّ. وَقَالَ الْحَسَنُ: هُوَ بِمَنْزِلَةِ الرَّائِي.

قَالَ أَبُو دَاوُدَ: حَدِيثُ عَاصِمٍ يُضَعَّفُ حَدِيثَ عَمْرٍو بْنِ أَبِي عَمْرٍو.

## [ت31/م30] - باب إذا أقر الرجل بالزنا ولم تقر المرأة

**4466 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا طَلْقُ بْنُ عَنَامٍ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَفْصٍ: حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا أَتَاهُ فَأَقْرَّ عَنْدهُ، أَنَّهُ زَنَى بِامْرَأَةٍ سَمَّاها لَهُ. فَبَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَرْأَةِ فَسَأَلَهَا عَنْ ذَلِكَ فَأَنْكَرَتْ أَنْ تَكُونَ زَنْتً، فَجَلَدَهُ الْحَدَّ، وَتَرَكَهَا».

**4467 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُوسَى بْنُ هَارُونَ الْبُرْدِيُّ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ، عَنِ الْقَاسِمِ بْنِ قَيَّاضِ الْأَبْنَاوِيِّ، عَنْ خَلَادِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَجُلًا مِنْ بَكْرِ بْنِ لَيْثٍ أَتَى النَّبِيَّ ﷺ، فَأَقْرَّ أَنَّهُ زَنَى بِامْرَأَةٍ - أَرْبَعَ مَرَّاتٍ - . فَجَلَدَهُ رَسُولُ اللَّهِ ﷺ مِثَّةً، وَكَانَ بِكْرًا. ثُمَّ سَأَلَهُ الْبَيْتَةَ عَلَى الْمَرْأَةِ فَقَالَتْ: كَذَبَ وَاللَّهِ يَا رَسُولَ اللَّهِ، فَجَلَدَهُ حَدَّ الْفَرِيَةِ ثَمَانِينَ».



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**[32] When A Man Fulfills His Desire From A Woman But Without Having Full Sexual Relation, And Then Repents Before Being Arrested**

**4468-** It is narrated on the authority of Abdullah (Ibn Mas'ud) that a person came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I fondled a woman in the outskirts of Medina, and I have committed an offence short of fornication. Here I am (before you), kindly deliver verdict about me which you deem fit." Umar said: "Allah concealed your fault. You'd better conceal it yourself also." The Messenger of Allah "Allah's blessing and peace be upon him" however, gave no reply to him. The man stood up and went away and The Messenger of Allah "Allah's blessing and peace be upon him" sent a person after him to call him and he recited this Holy verse to him: "And observe prayer at the ends of the day and in the first hours of the night. Surely, good deeds take away evil deeds. That is a reminder for the mindful." A person amongst the people said: "O Messenger of Allah! Does it concern this man only in particular?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, but the people in general."

**[33] When An Unmarried Slave-Girl Commits Adultery**

**4469-** It is narrated on the authority of both Abu Hurairah and Zaid Ibn Khalid Al-Juhani that The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the unmarried slave-girl who committed adultery, thereupon he said: "If she committed adultery, whip her, and if she did it once again, then whip her. But if she repeated it for the third time, then whip and sell her even for a hair rope." Ibn Shihab said: "I Don't know whether to sell her after the third or fourth time."

**4470-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave-girl of anyone of you commits adultery, let him execute the legal punishment upon her for three times, and blame her not, but if she returns to commit adultery for the fourth time, let him lash her, and sell her even with a hair rope."

**4471-** The same is narrated on the authority of Abu Hurairah from The Messenger of Allah "Allah's blessing and peace be upon him", with the addition that he said in each time: "Let him then whip her in accordance with (the legal punishment due upon such of slave-girls as commits adultery, implied in) Allah's Book, and let him blame her not." And in the fourth time he said: "If she returns to that (for the fourth time), let him lash her in accordance with (the legal punishment due upon such of slave-girls as commits adultery, implied in) Allah's Book, and sell her even for a hair rope."

## [ت32/م31] - بَابُ فِي الرَّجُلِ يُصِيبُ مِنَ الْمَرْأَةِ

## دُونَ الْجَمَاعِ فَيَتُوبُ قَبْلَ أَنْ يَأْخُذَهُ الْإِمَامُ

**4468 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا أَبُو الْأَحْوَصِ: حَدَّثَنَا سِمَاكٌ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: قَالَ عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي عَالَجْتُ امْرَأَةً مِنْ أَقْصَى الْمَدِينَةِ، فَأَصَبْتُ مِنْهَا مَا دُونَ أَنْ أَمْسَهَا. فَأَنَا هَذَا، فَأَقِمْ عَلَيَّ مَا شِئْتَ. فَقَالَ عُمَرُ: قَدْ سَتَرَ اللَّهُ عَلَيْكَ لَوْ سَتَرْتَ عَلَى نَفْسِكَ، فَلَمْ يَرِدْ عَلَيْهِ النَّبِيُّ ﷺ شَيْئًا. فَانْطَلَقَ الرَّجُلُ، فَاتَّبَعَهُ النَّبِيُّ ﷺ رَجُلًا فَدَعَاهُ فَتَلَا عَلَيْهِ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ﴾ [هود: 114] إِلَى آخِرِ الْآيَةِ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللَّهِ، أَلَهُ خَاصَّةٌ أَمْ لِلنَّاسِ؟ فَقَالَ: «لِلنَّاسِ كَافَّةً».

## [ت33/م32] - بَابُ فِي الْأَمَةِ تَزْنِي وَلَمْ تُحْصَنَ

**4469 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنِ الْأَمَةِ إِذَا زَنَتْ وَلَمْ تُحْصَنَ، قَالَ: «إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَاجْلِدُوهَا. ثُمَّ إِنْ زَنَتْ فَبِيعُوهَا وَلَوْ بِضَفِيرٍ». قَالَ ابْنُ شِهَابٍ: لَا أَذْرِي فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ. وَالضَّفِيرُ: الْحَبْلُ.

**4470 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَتْ أَمَةٌ أَحَدِكُمْ فَلْيَحْذَهَا، وَلَا يُعَيِّرْهَا - ثَلَاثَ مَرَارٍ -. فَإِنْ عَادَتْ فِي الرَّابِعَةِ، فَلْيَجْلِدْهَا وَلْيَبِيعْهَا بِضَفِيرٍ، أَوْ بِحَبْلِ مِنْ شَعْرِ».

**4471 -** حَدَّثَنَا ابْنُ نُفَيْلٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ. قَالَ فِي كُلِّ مَرَّةٍ: «فَلْيَضْرِبْهَا كِتَابَ اللَّهِ، وَلَا يَثْرِبْ عَلَيْهَا». وَقَالَ فِي الرَّابِعَةِ: «فَإِنْ عَادَتْ فَلْيَضْرِبْهَا كِتَابَ اللَّهِ، ثُمَّ لْيَبِيعْهَا وَلَوْ بِحَبْلِ مِنْ شَعْرِ».



### [34] What About Executing The Legal Punishment Upon A Sick?

**4472-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif that one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him", belonging to the Ansar told him that once, a man fell very ill, and he was so much troubled that he came to be almost fleshless. At the same time, a girl belonging to a man of his people entered upon him, because of whom he became joyful (and his sexual desires moved and prompted him to) have sexual relation with her. When some of his people came to visit him and enquire about his health, he told them of that, and said to them: "Seek the religious verdict of the Messenger of Allah "Allah's blessing and peace be upon him", for I had sexual relation with a girl who entered upon me." They made a mention of that to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "We have never seen anyone of the people as troubled and distressed as him; and if we carry him to you (to execute the legal punishment upon him), no doubt, the parts of his bone would be dislodged: he is almost fleshless." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to take one hundred branches therewith to strike him one strike.

**4473-** It is narrated on the authority of Ali that he said: Once, a slave-girl belonging to the family of the Messenger of Allah "Allah's blessing and peace be upon him" committed adultery, and he said to me: "O Ali! Go and execute the legal punishment (of adultery) on her." I went to do so, and behold! she was bleeding ceaselessly. When I returned he asked me: "O Ali! Have you finished (from executing the legal punishment upon the slave-girl)?" I said: "I came to her and she was bleeding ceaselessly." On that he said to me: "Let her until her bleeding stops, and then, execute the legal punishment (of adultery) upon her." Execute the legal punishment (of committing adultery) on your slaves (whether they are men or women, and) whether they are married or unmarried.

Abu Dawud says: The same is narrated on the authority of Abd Al-A'la, in which he said: "Do not lash her until she delivers (her burden)." But the former narration is more correct.

### [35] The Legal Punishment Of Launching A False Charge

(It is to launch a false charge against a woman of committing adultery, and its legal punishment is eighty lashes).

**4474-** It is narrated on the authority of A'ishah that she said: When my innocence (of committing what is shameful) was revealed (in the Qur'an),



## [ت34/م33] - باب في إقامة الحد على المريض

**4472 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ بْنُ حُنَيْفٍ: «أَنَّهُ أَخْبَرَهُ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ: أَنَّهُ اشْتَكَى رَجُلٌ مِنْهُمْ حَتَّى أَضْنِي، فَعَادَ جِلْدَهُ عَلَى عَظْمٍ، فَدَخَلْتُ عَلَيْهِ جَارِيَةً لِبَعْضِهِمْ، فَهَشَّ لَهَا فَوْقَ عَظْمِهَا، فَلَمَّا دَخَلَ عَلَيْهِ رِجَالُ قَوْمِهِ يَعُودُونَهُ أَخْبَرَهُمْ بِذَلِكَ، وَقَالَ: اسْتَفْتُوا لِي رَسُولَ اللَّهِ ﷺ فَإِنِّي قَدْ وَقَعْتُ عَلَى جَارِيَةٍ دَخَلْتُ عَلَيَّ. فَذَكَّرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَقَالُوا: مَا رَأَيْنَا بِأَحَدٍ مِنَ النَّاسِ مِنَ الضَّرِّ مِثْلَ الَّذِي هُوَ بِهِ. لَوْ حَمَلْنَاهُ إِلَيْكَ لَتَفَسَّخْتَ عِظَامَهُ، مَا هُوَ إِلَّا جِلْدٌ عَلَى عَظْمٍ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْخُذُوا لَهُ مِثَّةَ شِمْرَاخٍ فَيَضْرِبُوهُ بِهَا ضَرْبَةً وَاحِدَةً».

**4473 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ قَالَ: فَجَرْتُ جَارِيَةً لَالٍ رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا عَلِيُّ انْطَلِقْ فَأَقِمْ عَلَيْهَا الْحَدَّ»، فَاِنْطَلَقْتُ إِذَا بِهَا دَمٌ يَسِيلُ لَمْ يَنْقَطِعْ، فَأَتَيْتُهُ. فَقَالَ: «يَا عَلِيُّ أَفَرَعْتُ؟» فَقُلْتُ: أَتَيْتُهَا وَدَمُهَا يَسِيلُ، فَقَالَ: «دَعَهَا حَتَّى يَنْقَطِعَ دَمُهَا، ثُمَّ أَقِمْ عَلَيْهَا الْحَدَّ، وَأَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَتْ أَيْمَانُكُمْ».

قال أبو داود: وكذلك رواه أبو الأحوص، عن عبد الأعلى، ورواه شعبه، عن عبد الأعلى فقال فيه: قال «لَا تَضْرِبُهَا حَتَّى تَضَعَ» وَالْأَوَّلُ أَصَحُّ.

## [ت35/م34] - باب في حد القذف

**4474 -** حَدَّثَنَا قَتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ، وَمَالِكُ بْنُ عَبْدِ الْوَاحِدِ الْمِسْمَعِيُّ، وَهَذَا حَدِيثُهُ: أَنَّ ابْنَ أَبِي عَدِيٍّ حَدَّثَهُمْ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: «لَمَّا نَزَلَ عُذْرِي قَامَ النَّبِيُّ ﷺ عَلَى الْمِنْبَرِ فَذَكَرَ ذَاكَ وَتَلَا - تَعْنِي الْقُرْآنَ -

the Messenger of Allah "Allah's blessing and peace be upon him" stood on the pulpit, made a mention of that, and recited the Qur'an; and when he descended, he ordered that two men (Hassan and Mistah) and a woman (Hamnah) should be lashed in accordance with the legal punishment (stipulated for launching a false charge of adultery against chaste women).

**4475-** The same is narrated on the authority of Muhammad Ibn Ishaq, and no mention is made of A'ishah, in which he said: he ordered that two men i.e. Hassan Ibn Thabit and Mistah Ibn Uthathah, who were involved in talking about what is shameful, and a woman, reported to be Hamnah Bint Jahsh, should be lashed in accordance with the legal punishment.

### [36] The Legal Punishment for Drinking Wine

**4476-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" fixed no definite (number of lashes in the) legal punishment for drinking wine (for he left the number between forty to eighty lashes). Ibn Abbas further said: A man drank wine and he was seen on a way (between two mountains) bending (out of drunkenness), thereupon he was taken to the Messenger of Allah "Allah's blessing and peace be upon him", and when he was alongside the house of Al-Abbas, he fled away and entered upon Al-Abbas, and stuck to him (seeking his shelter). A mention of that was made to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon he smiled and said (exclaiming): "Has he done so?" he did not command that he be punished.

**4477-** It is narrated on the authority of Abu Hurairah that a drunk was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who ordered his companions (who were present there) to strike him. Some of us went on beating him with their hands, some with their sandals, and others with their dresses. When he turned away, one from amongst the people said: "Might Allah disappoint you!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say that to him! Do not help Satan against him!"

**4478-** The same is narrated on the authority of Ibn Al-Had, through the same chain of transmission, in which the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions after finishing from beating him: "Reproach him!" they turned to him and went on saying: "Have you not safeguarded yourself from Allah's Punishment? Have you not feared Allah Almighty? Have you not felt shy of the Messenger of Allah "Allah's blessing and peace be upon him"?" then they released him...and in the conclusion he ordered them to say to him (by way of

فَلَمَّا نَزَلَ مِنَ الْمِنْبَرِ أَمَرَ بِالرَّجُلَيْنِ وَالْمَرْأَةِ فَضْرِبُوا حَدَّهُمْ».

**4475 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، بِهَذَا الْحَدِيثِ، وَلَمْ يَذْكُرْ عَائِشَةَ. قَالَ: فَأَمَرَ بِرَجُلَيْنِ وَامْرَأَةٍ مِمَّنْ تَكَلَّمَ بِالْفَاحِشَةِ؟ حَسَّانِ بْنِ ثَابِتٍ وَمِسْطَحِ بْنِ أَثَاةَ. قَالَ الثَّقَلِيُّ: وَيَقُولُونَ: الْمَرْأَةُ حَمْنَةُ بِنْتُ جَحْشٍ.

### [ت36/35م] - بَابٌ فِي الْحَدِّ فِي الْخَمْرِ

**4476 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَهَذَا حَدِيثُهُ، قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ رُكَانَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ النَّبِيَّ ﷺ لَمْ يَقْتِ فِي الْخَمْرِ حَدًّا».

وَقَالَ ابْنُ عَبَّاسٍ: شَرِبَ رَجُلٌ فَسَكِرَ، فَلَقِيَ يَمِيلُ فِي الْفَجِّ، فَانْطَلَقَ بِهِ إِلَى النَّبِيِّ ﷺ. فَلَمَّا حَادَى بِدَارِ الْعَبَّاسِ انْفَلَتَ فَدَخَلَ عَلَى الْعَبَّاسِ فَالْتَزَمَهُ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَضَحِكَ وَقَالَ: «أَفَعَلَهَا؟» وَلَمْ يَأْمُرْ فِيهِ بِشَيْءٍ.

قَالَ أَبُو دَاوُدَ: هَذَا مِمَّا تَفَرَّدَ بِهِ أَهْلُ الْمَدِينَةِ، حَدِيثُ الْحَسَنِ بْنِ عَلِيٍّ هَذَا.

**4477 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو ضَمْرَةَ، عَنْ زَيْدِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ. فَقَالَ «اضْرِبُوهُ». قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِتَوْبِهِ. فَلَمَّا انْصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْرَاكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا هَكَذَا، لَا تُعِينُوا عَلَيْهِ الشَّيْطَانُ».

**4478 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ أَبِي نَاجِيَةَ الْإِسْكَنْدَرَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ، وَحَيُّوَةُ بْنُ شُرَيْحٍ، وَابْنُ لَهِيْعَةَ، عَنْ ابْنِ الْهَادِ، بِإِسْنَادِهِ وَمَعْنَاهُ، قَالَ فِيهِ بَعْدَ الضَّرْبِ: «ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «بَكُّوْهُ». فَأَقْبَلُوا عَلَيْهِ يَقُولُونَ: مَا اتَّقَيْتَ اللَّهَ، مَا خَشِيتَ اللَّهَ، وَمَا اسْتَحْيَيْتَ مِنْ رَسُولِ اللَّهِ ﷺ ثُمَّ أَرْسَلُوهُ. وَقَالَ فِي آخِرِهِ: «وَلَكِنْ قُولُوا



invocation): "O Allah! Forgive for him! O Allah! Bestow mercy upon him!" some said more or so.

**4479-** It is narrated on the authority of Anas that the Prophet "Allah's blessing and peace be upon him" beat the drunk with date-palm leaf stalks and sandals (as a legal punishment). Abu Bakr punished (such a sinner) by whipping forty lashes. When it was (the time of the caliphate of) Umar, and the people approached countryside and villages (where there was abundant of water and the land was more fertile), he asked the people: "What do you see in (the legal punishment of) lashing the drunk?" Abd Ar-Rahman Ibn Awf said: "I see that you should make it equal to the lightest legal punishment." In this way, Umar lashed eighty lashes (as a legal punishment for drinking wine).

Abu Dawud says: The same is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him" that he gave forty strikes with leaf stalks and sandals. It is further narrated on the authority of Anas that he gave nearly forty strikes with a double leaf stalks.

**4480-** It is narrated on the authority of Hudain Ibn Al-Mundhir Abu Sasan that he said: I was with Uthman Ibn Affan when Al-Walid (Ibn Uqbah the previous governor of Kufah) was brought to him. Two men, one of whom was Humran, bore witness against him. One of them bore witness that he saw him drinking wine. The other man bore witness that he saw him vomiting. Uthman said: "He would not have vomited it unless he had drunk it." He added: "O Ali! Stand up and execute the legal punishment upon him." Ali said: "Get up O Hasan and execute the legal punishment upon him." Al-Hasan said: "Let those who undertook its (the caliphate's) coolness (i.e. blessings and pleasures) undertake also its heat (i.e. severities and difficulties)." Ali said: "O Abdullah Ibn Ja'far! Stand up and execute the legal punishment upon him." He lashed him while Ali was counting (the lashes), until he reached forty (lashes), he said: "Stop! The Prophet "Allah's blessing and peace be upon him" whipped forty (lashes), Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes as the legal punishment of the drunk), and both (kinds of punishment) are out of the sunnah (which might be followed), though that (punishment of forty lashes) is dearer to me."

**4481-** It is narrated on the authority of Hudain Ibn Al-Mundhir Abu Sasan from Ali that he said: "The Prophet "Allah's blessing and peace be upon him" whipped forty (lashes) as the legal punishment for drinking wine, Abu Bakr whipped forty (lashes), and Umar whipped eighty (lashes), and both (kinds of punishment) are out of the sunnah."

اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ». وَبَعْضُهُمْ يَزِيدُ الْكَلِمَةَ وَنَحْوَهَا.

**4479 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ. ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ - الْمَعْنَى -، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ النَّبِيَّ ﷺ جَلَدَ فِي الْخَمْرِ بِالْجَرِيدِ وَالنُّعَالِ، وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. فَلَمَّا وَلِيَ عُمَرُ دَعَا النَّاسَ فَقَالَ لَهُمْ: إِنَّ النَّاسَ قَدْ دَنَوْا مِنَ الرَّيْفِ - وَقَالَ مُسَدَّدٌ: مِنَ الْقُرَى وَالرَّيْفِ. - فَمَا تَرَوْنَ فِي حَدِّ الْخَمْرِ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: نَرَى أَنَّ تَجْعَلُهُ كَأَخَفِ الْخُدُودِ، فَجَلَدَ فِيهِ ثَمَانِينَ».

قال أبو داود: رواه ابن أبي عروبة عن قتادة: «عن النبي ﷺ أنه جلد بالجرید والنُّعَالِ أَرْبَعِينَ». وَرَوَاهُ شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، قَالَ: «ضَرَبَ بِجَرِيدَتَيْنِ نَحْوَ الْأَرْبَعِينَ».

**4480 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ وَمُوسَى بْنُ إِسْمَاعِيلَ الْمَعْنَى قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ: حَدَّثَنَا عَبْدُ اللَّهِ الدَّانَاجُ: حَدَّثَنِي حُضَيْنُ بْنُ الْمُنْذِرِ الرَّقَاشِيُّ، هُوَ أَبُو سَاسَانَ، قَالَ: شَهِدْتُ عُثْمَانَ بْنَ عَفَانَ وَأُتِيَ بِالْوَلِيدِ بْنِ عُقْبَةَ، فَشَهِدَ عَلَيْهِ حُمْرَانُ وَرَجُلٌ آخَرُ. فَشَهِدَ أَحَدُهُمَا أَنَّهُ رَأَى شَرِبَهَا - يَعْنِي الْخَمْرَ -، وَشَهِدَ الْآخَرُ أَنَّهُ رَأَى يَتَقَيَّأَهَا، فَقَالَ عُثْمَانُ: إِنَّهُ لَمْ يَتَقَيَّأَهَا حَتَّى شَرِبَهَا، فَقَالَ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ: أَقِمِ عَلَيْهِ الْحَدَّ. فَقَالَ عَلِيُّ لِلْحَسَنِ: أَقِمِ عَلَيْهِ الْحَدَّ. فَقَالَ الْحَسَنُ: وَلَّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا. فَقَالَ عَلِيُّ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَقِمِ عَلَيْهِ الْحَدَّ. قَالَ: فَأَخَذَ السَّوْطَ فَجَلَدَهُ وَعَلِيُّ يَعْذُو، فَلَمَّا بَلَغَ أَرْبَعِينَ قَالَ: حَسْبُكَ. جَلَدَ النَّبِيُّ ﷺ أَرْبَعِينَ. أَحْسِبُهُ قَالَ: وَجَلَدَ أَبُو بَكْرٍ أَرْبَعِينَ. وَعُمَرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ. وَهَذَا أَحَبُّ إِلَيَّ».

**4481 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنِ الدَّانَاجِ، عَنْ حُضَيْنِ بْنِ الْمُنْذِرِ، عَنْ عَلِيِّ قَالَ: «جَلَدَ رَسُولُ اللَّهِ ﷺ فِي الْخَمْرِ وَأَبُو بَكْرٍ أَرْبَعِينَ، وَكَمَّلَهَا عُمَرُ ثَمَانِينَ، وَكُلُّ سُنَّةٍ».



Abu Dawud says: Hudain Ibn Al-Mundhir Abu Sasan was the chief of his people.

### **[37] When One Drinks Wine Repeatedly**

(The significance here is: when one has alcoholic drinks and is lashed, and then returns to have it and is also lashed, and so on: should he be lashed each time perpetually or should he receive other punishment after the third or fourth time of drinking?)

**4482-** It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When they have alcoholic drink, lash them (in accordance with the legal punishment stipulated for that); and if they drink once again, lash them; and if they drink (for the third time) lash them; and if they drink (for the fourth time) then, kill them."

**4483-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the exception that he said "Kill them" in the fifth time (and not in the fourth as in the previous narration).

**4484-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If one becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); and if he becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); and if he becomes drunk, then lash him (in accordance with the legal punishment fixed for drunkenness); but if he returns to it for the fourth time, kill him."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "If one drinks wine, then, lash him...and if he returns to drink it for the fourth time, then, kill him."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, in which the Messenger of Allah "Allah's blessing and peace be upon him" said: "And kill them if they return to drink it for the fourth time."

Abu Dawud says: The same is narrated on the authority of Ibn Umar, Abdullah Ibn Amr, and Ash-Sharid, all from the Messenger of Allah "Allah's blessing and peace be upon him". According to a narration transmitted on the authority of Mu'awiyah from the Messenger of Allah "Allah's blessing and peace be upon him", he said: "If he returns (for the third or the fourth time), then, kill him."



قال أَبُو دَاوُدَ: وَقَالَ الْأَصْمَعِيُّ: «وَلَّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا»: وَلَّ شَدِيدَهَا مَنْ تَوَلَّى هَيَّهَا.

قال أَبُو دَاوُدَ: هَذَا كَانَ سَيِّدَ قَوْمِهِ: حُضَيْنُ بْنُ الْمُنْذِرِ أَبُو سَاسَانَ.

### [ت37/م36] - بَابُ إِذَا تَتَابَعَ فِي شَرْبِ الْخَمْرِ

**4482 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ ذِكْوَانَ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا شَرِبُوا الْخَمْرَ فَاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فَاجْلِدُوهُمْ. ثُمَّ إِنْ شَرِبُوا فَاقْتُلُوهُمْ».

**4483 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدِ بْنِ يَزِيدَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ، بِهَذَا الْمَعْنَى قَالَ: وَأَحْسِبُهُ قَالَ فِي الْخَامِسَةِ: «إِنْ شَرِبَهَا فَاقْتُلُوهُ».

قال أَبُو دَاوُدَ: وَكَذَا فِي حَدِيثِ أَبِي غُظَيْفٍ فِي الْخَامِسَةِ.

**4484 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ الْوَاسِطِيُّ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَكِرَ فَاجْلِدُوهُ. ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ. ثُمَّ إِنْ سَكِرَ فَاقْتُلُوهُ».

قال أَبُو دَاوُدَ: وَكَذَا حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِذَا شَرِبَ الْخَمْرَ فَاجْلِدُوهُ، فَإِنْ عَادَ الرَّابِعَةَ فَاقْتُلُوهُ».

قال أَبُو دَاوُدَ: وَكَذَا حَدِيثُ سُهَيْلٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «إِنْ شَرِبُوا الرَّابِعَةَ فَاقْتُلُوهُمْ».

وَكَذَا حَدِيثُ ابْنِ أَبِي نُعْمٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

وَكَذَا حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ، وَالشَّرِيدِ عَنِ النَّبِيِّ ﷺ.

وَفِي حَدِيثِ الْجَدَلِيِّ عَنْ مُعَاوِيَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ عَادَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَاقْتُلُوهُ».

**4485-** It is narrated on the authority of Qabisah Ibn Dhu'aib from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If one drinks wine, then, lash him (according to the legal punishment fixed for that); and if he drinks it once again, lash him; and if he returns to drinking it for the third or the fourth time, then, kill him." A man who drank wine was brought to him, and he lashed him. He was brought to him once again (and he had drunk wine), and he lashed him. Then, he was brought to him (and he had drunk wine), and he lashed him. Then, he was brought to him (and he had drunk wine), but he lashed him, and cancelled out the killing; and this was but a concession.

Sufyan said: Az-Zuhri related this narration, and with him both Mansur Ibn Al-Mu'tamir and Mikhwal Ibn Rashid, thereupon he said to them: "Act as conveyors of this narration to the people of Iraq."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, through many transmitters (all of whom are reliable).

**4486-** It is narrated on the authority of Umair Ibn Sa'id that he said: Ali Ibn Abu Talib said: I'm not to give a blood-money to such as dies on account of executing a legal punishment upon him barring the drunk (who dies because of receiving more than forty lashes), in connection with whom the Messenger of Allah "Allah's blessing and peace be upon him" did not stipulate a legal punishment (more than forty lashes), for indeed, that (legal punishment of eighty lashes) was something we laid down (during the caliphate of Umar, when the people became more engaged in getting alcoholic drinks).

**4487-** It is narrated on the authority of Abd Ar-Rahman Ibn Azhar that he said: It seems as if I'm looking at the Messenger of Allah "Allah's blessing and peace be upon him" among the dwelling places, searching for the dwelling place of Khalid Ibn Al-Walid, and while he was in such a state, a man who had drunk wine was brought to him, thereupon he said to the people: "Beat him!" some beat him with sandals, others with sticks, and others with palm-leaf stalks. Then, the Messenger of Allah "Allah's blessing and peace be upon him" took a handful of dust from the ground, therewith he threw at his face.

**4488-** It is narrated on the authority of Abdullah Ibn Abd Ar-Rahman Ibn Al-Azhar from his father that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was at Hunain, a drunk was brought to him, thereupon he threw dust at his face, and ordered his companions to beat him. They beat him with their sandals, and what they

**4485 -** حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبِيِّ: حَدَّثَنَا سُفْيَانُ، قَالَ الزُّهْرِيُّ: أَخْبَرَنَا عَنْ قَبِيصَةَ بْنِ ذُوَيْبٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ. فَإِنْ عَادَ فَاجْلِدُوهُ، فَإِنْ عَادَ فِي الثَّلَاثَةِ أَوْ الرَّابِعَةِ فَاقْتُلُوهُ» فَأَتَيْتُ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ فَجَلَدَهُ، ثُمَّ أَتَيْتُ بِهِ فَجَلَدَهُ، ثُمَّ أَتَيْتُ بِهِ فَجَلَدَهُ، ثُمَّ أَتَيْتُ بِهِ فَجَلَدَهُ، وَرُفِعَ الْقَتْلُ فَكَانَتْ رُخْصَةً.

قَالَ سُفْيَانُ: حَدَّثَ الزُّهْرِيُّ بِهَذَا الْحَدِيثِ، وَعِنْدَهُ مَنْصُورٌ بِنِ الْمُعْتَمِرِ، وَمُخَوَّلٌ بِنِ رَاشِدٍ فَقَالَ لَهُمَا: كُونَا وَافِدَي أَهْلِ الْعِرَاقِ بِهَذَا الْحَدِيثِ.

قَالَ أَبُو دَاوُدَ: رَوَى هَذَا الْحَدِيثَ الشَّرِيدُ بْنُ سُوَيْدٍ وَشَرَحْبِيلُ بْنُ أَوْسٍ وَعَبْدُ اللَّهِ بْنُ عَمْرٍو وَعَبْدُ اللَّهِ بْنُ عُمَرَ وَأَبُو غُطَيْفٍ الْكِنْدِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ.

**4486 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي حُصَيْنٍ، عَنْ عُمَيْرِ بْنِ سَعِيدٍ، عَنْ عَلِيٍّ قَالَ: «لَا أَدِي، أَوْ مَا كُنْتُ أَدِي مَنْ أَقَمْتُ عَلَيْهِ حَدًّا إِلَّا شَارِبَ الْخَمْرِ. فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسَنَّ فِيهِ شَيْئًا إِنَّمَا هُوَ شَيْءٌ قُلْنَا نَحْنُ».

**4487 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ الْمِصْرِيُّ ابْنَ أَخِي رَشْدِينَ بْنِ سَعْدٍ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا أُسَامَةُ بْنُ زَيْدٍ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: «كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ الْآنَ وَهُوَ فِي الرَّحَالِ يَلْتَمِسُ رَحْلَ خَالِدِ بْنِ الْوَلِيدِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَتَيْتُ بِرَجُلٍ قَدْ شَرِبَ الْخَمْرَ، فَقَالَ لِلنَّاسِ: «أَلَا اضْرِبُوهُ». فَمِنْهُمْ مَنْ ضَرَبَهُ بِالنَّعَالِ، وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْعَصَا، وَمِنْهُمْ مَنْ ضَرَبَهُ بِالْمِيتَةِ - قَالَ ابْنُ وَهْبٍ: الْجَرِيدَةُ الرُّطْبَةُ -، ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ تَرَابًا مِنَ الْأَرْضِ فَرَمَى بِهِ وَجْهَهُ».

**4488 -** حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: وَجَدْتُ فِي كِتَابِ خَالِي عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْحَمِيدِ، عَنْ عُقَيْلٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْهَرِ أَخْبَرَهُ عَنْ أَبِيهِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ بِشَارِبٍ وَهُوَ بِحُنَيْنٍ فَحَتَّى فِي وَجْهِهِ التُّرَابُ. ثُمَّ أَمَرَ أَصْحَابَهُ فَضَرِبُوهُ بِنِعَالِهِمْ، وَمَا كَانَ



had in their hands, until the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to stop from him; and they did accordingly. Then, the Messenger of Allah "Allah's blessing and peace be upon him" died (before fixing a definite number of strikes for the legal punishment of a drunk). Then, Abu Bakr gave (a legal punishment of) forty lashes for drinking wine; and Umar also during the early portion of his caliphate, gave (a legal punishment of) forty lashes, and during the last portion of his caliphate, he raised it to eighty lashes. As to Uthman, he did both legal punishments, i.e. (he sometimes gave) forty lashes and (sometimes) eighty lashes. Then Mu'awiyah fixed (the number of lashes for) the legal punishment at eighty.

**4489-** It is narrated on the authority of Abd Ar-Rahman Ibn Azhar that he said: I was still a young man when I saw the Messenger of Allah "Allah's blessing and peace be upon him" just after the conquest (of Mecca), breaking in the people, asking about the dwelling place of Khalid Ibn Al-Walid when a drunk was brought to him, and he ordered them to beat him, and they beat him with what they had in their hands. Some beat him with whips, others with sticks, and others with sandals, and the Messenger of Allah "Allah's blessing and peace be upon him" threw a handful of dust at his face. When it was (the caliphate of) Abu Bakr, and a drunk was brought to him, he asked them about the (number of the) beats given during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and they estimated them as forty, thereupon he gave forty (lashes for the punishment of drunkenness). When it was (the caliphate of) Umar, Khalid Ibn Al-Walid sent to him a letter saying: "The people have been involved in drinking wine, regarding as slight its legal punishment: so, since those (the early Muhajirs) are with you, seek their verdict." The early Emigrants were with him, whom he asked, and they unanimously agreed that he should give eighty lashes (for the punishment of drunkenness). Ali said: "Indeed, if a man drinks wine, he will invent lies: so, I see its legal punishment should be made equal to that fixed for launching a false charge."

### **[38] What About Executing The Legal Punishment In The Mosque?**

**4490-** It is narrated on the authority of Hakim Ibn Hizam that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade people to ask for the blood-money in the mosque, to recite poetry in the mosque, to execute the legal punishment in the mosque.

في أيديهم حتى قال لهم: «ارفعوا»، فرفعوا. فتوفي رسول الله ﷺ. ثم جلد أبو بكر في الخمر أربعين، ثم جلد عمر أربعين صدرًا من إمارته، ثم جلد ثمانين في آخر خلافته. ثم جلد عثمان الحدين كليهما ثمانين وأربعين. ثم أثبت معاوية الحد ثمانين.

**4489 -** حدثنا الحسن بن علي: حدثنا عثمان بن عمر: حدثنا أسامة بن زيد، عن الزهري، عن عبد الرحمن بن أزهر قال: «رأيت رسول الله ﷺ غداة الفتح، وأنا غلام شاب، يتخلل الناس يسأل عن منزل خالد بن الوليد، فأتي بشارب فأمرهم فضربوه بما في أيديهم. فمنهم من ضربه بالسوط، ومنهم من ضربه بعصا، ومنهم من ضربه بنعله. وحتى رسول الله ﷺ التراب. فلما كان أبو بكر أتى بشارب، فسألهم عن ضرب النبي ﷺ الذي ضربه، فحرزوه أربعين. فضرب أبو بكر أربعين. فلما كان عمر كتب إليه خالد بن الوليد: إن الناس قد انهمكوا في الشرب، وتحاقروا الحد والعقوبة. قال: هم عندك فسألهم - وعنده المهاجرون الأولون - فسألهم، فأجمعوا على أن يضرب ثمانين. قال: وقال علي: إن الرجل إذا شرب افتري، فأرى أن يجعله كحد الفرية».

قال أبو داود: أدخل عقيل بن خالد بين الزهري، وبين ابن الأزهر في هذا الحديث عبد الله بن عبد الرحمن بن الأزهر، عن أبيه.

### [ت38/م37] - باب في إقامة الحد في المسجد

**4490 -** حدثنا هشام بن عمار: حدثنا صدقة - يعني ابن خالد -: حدثنا الشعمي، عن زفر بن وئيمة عن حكيم بن حزام أنه قال: «نهى رسول الله ﷺ أن يستقاد في المسجد، وأن تمش فيه الأشعار، وأن تقام فيه الحدود».

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### [39] What About Scolding Punishment?

(It is to rebuke somebody, by way of edification, a penalty, in deed or act, less than the legal punishment).

**4491-** It is narrated on the authority of Abu Burdah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None should be given more than ten lashes unless it is one of the legal punishments prescribed by Allah Almighty."

**4492-** It is narrated on the authority of Abu Burdah Al-Ansari that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said...and he mentioned the same previous narration.

### [40] What About Lashing On The Face During A Legal Punishment?

**4493-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you beats (while executing a legal punishment), let him keep away from (beating) the face."



**[ت39/م38] - باب في التعزير**

**4491 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَّجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا يُجْلَدُ فَوْقَ عَشْرِ جَلْدَاتٍ إِلَّا فِي حَدٍّ مِنْ حُدُودِ اللَّهِ».

**4492 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو أَنَّ بُكَيْرَ بْنَ الْأَشَّجِّ حَدَّثَهُ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جَابِرٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا بُرْدَةَ الْأَنْصَارِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ. فَذَكَرَ مَعْنَاهُ.

قال أبو داود: أبو بردة اسمه هانيء.

**[ت40 / م000] - باب في ضرب الوجه في الحد**

**4493 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ عُمَرَ - يَعْنِي ابْنَ أَبِي سَلَمَةَ -، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَتَّقِ الْوَجْهَ».

## **(33/38) THE BOOK OF BLOOD-MONEY**

### **[1] A Soul (Should Be Taken) For A Soul**

**4494-** It is narrated on the authority of Ibn Abbas that he said: (There was dispute between the Jews of) Quraizhah and An-Nadir during the pre-Islamic period of ignorance, and the tribe of An-Nadir had power over those of Quraizhah. The result was that if one of Quraizhah killed another from An-Nadir, he should be killed by him in retaliation, and if one from the tribe of An-Nadir killed one from those of Quraizhah, he would not be killed by him in retaliation, but, he would be ransomed by one hundred Wasaqs (each equal to sixty Sa's) of dates. It happened that one from amongst the Nadir tribe killed one from amongst the Quraizhah, after the Messenger of Allah "Allah's blessing and peace be upon him" had been sent as a Prophet. They (the heirs) said: "Bring him (the killer) to us, so that we would kill him (for our murdered one)." They replied: "Let's appeal to the Prophet to judge between us." They went to him (to judge between them), thereupon Allah Almighty revealed: "If you judge, judge in equity between them. For Allah loves those who judge in equity." (Al-Ma'idah 42) Then He Almighty further said: "Do they then seek after a judgment of (the Days of) Ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?" (50)

### **[2] None Should Be Taken By The Crime Of His Brother Or Father**

**4495-** It is narrated on the authority of Abu Rimthah that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" in the company of my father, thereupon he asked my father: "Is this your son?" he said: "Yes, by the Lord of the Ka'bah." He further asked: "Truly?" he said: "I bear witness to that." On that the Messenger of Allah "Allah's blessing and peace be upon him" smiled because of my resemblance (and thus ascription) to my father came to be assured, for which my father took oath. Then, he said: "Behold! Let not him draw (the sin of) his crime upon you, and let not you draw (the sin of) your crime upon him." Then, the Messenger of Allah "Allah's blessing and peace be upon him" recited: "Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another." (Al-An'am 164)

### **[3] When The Ruler Commands (The Blood Claimants) To Forgive**

**4496-** It is narrated on the authority of Abu Shuraih Al-Khuza'i that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever has a claim over a murdered or injured person should be given three options to choose one of them: He might take retaliation, or forgive,

## [38/33] - كتاب الديات

## [ت1/1م] - باب النفس بالنفس

4494 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ مُوسَى -، عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ سَمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ. فَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ، وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ فُودِيَ بِمِئَةِ وَسْقٍ مِنْ تَمْرٍ. فَلَمَّا بُعِثَ النَّبِيُّ ﷺ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ، فَقَالُوا: ادْفَعُوهُ إِلَيْنَا نَقْتُلْهُ فَقَالُوا: بَيْنَنَا وَبَيْنَكُمْ النَّبِيُّ ﷺ، فَأَتَوْهُ فَتَزَلَّتْ: ﴿وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ﴾ [المائدة: 42]، وَالْقِسْطُ النَّفْسُ بِالنَّفْسِ. ثُمَّ نَزَلَتْ: ﴿أَفَحُكَمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾ [المائدة: 50].

قال أبو داود: قُرَيْظَةُ وَالنَّضِيرُ جَمِيعًا مِنْ وَلَدِ هَارُونَ النَّبِيِّ عَلَيْهِ السَّلَامُ.

## [ت2/2م] - باب لا يُؤْخَذُ أَحَدٌ بِجَرِيرَةِ أَخِيهِ أَوْ أَبِيهِ

4495 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ إِيَادٍ -: حَدَّثَنَا إِيَادُ، عَنْ أَبِي رِمَّةَ قَالَ: «انْطَلَقْتُ مَعَ أَبِي نَحْوَ النَّبِيِّ ﷺ. ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبِي: «أَتَبْنُكَ هَذَا؟» قَالَ: إِي وَرَبِّ الْكَعْبَةِ. قَالَ: «حَقًّا؟». قَالَ: أَشْهَدُ بِهِ، قَالَ: فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ ضَاحِكًا مِنْ ثَبَتِ شَبَّهِي فِي أَبِي، وَمِنْ حَلِفِ أَبِي عَلَيَّ، ثُمَّ قَالَ: «أَمَّا إِنَّهُ لَا يَجْنِي عَلَيْكَ، وَلَا تَجْنِي عَلَيْهِ»، وَقَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى﴾ [الأنعام: 164].

## [ت3/3م] - باب الإمام يأمر بالعفو في الدِّمِ

4496 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ الْحَارِثِ بْنِ فُضَيْلٍ، عَنْ سُفْيَانَ بْنِ أَبِي الْعَوْجَاءِ، عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أُصِيبَ بِقَتْلِ أَوْ حَبْلِ، فَإِنَّهُ يَخْتَارُ إِحْدَى ثَلَاثٍ: إِمَّا أَنْ يَفْتَضَّ، وَإِمَّا أَنْ يَغْفُو، وَإِمَّا أَنْ يَأْخُذَ الدِّيَةَ. فَإِنْ أَرَادَ الرَّابِعَةَ



or admit the blood-money, and if he chose the fourth one (i.e. to transgress the limits of Allah), you should punish him, and whoever exceeded (the limits of Allah) after that, would be admitted to the fire of Hell wherein he would abide forever.”

**4497-** It is narrated on the authority of Anas Ibn Malik that he said: I’ve never seen any claim for retaliation being filed to the Messenger of Allah "Allah's blessing and peace be upon him" to judge but that he ordered (the claimants) to forgive.

**4498-** It is narrated on the authority of Abu Hurairah that a man was killed during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and the case was filed to him, thereupon he handed over the killer to the blood claimants. The killer said: “O Messenger of Allah! I’ve not intended to kill him.” On that the Messenger of Allah "Allah's blessing and peace be upon him" said to the heir of the murdered one: “However, if he is true (in his statement) and you kill him, surely, you will be admitted to the fire (of Hell).” He released him. He (the killer) was tied with a leather string, which he was dragging on the ground when he came out (after having been released), thereupon he came to be called the One of Leather String.

**4499-** It is narrated on the authority of Wa’il Ibn Hujr that he said: I was sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when a killer tied with a leather string in his neck was brought to him. He called the heir of the murdered person and asked him: “Are you going to forgive him (the killer)?” he answered in the negative. He asked: “Then, are you going to accept the blood-money?” he answered in the negative. He asked him: “Then, are you going to kill him (in retaliation)?” he answered in the affirmative, thereupon he said to him: “Then, go with him (to do so).” When he turned away he asked him: “Are you going to forgive him (the killer)?” he answered in the negative. He asked: “Then, are you going to accept the blood-money?” he answered in the negative. He asked him: “Then, are you going to kill him (in retaliation)?” he answered in the affirmative, thereupon he said to him: “Then, go with him (to do so).” When it was the fourth time he said to him: “Behold! If you forgive him, he will draw his sin and the sin of his companion (whom he killed) upon himself.” On that he (the blood claimant) forgave him. The narrator said: I saw him (the killer) dragging the leather string on the ground.

**4500-** The same is narrated on the authority of Alqamah Ibn Wa’il through the same chain of transmission.

فُخْذُوا عَلَى يَدَيْهِ، وَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ».

4497 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزْنِي، عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ شَيْءٌ فِيهِ قِصَاصٌ إِلَّا أَمَرَ فِيهِ بِالْعَفْوِ».

4498 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قُتِلَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ﷺ. فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ، فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ. فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللَّهِ، وَاللَّهِ مَا أَرَدْتُ قَتْلَهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْوَلِيِّ: «أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا، ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ». قَالَ: فَخَلَّى سَبِيلَهُ. قَالَ: وَكَانَ مَكْتُوفًا بِنَسْعَةٍ، فَخَرَجَ يَجْرُ نَسْعَتَهُ، فَسُمِّيَ ذَا النُّسْعَةِ».

4499 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ الْجُشَمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَوْفٍ: حَدَّثَنَا حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ: حَدَّثَنِي عَلْقَمَةُ بْنُ وائِلٍ: حَدَّثَنِي وَائِلُ بْنُ حُجْرٍ قَالَ: «كُنْتُ عِنْدَ النَّبِيِّ ﷺ إِذْ جِيءَ بِرَجُلٍ قَاتِلٍ فِي غُنْقِهِ النَّسْعَةُ. قَالَ: فَدَعَا وَلِيَّ الْمَقْتُولِ فَقَالَ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «أَفَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا. قَالَ: «أَفَتَقْتُلُ؟» قَالَ: نَعَمْ. قَالَ: اذْهَبْ بِهِ، فَلَمَّا وَلَّى، قَالَ: «أَتَعْفُو؟» قَالَ: لَا. قَالَ: «أَفَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا. قَالَ: «أَفَتَقْتُلُ؟» قَالَ: نَعَمْ. قَالَ: اذْهَبْ بِهِ، فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ، فَإِنَّهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِهِ». قَالَ: فَعَفَا عَنْهُ، قَالَ: فَأَنَا رَأَيْتُهُ يَجْرُ النَّسْعَةَ».

4500 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنِي جَامِعُ بْنُ مَطَرٍ قَالَ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ بِإِسْنَادِهِ وَمَعْنَاهُ:



**4501-** It is narrated on the authority of Alqamah Ibn Wa'il from his father that he said: A man brought an Abyssinian to the Messenger of Allah "Allah's blessing and peace be upon him" and claimed he had killed his (the former's) nephew. He asked him: "How have you killed him?" he said: "I struck his head with the mattock, but I had no intention to kill him." He asked him: "Have you got property to fulfill his blood-money?" he answered in the negative. He said to him: "What do you think if I send you to beg the people, in order to collect his blood-money?" he answered in the negative. He asked him: "Then, are your masters going to give you his blood-money (to pay it)?" he answered in the negative. He said to the man (i.e. the blood claimant): "Then, take him (to kill him)." When the man came out with him in order to kill him, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! If he kills him, he will be like him (in sin)." The man heard from where he was what he said, thereupon he said to him: "Here it is: dispose of him as you like." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Release him, and let him draw his sin and the sin of his companion (whom he killed) upon himself and thus be of the denizens of the fire (of Hell)."

**4502-** It is narrated on the authority of Abu Umamah Ibn Sahl that he said: We were with Uthman while he was under the blockade in his house, and there was an entrance in the house, and whoever came in it, could hear the speech of those on the floor (only a few meters from the house). Once, Uthman entered, and he came out, in a state different (from that in which he was before he came in). he said: "They threatened to kill me." We said: "Allah suffices you against them O Commander of Believers!" he said: "But, for which reason are they going to kill me? I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "It is unlawful to shed the blood of a Muslim person except in one of the following three cases: to revert to infidelity after his Islam, to commit adultery while being married, and to kill a soul for no soul (i.e. with no just cause)." By Allah, I've never committed adultery whether during the pre-Islamic period of ignorance or during Islam, nor have I loved to have any religion to substitute for my religion since Allah Almighty guided me (to the true faith), nor have I killed a soul with no just cause. Then, for which thing are they going to kill me?"

Abu Dawud says: Both of Uthman and Abu Bakr abandoned alcoholic drinks even during the pre-Islamic period of ignorance.



**4501 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ الطَّائِيُّ: حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ: حَدَّثَنَا يَزِيدُ بْنُ عَطَاءٍ الْوَاسِطِيُّ، عَنْ سِمَاكِ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِحَبَشِيٍّ فَقَالَ: إِنَّ هَذَا قَتَلَ ابْنَ أَخِي. قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: ضَرَبْتُ رَأْسَهُ بِالْفَأْسِ، وَلَمْ أَرِدْ قَتْلَهُ. قَالَ: «هَلْ لَكَ مَالٌ تُؤَدِّي دِيَتَهُ؟» قَالَ: لَا. قَالَ: «أَفَرَأَيْتَ إِنْ أَرْسَلْتُكَ تَسْأَلُ النَّاسَ تَجْمَعُ دِيَتَهُ؟» قَالَ: لَا. قَالَ: «فَمَوَالِيكَ يُعْطُونَكَ دِيَتَهُ؟» قَالَ: لَا. قَالَ لِلرَّجُلِ: خُذْهُ، فَخَرَجَ بِهِ لِيَقْتُلَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ إِنْ قَتَلَهُ كَانَ مِثْلَهُ». فَبَلَغَ بِهِ الرَّجُلُ حَيْثُ يَسْمَعُ قَوْلَهُ. فَقَالَ: هُوَ ذَا فَمُرْ فِيهِ مَا شِئْتَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلْهُ» قَالَ مَرَّةً: دَعُهُ «يَبُوءُ بِإِثْمِ صَاحِبِهِ وَإِثْمِهِ، فَيَكُونُ مِنْ أَصْحَابِ النَّارِ». قَالَ: فَأَرْسَلَهُ.

**4502 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: «كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْضُورٌ فِي الدَّارِ. وَكَانَ فِي الدَّارِ مَدْخَلٌ مَنْ دَخَلَهُ سَمِعَ كَلَامَ مَنْ عَلَى الْبَلَاطِ، فَدَخَلَهُ عُثْمَانُ فَخَرَجَ إِلَيْنَا، وَهُوَ مُتَغَيِّرٌ لَوْنُهُ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونَنِي بِالْقَتْلِ أَنْفًا. قَالَ: قُلْنَا: يَكْفِيكَهُمْ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ: وَلِمَ يَقْتُلُونَنِي؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدِي ثَلَاثٍ: كُفْرٌ بَعْدَ إِسْلَامٍ، أَوْ زِنَا بَعْدَ إِحْصَانٍ، أَوْ قَتْلُ نَفْسٍ بِغَيْرِ نَفْسٍ». فَوَاللَّهِ مَا زَنَيْتُ فِي جَاهِلِيَّةٍ، وَلَا فِي إِسْلَامٍ قَطُّ. وَلَا أَحْبَبْتُ أَنْ لِي بِدِينِي بَدَلًا مُنْذُ هَدَانِي اللَّهُ. وَلَا قَتَلْتُ نَفْسًا فَبِمَ يَقْتُلُونَنِي».

قال أبو داود: عُثْمَانُ، وَأَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا تَرَكََا الْحَمْرَ فِي الْجَاهِلِيَّةِ.

**4503-** It is narrated on the authority of Ziyad Ibn Sa'd Ibn Dumaira As-Sulami from his father from his grandfather, and he attended (the holy battle of) Hunain with the Messenger of Allah "Allah's blessing and peace be upon him" that Muhallam Ibn Jaththamah Al-Laithi killed a man from Ashja' after they had embraced Islam, and this was the first judgement of blood-money which the Messenger of Allah "Allah's blessing and peace be upon him" passed during Islam. Uyainah (Ibn Hisn) talked about the killing of Al-Ashja'i, for he belonged to Ghatfan, and Al-Aqra' Ibn Habis argued against the killing of Muhallam, for he belonged to Khindaf. Then, the voices raised, and the dispute and noise grew much louder thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Uyainah! Are you not going to accept the blood-money?" Uyainah said: "No, by Allah, so that I would cause his (the killer's) women suffer from such grief and sadness as that from which my women have been suffering." The voices raised, and the dispute and noise grew much louder, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said once again: "O Uyainah! Should you not accept the blood-money?" he gave the same reply, and so on until a man from the sons of Laith called Mukaitil, carrying the arms, and having a leather shield in his hand, got up and said: "O Messenger of Allah! I have no example for this who was murdered in the early days of Islam but that of a herd of sheep, and when the first of them was thrown, the last of them ran away: give us permission to take retaliation (according to the law of equality) now, and then, pass your judgement pertaining to the blood-money later." (i.e. that the murderer should be killed in retaliation for his killing) On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "You shall have (as blood-money) fifty (camels) on our journey, and further fifty when we return." They then accepted the blood-money. This Muhallam was a long deep brown-complexioned man, and he was sitting at the rear of the people. He proceeded on until he broke in them and sat in front of the Messenger of Allah "Allah's blessing and peace be upon him", with his eyes shedding tears. He said: "O Messenger of Allah! Really I've done what has reached you, and I turn to Allah Almighty in repentance: so, please O Messenger of Allah, ask for Allah's Forgiveness for me." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have you killed him with your weapon during the early days of Islam? O Allah! Forgive not for Muhallam!" he said that loudly. Then, he got up, receiving his tears with the end of his upper garment. Muhammad Ibn Ishaq says that his people allege that afterwards the Messenger of Allah "Allah's blessing and peace be upon him" asked for Allah's Forgiveness for him.

**4503 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرِ بْنِ الزُّبَيْرِ قَالَ: سَمِعْتُ زِيَادَ بْنَ ضُمَيْرَةَ الضَّمْرِيِّ. (ح)، وَحَدَّثَنَا وَهْبُ بْنُ بَيَانَ، وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ أَنَّهُ سَمِعَ زِيَادَ بْنَ سَعْدِ بْنِ ضُمَيْرَةَ السَّلْمِيِّ. وَهَذَا حَدِيثٌ وَهْبٍ وَهُوَ أَمُّ يُحَدِّثُ عُرْوَةَ بْنَ الزُّبَيْرِ، عَنْ أَبِيهِ، قَالَ مُوسَى: وَجَدَهُ، وَكَانَا شَهِدَا مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا. ثُمَّ رَجَعْنَا إِلَى حَدِيثِ وَهْبٍ: «أَنَّ مُحَلِّمَ بْنَ جَثَامَةَ اللَّيْثِيِّ قَتَلَ رَجُلًا مِنْ أَشْجَعٍ فِي الْإِسْلَامِ، وَذَلِكَ أَوَّلُ غَيْرِ قَضَى بِهِ رَسُولُ اللَّهِ ﷺ. فَتَكَلَّمَ عُيَيْنَةُ فِي قَتْلِ الْأَشْجَعِيِّ لِأَنَّهُ مِنْ عَطْفَانَ. وَتَكَلَّمَ الْأَفْرَعُ بْنُ حَابِسٍ دُونَ مُحَلِّمٍ لِأَنَّهُ مِنْ خِنْدِفٍ. فَارْتَفَعَتِ الْأَصْوَاتُ وَكَثُرَتِ الْخُصُومَةُ وَاللَّعْطُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُيَيْنَةُ أَلَا تَقْبَلُ الْغَيْرَ؟». فَقَالَ عُيَيْنَةُ: لَا وَاللَّهِ حَتَّى أُدْخَلَ عَلَى نِسَائِهِ مِنَ الْحَرْبِ وَالْحُزَنِ مَا أُدْخَلَ عَلَى نِسَائِي. قَالَ: ثُمَّ ارْتَفَعَتِ الْأَصْوَاتُ، وَكَثُرَتِ الْخُصُومَةُ وَاللَّعْطُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُيَيْنَةُ أَلَا تَقْبَلُ الْغَيْرَ؟» فَقَالَ عُيَيْنَةُ مِثْلَ ذَلِكَ أَيْضًا، إِلَى أَنْ قَامَ رَجُلٌ مِنْ بَنِي لَيْثٍ يُقَالُ لَهُ: مُكَيْتِلٌ عَلَيْهِ شِكَّةٌ، وَفِي يَدِهِ دَرَقَةٌ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي لَمْ أَجِدْ لِمَا فَعَلَ هَذَا فِي غُرَّةِ الْإِسْلَامِ مَثَلًا إِلَّا غَنَمًا وَرَدَّتْ فَرُمِي أَوَّلَهَا، فَفَنَرَّ آخِرَهَا، اسْتَنْنِ الْيَوْمَ وَغَيْرَ غَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسُونَ فِي قَوْرِنَا هَذَا، وَخَمْسُونَ إِذَا رَجَعْنَا إِلَى الْمَدِينَةِ». وَذَلِكَ فِي بَعْضِ أَصْفَارِهِ. وَمُحَلِّمٌ رَجُلٌ طَوِيلٌ آدَمٌ، وَهُوَ فِي طَرَفِ النَّاسِ. فَلَمْ يَزَالُوا حَتَّى تَخْلَصَ فَجَلَسَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ وَعَيْنَاهُ تَدْمَعَانِ. فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ فَعَلْتُ الَّذِي قَدْ بَلَغَكَ. وَإِنِّي أَتُوبُ إِلَى اللَّهِ، فَاسْتَغْفِرِ اللَّهَ لِي يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَقْتُلْتَهُ بِسِلَاحِكَ فِي غُرَّةِ الْإِسْلَامِ؟ اللَّهُمَّ لَا تَغْفِرْ لِمُحَلِّمٍ بِصَوْتِ عَالٍ. زَادَ أَبُو سَلَمَةَ: فَقَامَ، وَإِنَّهُ لَيَتَلَقَّى دُمُوعَهُ بِطَرَفِ رِدَائِهِ».

قَالَ ابْنُ إِسْحَاقَ: فَزَعَمَ قَوْمُهُ أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَغْفَرَ لَهُ بَعْدَ ذَلِكَ.

قَالَ أَبُو دَاوُدَ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: الْغَيْرُ: الدِّيَةُ.



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#### **[4] When The Claimant Of The Blood Of Such As Killed Intentionally Accepts The Blood-Money**

**4504-** It is narrated on the authority of Abu Shuraih Al-Ka'bi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O assembly of Khuza'ah! You really have killed this man from Hudhail, and I'm going to give his blood-money (on your behalf). But whoever has anyone killed (intentionally) after this statement of mine, has the freedom to choose one of two things: to accept the blood-money, or to kill (the killer)."

**4505-** It is narrated on the authority of Abu Hurairah that he said: When Mecca was conquered the Messenger of Allah "Allah's blessing and peace be upon him" got up and said: "He, who has anyone killed (intentionally), has the freedom to choose the better of two things: to accept the blood-money, or to be helped take retaliation (by having the murderer killed)." A man from Yemen called Abu Shah stood and said: "O Messenger of Allah! Have this (which you've said) written for me!" Al-Abbas said: "Have (your statement) written for me!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Write that for Abu Shah!"

**4506-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no faithful believer be killed for an infidel; and he, who kills a faithful believer intentionally, should be handed over to the heirs of the murdered one: they could then kill him if they so like, or accept the blood-money if they so like."

#### **[5] When One Kills (The Killer) After Accepting The Blood-Money**

**4507-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I never pardon such as kills (the killer) even after his accepting the blood-money (of the killed of whose blood he is claimant)."

#### **[6] When One Gives Another Poisoned Food Or Drink And He Dies: Should He Be Killed In Retaliation?**

**4508-** It is narrated on the authority of Anas Ibn Malik that a Jewess (reported to be Zainab Bint Al-Harith) brought to The Messenger of Allah "Allah's blessing and peace be upon him" (cooked meat of) a poisoned sheep, from which he ate. (When the effect of this poison was felt by him, he asked for her, and) she was brought to him. He asked her about the

## [ت4/م4] - بَابُ وَلِيِّ الْعَمَدِ يَرْضَى بِالْدِّيَةِ

**4504 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ أَبَا شَرِيحَ الْكَعْبِيِّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنَّكُمْ يَا مَعْشَرَ خُرَاعَةَ قَتَلْتُمْ هَذَا الْقَتِيلَ مِنْ هَذِيلٍ، وَإِنِّي عَاقِلُهُ. فَمَنْ قُتِلَ لَهُ بَعْدَ مَقَالَتِي هَذِهِ قَتِيلٌ فَأَهْلُهُ بَيْنَ خَيْرَتَيْنِ: بَيْنَ أَنْ يَأْخُذُوا الْعَقْلَ، أَوْ يَقْتُلُوا».

**4505 -** حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَرْزِدٍ: أَخْبَرَنِي أَبِي: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: لَمَّا فُتِحَتْ مَكَّةُ قَامَ رَسُولُ اللَّهِ فَقَالَ: «مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يُودَى، وَإِمَّا أَنْ يُقَادَ». فَقَامَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ يُقَالُ لَهُ: أَبُو شَاهٍ، فَقَالَ: يَا رَسُولَ اللَّهِ اكْتُبْ لِي - قَالَ الْعَبَّاسُ: اكْتُبُوا لِي - فَقَالَ رَسُولُ اللَّهِ ﷺ: «اَكْتُبُوا لِأَبِي شَاهٍ». وَهَذَا لَفْظُ حَدِيثِ أَحْمَدَ. قَالَ أَبُو دَاوُدَ: اكْتُبُوا لِي - يَعْنِي خُطْبَةَ النَّبِيِّ ﷺ -.

**4506 -** حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ. وَمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا دَفِعَ إِلَى أَوْلِيَائِهِ الْمَقْتُولِ، فَإِنْ شَاؤُوا قَتَلُوهُ، وَإِنْ شَاؤُوا أَخَذُوا الدِّيَةَ».

## [ت5/م5] - بَابُ مَنْ يَقْتُلُ بَعْدَ أَخْذِ الدِّيَةِ

**4507 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا مَطَرُ الْوَرَّاقِ - وَأَحْسَبُهُ - عَنْ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا أُعْفَى مَنْ قَتَلَ بَعْدَ أَخْذِ الدِّيَةِ».

## [ت6/م6] - بَابُ فِيمَنْ سَقَى رَجُلًا سَمًّا أَوْ أَطْعَمَهُ فَمَاتَ، أَيْقَادُ مِنْهُ

**4508 -** حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا. فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَسَأَلَهَا عَنْ ذَلِكَ فَقَالَتْ: أَرَدْتُ



reason for that (which she had done), and she said: "I intended to kill you." He said: "No doubt, Allah is not to enable you to do so." They (the Companion's) said: "Should we not kill her?" He said: "No." He (Anas) said: I noticed that (affect of the poison) on the uvula of The Messenger of Allah "Allah's blessing and peace be upon him".

**4509-** It is narrated on the authority of Abu Hurairah that a Jewish woman presented to the Messenger of Allah "Allah's blessing and peace be upon him" (the cooked meat of) a poisoned sheep, but the Messenger of Allah "Allah's blessing and peace be upon him" did no harm to her.

Abu Dawud says: This woman who poisoned (the food for) the Messenger of Allah "Allah's blessing and peace be upon him" was (Zainab) the sister of Marhab, and she was Jewish.

**4510-** It is narrated on the authority of Jabir Ibn Abdullah that he said: A Jewess from the people of Khaibar poisoned a roasted sheep and presented it to the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" picked the arm from which he ate a piece, and so did some of his companions (who were present with him). But the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Lift your hands (from the food since it is poisoned)." The Messenger of Allah "Allah's blessing and peace be upon him" sent to the Jewess to come to him. He asked: "Have you poisoned this sheep?" She said: "Who has told you?" he said: "This arm in my hand has told me." She said: "Yes." He asked: "What made you do so?" She said: "I said to myself: if he is a Prophet, then the poison will not harm him, and if he is a liar, we will get rid of him." The Messenger of Allah "Allah's blessing and peace be upon him" pardoned her, and punished her not. But one of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" who ate of the sheep died, and the Messenger of Allah "Allah's blessing and peace be upon him" got himself cupped on his upper part of his back, to (remove the harmful traces of) what he ate of the sheep, and it is Abu Hind, a freed slave belonging to Banu Bayadah from amongst the Ansar, who cupped him, with the help of a horn and a blade.

**4511-** It is narrated on the authority of Abu Salamah that a Jewess from Khaibar presented a poisoned sheep to the Messenger of Allah "Allah's blessing and peace be upon him"...and the rest is the same as the narration of Jabir, but here it was Bishr Ibn Al-Bara' Ibn Ma'rur who died because of his eating of its poisoned flesh. When he sent to the Jewess and asked her about the reason for her deed, she mentioned to him the same as in the narration of Jabir, but here the Messenger of Allah "Allah's blessing and



لَأَقْتُلَكَ. فَقَالَ: «مَا كَانَ اللَّهُ لِيُسَلِّطَكَ عَلَى ذَلِكَ»، أَوْ قَالَ: «عَلَيَّ». قَالَ: فَقَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا». فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

**4509 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ. ح: وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدُ بْنُ سَلِيمَانَ: حَدَّثَنَا عَبَادٌ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ. قَالَ هَارُونُ: عَنْ أَبِي هُرَيْرَةَ: «أَنَّ امْرَأَةً مِنَ الْيَهُودِ أَهْدَتْ إِلَى النَّبِيِّ ﷺ شَاةً مَسْمُومَةً. قَالَ: فَمَا عَرَضَ لَهَا النَّبِيُّ ﷺ».

قَالَ أَبُو دَاوُدَ: هَذِهِ أُخْتُ مَرْحَبِ الْيَهُودِيَّةِ الَّتِي سَمَّيَ النَّبِيُّ ﷺ.

**4510 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: «كَانَ جَابِرُ بْنُ عَبْدِ اللَّهِ يُحَدِّثُ أَنَّ يَهُودِيَّةً مِنْ أَهْلِ خَيْبَرَ سَمَّتْ شَاةً مَضْلِيَّةً، ثُمَّ أَهْدَتْهَا لِرَسُولِ اللَّهِ ﷺ. فَأَخَذَ رَسُولُ اللَّهِ ﷺ الذَّرَاعَ فَأَكَلَ مِنْهَا، وَأَكَلَ رَهْطٌ مِنْ أَصْحَابِهِ مَعَهُ. ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «ارْفَعُوا أَيْدِيَكُمْ». وَأَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى الْيَهُودِيَّةِ فَدَعَاَهَا فَقَالَ لَهَا: «أَسَمَّيْتَ هَذِهِ الشَّاةَ؟» قَالَتْ الْيَهُودِيَّةُ: مَنْ أَخْبَرَكَ؟ قَالَ: «أَخْبَرْتَنِي هَذِهِ فِي يَدِي» لِلذَّرَاعِ. قَالَتْ: نَعَمْ. قَالَ: «فَمَا أَرَدْتَ إِلَى ذَلِكَ؟» قَالَتْ: قُلْتُ: إِنْ كَانَ نَبِيًّا فَلَنْ يَضُرَّهُ، وَإِنْ لَمْ يَكُنْ نَبِيًّا اسْتَرْحَنَّا مِنْهُ. فَعَفَا عَنْهَا رَسُولُ اللَّهِ ﷺ وَلَمْ يُعَاقِبْهَا. وَتُوفِّيَ بَعْضُ أَصْحَابِهِ الَّذِينَ أَكَلُوا مِنَ الشَّاةِ، وَاسْتَحْتَجَمَ رَسُولُ اللَّهِ ﷺ عَلَى كَاهِلِهِ مِنْ أَجْلِ الَّذِي أَكَلَ مِنَ الشَّاةِ: حَجَمَهُ أَبُو هِنْدٍ بِالْقَرْنِ، وَالشَّفْرَةَ - وَهُوَ مَوْلَى لِبْنِي بَيَاضَةَ مِنَ الْأَنْصَارِ -.

**4511 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْرِ شَاةٍ مَضْلِيَّةٍ نَحْوَ حَدِيثِ جَابِرٍ. قَالَ: فَمَاتَ بِشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ الْأَنْصَارِيُّ. فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ: مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟ فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ: فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ

peace be upon him" ordered that she be killed (in retaliation for the death of Bishr Ibn Al-Bara'). No mention is made here of the operation of cupping.

**4512-** It is narrated on the authority of Abu Salamah from Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the gift, but he never accepted the charity. In another narration on the authority of Abu Salamah, apart from Abu Hurairah, he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to accept the gift, but he never accepted the charity. Once, a Jewess in Khaibar presented to him a roasted sheep which she poisoned, from which the Messenger of Allah "Allah's blessing and peace be upon him" ate (a morsel) and so did some of his companions. But soon he said to them: "Left your hand, for it (the sheep) has told me that it is poisoned." But Bishr Ibn Al-Bara' Ibn Ma'rur Al-Ansari died. He sent to the Jewess (to come to him and when she came) he asked her: "What led you to do so?" she said: "If you are a Prophet, you will receive no harm from what I've done; and if you are only a king, I will then relieve the people of you." The Messenger of Allah "Allah's blessing and peace be upon him" ordered that she be killed, and she was killed (in retaliation for the death of Bishr). Later the Messenger of Allah "Allah's blessing and peace be upon him" said in his fatal illness: "I have been still suffering because of the morsel I ate (of the sheep) in Khaibar, since it was time to start cutting my medial arm vein (i.e. to deprive me of life)."

**4513-** It is narrated on the authority of Ka'b Ibn Malik that he said: Umm Mubashshir Al-Ansari said to the Messenger of Allah "Allah's blessing and peace be upon him" during his fatal illness: "Which illness is thought you are suffering from O Messenger of Allah? However, I do not think no illness had befallen my son (and caused him to die) other than (the traces of poison resulting from ) the poisoned sheep which he shared with you in Khaibar." The Messenger of Allah "Allah's blessing and peace be upon him" said: "I also do not think but the same has befallen me now, since it was time to start cutting my medial arm vein (to deprive me of life)."

**4514-** It is narrated on the authority of Umm Mubashshir that she said: I entered upon the Messenger of Allah "Allah's blessing and peace be upon him" (during his fatal illness)...and the rest is the same as the narration of Jabir, in which he told that when Bishr Ibn Al-Bara' died the Messenger of Allah "Allah's blessing and peace be upon him" sent to the Jewess and asked her: "What made you do what you've done?"...The Messenger of Allah "Allah's blessing and peace be upon him" then ordered that she be killed; and she was killed. But, no mention is made of cupping.

فَقَتِلَتْ، وَلَمْ يَذْكُرْ أَمْرَ الْحِجَامَةِ.

4512 - وحدثنا وهب بن بَقِيَّةَ: عن خَالِدٍ، عن مُحَمَّد بن عمرو، عن أَبِي سَلَمَةَ عن أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقْبَلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ».

وحدثنا وهب بن بَقِيَّةَ في مَوْضِعٍ آخَرَ، عن خَالِدٍ، عن مُحَمَّد بن عمرو، عن أَبِي سَلَمَةَ وَلَمْ يَذْكُرْ أَبَا هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْكُلُ الْهَدِيَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ. زَادَ: فَأُهْدَتْ لَهُ يَهُودِيَّةٌ بِخَيْرِ شَأءٍ مَصْلِيَّةٍ سَمَّتَهَا، فَأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْهَا وَأَكَلَ الْقَوْمُ. فَقَالَ: «ارْفَعُوا أَيْدِيَكُمْ، فَإِنَّهَا أَخْبَرَنِي أَنَّهَا مَسْمُومَةٌ». فَمَاتَ بَشْرُ بْنُ الْبَرَاءِ بنِ مَعْرُورٍ الْأَنْصَارِيُّ. فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» قَالَتْ: «إِنْ كُنْتُ نَبِيًّا لَمْ يَضُرَّكَ الَّذِي صَنَعْتُ. وَإِنْ كُنْتُ مَلِكًا أَرَحْتُ النَّاسَ مِنْكَ. فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقَتِلَتْ. ثُمَّ قَالَ فِي وَجَعِهِ الَّذِي مَاتَ فِيهِ: «مَا زِلْتُ أَجِدُ مِنَ الْأَكْلَةِ الَّتِي أَكَلْتُ بِخَيْرٍ، فَهَذَا أَوَانُ قَطْعِ أَبْهَرِي».

4513 - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عن الزُّهْرِيِّ، عن ابْنِ كَعْبٍ بنِ مَالِكٍ، عن أَبِيهِ: أَنَّ أُمَّ مُبَشَّرَ قَالَتْ لِلنَّبِيِّ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: مَا يُتَّهَمُ بِكَ يَا رَسُولَ اللَّهِ؟ فَإِنِّي لَا أَتَّهَمُ بِأَبْنِي شَيْئًا إِلَّا الشَّاءَ الْمَسْمُومَةَ الَّتِي أَكَلَ مَعَكَ بِخَيْرٍ. وَقَالَ النَّبِيُّ ﷺ: «وَأَنَا لَا أَتَّهَمُ بِنَفْسِي إِلَّا ذَلِكَ، فَهَذَا أَوَانُ قَطْعِ أَبْهَرِي».

قال أَبُو دَاوُدَ: وَرُبَّمَا حَدَّثَ عَبْدُ الرَّزَّاقِ بِهَذَا الْحَدِيثِ مُرْسَلًا عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن النَّبِيِّ ﷺ. وَرُبَّمَا حَدَّثَ بِهِ عن الزُّهْرِيِّ عن عَبْدِ الرَّحْمَنِ بنِ كَعْبٍ بنِ مَالِكٍ. وَذَكَرَ عَبْدُ الرَّزَّاقِ أَنَّ مَعْمَرًا كَانَ يُحَدِّثُهُمْ بِالْحَدِيثِ مَرَّةً مُرْسَلًا فَيَكْتُبُونَهُ، وَيُحَدِّثُهُمْ مَرَّةً بِهِ فَيُسْنِدُهُ فَيَكْتُبُونَهُ، وَكُلُّ صَحِيحٍ عِنْدَنَا. قَالَ عَبْدُ الرَّزَّاقِ: فَلَمَّا قَدِمَ ابْنُ الْمُبَارَكِ عَلَى مَعْمَرٍ أَسْنَدَ لَهُ مَعْمَرٌ أَحَادِيثَ كَانَ يُوقِفُهَا.

4514 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رَبَاحٌ، عن مَعْمَرٍ، عن الزُّهْرِيِّ، عن عَبْدِ الرَّحْمَنِ بنِ عَبْدِ اللَّهِ بنِ كَعْبٍ بنِ مَالِكٍ، عن أُمِّهِ أُمِّ مُبَشَّرٍ. قَالَ أَبُو سَعِيدٍ بنُ الْأَعْرَابِيِّ كَذَا قَالَ عَنْ أُمِّهِ، وَالصَّوَابُ: عن أَبِيهِ، عن أُمِّ مُبَشَّرٍ دَخَلَتْ عَلَى النَّبِيِّ ﷺ فَذَكَرَ مَعْنَى حَدِيثِ مُحَمَّدِ بْنِ خَالِدٍ نَحْوَ حَدِيثِ جَابِرٍ قَالَ: «فَمَاتَ بَشْرُ بْنُ الْبَرَاءِ بنِ مَعْرُورٍ، فَأَرْسَلَ إِلَى الْيَهُودِيَّةِ فَقَالَ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» فَذَكَرَ نَحْوَ حَدِيثِ جَابِرٍ. فَأَمَرَ بِهَا رَسُولُ اللَّهِ ﷺ فَقَتِلَتْ» وَلَمْ يَذْكُرِ الْحِجَامَةَ.



### **[7] When One Kills Or Mutilates The Body Of His Slave: Should Retribution Be Exacted From Him?**

**4515-** It is narrated on the authority of Samurah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills his slave, we then should kill him, and he, who cuts the nose (or any of the limbs) of his slave, we should then cut his nose (or a similar limb)."

**4516-** A Hadith like this is narrated on the authority of Qatadah from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And he, who castrates his slave, we should then castrate him."

Abu Dawud says: A Hadith like this is narrated on the authority of Abu Dawud At-Tayalisi on the authority of Hisham, and it is like that of Mu'adh.

**4517-** A Hadith like this is narrated on the authority of Qatadah, but Al-Hasan seemed to have forgotten this narration, thereupon he used to say: "No free one should be killed for a slave."

**4518-** It is narrated on the authority of Qatadah from Al-Hasan that he said: "No free person should be killed in retaliation for a slave."

**4519-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and he was crying for relief. The Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Allah's Mercy be upon you! What is the matter with you?" he said: "My master saw me catching a glimpse of one of his slave-girls, thereupon his jealousy was provoked, and he removed my testicles." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Bring me the man!" he was pursued, but they failed to bring him. On that the Messenger of Allah "Allah's blessing and peace be upon him" said (to the slave): Go: you are free." He said: "O Messenger of Allah! Upon whom is it incumbent to help me (in case my master enslaves me once again)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Your help is incumbent upon every faithful believer or Muslim."

Abu Dawud says: The manumitted slave was called Rawh Ibn Dinar, and the one who removed his testicles was Zinba'

### **[8] What About Killing With The Help Of Qasamah?**

(the oath taken by the blood petitioner upon such as against whom the claim of blood is made, or vice versa, i.e. taken by the defendant to clear himself from the claim of blood)

## [ت/7م] - بَابُ مَنْ قَتَلَ عَبْدَهُ أَوْ مِثْلَ بِهِ، أَنْقَادُ مِنْهُ؟

4515 - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: حَدَّثَنَا شُعْبَةُ. ح، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلَنَاهُ، وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

4516 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ بِإِسْنَادِهِ مِثْلَهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَصَى عَبْدَهُ خَصَيْنَاهُ» ثُمَّ ذَكَرَ مِثْلَ حَدِيثِ شُعْبَةَ وَحَمَّادٍ.

قال أبو داود: وَرَوَاهُ أَبُو دَاوُدَ الطَّيَالِسِيُّ، عَنْ هِشَامٍ مِثْلَ حَدِيثِ مُعَاذٍ.

4517 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ بِإِسْنَادِ شُعْبَةَ مِثْلَهُ. زَادَ: ثُمَّ إِنَّ الْحَسَنَ نَسِيَ هَذَا الْحَدِيثَ، فَكَانَ يَقُولُ: «لَا يُقْتَلُ حُرٌّ بِعَبْدٍ».

4518 - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: «لَا يُقَادُ الْحُرُّ بِالْعَبْدِ».

4519 - حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ تَسْنِيمَ بْنِ حَوَارِيٍّ بْنِ زِيَادِ بْنِ عَمْرِو الْعَتَكِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا سَوَّارُ أَبُو حَمَزَةَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ رَجُلٌ مُسْتَضْرِحٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: جَارِيَّةٌ لَهُ يَا رَسُولَ اللَّهِ. فَقَالَ: «وَيْحَكَ مَا لَكَ؟» فَقَالَ: شَرُّ، أَبْصَرَ لِسَيِّدِهِ جَارِيَّةً لَهُ فَعَارَ، فَجَبَّ مَذَاكِيرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيَّ بِالرَّجُلِ»، فَطَلَبَ فَلَمْ يُفَدَّرْ عَلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَذْهَبْ فَأَنْتَ حُرٌّ». فَقَالَ: يَا رَسُولَ اللَّهِ عَلَى مَنْ نُصْرَتِي؟ قَالَ: «عَلَى كُلِّ مُؤْمِنٍ». أَوْ قَالَ «كُلِّ مُسْلِمٍ».

قال أبو داود: ما اجتمعت العرب على رجل لم يؤمر عليهم إلا زياد بن عمرو.

قال أبو داود: الَّذِي عَتَقَ كَانَ اسْمُهُ: رَوْحُ بْنُ دِينَارٍ.

قال أبو داود: الَّذِي جَبَّ زِنْبَاعُ.

قال أبو داود: هَذَا زِنْبَاعُ أَبُو رَوْحٍ كَانَ مَوْلَى الْعَبْدِ.

## [ت/8م] - بَابُ الْقَتْلِ بِالْقَسَامَةِ

4520 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَمُحَمَّدُ بْنُ عُبَيْدٍ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ



**4520-** It is narrated on the authority of both of Sahl Ibn Abu Hathmah and Rafi Ibn Khadij that they said: Muhaiyyisah Ibn Mas'ud and Abdullah Ibn Sahl set out to Khaibar. Then, they parted in the gardens, and later on, Abdullah Ibn Sahl was murdered. They (his people) accused the Jews (of murdering him). His brother Abd Ar-Rahman, and his paternal cousins Muhaiyyisah and Huwaiyyisah, came to The Messenger of Allah "Allah's blessing and peace be upon him". Abd Ar-Rahman, who was the youngest of them, intended to talk about the matter of his brother, but The Messenger of Allah "Allah's blessing and peace be upon him" said (to him): "Let the eldest of you speak (or said "Let the eldest of you start talking")." The other two talked about the matter of their (murdered) companion. The Messenger of Allah "Allah's blessing and peace be upon him" said: "If fifty of you take oaths as to the person among them who has committed the murder, he would be surrendered to you." They said: "How could we swear if we did not witness the murder?" The Prophet "Allah's blessing and peace be upon him" said: "Then the Jews can clear themselves from your charge if fifty of them take oaths (that it was not they who committed the murder)." They said: "(How should we believe in the oaths of) infidels?" So, The Messenger of Allah "Allah's blessing and peace be upon him" himself paid the blood money (of the murdered) from his own (property). Sahl said: One day, I entered a fold, and one of those she-camels (which were given as the blood money) kicked me.

**4521-** It is narrated on the authority of Abu Laila Abdullah Ibn Abd Ar-Rahman Ibn Sahl that Sahl Ibn Abu Hathmah told him from some great men of his tribe that Abdullah Ibn Sahl and Muhaiyyisah went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muhaiyyisah was informed that Abdullah had been killed and thrown in a pit or a spring. Muhaiyyisah went to the Jews and said: "By Allah, you have killed him." The Jews said: "By Allah, we have not killed him." Muhaiyyisah then came back to his people and told them the story. He, his elder brother Huwaiyyisah and Abd Ar-Rahman Ibn Sahl came (to The Prophet) and Muhaiyyisah who had been at Khaibar, proceeded to speak, but The Messenger of Allah "Allah's blessing and peace be upon him" said to Muhaiyyisah: "The eldest! The eldest!" meaning: "Let the eldest of you speak." Huwaiyyisah spoke first and then Muhaiyyisah. Allah's Apostle "Allah's blessing and peace be upon him" said: "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." The Messenger of Allah "Allah's blessing and peace be upon him" wrote a letter to the Jews in that respect, who replied: "We, by Allah, did not kill him."



وَرَافِعِ بْنِ خَدِيجٍ: «أَنَّ مُحَيِّصَةَ بْنَ مَسْعُودٍ، وَعَبْدَ اللَّهِ بْنَ سَهْلٍ انْطَلَقَا قَبْلَ خَيْبَرَ، فَتَفَرَّقَا فِي النَّخْلِ، فَقَتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَاتَّهَمُوا الْيَهُودَ. فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ، وَابْنَا عَمِّهِ حُوَيْصَةُ وَمُحَيِّصَةُ، فَاتَّوَا النَّبِيَّ ﷺ. فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ، وَهُوَ أَصْغَرُهُمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْكُبْرُ الْكُبْرُ». أَوْ قَالَ: «الْيَبْدَأُ الْأَكْبَرُ»، فَتَكَلَّمَا فِي أَمْرِ صَاحِبَيْهِمَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يُقْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ». قَالُوا: أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتَبَرَّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ». قَالُوا: يَا رَسُولَ اللَّهِ قَوْمٌ كُفَّارٌ. قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ ﷺ مِنْ قَبْلِهِ. قَالَ: قَالَ سَهْلٌ: دَخَلْتُ مِرْبَدًا لَهُمْ يَوْمًا فَرَكَضْتَنِي نَاقَةً مِنْ تِلْكَ الْإِبِلِ رَكْضَةً بِرَجْلِهَا». قَالَ حَمَادٌ هَذَا أَوْ نَحْوُهُ.

قال أبو داود: رَوَاهُ بَشْرُ بْنُ الْمُفَضَّلِ وَمَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ فِيهِ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ؟». وَلَمْ يَذْكُرْ بَشْرٌ دَمًا. وَقَالَ عَبْدُهُ عَنْ يَحْيَى كَمَا قَالَ حَمَادٌ. وَرَوَاهُ ابْنُ عُيَيْنَةَ عَنْ يَحْيَى فَبَدَأَ بِقَوْلِهِ: «تَبَرَّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا يَحْلِفُونَ» وَلَمْ يَذْكُرِ الْاسْتِحْقَاقَ.

قال أبو داود: وَهَذَا وَهُمْ مِنْ ابْنِ عُيَيْنَةَ.

4521 - حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي مَالِكٌ، عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلٍ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ كُبَرَاءِ قَوْمِهِ: «أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدِ أَصَابِهِمْ. فَأَتَى مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ قَدْ قُتِلَ، وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ. فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ. قَالُوا: وَاللَّهِ مَا قَتَلْنَاهُ. فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَذَكَرَ لَهُمْ ذَلِكَ. ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيْصَةُ، وَهُوَ أَكْبَرُ مِنْهُ، وَعَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ. فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَبْرٌ، كَبْرٌ» - يُرِيدُ السِّنَّ - فَتَكَلَّمَ حُوَيْصَةُ، ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُودَا صَاحِبِكُمْ، وَإِنَّمَا أَنْ يُؤْذِنَا بِحَرْبٍ». فَكَتَبَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِذَلِكَ. فَكَتَبُوا: إِنَّا وَاللَّهِ مَا قَتَلْنَاهُ.

Then The Messenger of Allah "Allah's blessing and peace be upon him" said to Huwaiyyisah, Muhaiyyisah, and Abd Ar-Rahman: "Can you take an oath by which you will have the right to take the blood-money?" They said: "No." He said : "Shall we ask the Jews to take an oath (to deny the charge) before you?" They replied: "But the Jews are not Muslims." So The Messenger of Allah "Allah's blessing and peace be upon him" gave them the blood money from his own property. He sent to them one hundred she-camels, which were made to enter the house. Sahl said: A red she-camel of them kicked me.

**4522-** It is narrated on the authority of Amr Ibn Shu'aib that the Messenger of Allah "Allah's blessing and peace be upon him" killed a man from the sons of Nasr Ibn Malik (in implementation of the law of equality) with the help of Qasamah (oath taken upon such as against whom the claim of blood was made); and this was in the town of Rugha', at the bank of Liyyah (a place in Ta'if). According to the narration of Mahmud Ibn Khalid, both the murderer and the murdered belonged to the same tribe, i.e. those of Nasr Ibn Malik, in a town at the bank of Liyyah.

#### **[9] The Abandonment Of Killing In Retaliation With The Help Of Qasamah**

**4523-** It is narrated on the authority of Bushair Ibn Yasar from one belonging to the Ansar called Sahl Ibn Abu Hathmah that some of them set out to Khaibar, wherein they parted. Later on, they found one of them murdered thereupon they said to those in whose dwellings they found their murdered companion: "You have killed our companion." They said: "We neither killed him, nor did we know his murderer." The Messenger of Allah "Allah's blessing and peace be upon him" then asked them to bring evidence against such as killed him, but they told him that they had no evidence. He said: "Then, let them take an oath for you (to clear themselves from your claim)." They said: "We do not accept the oaths of the Jews." The Messenger of Allah "Allah's blessing and peace be upon him" disliked that his blood should be wasted, so, he paid his blood-wit one hundred camels from those given in charity.

**4524-** It is narrated on the authority of Abayah Ibn Rifa'ah from Rafi' Ibn Khadij (his grandfather) that he said: A man belonging to the Ansar (reported to be Abdullah Ibn Sahl) came to be found murdered at Khaibar, thereupon his blood's claimants went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and he asked them: "Have you got two witnesses to bear witness to the murder of your companion?" they said: "O Messenger of Allah! None from

فَقَالَ رَسُولُ اللَّهِ ﷺ لِحُوَيْصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمَنِ: «اتَّحِلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ؟» قَالُوا: لَا. قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا مُسْلِمِينَ. فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ. فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِمِئَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارَ. قَالَ سَهْلٌ: لَقَدْ رَكَّضْتَنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

**4522 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ وَكَثِيرُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا ح. وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا الْوَلِيدُ، عَنْ أَبِي عَمْرٍو، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّهُ قَتَلَ بِالْقِسَامَةِ رَجُلًا مِنْ بَنِي نَضْرٍ بْنِ مَالِكٍ بِبَحْرَةِ الرُّغَاءِ عَلَى شَطِّ لِيَّةِ الْبَحْرَةِ. قَالَ: الْقَاتِلُ وَالْمَقْتُولُ مِنْهُمْ». وَهَذَا لَفْظُ مُحَمَّدٍ أَقَامَهُ مُحَمَّدٌ بِبَحْرَةِ وَحْدَهُ عَلَى شَطِّ لِيَّةٍ.

### [ت9/م9] - بَابُ فِي تَرْكِ الْقَوْدِ بِالْقِسَامَةِ

**4523 -** حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ الصَّبَّاحِ الرَّغْفَرَانِيُّ: حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: «رَعِمَ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ: سَهْلُ بْنُ أَبِي حُثْمَةَ أَخْبَرَهُ: أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ، فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلًا. فَقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قَتَلْتُمْ صَاحِبَنَا؟ فَقَالُوا: مَا قَتَلْنَاهُ، وَلَا عَلِمْنَا قَاتِلًا. فَاَنْطَلَقْنَا إِلَى نَبِيِّ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُمْ: «تَأْتُونِي بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ هَذَا»، قَالُوا: مَا لَنَا بَيِّنَةٌ قَالَ: «فَيَحْلِفُونَ لَكُمْ؟» قَالُوا: لَا نَرْضَى بِأَيْمَانِ الْيَهُودِ، فَكَرِهَ نَبِيُّ اللَّهِ ﷺ أَنْ يُبْطَلَ دَمُهُ، فَوَدَّاهُ مِئَةً مِنْ إِبِلِ الصَّدَقَةِ».

**4524 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ بْنِ رَاشِدٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي حَيَّانَ التَّيْمِيِّ: حَدَّثَنَا عَبَّابُ بْنُ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «أَصْبَحَ رَجُلٌ مِنَ الْأَنْصَارِ مَقْتُولًا بِخَيْبَرَ فَاَنْطَلَقَ أَوْلِيَائُهُ إِلَى النَّبِيِّ ﷺ فَذَكَرُوا ذَلِكَ لَهُ. فَقَالَ: «لَكُمْ شَاهِدَانِ يَشْهَدَانِ عَلَى قَتْلِ صَاحِبِكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، لَمْ يَكُنْ ثَمَّ



amongst the Muslims was there, but there were the Jews, who dare to do what is more grievous." He said: "Then, choose fifty of them and ask them to take oath (to refute the claim of blood from themselves)." But they rejected (on the belief that they could take false oaths). For that, the Messenger of Allah "Allah's blessing and peace be upon him" gave his blood-money from himself.

**4525-** It is narrated on the authority of Muhammad Ibn Ibrahim Ibn Al-Harith that he said: Sahl, and Allah knows better, commits mistake in this narration: Abd Ar-Rahman Ibn Bujaid said: The Messenger of Allah "Allah's blessing and peace be upon him" sent a letter to the Jews saying: "A murdered person has been found in your dwelling places, so, you should pay his blood-money." They replied with fifty oaths "by Allah that we did not kill him, nor did we know his murderer." So, the Messenger of Allah "Allah's blessing and peace be upon him" paid one hundred she-camels for his blood-money from himself.

**4526-** It is narrated on the authority of both Abu Salamah Ibn Abd Ar-Rahman and Sulaiman Ibn Yasar from men belonging to the Ansar that the Messenger of Allah "Allah's blessing and peace be upon him" started with the Jews saying: "Let fifty of you swear (by Allah to refute the claim)." But they rejected, thereupon he said to the Ansar: "Then, make your claim against them binding (by your oaths)." They said: "Should we take oaths for the unseen O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" made his (the deceased's) blood-money incumbent upon the Jews, because he was found as murdered in their dwelling places.

**[10] Should The Retaliation Be Taken From The Murderer With A Tool Similar To That He Uses To Commit The Murder?**

**4527-** It is narrated on the authority of Anas Ibn Malik that he said: A girl was found and her head was crushed between two stones. It was said to her: "Who has done so with you? Is he so-and-so?" (She nodded in the negative; and she was asked for the second time) "Is he so-and-so?" (She nodded in the negative; and so on) until the Jew was named to her, thereupon she nodded in the affirmative. The Jew was taken and he confessed (of the crime), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

**4528-** It is narrated on the authority of Anas that a man from Jews killed a girl from the Ansar for (stealing) her ornaments. Then, he threw her (dead

أَحَدٌ مِنَ الْمُسْلِمِينَ، وَإِنَّمَا هُمْ يَهُودٌ وَقَدْ يَجْتَرِئُونَ عَلَى أَعْظَمَ مِنْ هَذَا. قَالَ: «فَاخْتَارُوا مِنْهُمْ خَمْسِينَ فَاسْتَحْلِفُوهُمْ». فَأَبَوْا، فَوَدَّاهُ النَّبِيُّ ﷺ مِنْ عِنْدِهِ.

**4525 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُجَيْدٍ قَالَ: «إِنَّ سَهْلًا وَاللَّهِ أَوْهَمَ الْحَدِيثَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى يَهُودَ أَنَّهُ قَدْ وَجَدَ بَيْنَ أَظْهَرِكُمْ قَتِيلَ قُدُوهُ، فَكَتَبُوا يَحْلِفُونَ بِاللَّهِ خَمْسِينَ يَمِينًا مَا قَتَلْنَاهُ وَمَا عَلِمْنَا قَاتِلًا. قَالَ: فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ عِنْدِهِ مِئَةَ نَاقَةٍ».

**4526 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسُلَيْمَانَ بْنِ يَسَارٍ عَنْ رِجَالٍ مِنَ الْأَنْصَارِ: «أَنَّ النَّبِيَّ ﷺ قَالَ لِلْيَهُودِ - وَبَدَأَ بِهِمْ -: «يَحْلِفُ مِنْكُمْ خَمْسُونَ رَجُلًا». فَأَبَوْا. فَقَالَ لِلْأَنْصَارِ: «اسْتَحِقُّوا». فَقَالُوا: نَحْلِفُ عَلَى الْغَيْبِ يَا رَسُولَ اللَّهِ؟ فَجَعَلَهَا رَسُولُ اللَّهِ ﷺ دِيَّةً عَلَى يَهُودَ، لَأَنَّهُ وَجَدَ بَيْنَ أَظْهَرِهِمْ».

### [ت10/م10] - بَابُ يُقَادُّ مِنَ الْقَاتِلِ

**4527 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ جَارِيَةً وَجِدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ. فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا أَفْلَانٌ؟ أَفْلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ. فَأَوَمَّتْ بِرَأْسِهَا. فَأَخَذَ الْيَهُودِيُّ، فَأَعْتَرَفَ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ».

**4528 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: «أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى



body) into a well, and crushed her head with the stones. Then, he was brought to The Messenger of Allah "Allah's blessing and peace be upon him", who ordered that he should be stoned to death. Actually, he was stoned until he died.

**4529-** It is narrated on the authority of Anas Ibn Malik that he said: A girl was wearing some silver ornaments and A Jew (attacked her and crushed her head between two stones (and killed her). The Prophet "Allah's blessing and peace be upon him" entered upon her while she was in her last breaths. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: "did So-and-so kill you?" (he mentioned somebody other than her murderer, and since she was unable to speak), she moved her head, indicating denial. He asked her for the second time: "did So-and-so kill you?" (mentioning a person other than her real murderer), and she again moved her head indicating denial. Then he asked her for the third time: "did So-and-so kill you?" (naming her real killer). She nodded affirmatively. Then Allah's Apostle "Allah's blessing and peace be upon him" ordered that he should be killed (with his head be crushed) between two stones.

### **[11] Should A Muslim Be Killed In Retaliation For An Infidel?**

**4530-** It is narrated on the authority of Qais Ibn Ubad that he said: I and Al-Ashtar went to Ali and asked him: "Has the Messenger of Allah "Allah's blessing and peace be upon him" confided to you to do a thing he has not confided to anyone else to do?" he said: "No, barring what this document of mine contains." He brought out a document from the sheath of his sword, and it had the following: "All the Muslims are equal in their blood; and they should (intimately gather and help one another like the) one hand against their enemies; and even the one belonging to the lowest social status among them has the claim to give the right of protection (to whomever he likes, and it should be respected by all of them). Behold! No believer should be killed in retaliation for an infidel, nor should a non-Muslim having a covenant (of safety from the Muslims be killed for an infidel) as long as he sticks to his covenant. He, who commits a crime, incurs its (related punishment) upon himself, and he, who gives shelter to a criminal, draws upon himself the Curse of Allah, the angels, and all the people."

**4531-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The hand of the Muslims should be against their enemies: they are equal in their blood and property; and the right of protection given by even the farthest of the Muslims (to whomever he likes)



حُلِيَّ لَهَا، ثُمَّ أَلْقَاهَا فِي قَلِيبٍ، وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ. فَأَخِذَ فَأَتَى بِهِ النَّبِيَّ ﷺ. فَأَمَرَ بِهِ أَنْ يُرْجَمَ حَتَّى يَمُوتَ، فُرْجِمَ حَتَّى مَاتَ». قال أَبُو دَاوُدَ: وَرَوَاهُ ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ نَحْوَهُ.

**4529 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ جَدِّهِ أَنَسٍ: «أَنَّ جَارِيَةً كَانَتْ عَلَيْهَا أَوْضَاحٌ لَهَا، فَرَضَخَ رَأْسَهَا يَهُودِيٌّ بِحَجَرٍ. فَدَخَلَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ وَبِهَا رَمَقٌ. فَقَالَ لَهَا: «مَنْ قَتَلَكَ؟ فُلَانٌ قَتَلَكَ؟» فَقَالَتْ: لَا - بِرَأْسِهَا -. قَالَ: «مَنْ قَتَلَكَ؟ فُلَانٌ قَتَلَكَ؟» قَالَتْ: لَا - بِرَأْسِهَا -. قَالَ: «فُلَانٌ قَتَلَكَ؟» قَالَتْ: نَعَمْ - بِرَأْسِهَا -. فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقُتِلَ بَيْنَ حَجَرَيْنِ».

### [ت11/م11] - بَابُ اتِّقَادِ الْمُسْلِمِ بِالْكَافِرِ؟

**4530 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ: حَدَّثَنَا قَتَادَةُ، عَنْ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيٍّ فَقُلْنَا: هَلْ عَهْدٌ إِلَيْكَ رَسُولُ اللَّهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ فَقَالَ: لَا، إِلَّا مَا فِي كِتَابِي هَذَا. قَالَ مُسَدَّدٌ: قَالَ: فَأَخْرَجَ كِتَابًا. وَقَالَ أَحْمَدُ: كِتَابًا مِنْ قِرَابِ سَيْفِهِ، فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَكَافَأُوا دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ وَيَسْعَى بِذِمَّتِهِمْ أَذْنَاهُمْ. إِلَّا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ. مَنْ أَحْدَثَ حَدَّثًا فَعَلَى نَفْسِهِ، وَمَنْ أَحْدَثَ حَدَّثًا، أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَالْمَلَائِكَةُ، وَالنَّاسُ أَجْمَعِينَ».

قال مُسَدَّدٌ عن ابنِ أَبِي عَرُوبَةَ: فَأَخْرَجَ كِتَابًا.

**4531 -** حَدَّثَنَا عُبيدُ اللَّهِ بْنُ عُمَرَ: حَدَّثَنَا هُشَيْمٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ذَكَرَ نَحْوُ

should be effective; and the strongest among them (the Muslim fighters) should make the weakest among them share the war booty with them, as well as the working fighters among them should make the sitting among them share the war booty with them.”

### **[12] When One Finds A Man With His Wife: Should He Kill Him?**

**4532-** It is narrated on the authority of Abu Hurairah that Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": “O Messenger of Allah! If one finds a man with his wife: should he kill him?” the Messenger of Allah "Allah's blessing and peace be upon him" answered in the negative. Sa'd said: “No, by Him Who has honoured you with the truth (he should kill him)!” on that the Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: “Do you hear what your chief is saying?”

**4533-** It is narrated on the authority of Abu Hurairah that Sa'd Ibn Ubadah said to the Messenger of Allah "Allah's blessing and peace be upon him": “Tell me: if I find a man with my wife: should I wait until I bring four witnesses?” the Messenger of Allah "Allah's blessing and peace be upon him" answered in the affirmative.

### **[13] When A Charity Collector Injures Anyone By Mistake: Should Retribution Be Taken From Him?**

**4534-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" sent Abu Jahm Ibn Hudhaifah to collect alms, thereupon a man quarreled him over his charity, and Abu Jahm struck him and caused injury to him. They (his people) came to the Messenger of Allah "Allah's blessing and peace be upon him" and sought retaliation equal for equal. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to them: “Take such and such (property as blood-money)” but they rejected, and he said once again: “Take further such and such (property instead of retaliation).” And they accepted. The Messenger of Allah "Allah's blessing and peace be upon him" said: “Then, I'm going to address the people, and inform them of your approval.” They said: “Yes.” The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: “Those people belonging to (the sons of) Laith asked me for retaliation (from Abu Jahm), and I offered to them such and such (property as blood-money): have you accepted?” they answered in the negative, thereupon the Emigrants intended to harm them, but the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to desist, and they did accordingly. Then,

حَدِيثِ عَلِيٍّ، زَادَ فِيهِ: «وَيُجِيرُ عَلَيْهِمْ أَقْصَاهُمْ، وَيَرُدُّ مُشَدَّهُمْ عَلَى مُضْعِفِهِمْ، وَمُتَسَرِّبِهِمْ عَلَى قَاعِدِهِمْ».

### [ت12/م12] - بَابُ فِيمَنْ وَجَدَ مَعَ أَهْلِهِ رَجُلًا، أَيْقَنْتُهُ؟

**4532 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ الْحَوْطِيُّ، الْمَعْنَى وَاحِدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَجِدُ مَعَ امْرَأَتِهِ رَجُلًا أَيْقَنْتُهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا». قَالَ سَعْدٌ: بَلَى وَالَّذِي أَكْرَمَكَ بِالْحَقِّ. قَالَ النَّبِيُّ ﷺ: «اسْمَعُوا إِلَى مَا يَقُولُ سَيِّدُكُمْ». قَالَ عَبْدُ الْوَهَّابِ: «إِلَى مَا يَقُولُ سَعْدٌ».

**4533 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَعْدَ بْنَ عُبَادَةَ قَالَ لِرَسُولِ اللَّهِ ﷺ: «أَرَأَيْتَ لَوْ وَجَدْتُ مَعَ امْرَأَتِي رَجُلًا أُمَهِّلُهُ حَتَّى آتِي بِأَرْبَعَةِ شُهَدَاءَ؟ قَالَ: «نَعَمْ»».

### [ت13/م13] - بَابُ الْعَامِلِ يُصَابُ عَلَى يَدَيْهِ خَطَا

**4534 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا جَهْمَ بْنَ حُذَيْفَةَ مُصَدِّقًا فَلَا جَهَّ رَجُلٌ فِي صَدَقَتِهِ فَضْرَبَهُ أَبُو جَهْمَ فَشَجَّهُ. فَاتُوا النَّبِيَّ ﷺ فَقَالُوا: الْقَوْدَ يَا رَسُولَ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «لَكُمْ كَذَا وَكَذَا»، فَلَمْ يَرْضُوا. فَقَالَ: «لَكُمْ كَذَا وَكَذَا»، فَلَمْ يَرْضُوا. فَقَالَ: «لَكُمْ كَذَا وَكَذَا»، فَلَمْ يَرْضُوا. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي خَاطِبُ الْعَشِيَّةِ عَلَى النَّاسِ، وَمُخْبِرُهُمْ بِرِضَاكُمْ». فَقَالُوا: نَعَمْ. فَخَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ هَؤُلَاءِ اللَّيْثِيَّينَ أَتَوْنِي يُرِيدُونَ الْقَوْدَ، فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا. أَرْضَيْتُمْ؟» قَالُوا: لَا.



the Messenger of Allah "Allah's blessing and peace be upon him" invited them, and offered to them an increase (of property) and asked them: "Have you accepted?" they answered in the affirmative. The Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, I'm going to address the people, and inform them of your approval." They said: "Yes." The Messenger of Allah "Allah's blessing and peace be upon him" addressed the people (and informed them of that) and said: "Have you accepted?" they answered in the affirmative.

#### **[14] Taking Retaliation But Without The Weapon**

**4535-** It is narrated on the authority of Anas Ibn Malik that he said: A girl was found and her head was crushed between two stones. It was said to her: "Who has done so with you? Is he so-and-so?" (She nodded in the negative; and she was asked for the second time) "Is he so-and-so?" (She nodded in the negative; and so on) until the Jew was named to her, thereupon she nodded in the affirmative. The Jew was taken and he confessed (of the crime), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered that his head should be crushed between (two) stones (in the same way as he killed her).

#### **[15] Taking Retaliation For A Strike; And Taking Retaliation By The Governor From Himself**

**4536-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was distributing the war booty (among the people), a man came towards him, and then turned over him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a withered stick he had in his hand, and injured his face. On that the Messenger of Allah "Allah's blessing and peace be upon him" asked him to come and take retaliation (for that injury). The man said: "No, I've forgiven (you) O Messenger of Allah."

**4537-** It is narrated on the authority of Abu Firas that he said: Once, Umar Ibn Al-Khattab addressed us saying: "I've sent my employees not to slap your faces, nor to usurp your property: whoever of you is exposed to that, let him file the case to me, so that I would take retaliation for him from such as does so to him." Amr Ibn Al-As said: "If a governor punishes anyone of his subjects by way of education: should you take his retaliation from him?" he said: "Yes, by Him, in Whose Hand is my soul, I should take his retaliation from him (and why is it not) since I saw the Messenger

فَهُمَّ الْمُهَاجِرُونَ بِهِمْ. فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَكْفُوا عَنْهُمْ، فَكَفُوا. ثُمَّ دَعَاهُمْ فَزَادَهُمْ فَقَالَ: «أَرْضَيْتُمْ؟». فَقَالُوا: نَعَمْ. فَقَالَ: «إِنِّي خَاطَبْتُ عَلَى النَّاسِ، وَمُخْبِرُهُمْ بِرِضَاكُمْ» فَقَالُوا: نَعَمْ. فَخَطَبَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَرْضَيْتُمْ؟» قَالُوا: نَعَمْ.

### [ت14/م000] - بَابُ الْقَوْدِ بِغَيْرِ حَدِيدٍ

**4535 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: «أَنَّ جَارِيَةً وَجَدَتْ قَدْ رُضَّ رَأْسُهَا بَيْنَ حَجَرَيْنِ فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ أَفْلَانٌ، أَفْلَانٌ؟ حَتَّى سُمِّيَ الْيَهُودِيُّ، فَأَوْمَتْ بِرَأْسِهَا. فَأَخَذَ الْيَهُودِيُّ فَاغْتَرَفَ. فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرَضَّ رَأْسُهُ بِالْحِجَارَةِ».

### [ت15/م000] - بَابُ الْقَوْدِ مِنَ الضَّرْبَةِ وَقَصُّ الْأَمِيرِ مِنْ نَفْسِهِ

**4536 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو - يَعْنِي ابْنَ الْحَارِثِ -، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ عُبَيْدَةَ بْنِ مَسَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «بَيْنَمَا رَسُولُ اللَّهِ ﷺ يَقْسِمُ قَسْمًا أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ، فَطَعَنَهُ رَسُولُ اللَّهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ فَجَرَحَ بَوَاجِهُهُ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَعَالَ فَاستَقِدْ»، قَالَ: بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ».

**4537 -** حَدَّثَنَا أَبُو صَالِحٍ: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ قَالَ: «خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: إِنِّي لَمْ أَبْعَثْ عُمَّالِي لِيَضْرِبُوا أَبْشَارَكُمْ، وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ. فَمَنْ فَعَلَ بِهِ ذَلِكَ فَليرْفَعُهُ إِلَيَّ أَقْضِصْهُ مِنْهُ. قَالَ عَمْرُو بْنُ الْعَاصِ: لَوْ أَنَّ رَجُلًا أَدَبَ بَعْضَ رَعِيَّتِهِ أَتَقْضِصُهُ مِنْهُ؟ قَالَ: إِي وَالَّذِي

of Allah "Allah's blessing and peace be upon him" having taken retaliation from himself?"

#### **[16] The Women Remit The Blood Retaliation**

**4538-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood claimants, the closest of kinship from among them, followed by such as next to him in kinship, even though it is a woman, have to remit the retaliation."

Abu Dawud says: I was reported that it is permissible for a woman to remit the retaliation in case she is one of the blood claimants.

#### **[17] When One Is Killed Among The People Indiscriminately**

**4539-** It is narrated on the authority of Tawus, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-money of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality); and whoever withholds such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him."

**4540-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said...and the rest is the same as the previous narration.

#### **[18] How Much Is The Blood-Money?**

**4541-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that whoever was killed by mistake, his blood-money should be one hundred camels: thirty one-year-old she-camels, thirty two-year-old she-camels, thirty three-year-old she-camels, and ten two-year-old male-camels.

**4542-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the blood-money during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him" was eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams, and that of the people of Scripture was half that of the Muslims. It remained as such until Umar Ibn Al-Khattab became the caliph, who addressed the people saying: "Behold! The price of camels rose



نفسى بيده أفضّه، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَقْصَصَ مِنْ نَفْسِهِ».

### [16م/14] - بَابُ عَفْوِ النِّسَاءِ عَنِ الدِّمِّ

**4538 -** حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ: أَنَّهُ سَمِعَ حِصْنًا: أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلَى الْمُقْتَلِينَ أَنْ يَنْحَجِرُوا: الْأَوَّلُ فَلَاوَلَّ، وَإِنْ كَانَتْ امْرَأَةً».

قال أبو داود: بلغني أَنَّ عَفْوَ النِّسَاءِ فِي الْقَتْلِ جَائِزٌ إِذَا كَانَتْ إِحْدَى الْأَوْلِيَاءِ. وَبَلَغَنِي عَنْ أَبِي عُبَيْدٍ قَالَ يَنْحَجِرُوا: يَكْفُوا عَنْ الْقَوْدِ.

### [17م/15] - بَابُ مَنْ قُتِلَ فِي عَمِيَاءَ بَيْنَ قَوْمٍ

**4539 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَّادٌ. ح: وَحَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا سُفْيَانُ وَهَذَا حَدِيثُهُ، عَنْ عَمْرِو، عَنْ طَاوُسٍ قَالَ: «مَنْ قُتِلَ». وَقَالَ ابْنُ عُبَيْدٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ فِي عَمِيَاءَ فِي رَمِي يَكُونُ بَيْنَهُمْ بِحَجَارَةٍ، أَوْ بِالسَّيَاطِ، أَوْ ضَرْبٍ بَعْضًا فَهُوَ خَطَأٌ، وَعَقْلُهُ عَقْلُ الْخَطَا. وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوْدٌ». وَقَالَ ابْنُ عُبَيْدٍ: «قَوْدٌ يَدٌ» ثُمَّ اتَّفَقَا: «وَمَنْ حَالَ دُونَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ» وَحَدِيثُ سُفْيَانَ أَتَمُّ.

**4540 -** حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَالِبٍ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: فَذَكَرَ مَعْنَى حَدِيثِ سُفْيَانَ.

### [18م/16] - بَابُ الدِّيَةِ كَمْ هِيَ؟

**4541 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ. ح: وَحَدَّثَنَا هَارُونُ بْنُ رَيْدٍ بْنُ أَبِي الرِّزْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى أَنَّ مَنْ قُتِلَ خَطَأً فَدِيَتُهُ مِثْلُ ثَلَاثُونَ مِثْلَ الْإِبِلِ: ثَلَاثُونَ بِنْتُ مَخَاضٍ، وَثَلَاثُونَ بِنْتُ لَبُونٍ، وَثَلَاثُونَ حِقَّةً، وَعَشْرَةُ بَنِي لَبُونٍ ذَكَرٌ».

**4542 -** حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عُثْمَانَ: حَدَّثَنَا حُسَيْنُ بْنُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «كَانَتْ قِيمَةُ الدِّيَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ثَمَانِ مِثْلِ دِينَارٍ، وَثَمَانِيَةَ آلَافٍ دِرْهَمٍ، وَدِيَةُ أَهْلِ الْكِتَابِ يَوْمَئِذٍ النِّصْفُ مِنْ دِيَةِ الْمُسْلِمِينَ. قَالَ: فَكَانَ ذَلِكَ كَذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ. فَقَامَ خَطِيئًا فَقَالَ: أَلَا

high!" so, he raised it (the blood-money) to one thousand Dinars to be due upon the owners of gold, twelve thousand Dirhams upon the owners of silver, one hundred cows upon the owners of cows, two thousand sheep upon the owners of sheep, and one hundred cloaks upon the owners of cloaks. But he fixed the blood-money of the non-Muslims.

**4543-** It is narrated on the authority of Ata' Ibn Abu Rabah that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money (of the killing by mistake) should be one hundred camels upon the owners of camels, one hundred cows upon the owners of cows, two thousand sheep upon the owners of sheep, and one hundred cloaks upon the owners of cloaks, and something (which Muhammad, the sub-narrator did not memorize) of wheat upon the owners of wheat.

**4544-** It is narrated on the authority of Jabir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" enjoined the blood-money (of the killing by mistake)...and the rest is the same, in which he said in the end: "And upon the owners of food something which I do not memorize."

**4545-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said, concerning the blood-money of (killing by) mistake: "It is of twenty three-year-old she-camels, twenty four-year-old she-camels, twenty one-year-old she-camels, twenty two-year-old she-camels, and twenty one-year-old he-camels."

**4546-** It is narrated on the authority of Ibn Abbas that a man from Adi was killed (by mistake), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" made his blood-money twelve thousand (Dirhams).

Abu Dawud says: The same is narrated on the authority of Ikrimah from the Messenger of Allah "Allah's blessing and peace be upon him", and no mention is made of Ibn Abbas.

### **[19] The Blood-Money Of The Semi-Intentional Killing**

**4547-** It is narrated on the authority of Abdullah Ibn Amr that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed the people, and magnified Allah thrice, and then said: "There is no god (to be worshipped) but Allah the One and Only, Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath

إِنَّ الْإِبِلَ قَدْ غَلَتْ. قَالَ: فَفَرَضَهَا عُمَرُ عَلَى أَهْلِ الذَّهَبِ أَلْفَ دِينَارٍ، وَعَلَى أَهْلِ الْوَرِقِ اثْنَيْ عَشَرَ أَلْفًا، وَعَلَى أَهْلِ الْبَقَرِ مِئَتِي بَقْرَةٍ، وَعَلَى أَهْلِ الشَّاءِ أَلْفِي شَاةٍ، وَعَلَى أَهْلِ الْحُلَلِ مِئَتِي حُلَّةٍ، قَالَ: وَتَرَكَ دِيَةَ أَهْلِ الذِّمَّةِ لَمْ يَرْفَعْهَا فِيمَا رَفَعَ مِنَ الدِّيَةِ.

4543 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى فِي الدِّيَةِ عَلَى أَهْلِ الْإِبِلِ مِئَةً مِنَ الْإِبِلِ، وَعَلَى أَهْلِ الْبَقَرِ مِئَتِي بَقْرَةٍ، وَعَلَى أَهْلِ الشَّاءِ أَلْفِي شَاةٍ، وَعَلَى أَهْلِ الْحُلَلِ مِئَتِي حُلَّةٍ، وَعَلَى أَهْلِ الْقَمْحِ شَيْئًا لَمْ يَحْفَظْهُ مُحَمَّدٌ».

4544 - قَالَ أَبُو دَاوُدَ: قَرَأْتُ عَلَى سَعِيدِ بْنِ يَعْقُوبَ الطَّالْقَانِيِّ قَالَ: حَدَّثَنَا أَبُو ثَمِيلَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: ذَكَرَ عَطَاءٌ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «فَرَضَ رَسُولُ اللَّهِ ﷺ» وَذَكَرَ مِثْلَ حَدِيثِ مُوسَى وَقَالَ: «وَعَلَى أَهْلِ الطَّعَامِ شَيْئًا لَا أَحْفُظُهُ».

4545 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خُشَيْبِ بْنِ مَالِكٍ الطَّائِي، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي دِيَةِ الْخَطَا عِشْرُونَ حِقَّةً، وَعِشْرُونَ جَذَعَةً، وَعِشْرُونَ بِنْتُ مَخَاضٍ، وَعِشْرُونَ بِنْتُ لَبُونٍ، وَعِشْرُونَ بَنِي مَخَاضٍ ذُكْرًا».

قَالَ أَبُو دَاوُدَ: وَهُوَ قَوْلُ عَبْدِ اللَّهِ.

4546 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَجُلًا مِنْ بَنِي عَدِيٍّ قُتِلَ فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ اثْنَيْ عَشَرَ أَلْفًا».

قَالَ أَبُو دَاوُدَ: رَوَاهُ ابْنُ عُيَيْنَةَ عَنْ عَمْرِو، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ، لَمْ يَذْكُرْ ابْنَ عَبَّاسٍ.

### [ت19/م17] - بَابٌ فِي دِيَةِ الْخَطَا شِبْهِ الْعَمْدِ

4547 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ - قَالَ مُسَدَّدٌ -: خَطَبَ يَوْمَ الْفَتْحِ بِمَكَّةَ فَكَبَّرَ ثَلَاثًا ثُمَّ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ» - إِلَى هَهُنَا حَفِظْتُهُ مِنْ مُسَدَّدٍ - ثُمَّ اتَّفَقَا: «أَلَا إِنَّ كُلَّ مَأْتِرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ تُذَكَّرُ وَتُدْعَى مِنْ دَمٍ أَوْ مَالٍ



those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were. Beware! The (blood-money of a person) killed by mistake, in which the intention might be possible, i.e. with a whip or a stick, should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs."

**4548-** The same is narrated on the authority of Khalid through the same chain of transmitters.

**4549-** It is narrated on the authority of Ibn Umar that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up while being on the stairs of the Ka'bah, and praised Allah and lauded him, saying: "Praise be to Allah Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): beware! The (blood-money of a person) killed by mistake, i.e. with a whip or a stick should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs. Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I've affirmed to their doers as they were."

**4550-** It is narrated on the authority of Mujahid that he said: Umar judged that (the blood-money of) semi-intentional killing by mistake should be of thirty three-year-old she-camels, thirty four-year-old she-camels, and forty six-year-old pregnant she-camels.

**4551-** It is narrated on the authority of Ali that he said: (The blood-money of) semi-intentional killing by mistake should be of three thirds: thirty-three three-year-old she-camels, thirty-three four-year-old she-camels, and thirty-four six-year-old she-camels, all of which should be pregnant.

**4552-** It is narrated on the authority of Abdullah that he said: (The blood-money of) semi-intentional killing by mistake should be of twenty-five three-year-old she-camels, twenty-five four-year-old she-camels, twenty-five one-year-old she-camels, and twenty-five two-year-old she-camels.

**4553-** It is narrated on the authority of Ali that he said: (The blood-money of) killing by mistake should be of four fourths: twenty-five three-year-old she-camels, twenty-five four-year-old she-camels, twenty-five one-year-old she-camels, and twenty-five two-year-old she-camels.

تَحْتَ قَدَمَيَّ؛ إِلَّا مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ» ثُمَّ قَالَ: «أَلَا إِنَّ دِيَةَ الْخَطَاِ شِبْهُ الْعَمْدِ - مَا كَانَ بِالسَّوْطِ وَالْعَصَا - مِثْلُ مِثْلِ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بَطُونِهَا أَوْلَادُهَا». وَحَدِيثُ مُسَدِّدٍ أَتَمُّ.

**4548 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَ مَعْنَاهُ.

**4549 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «خَطَبَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْفَتْحِ، أَوْ فَتَحَ مَكَّةَ عَلَى دَرَجَةِ الْبَيْتِ أَوْ الْكَعْبَةِ».

قَالَ أَبُو دَاوُدَ: كَذَا رَوَاهُ ابْنُ عُيَيْنَةَ أَيْضًا، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ ﷺ.

وَرَوَاهُ أَيُّوبُ السَّخْتِيَانِيُّ، عَنْ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو مِثْلَ حَدِيثِ خَالِدٍ.

وَرَوَاهُ حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يَعْقُوبَ السَّدُوسِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ.

وَقَوْلُ زَيْدٍ وَأَبِي مُوسَى مِثْلَ حَدِيثِ النَّبِيِّ ﷺ، وَحَدِيثِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

**4550 -** حَدَّثَنَا الثَّقَلِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: «قَضَى عُمَرُ فِي شِبْهِ الْعَمْدِ ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ جَذَعَةً، وَأَرْبَعِينَ خَلْفَةً مَا بَيْنَ ثَنِيَّةٍ إِلَى بَازِلٍ عَامِهَا».

**4551 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ أَنَّهُ قَالَ: «فِي شِبْهِ الْعَمْدِ أَثَلَاثًا: ثَلَاثٌ وَثَلَاثُونَ حِقَّةً، وَثَلَاثُونَ جَذَعَةً، وَأَرْبَعٌ وَثَلَاثُونَ ثَنِيَّةً إِلَى بَازِلٍ عَامِهَا كُلُّهَا خَلْفَةً».

**4552 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: قَالَ عَلِيٌّ: «فِي الْخَطَاِ أَرْبَاعًا: خَمْسٌ وَعِشْرُونَ حِقَّةً، وَخَمْسٌ وَعِشْرُونَ جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ».

**4553 -** حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ: قَالَ عَبْدُ اللَّهِ: «فِي شِبْهِ الْعَمْدِ خَمْسٌ وَعِشْرُونَ حِقَّةً، وَخَمْسٌ وَعِشْرُونَ جَذَعَةً، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ لَبُونٍ، وَخَمْسٌ وَعِشْرُونَ بَنَاتِ مَخَاضٍ».



**4554-** It is narrated on the authority of both Uthman Ibn Affan and Zaid Ibn Thabit that the grievous (blood-money of the semi-intentional killing) should be of forty four-year-old pregnant she-camels, thirty- three-year-old she-camels, and thirty two-year-old she-camels; and that of the killing by mistake should be of thirty three-year-old she-camels, thirty-two-year-old she-camels, twenty two-year-old male-camels, and twenty one-year-old she-camels.

**4555-** It is narrated on the authority of Zaid Ibn Thabit that he said the same concerning the grievous blood-money (of the semi-intentional killing).

### **[...] The Ages Of Camels According To The Falling Of Their Teeth**

Abu Dawud says: It is narrated on many authorities, each narrates what the other narrates not, pertaining to the names given to the different ages upon which camels come, that once a baby camel is born, it is called Fasil until a full year comes upon it, and once the second year falls upon it, the male is called Ibn Makhad and the female Bint Makhad (i.e. a one-year-old male or female camel). When the third year comes upon it, it is called Ibn or Bint Labun (two-year-old he or she-camel). When the fourth year comes upon it the female is called Hiqqah, deserving to be ridden and copulated by the male, which should be six-year-old. Once the fifth year enters upon it, the female is called Jadha'ah (a four-year-old she-camel), and the rest names are taken from the number of the teeth that fall from it.

### **[20] The Blood-Money Of The Body's Parts**

**4556-** It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the fingers are equal (as far as the blood-money is concerned) for (causing damage to) each of which ten camels are due (upon such as damages it)."

**4557-** It is narrated on the authority of Abu Musa that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the fingers are equal (as far as the blood-money is concerned)." I asked him: "Is it that for (causing damage to) each of them ten camels are due (upon such as damages it)?" he answered in the affirmative.

Abu Dawud says: The same is narrated on the authority of Ghalib, through the same chain of transmission.

**4558-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both this and that i.e. both the thumb and the little fingers are equal (as far as the blood-money is concerned)."



**4554 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ رَبِّهِ، عَنْ أَبِي عِيَّاضٍ، عَنْ عُمَانَ بْنِ عَفَّانَ وَزَيْدِ بْنِ ثَابِتٍ: «فِي الْمُعْلَظَةِ أَرْبَعُونَ جَذَعَةً خَلْفَةً، وَثَلَاثُونَ حِقَّةً، وَثَلَاثُونَ بِنَاتٍ لَبُونٍ. وَفِي الْخَطَلِ ثَلَاثُونَ حِقَّةً، وَثَلَاثُونَ بِنَاتٍ لَبُونٍ، وَعِشْرُونَ بَنُو لَبُونٍ ذُكُورٌ، وَعِشْرُونَ بَنَاتٌ مَخَاضٍ».

**4555 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ زَيْدِ بْنِ ثَابِتٍ فِي الذِّبَةِ الْمُعْلَظَةِ، فَذَكَرَ مِثْلَهُ سَوَاءً.

### [...] بَابُ أَشْنَانِ الْإِبِلِ

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو عُبَيْدٍ وَغَيْرُ وَاحِدٍ: إِذَا دَخَلَتِ النَّاقَةُ فِي السَّنَةِ الرَّابِعَةِ فَهُوَ حَقٌّ، وَالْأُنْثَى حِقَّةٌ لِأَنَّهُ يَسْتَحِقُّ أَنْ يُحْمَلَ عَلَيْهِ وَيُرَكَّبَ. فَإِذَا دَخَلَ فِي الْخَامِسَةِ فَهُوَ جَذَعٌ وَجَذَعَةٌ. فَإِذَا دَخَلَ فِي السَّادِسَةِ أَلْقَى نَبِيَّتَهُ فَهُوَ نَبِيَّةٌ وَنَبِيَّةٌ. فَإِذَا دَخَلَ فِي السَّابِعَةِ فَهُوَ رَبَاعٌ وَرَبَاعِيَّةٌ. فَإِذَا دَخَلَ فِي الثَّامِنَةِ أَلْقَى السَّنَّ الَّذِي بَعْدَ الرَّبَاعِيَّةِ فَهُوَ سَدِيسٌ وَسَدَسٌ. فَإِذَا دَخَلَ فِي الثَّاسِعَةِ وَقَطَرَ نَابُهُ وَظَلَعَ فَهُوَ بَازِلٌ. فَإِذَا دَخَلَ فِي الْعَاشِرَةِ فَهُوَ مُحْلِفٌ ثُمَّ لَيْسَ لَهُ اسْمٌ، وَلَكِنْ يُقَالُ بَازِلٌ عَامٍ، وَبَازِلٌ عَامَيْنِ، وَمُحْلِفٌ عَامَيْنِ إِلَى مَا زَادَ.

وَقَالَ النَّضْرُ بْنُ شُمَيْلٍ: بِنْتُ مَخَاضٍ لِسَنَةٍ، وَبِنْتُ لَبُونٍ لِسَنَتَيْنِ، وَحِقَّةٌ لِثَلَاثِ سِنِينَ وَجَذَعَةٌ لِأَرْبَعٍ، وَنَبِيَّةٌ لِخَمْسٍ، وَرَبَاعٌ لِسِتٍّ، وَسَدِيسٌ لِسَبْعٍ، وَبَازِلٌ لِمِائَتَيْنِ.

قَالَ أَبُو دَاوُدَ: قَالَ أَبُو حَاتِمٍ وَالْأَصْمَعِيُّ: وَالْجُدُوعَةُ وَقْتُ وَلَيْسَ بِسَنٍّ.

قَالَ أَبُو حَاتِمٍ: قَالَ بَعْضُهُمْ: فَإِذَا أَلْقَى رَبَاعِيَّتَهُ فَهُوَ رَبَاعٌ، وَإِذَا أَلْقَى نَبِيَّتَهُ فَهُوَ نَبِيَّةٌ.

وَقَالَ أَبُو عُبَيْدٍ: إِذَا أُلْفِحَتْ فِيهَا خَلْفَةٌ فَلَا تَزَالُ خَلْفَةً إِلَى عَشْرَةِ أَشْهُرٍ فَإِذَا بَلَغَتْ عَشْرَةَ أَشْهُرٍ فِيهَا عَشْرَاءُ.

قَالَ أَبُو حَاتِمٍ: إِذَا أَلْقَى نَبِيَّتَهُ فَهُوَ نَبِيَّةٌ وَإِذَا أَلْقَى رَبَاعِيَّتَهُ فَهُوَ رَبَاعٌ.

### [ت/20م/18] - بَابُ دِيَاتِ الْأَعْضَاءِ

**4556 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُهُ - يَعْنِي ابْنَ سُلَيْمَانَ - : حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ غَالِبِ التَّمَارِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى، عَنْ النَّبِيِّ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ، عَشْرٌ عَشْرٌ مِنَ الْإِبِلِ».

**4557 -** حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ غَالِبِ التَّمَارِ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ الْأَشْعَرِيِّ، عَنْ النَّبِيِّ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ». قُلْتُ: عَشْرٌ عَشْرٌ؟ قَالَ: «نَعَمْ».

قَالَ أَبُو دَاوُدَ: رَوَاهُ مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ غَالِبٍ قَالَ: سَمِعْتُ مَسْرُوقَ بْنَ أَوْسٍ. وَرَوَاهُ إِسْمَاعِيلُ قَالَ: حَدَّثَنِي غَالِبُ التَّمَارِ بِإِسْنَادِ أَبِي الْوَلِيدِ. وَرَوَاهُ حَنْظَلَةُ بْنُ أَبِي صَفِيَّةٍ عَنْ غَالِبٍ بِإِسْنَادِ إِسْمَاعِيلَ.

**4558 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى. ح: وَحَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. ح: وَحَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ كُلُّهُمْ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ وَهَذِهِ سَوَاءٌ». قَالَ: يَغْنِي الْإِبْهَامَ وَالْخِنْصَرَ.

**4559-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the fingers are equal and all the teeth are equal (as far as the blood-money is concerned): both the premolar and molar teeth are equal, (and the blood-money of breaking each is of five camels); and both this (thumb) and that (little fingers) are equal (for damaging each ten camels are due)."

Abu Dawud says: The same is narrated on the authority of Shu'bah, through the same chain of transmission.

**4560-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "All the teeth are equal and all the fingers are equal (as far as the blood-money is concerned)."

**4561-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" made equal both the fingers and the toes (pertaining to the blood-money).

**4562-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said during his speech, while reclining his back against the (wall of the) Ka'bah: "Ten (camels) are due for (causing damage to) each finger."

**4563-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Five (camels) are due for (breaking) each tooth."

**4564-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" estimated the blood-money of killing by mistake as four hundred Dinars (of gold) or what is equal to that from (Dirhams of) silver for the town residents; and this amount differed in accordance with the difference of the prices of camels from time to time: when the price was high, the amount would increase, and when it was low, it would decrease. In this way, it (the blood-money) was between four hundred and eight hundred Dinars (of gold) or what is equal from (Dirhams of) silver, i.e. eight thousand Dirhams during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him". Furthermore, the Messenger of Allah "Allah's blessing and peace be upon him" judged that if one's blood-wet should be paid from cows, two hundred cows would be due upon the owners of cows; and if one's blood-wet should be paid from sheep, two thousand sheep would be due upon the owners of sheep. The Messenger of

**4559 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنِي شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ، وَالْأَسْنَانُ سَوَاءٌ الثَّانِيَةُ وَالضُّرْسُ سَوَاءٌ، هَذِهِ وَهَذِهِ سَوَاءٌ».

قال أبو داود: رَوَاهُ النَّضْرُ بْنُ شَمِيلٍ عَنْ شُعْبَةَ بِمَعْنَى عَبْدِ الصَّمَدِ.  
قال أبو داود: حَدَّثَنَا الدَّارِمِيُّ عَنْ النَّضْرِ.

**4560 -** حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بْنِ بَزِيعٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ: أَخْبَرَنَا أَبُو حَمْزَةَ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ، وَالْأَصَابِعُ سَوَاءٌ».

**4561 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدٍ بْنِ أَبَانَ: حَدَّثَنَا أَبُو ثَمِيلَةَ، عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «جَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَ الْيَدَيْنِ وَالرِّجْلَيْنِ سَوَاءً».

**4562 -** حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهَرَهُ إِلَى الْكُعْبَةِ: «فِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

**4563 -** حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ أَبُو خَيْثَمَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حُسَيْنُ الْمُعَلَّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ النَّبِيِّ ﷺ قَالَ: «فِي الْأَسْنَانِ خَمْسٌ خَمْسٌ».

**4564 -** قال أبو داود: وَجَدْتُ فِي كِتَابِي عَنْ شَيْبَانَ وَلَمْ أَسْمَعْهُ مِنْهُ، فَحَدَّثَنَا أَبُو بَكْرٍ - صَاحِبُ لَنَا ثِقَةً - قَالَ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ رَاشِدٍ -، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ مُوسَى -، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يُقَوِّمُ دِيَةَ الْخَطَا عَلَى أَهْلِ الْقُرَى أَرْبَعَ مِائَةِ دِينَارٍ، أَوْ عِدْلَهَا مِنَ الْوَرِقِ، وَيُقَوِّمُهَا عَلَى أَثْمَانِ الْإِبِلِ. فَإِذَا غَلَتْ رَفَعَ فِي قِيَمَتِهَا، وَإِذَا هَاجَتْ رُخْصًا نَقَصَ مِنْ قِيَمَتِهَا. وَبَلَغَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مَا بَيْنَ أَرْبَعِ مِائَةِ دِينَارٍ إِلَى ثَمَانِ مِائَةِ دِينَارٍ، أَوْ عِدْلَهَا مِنَ الْوَرِقِ ثَمَانِيَةَ آلَافٍ دِرْهَمٍ. قَالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ عَلَى أَهْلِ الْبَقَرِ مِائَتِي بَقْرَةٍ، وَمَنْ كَانَ دِيَةُ عَقْلِهِ فِي الشَّاءِ فَأَلْفِي شَاةٍ. قَالَ: وَقَالَ: رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى قَرَابَتِهِمْ فَمَا فَضَلَ فَلِلْعَصْبَةِ». قَالَ: وَقَضَى رَسُولُ اللَّهِ ﷺ فِي الْأَنْفِ إِذَا جُدِعَ الدِّيَةُ كَامِلَةً. وَإِنْ جُدِعَتْ تُنْدَوُتُهُ فَيَنْصَفُ



Allah "Allah's blessing and peace be upon him" said: "No doubt, the blood-wet is a part of the heritage, which should go to the heirs of him (the deceased), according to the nearness of kinship, and what remains should go to such of his kinship as from the side of his father (who have no obligatory shares in the heritage, but they always inherit what remains of the shares)." The Messenger of Allah "Allah's blessing and peace be upon him" judged that if the nose is cut off, then, the full blood-money should be due, and if only its tip is cut off, half the blood-wet, i.e. fifty camels, or as much gold or silver as equal to it, or one hundred cows or one thousand sheep should be due; and in case the hand is cut off, half the blood-wet would be due; and in case the feet is cut off, half the blood-wet would be due; and one-third the blood-wet, i.e. thirty-three camels or as much gold or silver as equal to it, or cows or sheep would be due in case of making a deep head-wound, (that penetrates the skin to the bone of the skull); and the same applies to the sharp penetrating pierce (of the skin that reaches inside any part of the body). (the blood-money of cutting off) each finger is ten camels, and (that of breaking) the tooth is five camels. The Messenger of Allah "Allah's blessing and peace be upon him" also judged that the woman's blood-wet is due upon her relatives from the side of her father, who have no obligatory shares of inheritance but what remains out of the shares of her heirs; and if a woman is killed, her blood-money should go to her heirs, who have (the freedom of choice) to kill her murderer. The Messenger of Allah "Allah's blessing and peace be upon him" said: "The killer should have nothing (of the property of the deceased), and if he (the deceased) has no heir (other than his killer), then such of the people as the nearest to him should inherit his property; and the killer should inherit nothing at all."

**4565-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-wet of the semi-intentional killing is grievous, the same as is that of the intentional killing, with the difference that the killer in the former case should not be killed (in contradiction to the murderer in case of the intentional killing, who should be killed in retaliation). It means, according to Ibn Rashid that Satan sows discord between two factions of people, which leads to blood shedding and killing, but the criminal is unknown, provided that it should be in the absence of mutual enmity or feeling of resentment which leads to carrying arms against each other.

**4566-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather Abdullah Ibn Amr that the Messenger of Allah

الْعَقْلِ خَمْسُونَ مِنَ الْإِبِلِ، أَوْ عَذْلُهَا مِنَ الذَّهَبِ أَوْ الْوَرِقِ أَوْ مِثْهُ بَقْرَةً، أَوْ أَلْفَ شَاةٍ. وَفِي الْيَدِ إِذَا قُطِعَتْ نِصْفُ الْعَقْلِ. وَفِي الرَّجْلِ نِصْفُ الْعَقْلِ. وَفِي الْمَأْمُومَةِ ثُلُثُ الْعَقْلِ: ثَلَاثٌ وَثَلَاثُونَ مِنَ الْإِبِلِ وَثُلُثٌ، أَوْ قِيمَتُهَا مِنَ الذَّهَبِ أَوْ الْوَرِقِ أَوْ الْبَقْرِ أَوْ الشَّاءِ، وَالْجَائِفَةُ مِثْلُ ذَلِكَ. وَفِي الْأَصَابِعِ فِي كُلِّ إِصْبَعٍ عَشْرٌ مِنَ الْإِبِلِ. وَفِي الْأَسْنَانِ فِي كُلِّ سِنٍّ خَمْسٌ مِنَ الْإِبِلِ. وَفَضَى رَسُولُ اللَّهِ ﷺ أَنَّ عَقْلَ الْمَرْأَةِ بَيْنَ عَصَبَتَيْهَا مَنْ كَانُوا لَا يَرْتُونَ مِنْهَا شَيْئًا إِلَّا مَا فَضَلَ عَنْ وَرَثَتِهَا، فَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قَاتِلَهُمْ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لِلْقَاتِلِ شَيْءٌ»، وَإِنْ لَمْ يَكُنْ لَهُ وَارِثٌ فَوَارِثُهُ أَقْرَبُ النَّاسِ إِلَيْهِ وَلَا يَرِثُ الْقَاتِلُ شَيْئًا».

قَالَ مُحَمَّدٌ: هَذَا كُلُّهُ حَدَّثَنِي بِهِ سُلَيْمَانُ بْنُ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ.

قَالَ أَبُو دَاوُدَ: مُحَمَّدُ بْنُ رَاشِدٍ مِنْ أَهْلِ دِمَشْقَ، هَرَبَ إِلَى الْبَصْرَةِ مِنَ الْقَتْلِ.

**4565 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ بْنِ بِلَالٍ الْعَامِلِيُّ: أَخْبَرَنَا مُحَمَّدٌ - يَعْنِي ابْنَ رَاشِدٍ -، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ مُوسَى -، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «عَقْلُ شِبْهِ الْعَمْدِ مُغْلَظٌ مِثْلُ عَقْلِ الْعَمْدِ، وَلَا يُقْتَلُ صَاحِبُهُ».

قَالَ: وَزَادَنَا خَلِيلٌ عَنْ ابْنِ رَاشِدٍ: وَذَلِكَ أَنْ يَنْزُو الشَّيْطَانُ بَيْنَ النَّاسِ فَتَكُونُ دِمَاءٌ فِي عِمِّيَا فِي غَيْرِ ضَغِينَةٍ، وَلَا حَمَلٍ سِلَاحٍ.

**4566 -** حَدَّثَنَا أَبُو كَامِلٍ فَضِيلُ بْنُ حُسَيْنٍ أَنَّ خَالِدَ بْنَ الْحَارِثِ حَدَّثَهُمْ قَالَ: أَخْبَرَنَا حُسَيْنٌ - يَعْنِي الْمُعَلَّمُ -، عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ أَخْبَرَهُ،



"Allah's blessing and peace be upon him" said: "Five (camels are due) for the sharp wounds (that uncover the bone)."

**4567-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" judged that one-third the blood-money is due for (causing damage to) the eye which (removes sight, even though the eyeball itself) remains standing in its place in the face.

### **[21] The Blood-Money Of The Fetus**

**4568-** It is narrated on the authority of Al-Mughirah Ibn Shu'bah that there were two fellow-wives of a man belonging to (the tribe of) Hudhail, one of whom struck the other (who was pregnant) with a tent-pole and killed her with what she had in her womb. The file was brought to Allah's Apostle "Allah's blessing and peace be upon him". One of the murderer's close relatives said: "Should we pay blood-money for one who, neither ate, nor drank, nor cried (after delivery by which it would be known that he died after he was alive)? It is just like a nonentity (who deserves no compensation)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He speaks rhymed phrases like the desert dwellers." The Messenger of Allah "Allah's blessing and peace be upon him" then ordered that a slave or a slave-girl should be given (as blood-money for what was in her womb). He further made it (the blood-money of the killed woman) due upon the killer's close relatives from the side of her father.

**4569-** The same is narrated on the authority of Jarir from Mansur, through the same chain of transmission, in which Allah's Apostle "Allah's blessing and peace be upon him" made the killer's close relatives responsible for paying blood-money on her behalf, (and since the killed woman was pregnant) he also ordered that a slave or a slave-girl should be given as blood-money for what was in her womb.

Abu Dawud says: The same is narrated on the authority of Al-Hakam from Mujahid from Al-Mughirah.

**4570-** It is narrated on the authority of Hisham Ibn Urwah from his father that Al-Miswar Ibn Makhramah told that Umar consulted the people about the (blood-money which should be paid for) a woman's miscarriage. Al-Mughirah Ibn Shu'bah said: "I witnessed The Prophet "Allah's blessing and peace be upon him" having judged that a slave or a slave-girl should be given for it." Umar said: "Bring me one to bear witness to you." He brought Muhammad Ibn Maslamah who bore witness to that, i.e. if a pregnant



عن عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْمَوَاضِحِ خَمْسٌ».

**4567 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ السُّلَمِيُّ: حَدَّثَنَا مَرْوَانُ - يَعْنِي ابْنَ مُحَمَّدٍ -: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ: حَدَّثَنِي الْعَلَاءُ بْنُ الْحَارِثِ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي الْعَيْنِ الْقَائِمَةِ السَّادَةَ لِمَكَانِهَا بِثُلْثِ الدِّيَةِ».

### [ت21/م19] - بَابُ دِيَةِ الْجَنِينِ

**4568 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نَضْلَةَ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ: «أَنَّ امْرَأَتَيْنِ كَانَتَا تَحْتَ رَجُلٍ مِنْ هُذَيْلٍ فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودٍ فَقَتَلَتْهَا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ، فَقَالَ أَحَدُ الرَّجُلَيْنِ: كَيْفَ نَدِي مَنْ لَا صَاحَ وَلَا أَكَلَ، وَلَا شَرِبَ وَلَا اسْتَهَلَ! فَقَالَ: «أَسْجَعُ كَسَجْعِ الْأَعْرَابِ!» وَقَضَى فِيهِ بِغُرَّةٍ، وَجَعَلَهُ عَلَى عَاقِلَةِ الْمَرْأَةِ».

**4569 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ بِإِسْنَادِهِ وَمَعْنَاهُ وَزَادَ قَالَ: «فَجَعَلَ النَّبِيُّ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ وَغُرَّةً لِمَا فِي بَطْنِهَا».

قال أبو داود: وكذلك رواه الحَكَمُ عن مُجَاهِدٍ عن الْمُغِيرَةِ.

**4570 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهَارُونُ بْنُ عَبَّادٍ الْأَزْدِيُّ الْمَعْنَى قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ عُروَةَ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ: «أَنَّ عُمَرَ اسْتَشَارَ النَّاسَ فِي إِمْلَاصِ الْمَرْأَةِ. فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ: شَهِدْتُ رَسُولَ اللَّهِ ﷺ قَضَى فِيهَا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ. فَقَالَ: ائْتِنِي بِمَنْ يَشْهَدُ مَعَكَ. قَالَ: فَأَتَاهُ بِمُحَمَّدِ بْنِ مَسْلَمَةَ. زَادَ هَارُونُ: فَشَهِدَ لَهُ،

woman is struck in her belly, which leads to miscarriage (a slave or slave-girl should be paid as blood-money for that).

**4571-** The same is narrated on the authority of Al-Mughirah from Umar, through another chain of transmission.

Abu Dawud says: The same is narrated on the authority of Hammad Ibn Salamah from Hisham Ibn Urwah from his father that Umar said...

**4572-** It is narrated on the authority of Ibn Abbas that Umar Ibn Al-Khattab called upon the people (to tell him of) the judgement of the Messenger of Allah "Allah's blessing and peace be upon him" pertaining to that, i.e. (causing miscarriage of) the fetus, thereupon Hamal Ibn Malik Ibn An-Nabighah stood up and said: I had two wives, one of whom struck the other with a heavy stick, and killed her, and caused her fetus to die, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that a slave should be given (as a blood-money) for the fetus, and that she should be killed (in retaliation) for her (whom she murdered).

**4573-** It is narrated on the authority of Tawus that Umar stood up on the pulpit and said...and the rest is the same, in which no mention is made of the fact that she should be killed, and further added that a slave or a slave-girl should be given (as a blood-money for the fetus), thereupon Umar said: "Allah is Greater! Had I not heard of that, I would have passed a different judgement."

**4574-** It is narrated on the authority of Ibn Abbas, pertaining to the story of Hamal Ibn Malik that he said: She then miscarried a dead babe whose hair had grown a bit, and then she died. The Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money should be due upon her close relatives from the side of her father. Her uncle said: "O Messenger of Allah! She miscarried a babe, whose hair had grown a bit." The murderer's father said: "He has told a lie: it (the miscarried fetus) has, by Allah, not cried, not drunk, nor eaten (after delivery by which it would be known that he died after he was alive). It is just like a nonentity (who deserves no compensation)." Allah's Apostle "Allah's blessing and peace be upon him" said: "Do you speak rhymed phrases like these of the pre-Islamic period of ignorance? Give a slave or a slave-girl (as blood-money) for the babe." Ibn Abbas said: One of those fellow-wives was called Umm Ghutaif, and the other Mulaikah.

**4575-** It is narrated on the authority of Jabir Ibn Abdullah that there were two women belonging to Hudhail, one of whom killed the other, and each of whom had a husband and a child. On that the Messenger of Allah "Allah's blessing and peace be upon him" made the blood-money of the

يعني: ضَرَبَ الرَّجُلُ بَطْنَ امْرَأَتِهِ.

قال أَبُو دَاوُدَ: بَلَغَنِي عَنْ أَبِي عُبَيْدٍ: إِنَّمَا سُمِّيَ إِمْلَاصًا لِأَنَّ الْمَرْأَةَ تَزْلُقُهُ قَبْلَ وَقْتِ الْوِلَادَةِ وَكَذَلِكَ كُلُّ مَا زَلَقَ مِنَ الْيَدِ وَغَيْرِهِ فَقَدْ مِلَصَ.

**4571 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ الْمُغِيرَةِ، عَنْ عُمَرَ بِمَعْنَاهُ.

قال أَبُو دَاوُدَ: رَوَاهُ حَمَادُ بْنُ زَيْدٍ، وَحَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ أَنَّ عُمَرَ قَالَ.

**4572 -** حَدَّثَنَا مُحَمَّدُ بْنُ مَسْعُودٍ الْمِصْنَبِيُّ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ أَنَّهُ سَأَلَ عَنْ قَضِيَةِ النَّبِيِّ ﷺ فِي ذَلِكَ. فَقَامَ حَمَلُ بْنُ مَالِكٍ بْنِ النَّابِغَةِ، فَقَالَ: «كُنْتُ بَيْنَ امْرَأَتَيْنِ، فَضَرَبْتُ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلْتُهَا وَجَنَيْنَهَا. فَقَضَى رَسُولُ اللَّهِ ﷺ فِي جَنِينِهَا بِغُرَّةٍ، وَأَنْ تُقْتَلَ».

قال أَبُو دَاوُدَ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: الْمِسْطَحُ هُوَ الصُّوبُجُ.

قال أَبُو دَاوُدَ: وَقَالَ أَبُو عُبَيْدٍ: الْمِسْطَحُ عُودٌ مِنْ أَغْوَادِ الْخِبَاءِ.

**4573 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرِو، عَنْ طَاوُسٍ قَالَ: «قَامَ عُمَرُ عَلَى الْمَنْبَرِ، فَذَكَرَ مَعْنَاهُ، وَلَمْ يَذْكُرْ: وَأَنْ تُقْتَلَ. زَادَ: بِغُرَّةٍ: عَبْدُ أُمِّ أَمَةٍ قَالَ: فَقَالَ عُمَرُ: اللَّهُ أَكْبَرُ، لَوْ لَمْ أَسْمَعْ بِهَذَا لَقَضَيْتَا بِغَيْرِ هَذَا».

**4574 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ التَّمَارِ: أَنَّ عَمْرُو بْنَ طَلْحَةَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا أَسْبَاطُ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ فِي قِصَّةِ حَمَلِ بْنِ مَالِكٍ. قَالَ: فَأَسْقَطَتْ غُلَامًا قَدْ نَبَتَ شَعْرُهُ مَيْتًا، وَمَاتَتِ الْمَرْأَةُ فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ، فَقَالَ عَمُّهَا: إِنَّهَا قَدْ أَسْقَطَتْ يَا نَبِيَّ اللَّهِ غُلَامًا قَدْ نَبَتَ شَعْرُهُ. فَقَالَ أَبُو الْقَاتِلَةِ: إِنَّهُ كَاذِبٌ إِنَّهُ وَاللَّهِ مَا اسْتَهَلَّ وَلَا شَرِبَ وَلَا أَكَلَ، فَمِثْلُهُ يُطْلُ فَقَالَ النَّبِيُّ ﷺ: «أَسْجَعُ الْجَاهِلِيَّةِ وَكَهَانَتُهَا؟ أَدَّ فِي الصَّبِيِّ غُرَّةً».

قال ابْنُ عَبَّاسٍ: كَانَ اسْمُ إِحْدَاهُمَا مُلَيْكَةً وَالْأُخْرَى أُمُّ غُطَيْفٍ.

**4575 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا مُجَالِدٌ: حَدَّثَنَا الشَّعْبِيُّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ امْرَأَتَيْنِ مِنْ هَذِيلٍ قَتَلَتْ إِحْدَاهُمَا الْأُخْرَى، وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا زَوْجٌ وَلَوْلَدَهُ قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ دِيَةَ



killed one due upon the murderer's close relatives from the side of her father, and thus relieved her husband and child of it. The killed woman's close relatives from the side of her father said: "Her heritage should go to us." The Messenger of Allah "Allah's blessing and peace be upon him" said: "No, her heritage should go to both her husband and child." (It is well-known that the husband has an obligatory share of inheritance, which is one-fourth the property in case there are children, and the rest should go to the children, since there is no mother nor father, and with the existence of a male child, no one even from amongst the close relatives of the father has right in the property).

**4576-** It is narrated on the authority of Abu Hurairah that he said: Two women from Hudhail fought with each other, one of whom threw the other with a stone that killed her and what was in her womb. They (i.e. the relatives of the killer and the relatives of the victim) filed their case to The Prophet "Allah's blessing and peace be upon him" who judged that the blood-money for the fetus was a slave or a slave girl, and the blood-money for the killed woman was to be paid by the killer's relatives from the side of her father. He made her son and those with him her heirs. Hamal Ibn An-Nabighah Al-Hudhali said: "O Messenger of Allah! Why should I pay blood money for one who neither drank, nor ate, nor spoke, nor cried (after miscarriage by which it would be known that he died after he was alive). It is like a nonentity (which deserves no blood-money)." Allah's Apostle "Allah's blessing and peace be upon him" said: "He seems to be one of the brothers of soothsayers in view of the rhymed speech he composed."

**4577-** The same story is narrated on the authority of Abu Hurairah in which he added: Then, the woman upon whom the Messenger of Allah "Allah's blessing and peace be upon him" passed his judgement that a slave or a slave-girl should be due, died, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" judged that her heritage should go to her offspring, and that the slave or slave-girl should be due upon her close relatives from the side of her father.

**4578-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that a woman threw another (pregnant) woman with a small stone, which led to her miscarriage; and when the case was filed to the Messenger of Allah "Allah's blessing and peace be upon him" he judged that five hundred sheep should be given by her offspring (to the victim), and he forbade throwing (each other with stones or pebbles).

Abu Dawud says: It is true that the narration makes a mention of five hundred sheep, but they were only one hundred sheep.

الْمَقْتُولَةِ عَلَى عَاقِلَةِ الْقَاتِلَةِ، وَبَرّاً زَوْجَهَا وَوَلَدَهَا. قَالَ: فَقَالَ عَاقِلَةُ  
الْمَقْتُولَةِ: مِيرَاثُهَا لَنَا؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، مِيرَاثُهَا لِزَوْجِهَا  
وَوَلَدِهَا».

**4576 -** حَدَّثَنَا وَهْبُ بْنُ بَيَانَ وَابْنُ السَّرْحِ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ:  
أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هَذِيلٍ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ  
فَقَتَلَتْهَا، فَاخْتَصَمُوا إِلَى رَسُولِ اللَّهِ ﷺ. فَقَضَى رَسُولُ اللَّهِ ﷺ دِيَةَ جَنِينِهَا  
غُرَّةَ عَبْدٍ أَوْ وَلِيدَةٍ، وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى عَاقِلَتِهَا وَوَرَثَتِهَا وَلَدَهَا وَمَنْ  
مَعَهُمْ. فَقَالَ حَمَلُ بْنُ مَالِكٍ بْنِ النَّابِغَةِ الْهَذَلِيُّ: يَا رَسُولَ اللَّهِ كَيْفَ أَغْرُمُ دِيَةَ  
مَنْ لَا شَرِبَ وَلَا أَكَلَ، وَلَا نَطَقَ وَلَا اسْتَهَلَ، فَمِثْلُ ذَلِكَ يُطْلَقُ؟ فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «إِنَّمَا هَذَا مِنْ إِخْوَانِ الْكُفَّانِ»، مِنْ أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

**4577 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ شِهَابٍ، عَنْ  
ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ فِي هَذِهِ الْقِصَّةِ قَالَ: «ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى  
عَلَيْهَا بِالْغُرَّةِ تُوقِيَتْ. فَقَضَى رَسُولُ اللَّهِ ﷺ بَأَنَّ مِيرَاثَهَا لِبَنِيهَا، وَأَنَّ الْعَقْلَ  
عَلَى عَصَبَتِهَا».

**4578 -** حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى:  
حَدَّثَنَا يُونُسُ بْنُ صُهَيْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: «أَنَّ امْرَأَةً حَذَفَتْ  
امْرَأَةً فَأَسْقَطَتْ، فُرِفِعَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، فَجَعَلَ فِي وَلَدِهَا خَمْسَ مِئَةٍ  
شَاةٍ، وَنَهَى يَوْمَئِذٍ عَنِ الْحَذْفِ».

قال أبو داود: كَذَا الْحَدِيثُ: خَمْسَ مِئَةٍ شَاةٍ وَالصَّوَابُ: مِئَةٌ شَاةٍ.

قال أبو داود: هَكَذَا قَالَ عَبَّاسٌ وَهُوَ وَهْمٌ.

**4579-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" judged that (the blood-money of) a fetus should be a slave or a slave-girl, or a horse, or a mule.

Abu Dawud says: The same is narrated on the authority of both Hammad Ibn Salamah and Khalid Ibn Abdullah from Muhammad Ibn Amr and no mention is made of a horse or a mule.

**4580-** It is narrated on the authority of Ash-Sha'bi that he said: A slave or a slave girl is estimated by five hundred Dirhams.

Abu Dawud says: Rabie'ah said: A slave or a slave girl is estimated by fifty Dinars.

**[22] The Blood-Money Of The Slave Who Has From His Owner A Deed Of Emancipation In Return For A Certain Sum Of Money**

**4581-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" judged that the blood-money of a killed slave who had from his owner a deed of emancipation in return for a certain sum of money should be that of a free person in accordance with what he paid of his deed, and that of a slave in accordance with what remained unpaid of his deed. (This means: if a slave has a deed from his master to be emancipated for a certain sum of money agreed upon between them, out of which he fulfills as much as, say, the half, then, half the blood-money should be that of a free person, and it should be given to his heirs, and the remaining half should be that of a slave, and in this case, it should be given to his owner).

**4582-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If a slave, who has a deed from his master to be freed for a certain sum of money agreed upon between them, gets a blood-money or a heritage, then, he should inherit in accordance with the value of the portion that is emancipated from him." (This means: if a slave has a deed from his owner to be emancipated for a certain sum of money, of which he pays only the half, and then his father who is free dies, and leaves property and he has no heir but him, then, he should inherit only half the property, in accordance with the value of the portion he emancipates from himself).

Abu Dawud says: The same is narrated on the authority of Ikrimah from Ali from the Messenger of Allah "Allah's blessing and peace be upon him". The narration of both Hammad Ibn Zaid and Isma'il is transmitted by



**4579 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا عِيسَى، عَنْ مُحَمَّدٍ - يَعْنِي ابْنَ عَمْرٍو - . وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي الْجَنِينِ بَغْرَةَ عَبْدٍ أَوْ أَمَةٍ، أَوْ فَرَسٍ، أَوْ بَغْلٍ» .

قال أبو داود: رَوَى هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو حَمَادُ بْنُ سَلَمَةَ، وَخَالِدُ بْنُ عَبْدِ اللَّهِ، وَلَمْ يَذْكُرَا: فَرَسٍ أَوْ بَغْلٍ .

**4580 -** حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْعَوْقِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَجَابِرٍ، عَنِ الشَّعْبِيِّ قَالَ: «الْعُرَّةُ: خَمْسُ مِئَةٍ يَعْنِي دِرْهَمًا» .

قال أبو داود: قَالَ رَبِيعَةُ: «الْعُرَّةُ: خَمْسُونَ دِينَارًا» .

### [ت22/م20] - بَابُ فِي دِيَةِ الْمُكَاتَبِ

**4581 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا حَجَّاجُ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: «قَضَى رَسُولُ اللَّهِ ﷺ فِي دِيَةِ الْمُكَاتَبِ يُقْتَلُ: يُودَى مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةَ الْمَمْلُوكِ» .

**4582 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَصَابَ الْمُكَاتَبُ حَدًّا أَوْ وَرِثَ مِيرَاثًا يَرِثُ عَلَى قَدْرِ مَا عَتَقَ مِنْهُ» .

قال أبو داود: رَوَاهُ وَهَيْبٌ عَنْ أَيُّوبَ عَنْ عِكْرِمَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ، وَأَرْسَلَهُ حَمَادُ بْنُ زَيْدٍ وَإِسْمَاعِيلُ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ،

Ikrimah direct from the Messenger of Allah "Allah's blessing and peace be upon him". But Isma'il Ibn Ulayyah ascribes it to Ikrimah.

### **[23] The Blood-Money Of A Non-Muslim Protectee**

**4583-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The blood-money of a non-Muslim who has a covenant of protection from the Muslims is half the blood-money of a free person."

Abu Dawud says: A Hadith like this is narrated on the authority of Amr Ibn Shu'aib, through another chain of transmission.

### **[24] When One Fights With Another In Defense Of Himself**

**4584-** It is narrated on the authority of Safwan Ibn Ya'li from his father that he said: A hireling belonging to me fought with another, thereupon he bite his hand, and when he took it out of his mouth, his tooth fell. He (the hireling) then went to the Messenger of Allah "Allah's blessing and peace be upon him" who cancelled (the blood-money of) it, saying: "Do you like that he should place his hand in your mouth, so as to bite it like a male camel?" according to the narration of Ibn Abu Mulaikah from his grandfather, Abu Bakr cancelled out a similar blood-money, and said: "Let his (fallen) tooth be off!"

**4585-** The same is narrated on the authority of Ya'li Ibn Umayyah, in which he added that the Messenger of Allah "Allah's blessing and peace be upon him" further said to the biter: "If you like to give him your hand, so as to bite it, and then take it out of his mouth (you might do so)." He then cancelled out the blood-money of his fallen tooth.

### **[25] When One Remedies With No Enough Medical Knowledge, And Then Causes Damage To The Ill**

**4586-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who treats an ill person, even though with no previous knowledge of medicine, should have warranty (and be responsible for whatever damage he might cause to him)."

**4587-** It is narrated on the authority of Abd Al-Aziz Ibn Umar Ibn Abd Al-Aziz that he said: A member of the delegate who came to visit my father told me that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Such of physicians as treats a people, even though with no previous knowledge of medicine, and he causes damage to them, should

عن النَّبِيِّ ﷺ، وَجَعَلَهُ إِسْمَاعِيلُ بْنُ عُثَيْبٍ قَوْلَ عِكْرَمَةَ.

### [ت23/م21] - بَابٌ فِي دِيَةِ الدَّمِيِّ

**4583 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبِ الرَّمْلِيِّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «دِيَةُ الْمُعَاهِدِ نِصْفُ دِيَةِ الْحُرِّ».

قال أَبُو دَاوُدَ: رَوَاهُ أَسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ عَنْ عَمْرِو بْنِ شُعَيْبٍ مِثْلَهُ.

### [ت24/م22] - بَابٌ فِي الرَّجُلِ يُقَاتِلُ الرَّجُلَ

#### فَيَنْدَفِعُهُ عَنْ نَفْسِهِ

**4584 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: قَاتَلَ أَجِيرٌ لِي رَجُلًا فَعَضَّ يَدَهُ فَانْتَزَعَهَا فَتَدَرَّتْ ثَنِيَّتُهُ، فَأَتَى النَّبِيَّ ﷺ، فَأَهْدَرَهَا، وَقَالَ: «أَتُرِيدُ أَنْ يَضَعَ يَدُهُ فِي فَيْكِ تَقْضِمُهَا كَالْفَحْلِ؟» قَالَ: وَأَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ جَدِّهِ أَنَّ أَبَا بَكْرٍ أَهْدَرَهَا، وَقَالَ: بَعْدَتْ سِنُّهُ.

**4585 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: أَخْبَرَنَا هُشَيْمٌ: حَدَّثَنَا حَجَّاجٌ وَعَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ يَعْلَى بْنِ أُمَيَّةَ بِهَذَا زَادَ: «ثُمَّ قَالَ - يَعْنِي النَّبِيُّ ﷺ - لِلْعَاضِ: «إِنْ شِئْتَ أَنْ تُمَكِّنَهُ مِنْ يَدِكَ فَيَعْصَهَا، ثُمَّ تَنْزِعَهَا مِنْ فِيهِ»، وَأَبْطَلَ دِيَةَ أَسْنَانِهِ».

### [ت25/م23] - بَابٌ فِي مَنْ تَطَبَّبَ بِغَيْرِ عِلْمٍ فَأَغْنَتْ

**4586 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ وَمُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ أَنَّ الْوَلِيدَ بْنَ مُسْلِمٍ أَخْبَرَهُمْ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَطَبَّبَ وَلَا يَعْلَمُ مِنْهُ طَبٌّ، فَهُوَ ضَامِنٌ».

قال نَصْرٌ: قال الْوَلِيدُ: حَدَّثَنِي ابْنُ جُرَيْجٍ.

قال أَبُو دَاوُدَ: هَذَا لَمْ يَرَوْهُ إِلَّا الْوَلِيدُ لَا نَدْرِي هُوَ صَحِيحٌ أَمْ لَا.

**4587 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَفْصٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنِي بَعْضُ الْوَفْدِ الَّذِينَ قَدِمُوا عَلَى أَبِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا طَبِيبٌ تَطَبَّبَ عَلَى قَوْمٍ لَا يَعْرِفُ لَهُ تَطَبُّبٌ قَبْلَ ذَلِكَ فَأَغْنَتْ، فَهُوَ ضَامِنٌ».



have warranty (and be responsible for whatever damage he might cause).” Abd Al-Aziz said: This applies not to all kinds of medicine so much as to such risky remedies as cutting off the veins, incising, and cauterization.

### **[26] The Blood-Money Of The Semi-Intentional Mistake**

**4588-** It is narrated on the authority of Abdullah Ibn Amr that on the day of the conquest of Mecca, the Messenger of Allah "Allah's blessing and peace be upon him" stood up and addressed the people, and magnified Allah thrice, and then said: “There is no god (to be worshipped) but Allah the One and Only, Who has proved true to His Promise, helped His servant, and defeated the confederates Alone (with no aid from others): Beware! Any deed (used to be practiced out of showing pride) and any (claim of) blood during the pre-Islamic period of ignorance has come to be underneath those feet of mine (i.e. has been cancelled), barring the custodianship of the House, and supplying the pilgrims with water, which I’ve affirmed to their doers as they were. Beware! The (blood-money of a person) killed by mistake, in which the intention might be possible, i.e. with a whip or a stick, should be one hundred camels, forty of which should be pregnant, i.e. having their babes in their wombs.”

**4589-** The same is narrated on the authority of Khalid, through the same chain of transmission.

### **[27] When A Slave Belonging To Poor Persons Commits A Crime**

**4590-** It is narrated on the authority of Imran Ibn Husain that a slave belonging to a poor family cut the ear of another slave belonging to a wealthy family, thereupon the family of the former went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: “O Messenger of Allah! We are poor (and we have got nothing to afford for the blood-money).” On that the Messenger of Allah "Allah's blessing and peace be upon him" made nothing due upon him.

### **[28] When One Is Killed Indiscriminately Among A People**

**4591-** It is narrated on the authority of Tawus, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him" that he said: “He, who is killed by an unknown person during a mutual throwing with the help of a stone, a whip or a stick, it should be considered as (killing by) mistake, and the blood-money of (killing by) mistake becomes due; and he, who is killed intentionally, the retaliation should be taken (according to the law of equality); and whoever withholds such (retaliation) from him incurs upon himself the curse of Allah, the angels and all the people, and no

قال عَبْدُ الْعَزِيزِ: أَمَا إِنَّهُ لَيْسَ بِالْعَنْتِ إِنَّمَا هُوَ قَطْعُ الْعُرُوقِ، وَالْبَطُّ، وَالْكَيْ.

### [26م/24] - بَابٌ فِي دِيَةِ الْخَطَا شِبْهِ الْعَمْدِ

**4588 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ، الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ؛ قَالَ مُسَدَّدٌ: خَطَبَ يَوْمَ الْفَتْحِ - ثُمَّ اتَّفَقَا - فَقَالَ: «أَلَا إِنَّ كُلَّ مَأْتِرَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ مِنْ دَمٍ أَوْ مَالٍ تُذَكَّرُ وتُدْعَى، تَحْتَ قَدَمِي، إِلَّا مَا كَانَ مِنْ سِقَايَةِ الْحَاجِّ وَسِدَانَةِ الْبَيْتِ». ثُمَّ قَالَ: «أَلَا إِنَّ دِيَةَ الْخَطَا شِبْهُ الْعَمْدِ - مَا كَانَ بِالسَّوْطِ وَالْعَصَا - مِثَّةً مِنَ الْإِبِلِ مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

**4589 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ نَحْوَ مَعْنَاهُ.

### [27م/25] - بَابُ جَنَايَةِ الْعَبْدِ يَكُونُ لِلْفُقَرَاءِ

**4590 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: «أَنَّ غُلَامًا لِلْأَنْسَابِ فَقَرَاءٌ قَطَعَ أُذُنَ غُلَامٍ لِلْأَنْسَابِ أَغْنِيَاءَ. فَأَتَى أَهْلُهُ النَّبِيَّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا أَنْسَابُ فَقَرَاءٍ. فَلَمْ يَجْعَلْ عَلَيْهِ شَيْئًا».

### [28م/26] - بَابُ فِيمَنْ قُتِلَ فِي عَمِيٍّ بَيْنَ قَوْمٍ

**4591 -** قَالَ أَبُو دَاوُدَ: حَدَّثْتُ عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ فِي عَمِيٍّ، أَوْ رَمِيًّا يَكُونُ بَيْنَهُمْ بِحَجَرٍ، أَوْ بِسَوْطٍ فَعَقَلَهُ عَقْلُ خَطَا. وَمَنْ قُتِلَ عَمْدًا فَقَوْدُ يَدَيْهِ، فَمِنْ حَالٍ بَيْنَهُ وَبَيْنَهُ، فَعَلَيْهِ لَعْنَةُ



obligatory nor supererogatory deeds (or no repentance nor ransom) will be accepted from him.”

### **[29] When A Beast Kicks Somebody**

**4592-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “No blood-money is due for (whatever damage is caused by) the kick of the animal.”

### **[30] There Is No Compensation Due For (Whatever Damage Is Caused By) An Animal, A Mine Or A Well**

**4593-** It is narrated on the authority of Abu Hurairah that he said: Allah's Apostle "Allah's blessing and peace be upon him" said: "There is no compensation due for one injured by an animal or for one killed by falling in a well, or because of working in mines. But one-fifth the buried things (such as treasures) is to be given to the state."

Abu Dawud says: This applies only to such of animals as let loose during the day. (All the religious scholars unanimously agree upon the fact that there is no warranty upon the owner of the animal for what it causes during the day, when it is let loose, with none to drive it; and when it is night, the warranty against damage becomes effective. But Ash-Shafi'i and his companions are of the opinion that its owner should be responsible for whatever damage it causes at any time particularly if he indulges in keeping it).

### **[31] There Is No Compensation Due For (What Is Caused By) Fire**

**4594-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “There is no compensation due for (whatever damage is caused by) fire.”

### **[32] Taking Retaliation For Breaking Teeth**

**4595-** It is narrated on the authority of Anas Ibn Malik that he said: Ar-Rubaiy, Anas's aunt, the sister of Anas Ibn An-Nadr, the paternal uncle of Anas Ibn Malik, broke the tooth of a girl. They (her family) went to The Prophet “Allah's blessing and peace be upon him” who ordered them to bring about retaliation in accordance with the laws and principles of Allah's Book. Anas Ibn An-Nadr said: "O Messenger of Allah! No, by Him, Who has sent you with the Truth, the tooth of Ar-Rubai will not be broken." The Prophet “Allah's blessing and peace be upon him” said: "O Anas! Allah's law ordains the equality of retaliation." Later the relatives of the girl agreed and forgave her. The Prophet “Allah's blessing and peace be upon him” said: "From amongst Allah's servants, There are some who, if they take an oath by Allah, He will fulfill it.”



اللَّهُ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

### [ت29/م27] - بَابُ فِي الدَّابَّةِ تَنْفُخُ بِرِجْلِهَا

**4592 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الرَّجُلُ جُبَّارٌ».

قال أبو داود: الدَّابَّةُ تَضْرِبُ بِرِجْلِهَا وَهُوَ رَاكِبٌ.

### [ت30/م000] - بَابُ الْعَجَمَاءِ وَالْمَعِينِ

#### وَالْبِئْرُ جُبَّارٌ

**4593 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ سَمِعَا أَبَا هُرَيْرَةَ يُحَدِّثُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْعَجَمَاءُ جُرْحُهَا جُبَّارٌ، وَالْمَعْدِنُ جُبَّارٌ، وَالْبِئْرُ جُبَّارٌ، وَفِي الرِّكَازِ الْخُمْسُ».

قال أبو داود: الْعَجَمَاءُ الْمُتَنَفِّلَةُ الَّتِي لَا يَكُونُ مَعَهَا أَحَدٌ وَتَكُونُ بِالنَّهَارِ لَا تَكُونُ بِاللَّيْلِ.

### [ت31/م000] - بَابُ فِي النَّارِ تَعْدَى

**4594 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. (ح): وَحَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الْمَلِكِ الصَّنْعَانِيُّ كِلَاهُمَا، عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّارُ جُبَّارٌ».

### [ت32/م28] - بَابُ الْقِصَاصِ مِنَ السَّنِّ

**4595 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَسَرَتِ الرُّبِيعُ أُخْتُ أَنَسِ بْنِ النَّضْرِ ثِيْبَةً امْرَأَةً. فَأَتَوْا النَّبِيَّ ﷺ فَقَضَى بِكِتَابِ اللَّهِ تَعَالَى الْقِصَاصَ. فَقَالَ أَنَسُ بْنُ النَّضْرِ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثِيْبَتُهَا الْيَوْمَ. قَالَ: «يَا أَنَسُ، كِتَابُ اللَّهِ الْقِصَاصُ» فَرَضُوا بِأَرْشٍ أَخَذُوهُ. فَعَجَبَ نَبِيُّ اللَّهِ ﷺ وَقَالَ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ».

قال أبو داود: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ قِيلَ لَهُ: كَيْفَ يُقْتَصُّ مِنَ السَّنِّ؟ قَالَ:

تَبْرَدُ.

## (34/39) THE BOOK OF SUNNAH

### [1] The Interpretation Of Sunnah

**4596-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Jews divided into seventy-one or seventy-two religious factions, and the Christians into seventy-one or seventy-two religious factions; and my nation would divide into seventy-three religious factions, (only one of which will be delivered from the fire of Hell)."

**4597-** It is narrated on the authority of Mu'awiyah Ibn Abu Sufyan that he got up and addressed us saying: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people of both Scriptures (the Jews and Christians) before you divided into seventy-two religious factions, and this (Muslim) nation would divide into seventy-three cults (of doctrines), all of which would be admitted to the fire (of Hell), except for one, which is the group (of Muslims who abide by all words and deeds involved in sunnah). From amongst my nation, there would come out some people, who would be attached to such inclinations and doctrines in the same way as a hydrophobia sticks to its affected one, until there would be neither vein nor joint but that it would enter into it."

### [2] It Is Forbidden To Seek After Wrangling And Follow Only Such Of The Holy Verses Of The Qur'an As Allegorical

**4598-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" recited: "It is He Who has sent down to you the book: in it are verses basic or fundamental, and they are the Mother of the book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and its interpretation (in search for its hidden meanings), but no one knows its (real) interpretation except Allah. And those who are firmly grounded in knowledge say: we believe in the book; the whole of it is from our Lord: and none will grasp the message except men of understanding." Then he said: "So, if you see those who argue in order to arouse doubts in it, you should know that it is those whom Allah Almighty intends (in this Verse), and thus you should beware and be careful of them."

### [3] Keeping Away From And Having Aversion Towards Those Who Are Inclined To Their Interests

**4599-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The

## [39/34] - كتاب السنة

## [ت1م1] - باب شرح السنة

**4596 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى، أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى، أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً. وَتَفَرَّقَتْ أُمَّتِي عَلَى ثَلَاثٍ وَسَبْعِينَ فِرْقَةً».

**4597 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ يَحْيَى قَالَا: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ. ح: وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ. قَالَ: حَدَّثَنِي صَفْوَانُ نَحْوَهُ قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَاذِيُّ، عَنْ أَبِي عَامِرٍ الْهَوَزَنِيِّ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّهُ قَامَ فِينَا فَقَالَ: أَلَا إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِينَا فَقَالَ: «أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً. وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ: ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ، وَوَاحِدَةٌ فِي الْجَنَّةِ، وَهِيَ الْجَمَاعَةُ». زَادَ ابْنُ يَحْيَى وَعَمْرُو فِي حَدِيثِهِمَا: «وَإِنَّهُ سَيَخْرُجُ مِنْ أُمَّتِي أَقْوَامٌ تَجَارَى بِهِمْ تِلْكَ الْأَهْوَاءُ كَمَا يَتَجَارَى الْكَلْبُ لِصَاحِبِهِ»، وَقَالَ عَمْرُو: «الْكَلْبُ بِصَاحِبِهِ لَا يَبْقَى مِنْهُ عِرْقٌ، وَلَا مَفْصِلٌ إِلَّا دَخَلَهُ».

## [2ت2م2] - باب النهي عن الجدال واتباع المتشابه من القرآن

**4598 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ التُّسْتَرِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَرَأَ رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ: ﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ﴾ - قَرَأَ الْقَعْنَبِيُّ إِلَى - ﴿أُولَئِكَ الْأَنْبِيَاءُ﴾ [آل عمران: ٧]. قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا رَأَيْتُمْ الَّذِينَ يَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ فَأُولَئِكَ الَّذِينَ سَمَى اللَّهُ، فَاحْذَرُوهُمْ».

## [3ت3م000] - باب مجانبة أهل الأهواء وبغضهم

**4599 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ رَجُلٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْأَعْمَالِ



best of deeds is to love (such as Allah loves) for the Sake of Allah Almighty and to have aversion (towards such as Allah dislikes) just for the Sake of Allah Almighty (and not for any other purpose)."

**4600-** It is narrated on the authority of Abdullah Ibn Ka'b Ibn Malik, and he was the guide of Ka'b from amongst his sons when he became blind, that Ka'b Ibn Malik said...and he mentioned the story of his failure to take part with the Muslims in the holy battle of Tabuk and said: "The Messenger of Allah "Allah's blessing and peace be upon him" forbade the people to talk to us...once I came up the wall of the house of Abu Qatadah, and he was my paternal cousin, and saluted him, but by Allah, he did not return the salutation to me..." then he related the story of the revealing of his repentance.

#### **[4] Saluting Not The People Who Are Inclined To Their Interests**

**4601-** It is narrated on the authority of Ammar Ibn Yasir that he said: I visited my family at night, and (the skin of) my hand was cleft, thereupon they scented me with saffron, and in the morning, I went to the Messenger of Allah "Allah's blessing and peace be upon him", and saluted him with peace, but he did not reply to me, nor did he bid welcome to me, and said: "Go and wash your hand off this (saffron)!"

**4602-** It is narrated on the authority of A'ishah that once, a camel belonging to Safiyyah Bint Huyai was troubled, and since Zainab (Bint Jahsh) had a surplus mount, the Messenger of Allah "Allah's blessing and peace be upon him" told her to give it to Safiyyah, thereupon she said: "Should I give it to this Jewish woman?" on that the Messenger of Allah "Allah's blessing and peace be upon him" grew angry, and abandoned her for the period from Dhul-Hijjah, Muharram until Safar.

#### **[5] It Is Forbidden To Wrangle Each Other Pertaining To The Qur'an**

**4603-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "To wrangle each other pertaining to the Qur'an (for the purpose of arousing suspicion that it is from Allah, or to seek after discord about the Holy Verses that are allegorical) is out of infidelity."

#### **[6] Adhering To The Sunnah**

**4604-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, I've been given the Book (of Allah, i.e. the Qur'an) and the like of it besides (i.e. the sunnah, in which I say and do only what I'm revealed by

الْحُبِّ فِي اللَّهِ، وَالْبُغْضِ فِي اللَّهِ.

**4600 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ: «أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ - وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِّي - قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ، وَذَكَرَ ابْنُ السَّرْحِ قِصَّةَ تَخْلُفِهِ عَنِ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ. قَالَ: وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَيُّهَا الثَّلَاثَةُ حَتَّى إِذَا طَالَ عَلَيَّ تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ، وَهُوَ ابْنُ عَمِّي، فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ. ثُمَّ سَأَلَ خَبَرَ تَنْزِيلِ تَوْبَتِهِ».

#### [ت/4م3] - بَابُ تَرْكِ السَّلَامِ عَلَى أَهْلِ الْأَهْوَاءِ

**4601 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ الْخُرَّاسَانِيُّ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: قَدِمْتُ عَلَى أَهْلِي وَقَدْ تَشَقَّقَتْ يَدَايَ، فَخَلَقُونِي بِرِغْرَانٍ. فَعَدَوْتُ عَلَى النَّبِيِّ ﷺ، فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدَّ عَلَيَّ، وَقَالَ «اذْهَبْ فَاغْسِلْ هَذَا عَنْكَ».

**4602 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ سُمَيَّةَ، عَنْ عَائِشَةَ: أَنَّهُ اغْتَلَّ بِعَيْرٍ لَصَفِيَّةَ بِنْتُ حُيَيٍّ، وَعِنْدَ زَيْنَبَ فَضُلٌ ظَهَرَ. فَقَالَ رَسُولُ اللَّهِ ﷺ لَزَيْنَبَ: «أَعْطِيهَا بَعِيرًا». فَقَالَتْ: أَنَا أُعْطِي تِلْكَ الْيَهُودِيَّةَ؟ فَغَضِبَ رَسُولُ اللَّهِ ﷺ، فَهَجَرَهَا ذَا الْحِجَّةِ، وَالْمَحْرَمَ، وَبَعْضَ صَفَرٍ.

#### [ت/5م4] - بَابُ النَّهْيِ عَنِ الْجِدَالِ فِي الْقُرْآنِ

**4603 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمِرَاءُ فِي الْقُرْآنِ كُفْرٌ».

#### [ت/6م5] - بَابُ فِي لُزُومِ السُّنَّةِ

**4604 -** حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ نَجْدَةَ: حَدَّثَنَا أَبُو عَمْرٍو بْنُ كَثِيرٍ بْنِ دِينَارٍ، عَنْ حَرِيزِ بْنِ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدِي كَرِبَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلُهُ مَعَهُ؛ أَلَا



Allah to say and do). A time is about to come, that a man is told of a Hadith of mine, while reclining on his sofa (out of luxury in which he lives), thereupon he says (by way of rejecting it, out of foolishness and faithlessness): "Stick only to the Qur'an: You should make lawful whatever you find lawful in it; and forbid whatever you find unlawful in it." Behold! It is unlawful for you (to eat) the flesh of donkeys, or that of such of wild animals as has fangs, (and it is unlawful for you) also to take a thing that is fallen from a non-Muslim protectee unless he dispenses with it; and he, who descends at a people, it is incumbent upon them to entertain him, and in case they do not, he has the right to take from them the like (in recompense) of their entertainment."

**4605-** It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not (like to) see anyone of you sitting on his bed, while being informed of that which I've commanded (you to do) or that which I've forbidden (you to do), thereupon he would say (by way of denial): "I do not know! We only follow that which we find in Allah's Book.""

**4606-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever makes any change in this matter of ours (i.e. the religion) which is not in it (i.e. has no reference or cause in Allah's Book and the Sunnah of His Messenger), it should be abrogated."

**4607-** It is narrated on the authority of both Abd Ar-Rahman Ibn Amr As-Sulami and Hujr Ibn Hujr that they said: We visited Al-Irbad Ibn Sariyah, in connection with whom Allah Almighty revealed: "Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses." (At-Tawbah 92) we saluted him and said: "We've come to visit you, in order to enquire about your health, and learn from you (something from what you heard from the Prophet), thereupon he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" led us in the prayer, and then he faced us and addressed us (with a good sermon, in which he) gave us a perfect instruction because of which the eyes shed tears, and the hearts became in awe. Then, a man said: "O Messenger of Allah! Verily, you've given us the instruction of such as is going to leave us. So, entrust us to a covenant (from you by which we would hold fast)!" on that he said: "I advise you to (ward off evil and) safeguard yourselves against (the punishment of) Allah; and to listen and



يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيكَتِهِ يَقُولُ: عَلَيْكُمْ بِهَذَا الْقُرْآنِ، فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ. أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْحِمَارِ الْأَهْلِيِّ، وَلَا كُلُّ ذِي نَابٍ مِنَ السَّبْعِ، وَلَا لَقِظَةٌ مُعَاهِدٍ إِلَّا أَنْ يَسْتَفْنِي عَنْهَا صَاحِبُهَا. وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يَقْرُوهُ، فَإِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يَعْقِبَهُمْ بِمِثْلِ قِرَاءِهِ».

**4605 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ وَابْنُ كَثِيرٍ، قَالُوا: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا أُلْفِينَ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ، أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ: لَا نَذْرِي، مَا وَجَدْنَا فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ».

**4606 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ وَإِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ».

قال ابنُ عيسى: قال النبي ﷺ: «مَنْ صَنَعَ أَمْرًا عَلَى غَيْرِ أَمْرِنَا فَهُوَ رَدٌّ».

**4607 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ: حَدَّثَنِي خَالِدُ بْنُ مَعْدَانَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو السَّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ قَالَا: أَتَيْنَا الْعِرْبَاضَ بْنَ سَارِيَةَ، وَهُوَ مِمَّنْ نَزَلَ فِيهِ: ﴿وَلَا عَلَى الذَّيْنِ إِذَا مَا اتَّوَكَّاتَحِلَّهُمْ قُلْتَ لَا أَحَدٌ مَّا أَجْلَكُم عَلَيْهِ﴾ [التوبة: 92]، فَسَلَّمْنَا وَقُلْنَا: أَتَيْنَاكَ زَائِرِينَ، وَعَائِدِينَ وَمُقْتَبِسِينَ. فَقَالَ الْعِرْبَاضُ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ، ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ، وَوَجِلَتْ مِنْهَا الْقُلُوبُ. فَقَالَ قَائِلٌ: يَا رَسُولَ اللَّهِ، كَأَنَّ هَذِهِ مَوْعِظَةٌ مُودَعٌ، فَمَاذَا تَعْهَدُ إِلَيْنَا؟ فَقَالَ: «أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ

obey (your ruler) even though he is an Abyssinian slave. No doubt, you will see after my (death) a great dispute (among the people which leads to their division and swerving from the right path): so, I advise you to follow my sunnah, and the tradition of the rightly-guided well-directed successors (of me), to which you should stick firmly (and on which you should show constant patience); and I further warn you of the innovations (of heresies pertaining to the religion, which have no reference in Allah's Book and the sunnah of His Messenger), for, every innovation of a heresy is an error."

**4608-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Behold! Let such as involved in (saying and doing what is beyond the reason, and exceeding the due limits) be ruined!" he said it thrice.

### [7] Sticking To The Sunnah

**4609-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who calls for guidance, will have a reward like the rewards of such as follow him, without reducing anything from theirs; and he, who calls for error, will bear a burden like the burdens of such as follow him, without reducing anything from theirs."

**4610-** It is narrated on the authority of Amir Ibn Sa'd from his father that The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest sinner amongst the Muslims is the one who asked (The Prophet) about a thing, which had not been prohibited for the Muslims and it was prohibited for them because of his (insistence on) asking about it."

**4611-** It is narrated on the authority of Yazid Ibn Umairah, and he was a companion of Mu'adh Ibn Jabal, that he never sat in a gathering but that he said: "Allah is the Just and Fair Ruler: let such as arouse suspicion (in the Book) be ruined!" one day Mu'adh said: "There will be after you afflictions, in which the wealth will become in abundance, and the Qur'an will be opened (i.e. become in circulation among the people) that it will be recited by both the faithful believer and the hypocrite, both man and woman, both the old and the young, and both the slave and the free one; and one will be about to say: "What is the matter with the people that they do not follow me, even though I recite the Qur'an: they seem not to follow me until I innovate for them something other than it." So, beware of following what will be innovated (in religion), for whatever will be innovated (other than the Qur'an) will be error; and I beware you of the swerving of the wise man, for Satan might say the word of falsehood on the

وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا. فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا، وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ. وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ».

**4608 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ: حَدَّثَنِي سُلَيْمَانُ -

يَعْنِي ابْنَ عَتِيقٍ -، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنِ الْأَخْنَفِ بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا هَلَكُ الْمُتَنَطِّعُونَ» ثَلَاثَ مَرَّاتٍ.

### [ت/7م/6] - باب لزوم السنة

**4609 -** حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -، قَالَ:

أَخْبَرَنِي الْعَلَاءُ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ -، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا. وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا».

**4610 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ

عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرِ لَمْ يُحَرِّمْ فَحَرَّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

**4611 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ:

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَنَّ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ عَائِدَ اللَّهِ أَخْبَرَهُ: أَنَّ يَزِيدَ بْنَ عَمِيرَةَ - وَكَانَ مِنْ أَصْحَابِ مُعَاذِ بْنِ جَبَلٍ - أَخْبَرَهُ قَالَ: «كَانَ لَا يَجْلِسُ مَجْلِسًا لِلذِّكْرِ حِينَ يَجْلِسُ إِلَّا قَالَ: اللَّهُ حَكَمَ قِسْطَ هَلَكِ الْمُتْرَابُونَ. فَقَالَ مُعَاذُ بْنُ جَبَلٍ يَوْمًا: إِنَّ مِنْ وَرَائِكُمْ فِتْنًا يَكْثُرُ فِيهَا الْمَالُ، وَيُفْتَحُ فِيهَا الْقُرْآنُ حَتَّى يَأْخُذَهُ الْمُؤْمِنُ، وَالْمُنَافِقُ، وَالرَّجُلُ وَالْمَرْأَةُ، وَالصَّغِيرُ، وَالْكَبِيرُ، وَالْعَبْدُ، وَالْحُرُّ. فَيُوشِكُ قَائِلٌ أَنْ يَقُولَ: مَا لِلنَّاسِ لَا يَتَّبِعُونِي وَقَدْ قَرَأْتُ الْقُرْآنَ مَا هُمْ بِمُتَّبِعِي حَتَّى أَبْتَدِعَ لَهُمْ غَيْرَهُ. فَيَايَاكُمْ وَمَا ابْتَدَعَ، فَإِنَّ مَا ابْتَدَعَ ضَلَالَةٌ، وَأُحَذِّرُكُمْ زَيْغَةَ الْحَكِيمِ، فَإِنَّ الشَّيْطَانَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ عَلَى لِسَانِ الْحَكِيمِ. وَقَدْ يَقُولُ



tongue of a wise man, and at the same time, a hypocrite might (be made to) utter the word of truth." I (Yazid) asked Mu'adh: "How should I know, Allah's Mercy be upon you, that a wise man might say a word of falsehood, and a hypocrite might say a word of truth?" he said: "Behold! Avoid such of the statements of the wise man as famous (of falsehood and deviation among the people that) in connection with which it is asked: "What are they?" but, let not that cause you to keep yourself away from him, for perchance he might retract (from whatever falsehood and error he might have said); and, at the same time, receive the truth once you hear it, for there is always light on the truth (by which it is distinguishable from falsehood)."

**4612-** It is narrated on the authority of Sufyan that a man sent a letter to Umar Ibn Abd Al-Aziz asking him about the preordained fate (i.e. that all things, events, deeds, sayings, movements, etc, in this world have been preordained by Allah Almighty, and destined to happen in the very way and manner, and at the same moment and time defined by Him), thereupon he sent to him the following written reply: "To go further: I advise you to safeguard yourself against (the punishment of) Allah Almighty, to be moderate and straight in (implementation of) His Order (i.e. not to indulge in doing what is right, nor to exceed the due limits, nor to swerve from the truth), and follow the sunnah of His Prophet "Peace be upon him", to leave whatever religious heresies are made by the innovators, after his way has been well-established, in such a way that they were made (by Allah Almighty) free from the burden of making it (i.e. there remained no need for their innovations since Allah Almighty made perfect the religion to all of His servants): so, I advise you to adhere to the sunnah, for it acts as protection for you. It should be known to you that the people never make an innovation but that there was, in the past, something indicating to its being so, or something from which lessons were taken for its (being an innovated heresy), and that's for none has laid the foundation of the right way (i.e. Allah or the Messenger of Allah "Allah's blessing and peace be upon him") but such as learnt whatever errors, mistakes, foolishness and Puritanism are in opposition to it. So, you should be pleased with the same way with which the people (belonging to the earlier righteous generation) had been pleased, for it is those who had been endued with a great knowledge and with the help of their deep insight they kept off (falling into errors and mistakes), and they were more ready to uncover the matters (of religion), and they were more fitting for such a merit (than their successors). Had the right guidance been that on which you (the innovators of heresies) are now, then, you would have preceded them to it (and of a surety it is impossible); and if you say pertaining to what has been innovated afterwards that it has

الْمُنَافِقُ كَلِمَةُ الْحَقِّ قَالَ: قُلْتُ لِمُعَاذٍ: مَا يُدْرِينِي رَحِمَكَ اللَّهُ أَنَّ الْحَكِيمَ قَدْ يَقُولُ كَلِمَةَ الضَّلَالَةِ، وَأَنَّ الْمُنَافِقَ قَدْ يَقُولُ كَلِمَةَ الْحَقِّ؟ قَالَ: بَلَى، اجْتَنِبْ مِنْ كَلَامِ الْحَكِيمِ الْمُشْتَهَرَاتِ الَّتِي يُقَالُ لَهَا مَا هَذِهِ، وَلَا يُثْنِيَنَّكَ ذَلِكَ عَنْهُ، فَإِنَّهُ لَعَلَّهُ أَنْ يَرَاكَ، وَتَلَقَّ الْحَقَّ إِذَا سَمِعْتَهُ، فَإِنَّ عَلَى الْحَقِّ نُورًا.

قال أبو داود: قال معمر، عن الزُّهري في هذا الحديث: وَلَا يُثْنِيَنَّكَ ذَلِكَ عَنْهُ مَكَانَ يَثْنِيَنَّكَ. وقال صالح بن كيسان عن الزُّهري، في هذا الحديث: الْمُشَبَّهَاتِ مَكَانَ الْمُشْتَهَرَاتِ، وقال: لَا يَثْنِيَنَّكَ كَمَا قَالَ عُقَيْلٌ. وقال ابن إسحاق، عن الزُّهري قال: بَلَى، مَا تَشَابَهَ عَلَيْكَ مِنْ قَوْلِ الْحَكِيمِ حَتَّى تَقُولَ مَا أَرَادَ بِهِذِهِ الْكَلِمَةُ!؟.

**4612 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ. (ح): وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَادُ بْنُ ذُئْلِيلٍ قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَحْدُثُنَا، عَنِ النَّضْرِ. (ح)، وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنِ قَبِيصَةَ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، عَنِ أَبِي الصَّلْتِ - وَهَذَا لَفْظُ حَدِيثِ ابْنِ كَثِيرٍ وَمَعْنَاهُمْ قَالَ: كَتَبَ رَجُلٌ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ يَسْأَلُهُ عَنِ الْقَدْرِ. فَكَتَبَ: أَمَّا بَعْدُ، أُوصِيكَ بِتَقْوَى اللَّهِ، وَالْاِقْتِصَادِ فِي أَمْرِهِ، وَاتِّبَاعِ سُنَّةِ نَبِيِّهِ ﷺ، وَتَرْكِ مَا أَحَدَثَ الْمُحَدِّثُونَ بَعْدَ مَا جَرَتْ بِهِ سُنَّتُهُ، وَكُفُّوا مُؤَنَّتَهُ. فَعَلَيْكَ بِلُزُومِ السُّنَّةِ، فَإِنَّهَا لَكَ بِإِذْنِ اللَّهِ عِصْمَةٌ. ثُمَّ اَعْلَمْ أَنَّهُ لَمْ يَبْتَدِعِ النَّاسُ بِدْعَةً إِلَّا قَدْ مَضَى قَبْلَهَا مَا هُوَ دَلِيلٌ عَلَيْهَا، أَوْ عِبْرَةٌ فِيهَا. فَإِنَّ السُّنَّةَ إِنَّمَا سَنَّتْهَا مَنْ قَدْ عَلِمَ مَا فِي خِلَافِهَا - وَلَمْ يَقُلْ ابْنُ كَثِيرٍ: مَنْ قَدْ عَلِمَ مِنَ الْخَطِئِ وَالزَّلَلِ وَالْحُمَقِ وَالتَّعَمُّقِ - فَارْضَ لِنَفْسِكَ مَا رَضِيَ بِهِ الْقَوْمُ لَأَنْفُسِهِمْ، فَإِنَّهُمْ عَلَى عِلْمٍ وَقَفُوا، وَبَصَرَ نَافِذٍ كُفُوا، وَهُمْ عَلَى كَشْفِ الْأُمُورِ كَانُوا أَقْوَى، وَبِفَضْلِ مَا كَانُوا فِيهِ أَوْلَى. فَإِنْ كَانَ الْهُدَى مَا أَنْتُمْ عَلَيْهِ لَقَدْ سَبَقْتُمُوهُمْ إِلَيْهِ. وَلَئِنْ قُلْتُمْ إِنَّ مَا حَدَّثَ بَعْدَهُمْ مَا أَحَدَثَهُ إِلَّا مِنْ اتَّبَعَ غَيْرَ سَبِيلِهِمْ



not been innovated but by such as follows a different way other than theirs, and keeps himself away from them (and there is distinction between difference and deviation), (the answer is that what you say is false too). No doubt, it is the early generations who have taken the lead of this (religion), in which they have talked so much enough (that there remains no need for more), and described of it what quenches (the thirst of anyone for it), to the extent that what they have not exposed is such as none else other than them could do more, and what they have uncovered is such as none else other than them could do more. Some people other than them tried to conceal more, with the result that they deserted (from what is right), and others made an attempt to uncover more than them, with the result that they exceeded the due limits; and thus, these (of the early generation), have come to be, in their standing in the middle between both extremes, on the right guidance. You've sent to me a letter, asking me about the preordained fate, and, by Allah's Will, you've found one who is well-acquainted: to my knowledge, the people made no religious innovation or invention more impressive and well-established than their affirming the preordained fate. During the pre-Islamic period of ignorance, some ignorant people talked about it, as shown in their poetry and prose, therewith they consoled themselves for whatever (blessing and delights) they had missed; and when Islam came, it but assured it, and made it much firmer and stronger. The Messenger of Allah "Allah's blessing and peace be upon him" made a mention of it in more than a Hadith, from which the Muslims heard and learnt it, and then spoke with it during his lifetime and after his death, out of certain faith in it, submission to their Lord, and abrogating the idea that there could be anything which Allah's Knowledge has not encompassed, His Book not calculated, and might not be carried out in implementation of Allah's Decree, even though it is implied in Allah's Perfect Elaborate Book, from which they have learnt and grasped it. But, if you ask why Allah Almighty has revealed such and such a Holy Verse, and why He has said so and so (which seems to be in opposition to the affirmation of fate), it should be known to you that those (belonging to the early generation) recited from it (Allah's Book) the same you recite, but they knew such of its interpretation as you know not, and at the same time, they came to affirm the Divine Decree, and the preordained fate, and the fact that what has been decreed (by Allah) should be, and what Allah wills is, and what He wills not is not, and we could, by no means, have power to cause harm or benefit to ourselves; and after all of that, they came to have desire (for doing the good deeds in the hope of the Garden), and have fear (from doing the evil deeds, which lead to the fire of Hell)."



وَرَغِبَ بِنَفْسِهِ عَنْهُمْ. فَإِنَّهُمْ هُمُ السَّابِقُونَ فَقَدْ تَكَلَّمُوا فِيهِ بِمَا يَكْفِي،  
وَوَصَفُوا مِنْهُ مَا يَشْفِي، فَمَا دُونَهُمْ مِنْ مُقَصِّرٍ، وَمَا فَوْقَهُمْ مِنْ  
مَحْسِرٍ. وَقَدْ قَصَرَ قَوْمٌ دُونَهُمْ فَجَفَوْا، وَطَمَحَ عَنْهُمْ أَقْوَامٌ فَعَلَوْا.  
وَإِنَّهُمْ بَيْنَ ذَلِكَ لَعَلَى هُدًى مُسْتَقِيمٍ.

كَتَبْتُ تَسْأَلُ عَنِ الْإِقْرَارِ بِالْقَدَرِ فَعَلَى الْخَيْرِ، بِإِذْنِ اللَّهِ،  
وَقَعْتُ. مَا أَعْلَمُ مَا أَحَدَثَ النَّاسُ مِنْ مُحَدَّثَةٍ، وَلَا ابْتَدَعُوا مِنْ  
بِدْعَةٍ هِيَ أَبْيَنُ أَثَرًا، وَلَا أَثْبَتُ أَمْرًا مِنَ الْإِقْرَارِ بِالْقَدَرِ. لَقَدْ كَانَ  
ذِكْرُهُ فِي الْجَاهِلِيَّةِ الْجَهْلَاءِ، يَتَكَلَّمُونَ بِهِ فِي كَلَامِهِمْ، وَفِي شِعْرِهِمْ  
يُعَزُّونَ بِهِ أَنْفُسَهُمْ عَلَى مَا فَاتَهُمْ، ثُمَّ لَمْ يَزِدْهُ الْإِسْلَامُ بَعْدُ إِلَّا  
شِدَّةً، وَلَقَدْ ذَكَرَهُ رَسُولُ اللَّهِ ﷺ فِي غَيْرِ حَدِيثٍ وَلَا حَدِيثَيْنِ. وَقَدْ  
سَمِعَهُ مِنْهُ الْمُسْلِمُونَ فَتَكَلَّمُوا بِهِ فِي حَيَاتِهِ وَبَعْدَ وَفَاتِهِ يَقِينًا وَتَسْلِيمًا  
لِرَبِّهِمْ، وَتَضَعِيفًا لَأَنْفُسِهِمْ أَنْ يَكُونَ شَيْءٌ لَمْ يُحِظْ بِهِ عِلْمُهُ، وَلَمْ  
يُحْصِهِ كِتَابُهُ، وَلَمْ يَمُضِ فِيهِ قَدَرُهُ. وَإِنَّهُ مَعَ ذَلِكَ لَفِي مُحْكَمِ  
كِتَابِهِ، مِنْهُ اقْتَبَسُوهُ وَمِنْهُ تَعَلَّمُوهُ. وَلَئِنْ قُلْتُمْ: لِمَ أَنْزَلَ اللَّهُ آيَةَ كَذَا،  
وَلِمَ قَالَ كَذَا، لَقَدْ قَرَأُوا مِنْهُ مَا قَرَأْتُمْ، وَعَلِمُوا مِنْ تَأْوِيلِهِ مَا  
جَهِلْتُمْ، وَقَالُوا بَعْدَ ذَلِكَ كُلِّهِ بِكِتَابٍ وَقَدَرٍ، وَكُتِبَتِ الشَّقَاوَةُ، وَمَا  
يُقَدَّرُ يَكُنْ وَمَا شَاءَ اللَّهُ كَانَ، وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، وَلَا نَمْلِكُ  
لَأَنْفُسِنَا نَفْعًا وَلَا ضَرًّا، ثُمَّ رَغِبُوا بَعْدَ ذَلِكَ وَرَهَبُوا.

**4613-** It is narrated on the authority of Nafi' that he said: Ibn Umar had a friend from the inhabitants of Sham, and he used to exchange letters with him. Once Abdullah Ibn Umar sent a letter to him saying: "I've been informed that you talk about the preordained fate. So, beware of writing any letters to me once again (for I'm going to sever the relation with you), since I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "In my nation, there will appear people, who will give lie to the preordained fate."

**4615-** It is narrated on the authority of Al-Hasan that he said in comment on Allah's statement: "and for this did He create them" (Hud 119): He Almighty created those (of His Mercy) for this (Garden), and those (of disputes and differences) for that (fire of Hell), "and for this did He create them"; and "If thy Lord had so willed, He could have made mankind one nation, but they will not cease to dispute (in the religion), Except those on whom thy Lord has bestowed His Mercy (i.e. has intended good for them)

**4616-** It is narrated on the authority of Khalid Al-Hadhdha' that he said: I said to Al-Hasan: "What do you say pertaining to Allah's saying: "neither you nor those you worship, Can lead (any) into temptation concerning Allah, Except such as are (Themselves) going to the Blazing Fire!" (As-Saffat 161:163) he said: "It means except such as upon whom Allah Almighty has made binding to taste the blazing fire of Hell."

**4617-** It is narrated on the authority of Humaid that he said: Al-Hasan used to say: "To be made to fall down from the sky to the earth is much better for one than to say that the matter is in his hand (and not in the Hand of Allah Almighty)."

**4618-** It is narrated on the authority of Humaid that he said: Al-Hasan came to us in Mecca, and the religious jurists of Mecca asked me to convey to him their desire that he should sit with them in a session one day, in order to give them admonition, and he agreed. They gathered, and he addressed them, and I've never seen one more eloquent and impressive in his sermon than he. A man of them asked him: "O Abu Sa'id! Who has created Satan?" he said: "Glory be to Allah! Is there any creator other than Allah Almighty? Allah Almighty has created Satan, and He has created both good and evil." The man said: "Let Allah kill them! How they dare to tell lies about that venerable man?"

**4619-** It is narrated on the authority of Humaid that Al-Hasan commented on Allah's saying: "Even so do We let it creep into the hearts of the sinners" (Al-Hijr 12): "It refers to polytheism, i.e. ascribing partners

**4613 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سَعِيدٌ - يَعْنِي ابْنَ أَبِي أَيُّوبَ - قَالَ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ نَافِعٍ قَالَ: وَكَانَ لابْنِ عُمَرَ صَدِيقٌ مِنْ أَهْلِ الشَّامِ يُكَاتِبُهُ، فَكَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ: إِنَّهُ بَلَغَنِي أَنَّكَ تَكَلَّمْتَ فِي شَيْءٍ مِنَ الْقَدَرِ. فَإِيَّاكَ أَنْ تَكْتُبَ إِلَيَّ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يَكْذِبُونَ بِالْقَدَرِ».

**4614 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ خَالِدِ الْحَذَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ، أَخْبِرْنِي عَنْ آدَمَ: أَلِلْسَمَاءِ خُلِقَ أَمْ لِلْأَرْضِ؟ قَالَ: لَا، بَلْ لِلْأَرْضِ. قُلْتُ: أَرَأَيْتَ لَوْ اغْتَصَمَ فَلَمْ يَأْكُلْ مِنَ الشَّجَرَةِ؟ قَالَ: لَمْ يَكُنْ لَهُ مِنْهُ بُدٌّ. قُلْتُ: أَخْبِرْنِي عَنْ قَوْلِهِ تَعَالَى: ﴿مَا أَنتُمْ عَلَيْهِ بِفَتَنِينَ﴾ (١٦٦) إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٦﴾ [الصَّافَات: 162 - 163]. قَالَ: إِنَّ الشَّيَاطِينَ لَا يَفْتِنُونَ بِضَلَالَتِهِمْ إِلَّا مَنْ أَوْجَبَ اللَّهُ عَلَيْهِ الْجَحِيمَ.

**4615 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ: حَدَّثَنَا خَالِدُ الْحَذَاءِ، عَنْ الْحَسَنِ فِي قَوْلِهِ تَعَالَى: ﴿وَلِذَلِكَ خَلَقَهُمْ﴾ [هود: 119]، قَالَ: «خَلَقَ هَؤُلَاءِ لَهُدً، وَهَؤُلَاءِ لَهُدً».

**4616 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا خَالِدُ الْحَذَاءِ قَالَ: قُلْتُ لِلْحَسَنِ: ﴿مَا أَنتُمْ عَلَيْهِ بِفَتَنِينَ﴾ (١٦٦) إِلَّا مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٦﴾ [الصَّافَات: 162 - 163] قَالَ: إِلَّا مَنْ أَوْجَبَ اللَّهُ تَعَالَى عَلَيْهِ أَنَّهُ يَصْلَى الْجَحِيمَ.

**4617 -** حَدَّثَنَا هِلَالُ بْنُ بَشِيرٍ: قَالَ: حَدَّثَنَا حَمَّادُ قَالَ: أَخْبَرَنِي حُمَيْدٌ قَالَ: كَانَ الْحَسَنُ يَقُولُ: «لَأَنْ يُسْقَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَقُولَ: الْأَمْرُ بِيَدِي».

**4618 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: قَالَ: حَدَّثَنَا حُمَيْدٌ، قَالَ: «قَدِمَ عَلَيْنَا الْحَسَنُ مَكَّةَ، فَكَلَّمَنِي فَقَهَاءُ أَهْلِ مَكَّةَ أَنْ أَكَلِمَهُ فِي أَنْ يَجْلِسَ لَهُمْ يَوْمًا يَعِظُهُمْ فِيهِ. فَقَالَ: نَعَمْ. فَاجْتَمَعُوا فَخَطَبَهُمْ، فَمَا رَأَيْتُ أَخْطَبَ مِنْهُ. فَقَالَ رَجُلٌ: يَا أَبَا سَعِيدٍ، مَنْ خَلَقَ الشَّيْطَانَ؟ فَقَالَ: سُبْحَانَ اللَّهِ! هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ؟ خَلَقَ اللَّهُ الشَّيْطَانَ، وَخَلَقَ الْخَيْرَ، وَخَلَقَ الشَّرَّ. قَالَ الرَّجُلُ: قَاتَلَهُمُ اللَّهُ، كَيْفَ يَكْذِبُونَ عَلَى هَذَا الشَّيْخِ؟».

**4619 -** حَدَّثَنَا ابْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنِ الْحَسَنِ ﴿كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ﴾ (١٢) [الحجر: 12] قَالَ: الشَّرُّكَ.



to Allah in worship: infidelity is made to creep into the hearts of the sinners in the same way as belying was made to creep into the hearts of the earlier generations.”

**4620-** It is narrated on the authority of Sufyan from Ubaid that Al-Hasan said in comment on Allah’s saying: “And between them and their desires, is placed a barrier, as was done in the past with their partisans” (Sheba 53): “i.e. between them and the faith.” (the significance here is that as well as they were kept off and they kept others off faith in the world, they will be kept away from it in the hereafter even though it will be their main desire; and this is in accordance with Allah’s preordained Decree upon them, in the same way as it was upon their predecessors).

**4621-** It is narrated on the authority of Ibn Awn that he said: While I was walking in Sham, a man called me from behind me, and I turned and behold! It was Raja’ Ibn Haiwah, who asked me: “O Abu Awn! What is that which they attribute to Al-Hasan?” (i.e. they allege he denies the preordained fate) I said: “Of a surety, they tell lies about Al-Hasan.”

**4622-** It is narrated on the authority of Ayyub that he said: Two kinds of people attributed lies to Al-Hasan: the fatalists, whose intention was to promote their opinion, and others who had aversion and resentment towards him, and they said: Has he not said such and such? Has he not said such and such?

**4623-** It is narrated on the authority of Yahya Ibn Kathir that Qurrah Ibn Khalid said to us: “O young men! Let none overpower you pertaining to Al-Hasan (such as the fatalists, by convincing you that he belongs to them), for his opinion is right, and it stems from the (way of the Prophet, i.e. the) sunnah.”

**4624-** It is narrated on the authority of Ibn Awn that he said: “Had we come to know that the statement of Al-Hasan (which he said, and was misunderstood as to deny the fate) would reach such a state as it has reached (among the people, by which he was reported to have denied the preordained fate), surely, we would have written a document to affirm his retraction, and taken witnesses to that; but we said: It is no more than a word that has come out of his mouth, which would not be construed as such.”

**4625-** It is narrated on the authority of Ayyub that he said: Al-Hasan said to me: “I will never return to say about it anything (that might be misunderstood as to deny the fate).”

**4626-** It is narrated on the authority of Uthman Al-Batti that he said: Al-Hasan never explained a Holy Verse (in the Qur’an) but in the affirmative (of the preordained fate).”

**4620 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ رَجُلٍ قَدْ سَمَّاهُ غَيْرُ ابْنِ كَثِيرٍ، عَنْ سُفْيَانَ، عَنْ عُبَيْدِ الصِّيدِ، عَنْ الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ﴾ [سبأ: 54] قَالَ: بَيْنَهُمْ وَبَيْنَ الْإِيمَانِ.

**4621 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا سُلَيْمٌ، عَنْ ابْنِ عَوْنٍ قَالَ: «كُنْتُ أَسِيرُ بِالشَّامِ فَتَدَانِي رَجُلٌ مِنْ خَلْفِي فَالْتَفْتُ، فَإِذَا رَجَاءُ بْنُ حَيَوَةَ فَقَالَ: يَا أَبَا عَوْنٍ، مَا هَذَا الَّذِي يَذْكُرُونَ عَنِ الْحَسَنِ؟ قَالَ: قُلْتُ: إِنَّهُمْ يَكْذِبُونَ عَلَى الْحَسَنِ كَثِيرًا».

**4622 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: سَمِعْتُ أَيُّوبَ يَقُولُ: «كَذَبَ عَلَى الْحَسَنِ ضَرْبَانِ مِنَ النَّاسِ: قَوْمُ الْقَدَرِ رَأَيْهُمْ، وَهُمْ يَرِيدُونَ أَنْ يُنْفِقُوا بِذَلِكَ رَأَيْهُمْ، وَقَوْمٌ لَهُ فِي قُلُوبِهِمْ شَنَاءٌ وَبُغْضٌ يَقُولُونَ: أَلَيْسَ مِنْ قَوْلِهِ كَذَا؟ أَلَيْسَ مِنْ قَوْلِهِ كَذَا؟».

**4623 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: أَنَّ يَحْيَى بْنَ كَثِيرٍ الْعَنْبَرِيَّ حَدَّثَهُمْ قَالَ: «كَانَ قُرَّةُ بْنُ خَالِدٍ يَقُولُ لَنَا: يَا فُتَيَانُ، لَا تَغْلَبُوا عَلَى الْحَسَنِ، فَإِنَّهُ كَانَ رَأْيُهُ السُّنَّةَ وَالصَّوَابَ».

**4624 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: وَابْنُ بَشَّارٍ، قَالَا: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ ابْنِ عَوْنٍ قَالَ: لَوْ عَلِمْنَا أَنَّ كَلِمَةَ الْحَسَنِ تَبْلُغُ مَا بَلَغَتْ لَكَتَبْنَا بِرُجُوعِهِ كِتَابًا، وَأَشْهَدْنَا عَلَيْهِ شُهُودًا، وَلَكِنَّا قُلْنَا: كَلِمَةً خَرَجَتْ لَا تُحْمَلُ».

**4625 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ قَالَ: «قَالَ لِي الْحَسَنُ: مَا أَنَا بِعَائِدٍ إِلَى شَيْءٍ مِنْهُ أَبَدًا».

**4626 -** حَدَّثَنَا هِلَالُ بْنُ بِشْرِ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُثْمَانَ، عَنْ عُثْمَانَ الْبَتِّيِّ قَالَ: «مَا فَسَّرَ الْحَسَنُ آيَةً قَطُّ إِلَّا عَنْ الْأَثْبَاتِ».

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### [8] What About Giving Preference (To Anyone Over The Other)?

**4627-** It is narrated on the authority of Nafi' from Ibn Umar that he said: "During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to say: "(From amongst the companions of the Prophet) we make no equal to Abu Bakr (in superiority), then Umar, and then Uthman"; and after them we left (making comparisons between) the remaining companions of the Messenger of Allah "Allah's blessing and peace be upon him", giving no preference to anyone of them over the other (since all of them were equal in our sight)."

**4628-** It is narrated on the authority of Salim Ibn Abdullah from his father Ibn Umar that he said: During the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", we used to say: "The best one from amongst all the nation of the Messenger of Allah "Allah's blessing and peace be upon him" after him is Abu Bakr, then Umar, and then Uthman "Allah be pleased with all of them"."

**4629-** It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah (i.e. Muhammad Ibn Ali Ibn Abu Talib, and Al-Hanafiyyah was his mother) that he said: I asked my father: "Which of the people is the best after the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Abu Bakr." I said: "Then, which is next?" he said: "Umar." Then, I feared to ask him about such as is next to him, lest he would say that Uthman (is next to him), thereupon I said: "Then, you are next to them O my father!" he said: "I'm but one from amongst the Muslims."

**4630-** It is narrated on the authority of Muhammad Al-Firyabi that he said: I heard Sufyan (Ath-Thawri) having said: "He, who alleged that Ali had more right than both (Abu Bakr and Umar) to be the (first) ruler (after the Messenger of Allah "Allah's blessing and peace be upon him") has, indeed, attributed mistake to Abu Bakr and Umar, and to all the Muhajirs and Ansar, and at the same time, I think none of his deeds will be raised up to the sky (to be accepted by Allah)."

**4631-** It is narrated on the authority of Sufyan that he said: The (rightly-guided) successors (of the Prophet) are five: Abu Bakr, Umar, Uthman, Ali, and Umar Ibn Abd Al-Aziz.

### [9] What About The Successors?

**4632-** It is narrated on the authority of Ibn Abbas that Abu Hurairah related: A man came to Allah's Apostle "Allah's blessing and peace be upon him" and said: "Tonight, I saw in a dream, a cloud having shade from



## [ت8/م7] - باب في التفضيل

**4627 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: «كُنَّا نَقُولُ فِي زَمَنِ النَّبِيِّ ﷺ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ، ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ ﷺ لَا نُفَاضِلُ بَيْنَهُمْ».

**4628 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنبَسَةُ: حَدَّثَنَا يُونُسُ، عَنْ ابْنِ شِهَابٍ، قَالَ: قَالَ سَالِمُ بْنُ عَبْدِ اللَّهِ: إِنَّ ابْنَ عُمَرَ قَالَ: «كُنَّا نَقُولُ، وَرَسُولُ اللَّهِ ﷺ حَيٌّ: أَفْضَلُ أُمَّةِ النَّبِيِّ ﷺ بَعْدَهُ أَبُو بَكْرٍ، ثُمَّ عُمَرُ، ثُمَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُمْ أَجْمَعِينَ».

**4629 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ: حَدَّثَنَا أَبُو يَعْلَى، عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ قَالَ: «قُلْتُ لِأَبِي: أَيُّ النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ. قَالَ: قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ. قَالَ: ثُمَّ خَشِيتُ أَنْ أَقُولَ ثُمَّ مَنْ؟ فَيَقُولُ: عُثْمَانُ. فَقُلْتُ: ثُمَّ أَنْتَ يَا أَبَتِي؟ قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ».

**4630 -** حَدَّثَنَا مُحَمَّدُ بْنُ مُسْكِينٍ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي الْفَرْيَابِي - قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: «مَنْ زَعَمَ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ أَحَقَّ بِالْوِلَايَةِ مِنْهُمَا، فَقَدْ خَطَأَ أَبَا بَكْرٍ، وَعُمَرُ وَالْمُهَاجِرِينَ، وَالْأَنْصَارَ رَضِيَ اللَّهُ عَنْ جَمِيعِهِمْ، وَمَا أَرَاهُ يَرْتَفِعُ لَهُ مَعَ هَذَا عَمَلٌ إِلَى السَّمَاءِ».

**4631 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا عَبَادُ السَّمَاكُ، قَالَ: سَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يَقُولُ: «الْخُلَفَاءُ خَمْسَةٌ: أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَعُمَرُ بْنُ عَبْدِ الْعَزِيزِ رَضِيَ اللَّهُ عَنْهُمْ».

## [ت9/م8] - باب في الخلفاء

**4632 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، قَالَ مُحَمَّدٌ: كَتَبْتُهِ مِنْ كِتَابِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ أَنَّ رَجُلًا أَتَى إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظِلَّةً

which butter and honey were dropping, which I saw people gathering in their hands, some gathering much and some a little. Behold! There was a rope extending from the earth to the sky, which you O Messenger of Allah held, as I saw, and went up. Then another man held it and went up. Then another (third) held it and went up. Finally, another (fourth) man held it, but it broke and then it got connected again." Abu Bakr said: "O Allah's Apostle! Let my father be sacrificed for you! Allow me to interpret this dream." The Prophet "Allah's blessing and peace be upon him" said to him: "Interpret it." Abu Bakr said: "The cloud with shade symbolizes Islam, and the butter and honey dropping from it symbolizes the Holy Qur'an, with its sweetness and smoothness. Indeed, some people are learning much of the Qur'an and some a little. The rope extending from the sky to the earth, is the Truth that you O Messenger of Allah are following. You follow it with which Allah will raise you high, then another man (Abu Bakr) will follow it with which he will rise up, then another person (Umar) will follow it, with which he will rise up, and then another man (Uthman) will follow it but it will break and then it will be connected for him with which he will rise up. O Allah's Apostle! Let my father be sacrificed for you! Am I right or wrong?" The Prophet "Allah's blessing and peace be upon him" replied: "You are right in some of it and wrong in some." Abu Bakr said: "O Allah's Prophet! By Allah, you must tell me in what I was wrong." The Prophet "Allah's blessing and peace be upon him" said: "Do not swear."

**4633-** The same story is narrated on the authority of Ibn Abbas from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "He (the Prophet) then rejected to tell him (in what he was wrong)."

**4634-** It is narrated on the authority of Abu Bakrah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you has seen a vision (in a dream tonight)?" a man said: "I've seen as if a weighing scale came down from the sky, therewith you and Abu Bakr were weighed, and you overweighed Abu Bakr, and then both Abu Bakr and Umar were weighed and Abu Bakr overweighed him, and then both Umar and Uthman were weighed, and Umar overweighed him; and then the weighing scale was raised." We saw the (traces of) disgust on the face of the Messenger of Allah "Allah's blessing and peace be upon him".

**4635-** It is narrated on the authority of Abu Bakrah that he said: One day, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Who of you has seen a vision (in a dream tonight)?" a man said the same, in which he made no mention of the traces of disgust, but he said: Then, the Messenger of Allah "Allah's blessing and peace be upon him" felt sorry for

يَنْطِفُ مِنْهَا السَّمْنُ، وَالْعَسَلُ. فَأَرَى النَّاسَ يَتَكَفَّفُونَ بِأَيْدِيهِمْ، فَالْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ، وَأَرَى سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَأَرَاكَ يَا رَسُولَ اللَّهِ أَخَذْتَ بِهِ فَعَلَوْتَ. ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ. ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرُ فَعَلَا بِهِ، ثُمَّ أَخَذَ بِهِ رَجُلٌ فَانْقَطَعَ، ثُمَّ وَصَلَ فَعَلَا بِهِ. قَالَ أَبُو بَكْرٍ: يَا أَبِي أَنْتَ وَأُمِّي لَتَدْعَنِي فَلَا غَبْرَتَهَا. فَقَالَ: «اغْبُرْهَا». فَقَالَ: أَمَّا الظُّلَّةُ فَظُلَّةُ الْإِسْلَامِ، وَأَمَّا مَا يَنْطِفُ مِنَ السَّمْنِ وَالْعَسَلِ فَهُوَ الْقُرْآنُ لِيْنُهُ وَحَلَاوَتُهُ، وَأَمَّا الْمُسْتَكْثِرُ وَالْمُسْتَقِلُّ فَهُوَ الْمُسْتَكْثِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِلُّ مِنْهُ. وَأَمَّا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَهُوَ الْحَقُّ الَّذِي أَنْتَ عَلَيْهِ: تَأْخُذُ بِهِ فَيُعْلِيكَ اللَّهُ. ثُمَّ يَأْخُذُ بِهِ بَعْدَكَ رَجُلٌ فَيَعْلُو بِهِ. ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ، ثُمَّ يُوَصِّلُ لَهُ فَيَعْلُو بِهِ، أَيُّ رَسُولَ اللَّهِ ﷺ لَتُحَدِّثَنِي أَصَبْتُ أَمْ أَخْطَأْتُ؟ فَقَالَ: «أَصَبْتَ بَعْضًا وَأَخْطَأْتَ بَعْضًا». فَقَالَ: أَقَسَمْتُ يَا رَسُولَ اللَّهِ ﷺ لَتُحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ. فَقَالَ النَّبِيُّ ﷺ: «لَا تُقْسِمُ».

**4633 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ بِهَذِهِ الْقِصَّةِ قَالَ: فَأَبَى أَنْ يُخْبِرَهُ.

**4634 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا الْأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا؟» فَقَالَ رَجُلٌ: أَنَا رَأَيْتُ كَأَنَّ مِيزَانًا نَزَلَ مِنَ السَّمَاءِ فَوُزِنَتْ أَنْتَ وَأَبُو بَكْرٍ، فَرَجَحْتَ أَنْتَ يَا أَبِي بَكْرٍ. وَوُزِنَ أَبُو بَكْرٍ وَعُمَرُ، فَرَجَحَ أَبُو بَكْرٍ. وَوُزِنَ عُمَرُ وَعُثْمَانُ، فَرَجَحَ عُمَرُ، ثُمَّ رُفِعَ الْمِيزَانُ. فَرَأَيْنَا الْكَرَاهِيَةَ فِي وَجْهِ رَسُولِ اللَّهِ ﷺ.

**4635 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَاتَ يَوْمٍ: «أَيُّكُمْ رَأَى رُؤْيَا؟»، فَذَكَرَ مَعْنَاهُ وَلَمْ يَذْكُرِ الْكَرَاهِيَةَ.



that and said: “(That which you’ve seen is) the true vicegerency of Prophethood (which will end up with Umar), after which Allah will give the power to such of His servants as He pleases.”

**4636-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “A good righteous man was made to see (in a vision) tonight that Abu Bakr was hung to the Messenger of Allah "Allah's blessing and peace be upon him", and that Umar was hung to Abu Bakr, and that Uthman was hung to Umar.” Jabir added: When we stood and left the Messenger of Allah "Allah's blessing and peace be upon him" we said: “The good righteous man stands for the Messenger of Allah "Allah's blessing and peace be upon him", and the hanging of each of them to the other stands for their being the rulers of this matter (of religion), with which Allah Almighty has sent His Messenger “Peace be upon him”.

**4637-** It is narrated on the authority of Samurah Ibn Jundub that he said: A man said: “O Messenger of Allah! I saw in a vision as if a bucket was hung from the sky, and Abu Bakr came and took hold of its handle, and drank a little (quantity of water); and then Umar came and took hold of its handle and drank so much that (he became strong and) his muscles got swollen; and then Uthman came and took hold of its handle, and drank so much that (he became strong and) his muscles got swollen; and then Ali came and took hold of its handle, but it trembled and some of its water was sprinkled over him.”

**4638-** It is narrated on the authority of Makhul that he said: The Romans will (invade and) plunge into Sham for forty days, and no territory will persist against them barring Damascus and Amman.

**4639-** It is narrated on the authority of Abu Al-A’yas: Abd Ar-Rahman Ibn Salman that he said: One of the non-Arab kings will come and subdue all the countries (of Sham) barring Damascus.

**4640-** It is narrated on the authority of Makhul that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The shelter of the Muslims at the time (of the great battle) will be in a land known as Ghutah (by the side of the city of Damascus).”

**4641-** It is narrated on the authority of Awf that he said: I heard Al-Hajjaj addressing the people: “The example of Uthman (Ibn Affan) in the Sight of Allah is like the example of Jesus, son of Mary.” He recited the following Holy Verse: “Behold! Allah said: "O Jesus! I will take you and raise you to myself and clear you (of the falsehood) of those who

قَالَ: فَاسْتَأْذَنَ لَهَا رَسُولُ اللَّهِ ﷺ - يَعْنِي فَسَاءَهُ ذَلِكَ - فَقَالَ: «خِلَافَةُ نُبُوءَةٍ، ثُمَّ يُؤْتِي اللَّهَ الْمُلْكَ مَنْ يَشَاءُ».

4636 - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ ابْنِ شِهَابٍ، عَنِ عَمْرِو بْنِ أَبَانَ بْنِ عُثْمَانَ، عَنِ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرِي اللَّيْلَةَ رَجُلًا صَالِحًا: أَنْ أَبَا بَكْرٍ نِيْظَ بِرَسُولِ اللَّهِ ﷺ، وَنِيْظَ عُمَرُ بِأَبِي بَكْرٍ، وَنِيْظَ عُثْمَانُ بِعُمَرَ». قَالَ جَابِرٌ: فَلَمَّا قُمْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ قُلْنَا: أَمَّا الرَّجُلُ الصَّالِحُ فَرَسُولُ اللَّهِ ﷺ. وَأَمَّا تَنْوُظُ بَعْضِهِمْ بِبَعْضٍ فَهُمْ وَلاَهُ هَذَا الْأَمْرُ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيَّهُ ﷺ.

قال أبو داود: رواه يونس وشعيب لم يذكرهما عمرا.

4637 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَشْعَثَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: «أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي رَأَيْتُ كَأَنَّ دَلُومًا دَلَّتْ مِنْ السَّمَاءِ، فَجَاءَ أَبُو بَكْرٍ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ شَرْبًا ضَعِيفًا. ثُمَّ جَاءَ عُمَرُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ، ثُمَّ جَاءَ عُثْمَانُ فَأَخَذَ بِعَرَاقِيهَا فَشَرِبَ حَتَّى تَضَلَّعَ. ثُمَّ جَاءَ عَلِيٌّ فَأَخَذَ بِعَرَاقِيهَا فَانْتَشَطَتْ، وَانْتَضَحَ عَلَيْهِ مِنْهَا شَيْءٌ».

4638 - حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ قَالَ: «لَتَمُخَّرَنَّ الرُّومُ الشَّامَ أَرْبَعِينَ صَبَاحًا لَا يَمْتَنِعُ مِنْهَا إِلَّا دِمَشْقُ وَعَمَّانُ».

4639 - حَدَّثَنَا مُوسَى بْنُ عَامِرٍ الْمُرِّيُّ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ أَبَا الْأَعْيَشِ عَبْدِ الرَّحْمَنِ بْنَ سَلْمَانَ يَقُولُ: «سَيَأْتِي مَلِكٌ مِنْ مُلُوكِ الْعَجَمِ يَظْهَرُ عَلَى الْمَدَائِنِ كُلِّهَا إِلَّا دِمَشْقًا».

4640 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ: حَدَّثَنَا بُرْدُ أَبُو الْعَلَاءِ، عَنْ مَكْحُولٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَوْضِعُ قُسْطَاطِ الْمُسْلِمِينَ فِي الْمَلَاكِحِ أَرْضُ يُقَالُ لَهَا: الْقُوْطَةُ».

4641 - حَدَّثَنَا أَبُو ظَفَرٍ عَبْدُ السَّلَامِ: حَدَّثَنَا جَعْفَرُ، عَنْ عَوْفٍ قَالَ: «سَمِعْتُ الْحَجَّاجَ يَخْطُبُ وَهُوَ يَقُولُ: إِنَّ مَثَلَ عُثْمَانَ عِنْدَ اللَّهِ كَمَثَلِ عِيسَى ابْنِ مَرْيَمَ، ثُمَّ قرأ هذه الآية يَفْرُوْهَا وَيُفَسِّرُهَا: ﴿إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنُ مَرْيَمَ ارْقُطْ إِلَى الْأَرْضِ وَامْطَرُكْ مِنْكَ



blaspheme”; (then he pointed with his hand to us and the people of Sham “I will make those who follow you superior to those who reject Faith, to the Day of Resurrection: then shall you all return unto Me, and I will judge between you of the matters wherein you dispute.” (Al Imran 55)

**4642-** It is narrated on the authority of Ar-Rabie Ibn Khalid Ad-Dabbi that he said: I heard Al-Hajjaj addressing the people, and he said in his sermon: “Is the messenger of anyone of you whom he sends to fulfill his need dearer to him or one’s successor, whom he leaves behind to take care of his family?” (He refers, with the former, to the Prophets as being Allah’s Messengers, and with the latter to the caliphs, and particularly those belonging to Marwan Ibn Al-Hakam, for at that time Abd Al-Malik was the caliph of the Umayyads, as being Allah’s successors on earth, giving preference to the latter over the former; and this is false, and of course, it indicates to his misconception of the religion). I (the narrator) said to myself: “By Allah, I will never offer a prayer behind you; and if I find a people struggling against you (in Allah’s Cause), I will take part with them.” According to the narration of Ishaq, he fought in the battle of Al-Jamajim until he was killed.

**4643-** It is narrated on the authority of Asim that he said: I heard Al-Hajjaj having said while being on the pulpit: “Safeguard yourself against (the punishment of) Allah, and there is no exception in that; and hearken and obey, and there is no exception in that too, the Commander of the Believers, Abd Al-Malik Ibn Marwan. By Allah, if I order the people to come out from a certain door of those of the mosque, and they come out from another door, their souls and property will become lawful for me. By Allah, if I punish the tribe of Rabie’ah for the crime of the tribe of Mudar, this will be made lawful for me by Allah. Who could seek excuse for me for (punishing) the man of Hudhail (Abdullah Ibn Mas’ud)? He pretends that his way of recitation is revealed from Allah Almighty, and by Allah, it is not but like the Rajaz of the Bedouins (a kind of rhythmic poetry), which Allah Almighty has never revealed to His Prophet “Peace be upon him”. Who could support me against those devotees (of the non-Arabs)? Anyone of them pretends that he throws the stone, and says (during the period of throwing) until it falls that something has happened. (i.e. it is they who always cause mischief, and once they did it, they said that something had happened, as if it was not they who had done it) By Allah, I will leave them like the bygone yesterday (i.e. I will ruin them entirely).” I made a mention of that to Al-A’mash, who said: I, by Allah, heard it from him.



الَّذِينَ كَفَرُوا» [آل عمران: 55] يُشِيرُ إِلَيْنَا بِيَدِهِ وَإِلَى أَهْلِ الشَّامِ».

**4642 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ الطَّلَقَانِيُّ: حَدَّثَنَا جَرِيرٌ.

ح: وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ، عَنِ الْمَغِيرَةِ، عَنِ الرَّبِيعِ بْنِ خَالِدِ الضَّبِّيِّ قَالَ: سَمِعْتُ الْحَجَّاجَ يَخْطُبُ فَقَالَ فِي خُطْبَتِهِ: رَسُولُ أَحَدِكُمْ فِي حَاجَتِهِ أَكْرَمُ عَلَيْهِ أَمْ خَلِيفَتُهُ فِي أَهْلِهِ؟ فَقُلْتُ فِي نَفْسِي: لِلَّهِ عَلَيَّ إِلَّا أَصْلِي خَلْفَكَ صَلَاةً أَبَدًا. وَإِنْ وَجَدْتُ قَوْمًا يُجَاهِدُونَكَ لِأُجَاهِدَنَّكَ مَعَهُمْ. زَادَ إِسْحَاقُ فِي حَدِيثِهِ، قَالَ: فَقَاتَلَ فِي الْجَمَاجِمِ حَتَّى قُتِلَ.

**4643 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ عَاصِمٍ

قَالَ: «سَمِعْتُ الْحَجَّاجَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ لَيْسَ فِيهَا مَثْنَوِيَّةٌ، وَاسْمَعُوا وَأَطِيعُوا لَيْسَ فِيهَا مَثْنَوِيَّةٌ، لَا مِيرَ الْمُؤْمِنِينَ عَبْدَ الْمَلِكِ. وَاللَّهِ لَوْ أَمَرْتُ النَّاسَ أَنْ يَخْرُجُوا مِنْ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ، فَخَرَجُوا مِنْ بَابٍ آخَرَ، لَحَلَّتْ لِي دِمَاؤُهُمْ وَأَمْوَالُهُمْ. وَاللَّهِ لَوْ أَخَذْتُ رِبِيعَةَ بِمُضَرَ، لَكَانَ ذَلِكَ لِي مِنَ اللَّهِ حَلَالًا. وَيَا عَذِيرِي مِنْ عَبْدٍ هُذَيْلٍ، يَزْعُمُ أَنَّ قِرَاءَتَهُ مِنْ عِنْدِ اللَّهِ، وَاللَّهِ مَا هِيَ إِلَّا رَجْزٌ مِنْ رَجْزِ الْأَعْرَابِ، مَا أَنْزَلَهَا اللَّهُ عَلَى نَبِيِّهِ عَلَيْهِ السَّلَامُ، وَعَذِيرِي مِنْ هَذِهِ الْحَمَرَاءِ، يَزْعُمُ أَحَدُهُمْ أَنَّهُ يَرْمِي بِالْحَجَرِ فَيَقُولُ: إِلَى أَنْ يَقَعَ الْحَجَرُ قَدْ حَدَثَ أَمْرٌ. فَوَاللَّهِ لَا دَعْنَهُمْ كَالْأَمْسِ الدَّابِرِ». قَالَ: فَذَكَرْتُهُ لِلْأَعْمَشِ فَقَالَ: أَنَا وَاللَّهِ سَمِعْتُهُ مِنْهُ.

**4644-** It is narrated on the authority of Al-A'mash that he said: I heard Al-Hajjaj having said while being on the pulpit: "Those red (i.e. the non-Arabs devotees) are more fitting for being killed: by Allah, had I to strike a stick with a stick, I would (ruin them all and) leave them as the bygone yesterday."

**4645-** It is narrated on the authority of Sulaiman Al-A'mash that he said: I offered the Friday prayer with Al-Hajjaj, who delivered a sermon...and he then mentioned the narration of Abu Bakr Ibn Ayyash, in which he said: "Then, hearken and obey Allah's vicegerent and intimate (on the earth), Abd Al-Malik Ibn Marwan...and if I punish the tribe of Rabie'ah for the crime of the tribe of Mudar..."and the rest is the same, but no mention is made of the non-Arab devotees.

**4646-** It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vicegerency of Prophethood will remain for thirty years, after which Allah will give power to such of His servants as He pleases." Sa'id said: Safinah said to me: "Count it as follows: (the caliphate of) Abu Bakr remained for two years, then Umar ten years, then Uthman twelve years, and Ali (the remaining six years)." Sa'id said: I said to Safinah: "Those (of the Umayyads) allege that Ali was not a caliph." On that he said: "Those belonging to Marwan (from the Umayyads) have told a lie."

**4647-** It is narrated on the authority of Safinah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vicegerency of Prophethood will remain for thirty years, after which Allah will give power to such of His servants as He pleases."

**4648-** It is narrated on the authority of Abdullah Ibn Zalim Al-Mazini that he said: I heard Sa'id Ibn Zaid Ibn Amr Ibn Nufail having said: when so and so came to Kufah, he stood and addressed the people with a sermon, thereupon Sa'id Ibn Zaid took hold of my hand and said: "Do you not see this wrongful man? I bear witness that the nine (whom the Messenger of Allah "Allah's blessing and peace be upon him" gave the glad news) will surely be admitted to the Garden, and if I bear witness to the tenth one, I would not be sinful." I asked him: "Who are those nine?" he said: the Messenger of Allah "Allah's blessing and peace be upon him" said while being on (the mountain of) Hira': "Keep firm O (mountain of) Hira', for there is none on you but a Prophet, a truly believer (who hastens to trust the truth sent by the Messenger), and a martyr!" I asked him once again: "Who are the nine?" he said: The Messenger of Allah "Allah's blessing and peace be upon him", Abu Bakr, Umar, Uthman, Ali, Talhah, Az-Zubair, Sa'd Ibn

4644 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ قَالَ: «سَمِعْتُ الْحَجَّاجَ يَقُولُ عَلَى الْمَنْبَرِ: هَذِهِ الْحُمْرَاءُ هَبْرُ هَبْرٍ. أَمَّا وَاللَّهِ قَدْ قَرَعْتُ عَصًا بَعْضًا لِأَذَرْتُهُمْ كَالْأَمْسِ الذَّاهِبِ» - يَعْنِي الْمَوَالِي - .

4645 - حَدَّثَنَا قَطُنُ بْنُ نُسَيْرٍ: حَدَّثَنَا جَعْفَرٌ - يَعْنِي ابْنَ سُلَيْمَانَ - : حَدَّثَنَا دَاوُدُ بْنُ سُلَيْمَانَ، عَنْ شُرَيْكٍ، عَنْ سُلَيْمَانَ الْأَعْمَشِ قَالَ: «جَمَعْتُ مَعَ الْحَجَّاجِ فَخَطَبَ فَذَكَرَ حَدِيثَ أَبِي بَكْرٍ بْنِ عِيَّاشٍ قَالَ فِيهِ: فَاسْمَعُوا وَأَطِيعُوا لِخَلِيفَةِ اللَّهِ، وَصَفِيَّ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ». وَسَاقَ الْحَدِيثَ، قَالَ: وَلَوْ أَخَذْتُ رِبْعَةَ بِمُضَرٍ. وَلَمْ يَذْكُرْ قِصَّةَ الْحُمْرَاءِ.

4646 - حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ بْنِ سَوَّارٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ وَحَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، الْمَعْنَى، جَمِيعًا عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِلَافَةُ النَّبُوَّةِ ثَلَاثُونَ سَنَةً، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ - أَوْ مُلْكُهُ - مَنْ يَشَاءُ».

قَالَ سَعِيدٌ: قَالَ لِي سَفِينَةُ: أَمْسِكْ عَلَيْكَ: أَبَا بَكْرٍ سَنَتَيْنِ، وَعُمَرَ عَشْرًا، وَعُثْمَانَ اثْنَتَيْ عَشْرَةَ، وَعَلِيٍّ كَذَا، قَالَ سَعِيدٌ: قُلْتُ لِسَفِينَةَ: إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ لَمْ يَكُنْ بِخَلِيفَةٍ، قَالَ: كَذَبْتَ أَسْتَاهُ بَنِي الزَّرْقَاءِ - يَعْنِي بَنِي مَرْوَانَ - .

4647 - وَأَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ، الْمَعْنَى جَمِيعًا، عَنْ سَعِيدِ بْنِ جُمَهَانَ، عَنْ سَفِينَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خِلَافَةُ النَّبُوَّةِ ثَلَاثُونَ سَنَةً، ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ»، أَوْ: «مُلْكُهُ مَنْ يَشَاءُ».

4648 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، عَنِ ابْنِ إِدْرِيسَ: أَخْبَرَنَا حُصَيْنٌ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ، وَسُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ - قَالَ: «ذَكَرَ سُفْيَانُ رَجُلًا فِيمَا بَيْنَهُ وَبَيْنَ عَبْدِ اللَّهِ بْنِ ظَالِمِ الْمَازِنِيِّ - قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ قَالَ: لَمَّا قَدِمَ فَلَانَ إِلَى الْكُوفَةِ أَقَامَ فَلَانٌ خُطْبِيًّا. فَأَخَذَ بِيَدِي سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَرَى إِلَى هَذَا الظَّالِمِ، فَأَشْهَدُ عَلَى التَّسْعَةِ أَنَّهُمْ فِي الْحِجَةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ إِثْمُ. قَالَ ابْنُ إِدْرِيسَ: وَالْعَرَبُ تَقُولُ: آثَمُ، قُلْتُ: وَمَنِ التَّسْعَةُ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى حِرَاءٍ: «اثْبُتْ حِرَاءَ، إِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ». قُلْتُ: وَمَنِ التَّسْعَةُ؟ قَالَ: رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ،



Abu Waqqas, Abd Ar-Rahman Ibn Awf.” I further asked him: “Who is the tenth one?” he hesitated for a while after which he said: “It is I (i.e. Sa’id Ibn Zaid).”

Abu Dawud says: The same narration is transmitted on the authority of Abdullah Ibn Zalim, through the same chain of transmission.

**4649-** It is narrated on the authority of Abd Ar-Rahman Al-Akhnas that he said: I was in the mosque when a man made a mention of Ali thereupon Sa’id Ibn Zaid stood up and said: “I bear witness that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Ten will be admitted to the Garden: The Prophet will be in the Garden; Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa’d Ibn Malik will be in the Garden; Abd Ar-Rahman Ibn Awf will be in the Garden” and if I will, I could name to you the tenth one.” He was asked: “Who is he?” he kept silent, and he was asked once again: “Who is he?” he said: “He is Sa’id Ibn Zaid.”

**4650-** It is narrated on the authority of Riyah Ibn Al-Harith that he said: I was sitting with so and so in the mosque of Kufah, among the people of Kufah when Sa’id Ibn Zaid Ibn Amr Ibn Nufail entered, to whom he bade welcome and salutation, and made him sit by his feet on his throne. Then, a man from the people of Kufah known as Qais Ibn Alqamah came whom he received cheerfully, and the latter went on abusing. Sa’id Ibn Zaid asked: “Whom is this man abusing?” they said: “He is abusing Ali Ibn Abu Talib.” On that he said: “Is it fitting that I see the companions of the Messenger of Allah "Allah's blessing and peace be upon him" being abused in your presence, even though you neither repel nor change that? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said, and I’m not in need of attributing to him that which he said not, about which he will ask me in the future when I meet him (in the hereafter): “Abu Bakr will be in the Garden; Umar will be in the Garden; Uthman will be in the Garden; Ali will be in the Garden; Talhah will be in the Garden; Az-Zubair will be in the Garden; Sa’d Ibn Malik will be in the Garden; Abd Ar-Rahman Ibn Awf will be in the Garden...” and the rest is the same, in which he added: “However, a single scene in which anyone of them had his face covered with dust is much better than the whole deed of anyone of you during his lifetime, even though he is endowed with a life as long as the life of (the Prophet) Noah.”

**4651-** It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" ascended (the

وَعَلِيٍّ، وَطَلْحَةَ، وَالزُّبَيْرُ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ. قُلْتُ: وَمَنِ الْعَاشِرُ؟ فَتَلَكَّا هُنَيْئَةً ثُمَّ قَالَ: أَنَا.

قال أبو داود: رَوَاهُ الْأَشَجَعِيُّ عَنْ سُفْيَانَ عَنْ مَنْصُورٍ عَنْ هِلَالِ بْنِ يَسَافٍ عَنْ ابْنِ حَيَّانَ عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ بِإِسْنَادِهِ نَحْوَهُ.

**4649 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَرِّ بْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ: «أَنَّهُ كَانَ فِي الْمَسْجِدِ فَذَكَرَ رَجُلٌ عَلِيًّا. فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنِّي سَمِعْتُهُ وَهُوَ يَقُولُ: «عَشْرَةٌ فِي الْجَنَّةِ: النَّبِيُّ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ فِي الْجَنَّةِ، وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ»، وَلَوْ شِئْتُ لَسَمَّيْتُ الْعَاشِرَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَسَكَتَ. قَالَ: فَقَالُوا: مَنْ هُوَ؟ فَقَالَ: هُوَ سَعِيدُ بْنُ زَيْدٍ».

**4650 -** حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا صَدَقَةُ بْنُ الْمُثَنَّى النَّخَعِيُّ: حَدَّثَنِي جَدِّي رِيَّاحُ بْنُ الْحَارِثِ، قَالَ: «كُنْتُ قَاعِدًا عِنْدَ فُلَانٍ فِي مَسْجِدِ الْكُوفَةِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ، فَجَاءَ سَعِيدُ بْنُ زَيْدٍ بَيْنَ عَمْرِو بْنِ نُفَيْلٍ فَرَحَّبَ بِهِ، وَحَيَّاهُ، وَأَقْعَدَهُ عِنْدَ رِجْلِهِ عَلَى السَّرِيرِ. فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ يَقُولُ لَهُ: قَيْسُ بْنُ عَلْقَمَةَ فَاسْتَقْبَلَهُ فَسَبَّ وَسَبَّ، فَقَالَ سَعِيدُ: مَنْ يَسُبُّ هَذَا الرَّجُلَ؟ قَالَ: يَسُبُّ عَلِيًّا. قَالَ: أَلَا أَرَى أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ، ثُمَّ لَا تُتَكَبَّرُ وَلَا تُغَيَّرُ؟! أَنَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَإِنِّي لَعَنِي أَنْ أَقُولَ عَلَيْهِ مَا لَمْ يَقُلْ فَيَسْأَلْنِي عَنْهُ غَدًا إِذَا لَقِيتُهُ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ»، وَسَاقَ مَعْنَاهُ. ثُمَّ قَالَ: لَمَشْهَدُ رَجُلٍ مِنْهُمْ مَعَ رَسُولِ اللَّهِ ﷺ يَغْبُرُ فِيهِ وَجْهُهُ خَيْرٌ مِنْ عَمَلِ أَحَدِكُمْ عُمْرَهُ وَلَوْ عُمَرَ عُمَرُ نُوحٍ».

**4651 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ. ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، الْمَعْنَى، قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَبِيَّ



mountain of) Uhud and Abu Bakr, Umar and Uthman followed him, and the mountain trembled with them, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" struck it with his foot and said: "Keep firm O (mountain of) Uhud! (None is on you) but a Prophet, a Truly Faithful believer, and two martyrs."

**4652-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel came to me, and took hold of my hand, and showed me the gate of the Garden, from which my people will be admitted." Abu Bakr said: "O Messenger of Allah! Would that I was with you, so that I could see it!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O Abu Bakr! You will be, from amongst my people, the first to be admitted to the Garden."

**4653-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "None from those who gave the pledge of allegiance underneath the tree (i.e. the fealty which gained Allah's Good Pleasure in the year of Hudaibiyah) will enter the fire (of Hell)."

**4654-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Perhaps Allah Almighty has caught a glimpse of the warriors of Badr (from amongst the Muslims), and then said (addressing them): "Do what you like, for I've forgiven for you (all of your sins)."

**4655-** It is narrated on the authority of Al-Miswar Ibn Makhramah that he said: Allah's Apostle "Allah's blessing and peace be upon him" set out at the time of Al-Hudaibiyah...and he mentioned the story of Al-Hudaibiyah in full, in which he said: Then, Urwah Ibn Mas'ud came and kept on talking to The Prophet "Allah's blessing and peace be upon him" and grabbing The beard of the Prophet "Allah's blessing and peace be upon him" as he was talking while Al-Mughirah Ibn Shu'bah was standing near the head of The Prophet "Allah's blessing and peace be upon him", holding a sword and wearing a helmet. Whenever Urwah stretched his hand towards the beard of The Prophet "Allah's blessing and peace be upon him", Al-Mughirah would hit his hand with the handle of the sword and say (to Urwah): "Remove your hand from the beard of Allah's Apostle "Allah's blessing and peace be upon him"." Urwah raised his head and asked: "Who is that?" The people said: "He is Al-Mughirah Ibn Shu'bah."

**4656-** It is narrated on the authority of Al-Aqra', the Mu'adhdhin of Umar Ibn Al-Khattab that he said: Umar sent me to (invite) the bishop for



اللَّهُ ﷺ صَعِدَ أَحَدًا فَتَبِعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَجَفَ بِهِمْ فَضْرَبَهُ نَبِيُّ اللَّهِ ﷺ بِرِجْلِهِ وَقَالَ: «أُبْتُ أَحَدًا، إِنَّمَا عَلَيْكَ نَبِيٌّ، وَصِدِّيقٌ، وَشَهِيدَانٌ»..

**4652 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْمَحَارِبِيِّ، عَنْ عَبْدِ السَّلَامِ بْنِ حَرْبٍ، عَنْ أَبِي خَالِدٍ الدَّلَانِيِّ، عَنْ أَبِي خَالِدٍ مَوْلَى آلِ جَعْدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي جَبْرِيلُ عَلَيْهِ السَّلَامُ فَأَخَذَ بِيَدِي، فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي تَدْخُلُ مِنْهُ أُمَّتِي». فَقَالَ أَبُو بَكْرٍ: وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّكَ يَا أَبَا بَكْرٍ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي».

**4653 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدٍ الرَّمْلِيُّ: أَنَّ اللَّيْثَ حَدَّثَهُمْ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا يَدْخُلُ النَّارَ أَحَدٌ مِمَّنْ بَايَعَ تَحْتَ الشَّجَرَةِ».

**4654 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ. ح: حَدَّثَنَا أَحْمَدُ ابْنُ سِنَانٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، قَالَ مُوسَى: «فَلَعَلَّ اللَّهَ». وَقَالَ ابْنُ سِنَانٍ: «اطَّلَعَ اللَّهُ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اْعْمَلُوا مَا شِئْتُمْ فَقَدْ عَفَرْتُ لَكُمْ».

**4655 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: أَنَّ مُحَمَّدَ بْنَ ثَوْرٍ حَدَّثَهُمْ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الْمُسَوَّرِ بْنِ مَخْرَمَةَ قَالَ: «خَرَجَ النَّبِيُّ ﷺ زَمَنَ الْحَدِيثِ فَذَكَرَ الْحَدِيثَ. قَالَ: فَأَتَاهُ - يَعْنِي عُرْوَةَ بْنُ مَسْعُودٍ - فَجَعَلَ يُكَلِّمُ النَّبِيَّ ﷺ. فُكَلِّمَهُ كَلِمَةً أَخَذَ بِلَحْيَتِهِ، وَالْمُغِيرَةُ بْنُ شُعْبَةَ قَائِمٌ عَلَى رَأْسِ النَّبِيِّ ﷺ وَمَعَهُ السَّيْفُ، وَعَلَيْهِ الْمَغْفَرُ فَضْرَبَ يَدَهُ بِنَعْلِ السَّيْفِ. وَقَالَ: أَخْرَ يَدَكَ عَنْ لِحْيَتِهِ. فَرَفَعَ عُرْوَةَ رَأْسَهُ فَقَالَ: مَنْ هَذَا؟ قَالُوا: الْمُغِيرَةُ بْنُ شُعْبَةَ».

**4656 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الصَّرِيرُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، أَنَّ سَعِيدَ بْنَ إِيَاسٍ الْجَرِيرِيَّ أَخْبَرَهُمْ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنِ الْأَفْرَعِ

him, and I invited him, to whom Umar said: "Do you find me in the Scripture?" he answered in the affirmative, thereupon Umar further asked: "How do you find me in the Scripture?" he said: "I find you as a stronghold." Umar then raised his stick towards him and asked: "What do you mean by a stronghold?" he said: "A powerful firm trustworthy stronghold." He said: "Then, how do you find such as succeeds me?" he said: "I find that he will be a good successor, but he will give preference to his kinship (over others)." On that Umar said thrice: "Allah's Mercy be upon Uthman. Then, how do you find such as succeeds him?" he said: "I find him (like) the rust of iron." Umar put his hand over his head and said: "How distasteful it is! How distasteful it is!" he said: "O Commander of Believers! He will be a good successor, but by the time he is appointed as caliph, the sword will have being unsheathed, and the blood spilled over."

### **[10] The Excellence Of The Companions Of Allah's Apostle**

**4657-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The best of the people of my nation are these who belong to the very generation among them I was sent (as a Messenger, i.e. the holy companions), then those next to them (i.e. the first generation of their followers), then those next to them (i.e. the second generation of the followers up to the year of two hundred and twenty), (and I do not remember whether he made a mention of the third generation of the followers). Then after them there would come a people who would give witness before they are asked for it, would make vows but would not fulfill them, and would be dishonest and not trustworthy, and would be characterized by prevalent bulkiness."

### **[11] It Is Forbidden To Abuse The Companions Of Allah's Apostle**

**4658-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse my companions, for by Him, in Whose Hand is my soul, if anyone of you spends (in charity) as much gold as (the mountain of) Uhud, he will not reach (the reward received by) anyone of them for (spending as little as) a Mudd or even the half of it."

**4659-** It is narrated on the authority of Amr Ibn Abu Qurrah that he said: Hudhaifah was in Mada'in (the Persian capital), and he used to make a mention of things which the Messenger of Allah "Allah's blessing and peace be upon him" had said to some of his companions while being in the state of anger; and some of those who heard that from Hudhaifah went to

مُؤَذِّنِ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «بَعَثَنِي عُمَرُ إِلَى الْأُسْقُفِّ فَدَعَوْتُهُ فَقَالَ لَهُ عُمَرُ: وَهَلْ تَجِدُنِي فِي الْكِتَابِ؟ قَالَ: نَعَمْ. قَالَ: كَيْفَ تَجِدُنِي؟ قَالَ: أَجِدُكَ قَرْنًا. قَالَ: فَرَفَعَ عَلَيْهِ الدَّرَّةَ. فَقَالَ: قَرْنُ مَه؟ فَقَالَ: قَرْنٌ حَدِيدٌ، أَمِينٌ شَدِيدٌ. قَالَ: كَيْفَ تَجِدُ الَّذِي يَجِيءُ مِنْ بَعْدِي؟ فَقَالَ: أَجِدُهُ خَلِيفَةً صَالِحًا غَيْرَ أَنَّهُ يُؤَثِّرُ قَرَابَتَهُ. فَقَالَ عُمَرُ: يَرْحَمُ اللَّهُ عُثْمَانَ - ثَلَاثًا -. فَقَالَ: كَيْفَ تَجِدُ الَّذِي بَعْدَهُ؟ قَالَ: أَجِدُهُ صَدًا حَدِيدًا. قَالَ: فَوَضَعَ عُمَرُ يَدَهُ عَلَى رَأْسِهِ فَقَالَ: يَا ذِفْرَاهُ يَا ذِفْرَاهُ. فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّهُ خَلِيفَةٌ صَالِحٌ، وَلَكِنَّهُ يُسْتَخْلَفُ حِينَ يُسْتَخْلَفُ، وَالسَّيْفُ مَسْلُورٌ، وَالْدَّمُ مُهْرَاقٌ».

قال أبو داود: وَالدَّفْرُ: التَّنُّ.

### [ت10/م9، 9] - بَابُ فِي فَضْلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ

**4657 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ: أَنْبَأَنَا (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقُرْنُ الَّذِينَ بُعِثُوا فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللَّهُ أَعْلَمُ أَذْكَرَ الثَّالِثِ أَمْ لَا «ثُمَّ يَظْهَرُ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذَرُونَ وَلَا يُؤْفُونَ، وَيَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَفْشَوْنَ فِيهِمْ السَّمَنُ».

### [ت11/م10، 10] - بَابُ فِي النَّهْيِ عَنْ سَبِّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ

**4658 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَنْفَقَ أَحَدُكُمْ مِثْلَ أَحَدٍ ذَهَبًا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا نَصِيفَهُ».

**4659 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ الثَّقَفِيُّ: حَدَّثَنَا عُمَرُ ابْنُ قَيْسٍ الْمَاصِرِيُّ، عَنْ عَمْرِو بْنِ أَبِي قُرَّةٍ قَالَ: كَانَ حُذَيْفَةُ بِالْمَدَائِنِ فَكَانَ يَذْكُرُ أَشْيَاءَ قَالَهَا رَسُولُ اللَّهِ ﷺ لِأَنَاسٍ مِنْ أَصْحَابِهِ فِي الْعُضْبِ. فَيَنْطَلِقُ نَاسٌ مِمَّنْ سَمِعَ ذَلِكَ مِنْ حُذَيْفَةَ فَيَأْتُونَ سَلَمَانَ فَيَذْكُرُونَ لَهُ قَوْلَ حُذَيْفَةَ. فَيَقُولُ سَلَمَانُ:



Salman and made a mention to him of what Hudhaifah said, thereupon he said: "Hudhaifah has better knowledge of what he says." They returned to Hudhaifah and said to him: "We made a mention of what you said (and attributed to the Prophet) to Salman, but he neither gave trust nor gave lie to you." Hudhaifah went to Salman while he was in a land of grains, and said to him: "O Salman! What prevents you from giving trust to me pertaining to what I heard from the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" sometimes became in a state of anger, during which he said things to some of his companions; and sometimes he was in a state of pleasure, during which he said things to some of his companions. Should you not desist until you plant in the hearts of some men the love of others, and in the hearts of some the resentment towards others, and make the people fall into dispute and division? You know that the Messenger of Allah "Allah's blessing and peace be upon him" addressed the people saying: "Whomever of my nation I abused or cursed while being in the state of anger, no doubt, I'm but a human being belonging to the offspring of Adam, who is vulnerable to anger as they are; and He Almighty has sent me as a (source of) mercy to all the worlds: so, (O Allah) make it a prayer (and blessing) upon them on the Day of Judgement." By Allah, either you should desist or I would send a letter to Umar."

### **[12] Choosing Abu Bakr As The (First) Caliph**

**4660-** It is narrated on the authority of Abdullah Ibn Zam'ah that he said: When the illness of the Messenger of Allah "Allah's blessing and peace be upon him" became aggravated and I was in his house with some of the Muslims, Bilal called him for the prayer, and he said: "Ask somebody to lead the prayer." Abdullah Ibn Zam'ah went out, and behold! Umar was present among the people and Abu Bakr was absent. He (Abdullah) said: I said: "O Umar! Stand and lead the prayer!" he proceeded on and magnified Allah (and assumed the prayer). When the Messenger of Allah "Allah's blessing and peace be upon him" heard his voice, and Umar was a loud-voiced man, he said: "Where is Abu Bakr? Allah and the Muslims never accept (that anyone should have the precedence to Abu Bakr)! Allah and the Muslims never accept (that anyone should have the precedence to Abu Bakr)!" he sent someone to invite him, and he came after Umar had led this prayer, and kept leading the Muslims in the prayer (until the Prophet died).

**4661-** The same story is narrated on the authority of Abdullah Ibn Zam'ah, in which he said: When the Messenger of Allah "Allah's blessing and peace be upon him" heard the voice of Umar (leading the prayer), the

حَدِيثُهُ أَعْلَمُ بِمَا يَقُولُ. فَيَرْجِعُونَ إِلَى حَدِيثِهِ فَيَقُولُونَ لَهُ: قَدْ ذَكَرْنَا قَوْلَكَ لِسَلْمَانَ فَمَا صَدَقَكَ وَلَا كَذَبَكَ. فَأَتَى حَدِيثُهُ سَلْمَانَ وَهُوَ فِي مَبَقْلَةٍ. فَقَالَ: يَا سَلْمَانُ، مَا يَمْنَعُكَ أَنْ تُصَدِّقَنِي بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ سَلْمَانُ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَغْضَبُ فَيَقُولُ فِي الْغَضَبِ لِنَاسٍ مِنْ أَصْحَابِهِ، وَيَرْضَى فَيَقُولُ فِي الرِّضَا لِنَاسٍ مِنْ أَصْحَابِهِ: أَمَا تَنْتَهِي حَتَّى تُورِثَ رِجَالًا حُبَّ رِجَالٍ، وَرِجَالًا بُغْضَ رِجَالٍ، وَحَتَّى تُوقِعَ اخْتِلَافًا وَفُرْقَةً؟ وَلَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ فَقَالَ: «أَيُّمَا رَجُلٍ مِنْ أُمَّتِي سَبَيْتُهُ سَبَّةً، أَوْ لَعَنْتُهُ لَعْنَةً فِي غَضَبِي، فَإِنَّمَا أَنَا مِنْ وَلَدِ آدَمَ أَغْضَبُ كَمَا يَغْضَبُونَ، وَإِنَّمَا بَعْنِي رَحْمَةً لِلْعَالَمِينَ، فَاجْعَلْهَا عَلَيْهِمْ صَلَاةً يَوْمَ الْقِيَامَةِ». وَاللَّهُ لَتَنْتَهِيَنَّ أَوْ لَا كُتُبَنَّ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ.

### [ت12/م11 ، 11] - بَابُ فِي اسْتِخْلَافِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

**4660 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النُّفَيْلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ أَبِي بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ قَالَ: «لَمَّا اسْتُعِزَّ بِرَسُولِ اللَّهِ ﷺ وَأَنَا عِنْدَهُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ، دَعَاهُ بِلَالٌ إِلَى الصَّلَاةِ. فَقَالَ: مُرُوا مَنْ يُصَلِّي لِلنَّاسِ، فَخَرَجَ عَبْدُ اللَّهِ بْنُ زَمْعَةَ، فَإِذَا عُمَرُ فِي النَّاسِ، وَكَانَ أَبُو بَكْرٍ غَائِبًا. فَقُلْتُ: يَا عُمَرُ قُمْ فَصَلِّ بِالنَّاسِ، فَتَقَدَّمَ فَكَبَّرَ. فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَهُ - وَكَانَ عُمَرُ رَجُلًا مُجْهَرًا - قَالَ: «فَإَيْنَ أَبُو بَكْرٍ؟ يَا أَبَى اللَّهِ ذَلِكَ وَالْمُسْلِمُونَ، يَا أَبَى اللَّهِ ذَلِكَ وَالْمُسْلِمُونَ». فَبُعِثَ إِلَى أَبِي بَكْرٍ فَجَاءَ بَعْدَ أَنْ صَلَّى عُمَرُ تِلْكَ الصَّلَاةَ، فَصَلَّى بِالنَّاسِ».

**4661 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي مُوسَى بْنُ يَعْقُوبَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللَّهِ بْنَ زَمْعَةَ أَخْبَرَهُ بِهَذَا الْخَبَرِ قَالَ: لَمَّا سَمِعَ النَّبِيُّ ﷺ صَوْتَ عُمَرَ.



Messenger of Allah "Allah's blessing and peace be upon him" came out and got his head out of the chamber and said: "No! No! No! let Ibn Abu Quhafah lead the prayer!" he said that angrily.

### [13] One Should Not Plunge Into Talking About The Affliction

**4662-** It is narrated on the authority of Abu Bakrah that the Messenger of Allah "Allah's blessing and peace be upon him" said, pointing to Al-Hasan Ibn Ali: "This son of mine is a chief; and I expect my Lord will make peace through him between two great factions of my nation or of the Muslims."

**4663-** It is narrated on the authority of Muhammad that Hudhaifah said: No one upon whom the affliction will come while still living for whom I fear its evil barring Muhammad Ibn Maslamah, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said (addressing him): "The affliction will never harm you."

**4664-** It is narrated on the authority of Tha'labah Ibn Dubai'ah that he said: We came to visit Hudhaifah, who said: "Indeed, I know a man, whom the affliction will harm naught." We came out, and behold! There was a pitched up tent, and when we got in, and behold! Muhammad Ibn Maslamah was there. We asked him about that, thereupon he said: "I do not like to live in any of your territories until it (the affliction) is over."

**4665-** The same is narrated on the authority of Dubai'ah Ibn Husain Ath-Tha'labi.

**4666-** It is narrated on the authority of Qais Ibn Abbad that he said: I said to Ali (Ibn Abu Talib): "Tell us about this setting out of yours (to fight your opponents): is it in response to an advice given to you by the Messenger of Allah "Allah's blessing and peace be upon him", or out of your own opinion?" he said: "The Messenger of Allah "Allah's blessing and peace be upon him" gave me no advice in this issue, but it is out of my own opinion."

**4667-** It is narrated on the authority of Abu Sa'id that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By the time my nation will fall in disputes (and divide into two opposing factions, i.e. that of Ali, and that of Mu'awiyah), some secessionists will break away, whom such of those divisions as is closer to the truth (i.e. the faction of Ali Ibn Abu Talib and the glorious companions who were with him) will fight."



قَالَ ابْنُ زَمْعَةَ: خَرَجَ النَّبِيُّ ﷺ حَتَّى أَطْلَعَ رَأْسَهُ مِنْ حُجْرَتِهِ ثُمَّ قَالَ: «لَا، لَا، لَا. لِيُصَلَّ لِلنَّاسِ ابْنُ أَبِي قُحَافَةَ»، يَقُولُ ذَلِكَ مُغَضَّبًا.

[ت13/م12، 12] - بَابُ مَا يَدُلُّ عَلَى تَرْكِ الْكَلَامِ

فِي الْفِتْنَةِ

**4662 -** حَدَّثَنَا مُسَدَّدُ بْنُ إِبرَاهِيمَ وَمُسْلِمُ بْنُ إِبرَاهِيمَ، قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ نَحْوَهُ. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا الْأَشْعَثُ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ: «إِنَّ ابْنِي هَذَا سَيِّدٌ، وَإِنِّي أَرْجُو أَنْ يُصْلِحَ اللَّهُ بِهِ بَيْنَ فِتْنَتَيْنِ مِنْ أُمَّتِي». وَقَالَ فِي حَدِيثِ حَمَّادٍ: «وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

**4663 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ قَالَ: قَالَ حُذَيْفَةُ: مَا أَحَدٌ مِنَ النَّاسِ تُدْرِكُهُ الْفِتْنَةُ إِلَّا أَنَا أَخَافُهَا عَلَيْهِ إِلَّا مُحَمَّدَ بْنَ مُسْلِمَةَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَضْرُكَ الْفِتْنَةُ».

**4664 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ثَعْلَبَةَ بْنِ ضُبَيْعَةَ قَالَ: «دَخَلْنَا عَلَى حُذَيْفَةَ فَقَالَ: إِنِّي لَا عَرِفُ رَجُلًا لَا تَضُرُّهُ الْفِتْنُ شَيْئًا. قَالَ: فَخَرَجْنَا فَإِذَا فُسْطَاطٌ مَضْرُوبٌ. فَدَخَلْنَا فَإِذَا فِيهِ مُحَمَّدُ بْنُ مُسْلِمَةَ، فَسَأَلْنَاهُ عَنْ ذَلِكَ؟ فَقَالَ: مَا أُرِيدُ أَنْ يَشْتَمِلَ عَلَيَّ شَيْءٌ مِنْ أَمْصَارِكُمْ حَتَّى تَنْجَلِيَ عَمَّا انْجَلَتْ».

**4665 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَشْعَثَ بْنِ سُلَيْمٍ، عَنْ أَبِي بُرْدَةَ، عَنْ ضُبَيْعَةَ بْنِ حُصَيْنٍ الثَّعْلَبِيِّ بِمَعْنَاهُ عَنْ حُذَيْفَةَ.

**4666 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبرَاهِيمَ الْهَدَلِيُّ: حَدَّثَنَا ابْنُ عُليَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: «قُلْتُ لِعَلِيٍّ: أَخْبَرْنَا عَنْ مَسِيرِكَ هَذَا. أَعَهْدُ عَهْدَهُ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، أَمْ رَأَيْ رَأْيَتَهُ؟ قَالَ: مَا عَهْدُ إِلَيَّ رَسُولُ اللَّهِ ﷺ بِشَيْءٍ، لَكِنَّهُ رَأَيْ رَأْيَتَهُ».

**4667 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَمْرُقٌ مَارِقَةٌ عِنْدَ فِرْقَةٍ مِنَ الْمُسْلِمِينَ يَقْتُلُهَا أَوْلَى الطَّائِفَتَيْنِ بِالْحَقِّ».

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**[14] What About Giving Preference To Some Prophets Over Others?**

**4668-** It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give preference to some Prophets over others."

**4669-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a servant (of Allah, i.e. for any of mankind) to say: 'I'm better than (the Prophet) Jonah, son of Matta.'"

**4670-** It is narrated on the authority of Abdullah Ibn Ja'far that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is not fitting for a Prophet to say: 'I'm better than (the Prophet) Jonah, son of Matta.'"

**4671-** It is narrated on the authority of Abu Hurairah that he said: A Jew said: "By Him, who gave Moses superiority over all the people!" At that a Muslim raised his hand and slapped the Jew on the face. The Jew went to The Prophet "Allah's blessing and peace be upon him" and informed him of what had happened between him and the Muslim. The Prophet "Allah's blessing and peace be upon him" said: "Do not give me superiority over Moses, for on the Day of Judgement all the people will fall unconscious and I will be one of them, but I will Be the first to restore consciousness, and will see Moses standing and holding the side of the Throne (of Allah). I do not know whether he has also fallen unconscious and got up before me, or Allah has exempted him from that swoon (for the first unconsciousness was sufficient for him)."

**4672-** It is narrated on the authority of Anas that he said: A man said to the Messenger of Allah "Allah's blessing and peace be upon him": "O the best of all mankind!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (fitting for such a description) is Abraham "Peace be upon him"."

**4673-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I am the chief of mankind; and I will be the first upon whom the earth will split open (on the Day of Judgement), the first to intercede (for the people), and the first whose intercession will be accepted."

**4674-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not know whether Tubba' (the king of Yemen) was or was not a cursed

## [ت14/م13 ، 13] - بَابُ فِي التَّخْيِيرِ بَيْنَ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

**4668 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو - يَعْنِي ابْنَ يَحْيَى -، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ».

**4669 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى».

**4670 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَانِيُّ، قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «مَا يَنْبَغِي لِنَبِيٍّ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى».

**4671 -** حَدَّثَنَا حَجَّاجُ بْنُ أَبِي يَعْقُوبَ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدُ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ: وَالَّذِي اصْطَفَى مُوسَى. فَرَفَعَ الْمُسْلِمُ يَدَهُ فَلَطَمَ وَجْهَ الْيَهُودِيِّ. فَذَهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَهُ. فَقَالَ النَّبِيُّ ﷺ: «لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يُضَعِّقُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيْقُ، فَإِذَا مُوسَى بَاطِشٌ فِي جَانِبِ الْعَرْشِ. فَلَا أَذْرِي أَكَانَ مِمَّنْ صُعِقَ فَأَنَاقَ قَبْلِي أَوْ كَانَ مِمَّنِ اسْتَنَى اللَّهُ تَعَالَى».

قال أبو داود: وَحَدِيثُ ابْنِ يَحْيَى أَثَمٌ.

**4672 -** حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ يَذْكُرُ عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: يَا خَيْرَ الْبَرِيَّةِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

**4673 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا الْوَلِيدُ، عَنْ الْأَوْزَاعِيِّ، عَنْ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بْنِ فَرُوحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ، وَأَوَّلُ مَنْ تَنَسَّقُ عَنْهُ الْأَرْضُ، وَأَوَّلُ شَافِعٍ، وَأَوَّلُ مُشَقَّعٍ».

**4674 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ، وَمَخْلَدُ بْنُ خَالِدٍ الشَّعِيرِيُّ الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَذْرِي أَتُبَعَ لِعَيْنٍ هُوَ أَمْ



(person because of his infidelity); and I do not know whether Uzair was or was not a Prophet.” (This narration was before he was Divinely revealed that Tubba’ had embraced Islam, according to a Hadith transmitted on the same authority in Musnad Ahmad).

**4675-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “I am, from amongst all the people (in general, and the Prophets in particular) the closest to (Jesus) son of Mary: all the Prophets belong to different nations (even though their religion is one), and there is no Prophet between him and I.”

### **[15] The Abrogation Of The Doctrine Of The Punishment Deferment**

(Those are a sect among the Muslims, whose members have the idea that it is of no profit for one to obey Allah while being in the state of infidelity, and it is of no harm to one to disobey Allah as long as he is a Muslim, but Allah Almighty has deferred their punishment in the world).

**4676-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Faith has over seventy branches, the highest of which is to say (and bear testimony to the fact that) “There is no god (to be worshipped) but Allah; and the least of which is to remove what is harmful from the main road; and shyness (from committing religious indiscretions) is a branch of faith.”

**4677-** It is narrated on the authority of Ibn Abbas that he said: When the delegate of Abd Al-Qais came to the Messenger of Allah "Allah's blessing and peace be upon him", He ordered them to believe in Allah Alone and asked them: "Do you know what is meant by believing in Allah Alone?" They replied: "Allah and His Apostle know best." Thereupon The Messenger of Allah "Allah's blessing and peace be upon him" said: "It means to testify that there is no god (to be worshipped) but Allah and that Muhammad is Allah's Apostle; to offer prayers perfectly; to pay the obligatory charity; to observe fast during the month of Ramadan; and to pay one fifth of the booty to be given for Allah's sake.”

**4678-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “What stands between the servant and infidelity (i.e. what prevents him from becoming infidel) is (not) to leave the prayer (intentionally).”

لَا، وَمَا أَذْرِي أَعَزِّيزُ نَبِيِّ هُوَ أَمَّ لَا».

**4675 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ أَنَّ أَبَا سَلَمَةَ ابْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ. الْأَنْبِيَاءُ أَوْلَادُ عَلَاتٍ وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

### [ت15/م14، 14] - بَابُ فِي رَدِّ الْإِرْجَاءِ

**4676 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ: أَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَذْنَاهَا إِمَاطَةُ الْعِظَمِ عَنِ الطَّرِيقِ. وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

**4677 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ وَفَدَ عَبْدَ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ. قَالَ: «اتَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَإِنْ تُغْطُوا الْخُمْسَ مِنَ الْمَغْنَمِ».

**4678 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ».



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**[16] The Proof That Faith Increases And Decreases (In Strength)**

**4679-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said (addressing women): "I have never seen anyone more deficient in intelligence and religion than you, who can lead a cautious wise man astray." One (of the present women) asked: "What is deficient in our brains and religion, O Messenger of Allah?" The Messenger of Allah "Allah's blessing and peace be upon him" answered: "As for the deficiency of brains, it is that the two women's witness is considered to be equal only to one man's witness; and, that is the women's deficiency of brains. As for the deficiency of religion, the menstruating woman among you would not fast for many days in (the month of) Ramadan, and she would spend many nights without offering even a single prayer; and that is the shortage of religion."

**4680-** It is narrated on the authority of Ibn Abbas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" turned his face towards the Ka'bah (in prayer), he was asked: "O Messenger of Allah! What is the destiny of those who died while praying to (the direction of) Jerusalem?" on that Allah Almighty revealed: "Never is Allah to suffer to be lost your faith (even in the least)."

**4681-** It is narrated on the authority of Abu Umamah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who loves only for the Sake of Allah, hates only for the Sake of Allah, gives only for the Sake of Allah, and withholds only for the Sake of Allah, has, indeed, made perfect his faith."

**4682-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as has the most perfect faith from amongst the believers is he, who has the best manners and character from amongst them all."

**4683-** It is narrated on the authority of Amir Ibn Sa'd Ibn Abu Waqqas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" gave some people, but he left somebody of them. I said: "O Allah's Apostle! you've given so and so, and so and so, but you've given nothing to that person, even though he is a faithful believer." The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim." I repeated my suggestion thrice, and the Messenger of Allah "Allah's blessing and peace be upon him" repeated his reply "Or nearly a Muslim" thrice. Then, The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Sa'd! I give some men (to habituate their



**4679 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ بَكْرِ بْنِ مُضَرَ، عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَلَا دِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُمْ». قَالَتْ: وَمَا نَقْصَانُ الْعَقْلِ وَالْدِّينِ؟ قَالَ: «أَمَّا نَقْصَانُ الْعَقْلِ: فَشَهَادَةُ امْرَأَتَيْنِ شَهَادَةُ رَجُلٍ؛ وَأَمَّا نَقْصَانُ الدِّينِ: فَإِنَّ إِحْدَاكُنَّ تَفْطِرُ رَمْضَانَ، وَتُقِيمُ أَيَّامًا لَا تُصَلِّي».

### [ت16/م15، 15] - بَابُ الدَّلِيلِ عَلَى زِيَادَةِ الْإِيمَانِ وَنَقْصَانِهِ

**4680 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «لَمَّا تَوَجَّهَ النَّبِيُّ ﷺ إِلَى الْكَعْبَةِ قَالُوا: يَا رَسُولَ اللَّهِ، فَكَيْفَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَانَهُ﴾» [البقرة: 143].

**4681 -** حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ الْإِيمَانَ».

**4682 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا».

**4683 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا. فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ أَعْطَيْتَ فُلَانًا وَفُلَانًا وَلَمْ تُعْطِ فُلَانًا شَيْئًا، وَهُوَ مُؤْمِنٌ؟ فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ». ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي أُعْطِي رِجَالًا

hearts for fear of their reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face into the Fire (of Hell).”

**4684-** It is narrated on the authority of Az-Zuhri that he said pertaining to (Allah’s statement): “Say: “Say, "You, have no Faith, but you (only) say, 'We have submitted our wills to Allah, 'for not yet has Faith entered your hearts” (Al-Hujurat 14): We see that to embrace Islam is to utter the testimony of Islam, and to have faith is to work good deeds (in accordance with the rate of the belief that enters one’s heart).

**4685-** It is narrated on the authority of Amir Ibn Sa’d Ibn Abu Waqqas from his father that he said: Allah's Apostle "Allah's blessing and peace be upon him" distributed some property amongst (a group of) people. I said: “O Allah's Apostle! Give that person. Verily, he is a faithful believer.” The Messenger of Allah "Allah's blessing and peace be upon him" commented: "Or merely a Muslim. However, I give to a person (to habituate his heart for fear of his reverting to disbelief) while another is dearer to me, for fear that he might be thrown on his face into the Fire (of Hell by Allah).”

**4686-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not revert to infidelity after my (death), striking the necks (i.e. killing) each other.”

**4687-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When a Muslim ascribes another Muslim to infidelity: if he is so, (no blame will be upon him), otherwise, he (the former) will become infidel (in view of his false ascription).”

**4688-** It is narrated on the authority of Masruq from Abdullah Ibn Amr: The Messenger of Allah "Allah's blessing and peace be upon him" said: “If anyone has those following four characteristics, he will be a clear hypocrite, and if he has anyone of them, he will have a characteristic of hypocrisy until he gives up it: If he talked (to anyone) he would tell a lie; if he made a treaty (with anyone) he would prove treacherous; if he made a promise, he would break it; and if he quarreled (anyone), he would deviate from the truth.”

**4689-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The adulterer is not to be a (completely) believer at the time he commits adultery. A thief is not to be a believer at the time he steals. The drunk is not to be a believer at the time he drinks wine.”

وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

**4684 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، قَالَ: قَالَ الزُّهْرِيُّ: «قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا» [الحجرات: 14] قَالَ: نُرَى أَنَّ الْإِسْلَامَ الْكَلِمَةُ، وَالْإِيمَانُ الْعَمَلُ.

**4685 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ. ح، وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ بَشَّارٍ: حَدَّثَنَا سُفْيَانُ الْمَعْنَى قَالَا: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَسَمَ بَيْنَ النَّاسِ قَسْمًا فَقُلْتُ: أَعْطِ فَلَانًا فَإِنَّهُ مُؤْمِنٌ، قَالَ: «أَوْ مُسْلِمٌ، إِنِّي لَأُعْطِي الرَّجُلَ الْعَطَاءَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، مَخَافَةَ أَنْ يُكَبَّ عَلَى وَجْهِهِ».

**4686 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَبِيُّ: حَدَّثَنَا شُعْبَةُ، قَالَ: وَقَدِ ابْنُ عَبْدِ اللَّهِ أَخْبَرَنِي عَنْ أَبِيهِ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

**4687 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا رَجُلٍ مُسْلِمٍ أَكْفَرَ رَجُلًا مُسْلِمًا، فَإِنْ كَانَ كَافِرًا وَإِلَّا كَانَ هُوَ الْكَافِرُ».

**4688 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ خَالِصٌ، وَمَنْ كَانَتْ فِيهِ خَلَّةٌ مِنْهُمْ كَانَتْ فِيهِ خَلَّةٌ مِنْ نِفَاقٍ حَتَّى يَدْعَهَا: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

**4689 -** حَدَّثَنَا أَبُو صَالِحٍ الْأَنْطَاكِيُّ: حَدَّثَنَا أَبُو إِسْحَاقَ الْفَزَارِيُّ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَالتَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».



**4690-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one is committing adultery, the faith, which acts as a protecting shade for him, comes out of him; and once he gives up (practicing adultery), it returns to him."

**[17] What About The Preordained Fate?**

**4691-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Rejecters of the preordained fate are (as infidels as) the Magians among (the people of) this nation: so, if they fall ill, do not visit them, and if they die, do not attend their funeral processions." (The Fatalists intended here are those who have the false impression that since there are both good and evil, it is the creation of only good that is ascribed to Allah Almighty, and the evil is not created by Him; and in this point, they are similar to the Magians, who refer all things in the world to two main primal origins, i.e. the light and the darkness, and they ascribe good to the light, and evil to the darkness. But, it goes without saying that the Only and Primal Creator of all things, of both good and evil, is Allah Alone and none could share Him in that respect).

**4692-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "For every nation, there are (such infidels as) Magians, and the Magians of this (Muslim) nation are those who deny the preordained fate. So, whoever of them dies, do not attend his funeral procession, and whoever of them falls ill, do not visit him. They are further the devotees of Ad-Dajjal, and it is incumbent upon Allah to join them to Ad-Dajjal."

**4693-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has created Adam from a handful of mud which He had from all parts of the earth, and in this way, the sons of Adam (mankind) came as different as the parts of the earth (from which they were created): there were, from amongst them, the red, the white and the black, and what is between that, the tractable and the disobedient, the wicked and the good and what is between that."

**4694-** It is narrated on the authority of Ali that he said: We were with the Messenger of Allah "Allah's blessing and peace be upon him", accompanying a funeral procession in Baqi'-Gharqad. The Prophet "Allah's blessing and peace be upon him" came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but that he has place either in Paradise or in Hell assigned for

**4690 -** حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا نَافِعٌ - يَعْنِي ابْنَ يَزِيدَ - قَالَ: حَدَّثَنِي ابْنُ الْهَادِ أَنَّ سَعِيدَ بْنَ سَعِيدٍ الْمُقْبِرِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ: كَانَ عَلَيْهِ كَالظُّلَّةِ، فَإِذَا انْقَلَعَ، رَجَعَ إِلَيْهِ الْإِيمَانُ».

### [ت17/م16، 16] - باب في القدر

**4691 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي بِمَنْى عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْقَدَرِيَّةُ مَجْجُوسٌ هَذِهِ الْأُمَّةُ، إِنْ مَرَضُوا فَلَا تَعُودُوهُمْ، وَإِنْ مَاتُوا فَلَا تَشْهَدُوهُمْ».

**4692 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ مَوْلَى عُفْرَةَ، عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ أُمَّةٍ مَجْجُوسٌ، وَمَجْجُوسُ هَذِهِ الْأُمَّةِ الَّذِينَ يَقُولُونَ: لَا قَدَرَ. مَنْ مَاتَ مِنْهُمْ فَلَا تَشْهَدُوا جَنَازَتَهُ، وَمَنْ مَرَضَ مِنْهُمْ فَلَا تَعُودُوهُمْ. وَهُمْ شِيعَةُ الدَّجَالِ، وَحَقٌّ عَلَى اللَّهِ أَنْ يُلْحِقَهُمُ بِالْدَّجَالِ».

**4693 -** حَدَّثَنَا مُسَدَّدٌ: أَنَّ يَزِيدَ بْنَ زُرَيْعٍ، وَيَحْيَى بْنُ سَعِيدٍ، حَدَّثَاهُمَا، قَالَا: حَدَّثَنَا عَوْفٌ: أَخْبَرَنَا قَسَامَةُ بْنُ زُهَيْرٍ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبْضُهَا مِنْ جَمِيعِ الْأَرْضِ، فَجَاءَ بَنُو آدَمَ عَلَى قَدَرِ الْأَرْضِ، جَاءَ مِنْهُمْ الْأَحْمَرُ، وَالْأَبْيَضُ، وَالْأَسْوَدُ، وَبَيْنَ ذَلِكَ، وَالسَّهْلُ، وَالْحَزْنُ، وَالْحَبِيثُ، وَالطَّيِّبُ».

زَادَ فِي حَدِيثِ يَحْيَى: «وَبَيْنَ ذَلِكَ» وَالْإِخْبَارُ فِي حَدِيثِ يَزِيدَ.

**4694 -** حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهَدٍ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ مِنْصُورَ بْنَ الْمُعْتَمِرِ يُحَدِّثُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِيِّ، عَنْ عَلِيٍّ قَالَ: كُنَّا فِي جَنَازَةٍ فِيهَا رَسُولُ اللَّهِ ﷺ بِبَقِيعِ الْغَرْقَدِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَجَلَسَ وَمَعَهُ مِخْصَرَةٌ. فَجَعَلَ يَنْكُتُ بِالْمِخْصَرَةِ فِي الْأَرْضِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «مَا مِنْكُمْ مِنْ أَحَدٍ، مَا مِنْ نَفْسٍ مَنفُوسَةٍ إِلَّا قَدْ كَتَبَ اللَّهُ مَكَانَهَا مِنَ النَّارِ، أَوْ مِنَ الْجَنَّةِ، إِلَّا قَدْ كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ».



him and it is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Apostle! Should we not depend on what has been written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us is wretched will do the deeds of a wretched person?" The Prophet "Allah's blessing and peace be upon him" said: "Everyone is made to find it easy to do that for which he is created: The good deeds are made easy for the blessed, and the evil deeds are made easy for the wretched." Then he recited the following Holy Verses: "So he who gives (in Charity) and fears (Allah), And (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself Self-Sufficient, And gives the lie to the Best, We will indeed make smooth for him the Path to Misery." (The Night "Al-Lail" 5:10)

**4695-** It is narrated on the authority of Abdullah Ibn Buraidah from Yahya Ibn Ya'mur: The first man who argued about (and denied the matter of) the preordained fate in Basrah was Ma'bad Al-Juhani. I and Humaid Ibn Abd Ar-Rahman Al-Himyari were leaving for Hajj or Umrah when we said: "Would that we meet one of the Companions of The Messenger of Allah "Allah's blessing and peace be upon him", so as to ask him about what has been said concerning the (matter of the) preordained fate." Our presence coincided with Abdullah Ibn Umar Ibn Al-Khattab's entering into the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would allow me to speak. I said: "O Abu Abd Ar-Rahman! Many people in our region came to recite the Holy Qur'an and seek for and collect knowledge." (He mentioned some of their affairs, their good qualities and great concern of religious knowledge. Then he resumed) "They claim that there is no such a thing as preordained fate and that the events are not predestined." He (Abdullah Ibn Umar) said: "When you meet them, inform them that I am free from responsibility for their deed, as well as they are free from responsibility for my deed. By Him (Allah), with Whom Abdullah Ibn Umar used to swear! If anyone of them had with him gold as much as equal to (the mountain of) Uhud which he spent (in the way of Allah), Allah would not accept it unless he believed in the preordained fate." He added: My father, Umar Ibn Al-Khattab told me: One day we were with The Messenger of Allah "Allah's blessing and peace be upon him", when there appeared before us a man, wearing very white clothes, having very deep black hair, on whom, there were no traces of travel. Furthermore, none amongst us recognized him. He sat with The Prophet "Allah's blessing and peace be upon him". He knelt in front of him, with his palms on his (the



قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللَّهِ، أَفَلَا نَمُكُّثُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ فَمَنْ كَانَ مِنَّا مِنْ أَهْلِ السَّعَادَةِ لِيَكُونَنَّ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنَّا مِنْ أَهْلِ الشَّقْوَةِ لِيَكُونَنَّ إِلَى الشَّقْوَةِ. فَقَالَ: «اعْمَلُوا فِكُلُّ مُسِيرٍ لِمَا خُلِقَ لَهُ: أَمَّا أَهْلُ السَّعَادَةِ فَيُسِرُّونَ لِلْسَّعَادَةِ، وَأَمَّا أَهْلُ الشَّقْوَةِ فَيُسِرُّونَ لِلشَّقْوَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: ﴿فَأَمَّا مَنْ أَعْطَى وَانْفَكَّى ۝٥ وَصَدَقَ بِالْحَسَنَى ۝٦ فَسَيُسِرُّهُ لِّلْيسْرِ ۝٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝٨ وَكَذَّبَ بِالْحَسَنَى ۝٩ فَسَيُسِرُّهُ لِّلْعُسْرِ ۝١٠﴾ [الليل: 5 - 10].

**4695 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا كَهْمَسٌ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كَانَ أَوَّلَ مَنْ تَكَلَّمَ فِي الْقَدَرِ بِالْبَصْرَةِ مَعْبُدُ الْجَهَنِيِّ. فَاَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيُّ حَاجِّينَ أَوْ مُعْتَمِرِينَ، فَقُلْنَا: لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدَرِ. فَوَقَّعَ اللَّهُ تَعَالَى لَنَا عَبْدَ اللَّهِ بْنَ عُمَرَ دَاخِلًا فِي الْمَسْجِدِ، فَانْتَفَعْتُ أَنَا وَصَاحِبِي، فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ. فَقُلْتُ: أَبَا عَبْدِ الرَّحْمَنِ، إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا أَنَاسٌ يَقْرَأُونَ الْقُرْآنَ، وَيَتَقَفَّرُونَ الْعِلْمَ يَزْعُمُونَ أَنَّ لَا قَدَرَ وَالْأَمْرُ أُنْفٌ؟ فَقَالَ: إِذَا لَقِيتَ أَوْلَيْكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ، وَهُمْ بُرَاءٌ مِنِّي. وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا قَبِلَهُ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدَرِ. ثُمَّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا نَعْرِفُهُ، حَتَّى جَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ

stranger's) thighs and said: "O Muhammad, tell me what Islam is." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to testify that there is no god but Allah and that Muhammad is The Messenger of Allah "Allah's blessing and peace be upon him", to establish the (obligatory) prayer, pay the regular charity, observe the fasts of (the month of) Ramadan, and perform pilgrimage to the House (i.e. Ka'bah) in case you are able to do." He said: "You have told the truth." However, we were astonished that he raised the question and, at the same time, confirmed that it (the answer) was true. He said: "Tell me what faith is." He (The Prophet) answered: "It is to believe in Allah, His angels, His Books, His Messengers, The Day of Judgment, and the preordained fate, its good and evil." He said: "You are true." Then, He said: "Tell me what faithfulness is." He (The Prophet) replied: "It is to worship Allah as if you see Him. However, though you don't see Him, He sees you." He said: "Tell me about The Doomed hour." He (The Prophet) commented: "The one who was asked has no better knowledge than the one who asked." He said: "Tell me some of its portents." He (The Prophet) answered: "(Some of its portents are): That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat herds (so much wealthy that they will be) competing one another in constructing the great huge and high buildings." Then he (the stranger) went on his way and I stayed with him (The Prophet) as long as nearly three days before He said to me: "O Umar, do you know who this asker was?" I replied: "Allah and His Messenger know best." He commented: "He was (the angel) Gabriel, who came in order to teach you the matters of your religion."

**4696-** It is narrated on the authority of Abdullah Ibn Buraidah from Yahya Ibn Ya'mur and Humaid Ibn Abd Ar-Rahman that they said: We met Abdullah Ibn Umar, to whom we made a mention of the preordained fate, and what some people (who reject it) say about it...and the rest is the same, in which he said: A man from Muzainah or Juhainah asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! How should we do our deeds? Is it in accordance to what has passed (and been preordained and predestined to be by Allah), or in accordance with what is to come (which has not yet been predestined)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is in accordance with what has passed (and been preordained and predestined to be by Allah Almighty)." The man or another one asked: "Then, why should we do deeds (since all things were preordained and predestined to be by Allah)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the inhabitants of the Garden are made to find it easy to do the deeds

عَلَى فَخِذَيْهِ. فَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتُحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا». قَالَ: صَدَقْتَ. قَالَ: فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ». قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ». قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ». قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا. وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ»، قَالَ: ثُمَّ انْطَلَقَ فَلَبِثْتُ ثَلَاثًا. ثُمَّ قَالَ: «يَا عُمَرُ، هَلْ تَدْرِي مِنَ السَّائِلِ» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

**4696 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ غِيَاثٍ:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمُرَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: لَقِينَا عَبْدَ اللَّهِ بْنَ عُمَرَ فَذَكَرْنَا لَهُ الْقَدَرَ وَمَا يَقُولُونَ فِيهِ، فَذَكَرَ نَحْوَهُ. زَادَ قَالَ: وَسَأَلَهُ رَجُلٌ مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ - فَقَالَ: يَا رَسُولَ اللَّهِ فِيمَا نَعْمَلُ أَفِي شَيْءٍ قَدْ خَلَا، أَوْ مَضَى، أَوْ فِي شَيْءٍ يُسْتَأْنَفُ الْآنَ؟ قَالَ: «فِي شَيْءٍ قَدْ خَلَا وَمَضَى». فَقَالَ الرَّجُلُ، أَوْ بَعْضُ الْقَوْمِ: فَفِيمَ الْعَمَلُ؟ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ يُسَرُّونَ لِعَمَلِ أَهْلِ



that lead them to the Garden, as well as the denizens of the fire (of Hell) are made to find it easy to do the deeds that lead them to the fire (of Hell).”

**4697-** The same is narrated on the authority of Sulaiman Ibn Buraidah from Ibn Ya'mur, through a different chain of transmission, with some additions and reductions, in which he said: He (Gabriel) asked: "What is Islam?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "Islam is to establish the (obligatory) prayer, pay the regular charity, perform pilgrimage to the House (i.e. Ka'bah), observe the fasts of (the month of) Ramadan, and to take bath (to get clean) from (the traces of) ceremonial impurity."

**4698-** It is narrated on the authority of both Abu Hurairah and Abu Dharr that they said: The Messenger of Allah "Allah's blessing and peace be upon him" used to have his seat among his companions, and whenever a stranger came, he would not know who he was (from among them) until he asked about him. We asked the Messenger of Allah "Allah's blessing and peace be upon him" to fix a sitting place for him, so that any stranger would know him once he came. We then build a high-grade of mud for him and he sat on it, and we sat on his both sides...and the rest of the narration is the same as the previous one...and a stranger came (and he described him) until he bade salutation from the end of the group, saying: "Peace be upon you O Muhammad!" the Messenger of Allah "Allah's blessing and peace be upon him" returned the salutation.

**4699-** It is narrated on the authority of Ibn Ad-Dailami: I fell into confusion about what is (said) pertaining to this (rejection of) preordained Fate, and I felt afraid this (suspicion) would spoil my faith. I went to Ubai Ibn Ka'b and said to him: "O Abu Al-Mundhir! I fell into confusion about what is (said) pertaining to this (rejection of) preordained Fate; and I felt afraid this might have a negative effect on my faith. So, relate to me a narration in this respect, perchance Allah would make it a source of benefit to me." On that, he said: "If Allah Almighty punished all the inhabitants of both His heavens and earth, He, indeed, would (have claim to do so, which they deserve, and thus He would) not be unjust to them (even in the least); and if He bestowed His Mercy upon them, this would be much better for them than their deeds. Therefore, if you have as much gold as (is equal to the mountain of) Uhud, (or as much money as is equal to the mountain of Uhud) to spend in the Cause of Allah, it would not be accepted from you until you have faith in the preordained Fate (resulting from the Divine Decree), and you become certainly sure of the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you; and

الْجَنَّةِ، وَإِنَّ أَهْلَ النَّارِ يُسْرُونَ لِعَمَلِ أَهْلِ النَّارِ».

**4697 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرِيَابِيُّ، عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ ابْنِ يَعْمَرَ بِهَذَا الْحَدِيثِ يَزِيدُ وَيَنْقُصُ: «قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحُجُّ الْبَيْتِ، وَصَوْمُ شَهْرِ رَمَضَانَ، وَالْاِغْتِسَالُ مِنَ الْجَنَابَةِ».

قال أبو داود: عَلَّقَمَةُ مُرْجِيٌّ.

قال أبو داود: هَذَا حَدِيثُ الْمُرْجِيَّةِ، وَكَانَ عَلْقَمَةُ بْنُ مَرْثَدٍ يَذْهَبُ إِلَى الْإِرْجَاءِ.

**4698 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ أَبِي فَرَوَةَ الْهَمْدَانِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي ذَرٍّ وَأَبِي هُرَيْرَةَ قَالَا: «كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَيْنِ أَصْحَابِهِ، فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ. فَطَلَبْنَا إِلَى رَسُولِ اللَّهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ. قَالَ: فَبَنَيْنَا لَهُ دُكَّانًا مِنْ طِينٍ، فَجَلَسَ عَلَيْهِ وَكُنَّا نَجْلِسُ بِجَنْبَيْهِ. وَذَكَرَ نَحْوَ هَذَا الْحَبَرِ. فَأَقْبَلَ رَجُلٌ وَذَكَرَ هَيْئَتَهُ حَتَّى سَلَّمَ مِنْ طَرَفِ السَّمَاطِ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ. قَالَ: فَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ».

**4699 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي سِنَانٍ، عَنْ وَهْبِ بْنِ خَالِدٍ الْحُمْصِيِّ، عَنْ ابْنِ الدَّيْلَمِيِّ قَالَ: «أَتَيْتُ أَبِي بَنَ كَعْبٍ. فَقُلْتُ لَهُ: وَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْقَدَرِ فَحَدِّثْنِي بِشَيْءٍ، لَعَلَّ اللَّهَ تَعَالَى أَنْ يُذْهِبَهُ مِنْ قَلْبِي. قَالَ: لَوْ أَنَّ اللَّهَ تَعَالَى عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ عَذَابَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ. وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ. وَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ تَعَالَى مَا قَبِلَهُ اللَّهُ تَعَالَى مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدَرِ،



that if you die while believing in something else, you would be admitted to the fire (of Hell). When I went to Abdullah Ibn Mas'ud and asked him about that he mentioned to me the same as Ubai had said. I went to Hudhaifah Ibn Al-Yaman and asked him, and he said to me the same. I went to Zaid Ibn Thabit and asked him, thereupon he related to me the same from the Messenger of Allah "Allah's blessing and peace be upon him".

**4700-** It is narrated on the authority of Abu Hafsah that he said: Ubadah Ibn As-Samit said to his son: "O my son! It should be known to you that you will not taste the (sweetness of the) true faith unless you know the fact that what befalls you is not to fail to befall you; and what fails to befall you is not to befall you. No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The first thing which Allah created was the pen, to which He said: "Write!" it said: "O my Lord! What should I write?" he said: "Write the definite measure and fate of everything until the Hour (of Judgement) is established." O my son! I heard the Messenger of Allah "Allah's blessing and peace be upon him" having further said: "He, who dies while believing in something else than that is not from me (i.e. does not belong to my nation)."

**4701-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There was argument between Adam and Moses. Moses said to Adam: "You are our father. You disappointed us, and caused us to get out of Paradise." Adam said to him: "You are Moses. Allah selected you to talk direct to you and wrote with His own Hand the Torah for you. but, in spite of this, you blame me for an act which Allah had preordained for me forty years before He created me." In this way, Adam's argument was better than that of Moses."

**4702-** It is narrated on the authority of Zaid Ibn Aslam that Umar Ibn Al-Khattab said: The Messenger of Allah "Allah's blessing and peace be upon him" said: Moses said to his Lord: "O my Lord! Let me see Adam, who caused both us and him to get out of Paradise." When Allah showed Adam to him, he said to him: "Are you Adam, our father?" he answered in the affirmative. He asked: "Are you the one, into whom Allah Almighty breathed of His Own Spirit, whom He taught the names of all things, and to whom He ordered His angels to bow down?" he answered in the affirmative. He asked: "Then, what led you to cause yourselves and us (your offspring) to come out of the Garden?" Adam then asked him: "Who are you?" he said: "I'm Moses." He asked: "Are you the Prophet sent to the children of Israel, to whom Allah Almighty talked direct from behind the screen, making no (angelic) Messenger from amongst His creatures



وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. وَلَوْ مُتَّ عَلَى غَيْرِ هَذَا لَدَخَلْتَ النَّارَ». قَالَ: ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ حُذَيْفَةَ بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذَلِكَ. قَالَ: ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ ﷺ مِثْلَ ذَلِكَ.

**4700 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ الْهَذَلِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي عَبْلَةَ، عَنْ أَبِي حَفْصَةَ، قَالَ: قَالَ عَبَادَةُ بْنُ الصَّامِتِ لَابْنِهِ: يَا بُنَيَّ إِنَّكَ لَنْ تَجِدَ طَعْمَ حَقِيقَةِ الْإِيمَانِ حَتَّى تَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَمَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ تَعَالَى الْقَلَمَ فَقَالَ لَهُ: اكْتُبْ فَقَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ». يَا بُنَيَّ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ عَلَى غَيْرِ هَذَا فَلَيْسَ مِنِّي».

**4701 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ. (ح): حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، الْمَعْنَى قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ سَمِعَ طَاوُسًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يُخْبِرُ، عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَجَّ آدَمُ وَمُوسَى، فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُونَا خَيِّتْنَا، وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ. فَقَالَ آدَمُ: أَنْتَ مُوسَى اضْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ التَّوْرَةَ، تُلُومُنِي عَلَى أَمْرِ قَدَرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى».

قَالَ أَحْمَدُ بْنُ صَالِحٍ: عَنْ عَمْرِو، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ.

**4702 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مُوسَى قَالَ: يَا رَبِّ أَرْنَا آدَمَ الَّذِي أَخْرَجْنَا وَنَفْسَهُ مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ آدَمَ فَقَالَ: أَنْتَ أَبُونَا؟ فَقَالَ لَهُ آدَمُ: نَعَمْ. قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ. قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى. قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ الَّذِي كَلَّمَكَ اللَّهُ مِنْ وَرَاءِ الْحِجَابِ لَمْ

between both Him and you?" he answered in the affirmative. He further asked: "Have you not found out that this (my coming out of the Garden) had been preordained in Allah's Book before I was created?" he answered in the affirmative. On that he said: "Then, for which do you blame me, since Allah preordained it?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "At that point, Adam's argument was better than that of Moses; Adam's argument was better than that of Moses."

**4703-** It is narrated on the authority of Muslim Ibn Yasar Al-Juhani that once Umar Ibn Al-Khattab was asked about Allah's saying: "When thy Lord drew forth from the children of Adam from their loins their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (Who cherishes and sustains you)?" they said: "Yea we do testify (this fact)", lest you should say on the Day of Judgment: "Of this we were never mindful""", thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said in reply to a similar question: "When Allah Almighty created Adam "Peace be upon him", He passed His Right Hand over his back from which He drew forth some offspring and then said: "I've created those to be admitted to the Garden, and with the deeds of the inhabitants of the Garden they (are doomed to) do." Then He passed His Hand over his back once again from which He drew forth some offspring and then said: "I've created those to be admitted to the fire (of Hell), and with the deeds of the denizens of the fire they (are doomed to) do."" A man asked: "O Messenger of Allah! What is then the benefit of deeds?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If Allah creates a servant of His who is doomed to be admitted to the Garden, He will make it easy for him to do the deeds of the inhabitants of the Garden, until he dies while doing the deeds of the inhabitants of the Garden, therewith Allah will admit him to the Garden; and if Allah creates a servant of His who is doomed to be admitted to the fire (of Hell), He will make it easy for him to do the deeds of the denizens of the fire, until he dies while doing the deeds of the denizens of the fire, therewith Allah will admit him to the fire (of Hell)."

**4704-** It is narrated on the authority of Muslim Ibn Yasar Al-Juhani that Nu'aim Ibn Rabie'ah said: I was sitting with Umar Ibn Al-Khattab...and the rest is the same as the previous narration.

**4705-** It is narrated on the authority of Ibn Abbas from Ubai Ibn Ka'b that he said: the Messenger of Allah "Allah's blessing and peace be upon him" said: "The child whom Al-Khadir killed was created to be an infidel,

يَجْعَلُ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ. قَالَ: أَفَمَا وَجَدْتَ أَنَّ ذَلِكَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ: نَعَمْ. قَالَ: فِيمَ تَلُومُنِي فِي شَيْءٍ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي؟». قَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «فَحَجَّ آدَمُ مُوسَى».

**4703 -** حَدَّثَنَا عَبْدُ اللَّهِ الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَبِي أَنْيَسَةَ أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ أَخْبَرَهُ، عَنْ مُسْلِمِ بْنِ يَسَارٍ الْجُهَنِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ سُئِلَ عَنْ هَذِهِ الْآيَةِ: ﴿وَإِذَا أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ﴾ [الأعراف: 172] قَالَ: قَرَأَ الْقَعْنَبِيُّ الْآيَةَ، فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَحَ ظَهْرَهُ بِيَمِينِهِ، فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلْجَنَّةِ، وَيَعْمَلُ أَهْلُ الْجَنَّةِ يَعْمَلُونَ. ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً فَقَالَ: خَلَقْتُ هَؤُلَاءِ لِلنَّارِ وَيَعْمَلُ أَهْلُ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى إِذَا خَلَقَ الْعَبْدَ لِلْجَنَّةِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلْهُ بِهِ الْجَنَّةَ. وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى يَمُوتَ عَلَى عَمَلٍ مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلْهُ بِهِ النَّارَ».

**4704 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا عُمَرُ بْنُ جُعْثَمٍ الْقُرَشِيُّ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أَنْيَسَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ نُعَيْمِ بْنِ رَبِيعَةَ قَالَ: كُنْتُ عِنْدَ عُمَرَ بْنِ الْخَطَّابِ، بِهَذَا الْحَدِيثِ. وَحَدِيثُ مَالِكٍ أَتَمُّ.

**4705 -** حَدَّثَنَا الْقَعْنَبِيُّ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ أَبِيهِ، عَنْ رَقَبَةَ بْنِ مَصْقَلَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْغُلَامُ الَّذِي قَتَلَهُ الْخَضِرُ طُبِعَ كَافِرًا، وَلَوْ



and had he lived, surely, he would have grieved his parents by obstinate rebellion and ingratitude (to Allah).”

**4706-** It is narrated on the authority of Ibn Abbas that he said: Ubai Ibn Ka'b told me that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said concerning Allah's statement: "As for the youth, his parents were people of Faith" (Al-Kahf 80): "When he was created, he was doomed, as of the very moment of his creation, to be an infidel."

**4707-** It is narrated on the authority of Ibn Abbas that he said: Ubai Ibn Ka'b told me that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Al-Khadir saw a child playing with many children, and he caught hold of his head, and chopped it off, thereupon Moses said to him: "Have you slain an innocent person who had slain none? Truly a foul (unheard-of) thing have you done!" (Al-Kahf 74)

**4708-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him", the true and truly inspired said: "The matter of the Creation of any human being from amongst you is put together in the womb of the mother for forty days, and then it becomes a leech-like clot for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his deeds, his livelihood, his (time of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him. So, a man amongst you may do (good) deeds characteristic of the inhabitants of the Garden, till there is only a cubit between him and Paradise and then what has been written for him decides his behaviour and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire, with the result that he will enter into The (Hell) Fire; and a man amongst you may do (evil) deeds characteristic of the denizens of the fire (of Hell) till there is only a cubit between him and the (Hell) Fire, and then what has been written for him decides his behaviour, and he starts doing (good) deeds characteristic of the people of Paradise, with the result that he will be admitted to Paradise."

**4709-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked: "O Messenger of Allah! Have the inhabitants of the Garden been known (and distinguished) from the denizens of the fire (of Hell)?" he answered in the affirmative, thereupon he was further asked: "Then, for which thing should the people do deeds (since the destiny of everyone was

عَاشَ لِأَرْهَقَ أَبُوهُ طُفْيَانًا وَكُفْرًا».

**4706 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا الْفَرِيَابِيُّ، عَنْ إِسْرَائِيلَ: حَدَّثَنَا

أَبُو إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنَا أَبِي بْنُ كَعْبٍ قَالَ: «سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي قَوْلِهِ: ﴿وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ﴾ [الكهف: 80] وَكَانَ طُبِعَ يَوْمَ طُبِعَ كَافِرًا».

**4707 -** حَدَّثَنَا مُحَمَّدُ بْنُ مِهْرَانَ الرَّازِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ

عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: حَدَّثَنِي أَبِي بْنُ كَعْبٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَبْصَرَ الْخَضِرُ غُلَامًا يَلْعَبُ مَعَ الصَّبْيَانِ فَتَنَاوَلَ رَأْسَهُ فَقَلَعَهُ، فَقَالَ مُوسَى: ﴿أَفَلَنْتَ نَفْسًا زَكِيَّةً﴾» [الكهف: 74] الآية.

**4708 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمَرِيُّ: حَدَّثَنَا شُعْبَةُ. ح: وَحَدَّثَنَا

مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، الْمَعْنَى وَاحِدٌ، وَالْإِخْبَارُ فِي حَدِيثِ سُفْيَانَ، عَنْ الْأَعْمَشِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَهَبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ عِلْقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ: فَيَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، ثُمَّ يَكْتُبُ: شَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ. فَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدُ ذِرَاعٍ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ - أَوْ قِيدُ ذِرَاعٍ - فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا».

**4709 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ يَزِيدَ الرَّشَكِيِّ: حَدَّثَنَا

مُطَرِّفٌ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ أَعْلِمَ أَهْلُ الْجَنَّةِ مِنْ أَهْلِ النَّارِ؟ قَالَ: «نَعَمْ». قَالَ: فَفِيمَ يَعْمَلُ الْعَامِلُونَ؟



preordained for him)?" he said: "No doubt, everyone is made to find it easy to do that for which he is created."

**4710-** It is narrated on the authority of Abu Hurairah from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sit with those who reject the preordained fate, nor appeal to them for judgement (or nor start arguing them about the fate)."

### **[18] What About The Offspring Of The Pagans?**

**4711-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about the offspring of the pagans (when they die before they attain the age of puberty: "what will their destiny be)." On that he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

**4712-** It is narrated on the authority of A'ishah that she said: I asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! (What is the commandment pertaining to) the offspring of the faithful believers? (i.e. should they enter the Garden?)" he said: "No doubt, they belong to their fathers (and thus the same judgement applies to them)." I asked: "O Messenger of Allah! (Should they enter the Garden) even with no deed they do?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)." I further said: "O Messenger of Allah! (What is the commandment pertaining to) the offspring of the pagans? (i.e. should they enter the fire of Hell?)" he said: "No doubt, they belong to their fathers (and thus the same judgement applies to them)." I asked: "O Messenger of Allah! (Should they enter the fire of Hell) even with no deed they do?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

**4713-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: The bier of a child belonging to the Ansar was brought to the Messenger of Allah "Allah's blessing and peace be upon him" (in the mosque) to offer the funeral prayer for him, thereupon I said: "O Messenger of Allah! Blessed be this (child)! He has never done evil, nor has he known what it (evil) is." He said: "Or something else (other than you think) O A'ishah! Allah Almighty has created the Garden, and created its inhabitants, for whom He has created it while they still were in the loins of their fathers; and He Almighty has created the fire (of Hell), and created its denizens, for whom He has created it while they were still in the loins of their fathers."



قَالَ: «كُلُّ مُيسَّرٍ لِمَا خُلِقَ لَهُ».

**4710 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بْنُ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكِ الْهَذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجَرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدَرِ، وَلَا تُفَاتِحُوهُمْ».

### [18م/17، 17] - بَابُ فِي ذَرَارِي الْمُشْرِكِينَ

**4711 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

**4712 -** حَدَّثَنَا عَبْدُ الْوَهَّابُ بْنُ نَجْدَةَ: حَدَّثَنَا بَقِيَّةٌ: وَحَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ وَكَثِيرُ بْنُ عُبَيْدٍ الْمَذْحِجِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ، الْمَعْنَى، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَيْسٍ، عَنْ عَائِشَةَ قَالَتْ: «قُلْتُ: يَا رَسُولَ اللَّهِ ذَرَارِيُّ الْمُؤْمِنِينَ؟ فَقَالَ: «هُمْ مِنْ آبَائِهِمْ» فَقُلْتُ: يَا رَسُولَ اللَّهِ بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». قُلْتُ: يَا رَسُولَ اللَّهِ فَذَرَارِيُّ الْمُشْرِكِينَ؟ قَالَ: «مِنْ آبَائِهِمْ» قُلْتُ: بِلَا عَمَلٍ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

**4713 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: «أَتَى النَّبِيَّ ﷺ بِصَبِيٍّ مِنَ الْأَنْصَارِ يُصَلِّي عَلَيْهِ. قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ طُوبَى لِهَذَا، لَمْ يَعْمَلْ شَرًّا وَلَمْ يَذْرِ بِهِ. فَقَالَ: «أَوْ غَيْرَ ذَلِكَ يَا عَائِشَةُ؟ إِنَّ اللَّهَ خَلَقَ الْجَنَّةَ، وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ، وَخَلَقَ النَّارَ، وَخَلَقَ لَهَا أَهْلًا، وَخَلَقَهَا لَهُمْ وَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

**4714-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every child is born with a true faith of Islam (To worship none but Allah Alone) and it is his parents who convert him to Judaism, Christianity, or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" they asked: "O Messenger of Allah! Tell us: (what is the destiny of) such as dies while still too young (i.e. does not attain the age of puberty)?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death)."

**4715-** It is narrated on the authority of Malik that it was said to him: "The people who are inclined to follow their desires (who reject the preordained fate, which contradict the right way of the sunnah) make their argument against us with the help of this narration (according to which they say that the evil deeds are not preordained so much as they are created by the willpower of men themselves as shown in their acts and statements)." He said: "Then, make yours against them with the help of the last portion of the same narration: they asked: "O Messenger of Allah! Tell us: (what is the destiny of) such as dies while still too young (i.e. does not attain the age of puberty)?" he said: "Allah Almighty has better knowledge of which destiny they go to (after their death).""

**4716-** It is narrated on the authority of Hammad Ibn Salamah in interpretation of the statement: "Every child is born with a true faith of Islam (To worship none but Allah Alone)": "This refers, in our concept, to the pledge which Allah has taken from all mankind while being still in the loins of their fathers, and said to them: "Am I not your Lord and Cherisher?" they answered in the affirmative."

**4717-** It is narrated on the authority of Amir from Alqamah from Abdullah Ibn Mas'ud that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Both the burier of a living female-child, and such of female-children as buried alive will be admitted to the fire (of Hell)." (As to the burier of a living female child, there is no doubt that he will be admitted to the fire of Hell, for he kills an innocent soul with no just cause; and as to such as buried alive, no general commandment should be taken from this narration, for it is related to a certain event: it is narrated that the Messenger of Allah "Allah's blessing and peace be upon him" was asked about a woman who had buried a female child of hers alive, thereupon he said: "Both the burier of a living female-child, and such of female-children as buried alive will be admitted to the fire (of Hell).")

**4714 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ، وَيَنْصَرَانِهِ، كَمَا تَنَاتُجُ الْإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَلْ تُحِسُّ مِنْ جَدْعَاءَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، أَفَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

**4715 -** قَالَ أَبُو دَاوُدَ: فُرِيَءَ عَلَى الْحَارِثِ بْنِ مِسْكِينَ، وَأَنَا أَسْمَعُ، أَخْبَرَكَ يُونُسُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مَالِكًا قِيلَ لَهُ: إِنَّ أَهْلَ الْأَهْوَاءِ يَحْتَجُّونَ عَلَيْنَا بِهَذَا الْحَدِيثِ. قَالَ مَالِكٌ: احْتَجَّ عَلَيْهِمْ بِآخِرِهِ، قَالُوا: أَرَأَيْتَ مَنْ يَمُوتُ وَهُوَ صَغِيرٌ؟ قَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

**4716 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا الْحَجَّاجُ بْنُ الْمِنْهَالِ، قَالَ: سَمِعْتُ حَمَادَ بْنَ سَلَمَةَ يُفَسِّرُ حَدِيثَ: «كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ». قَالَ: هَذَا عِنْدَنَا حَيْثُ أَخَذَ اللَّهُ عَلَيْهِمُ الْعَهْدَ فِي أَصْلَابِ آبَائِهِمْ حَيْثُ قَالَ: ﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى﴾ [الأعراف: 172].

**4717 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي، عَنْ عَامِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَائِدَةُ وَالْمَوْءُودَةُ فِي النَّارِ».

قَالَ يَحْيَى بْنُ زَكَرِيَّا: قَالَ أَبِي: فَحَدَّثَنِي أَبُو إِسْحَاقَ أَنَّ عَامِرًا حَدَّثَهُ بِذَلِكَ عَنْ عَلْقَمَةَ عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ.



**4718-** It is narrated on the authority of Anas that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Where is my father now?" he said: "Your father is now in the fire (of Hell since he died as an infidel)." When the man turned his back he said to him: "Both your father and my father are now in the fire (of Hell)."

**4719-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Satan reaches everywhere in the human body as the blood does."

**4720-** It is narrated on the authority of Abu Hurairah from Umar Ibn Al-Khattab that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not sit with those who reject the preordained fate, nor appeal to them for judgement (or nor start arguing them about the fate)."

### **[19] In Reply To Such As Rejects The Characteristics Of Allah**

(Those are a sect, attributed to Jahm Ibn Safwan known as "Jahmiyyah", and they deny the characteristics and qualities of Allah which He Almighty ascribes to Himself as shown in many places in the Holy Book)

**4721-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The people will keep asking one another (about the matter of creation) until it will be said: "This is the creation of Allah: then, Who has created Allah Himself?" Once anybody finds something like that, let him say immediately: "I have faith in Allah Almighty.""

**4722-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same, in which he said in the end: "When this is said, you should say immediately: "He is Allah, the One and Only; Allah, the Eternal, Absolute; He begets not, nor is He begotten; And there is none like unto Him", and then spit on his left side thrice, and seek refuge (with Allah) from Satan (the Despised)."

**4723-** It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib: I was in Al-Batha' with a group of people, including the Messenger of Allah "Allah's blessing and peace be upon him". A cloud came upon him, at which he looked and then he asked: "Which name do you give to that?" they said: "As-Sahab." He said: "Or Al-Muzn!" they said: "Or Al-Muzn." He further said: "Or Al-'Anan!" They said: "Or Al-'Anan (all the three are Arabic equivalents for the cloud)." He then asked: "How far do you think

**4718 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَتَيْنَ أَبِي؟ قَالَ: «أَبُوكَ فِي النَّارِ»، فَلَمَّا قَفَى قَالَ: «إِنَّ أَبِي وَأَبَاكَ فِي النَّارِ».

**4719 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ».

**4720 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ لَهِيْعَةَ، وَعَمْرُو بْنُ الْحَارِثِ، وَسَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ عَطَاءِ بْنِ دِينَارٍ، عَنْ حَكِيمِ بْنِ شَرِيكٍ الْهَذَلِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونٍ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُجَالِسُوا أَهْلَ الْقَدْرِ، وَلَا تُفَاتِحُوهُمْ» الْحَدِيثَ.

### [ت19/م18، 18] - بَابُ فِي الْجَهْمِيَّةِ وَالْمُعْتَزَلَةِ

**4721 -** حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا سُفْيَانٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ: هَذَا خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ: آمَنْتُ بِاللَّهِ».

**4722 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْفَضْلِ -: حَدَّثَنِي مُحَمَّدٌ - يَعْنِي ابْنَ إِسْحَاقَ -: حَدَّثَنِي عُثْبَةُ بْنُ مُسْلِمٍ مَوْلَى بَنِي تَيْمٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، فَذَكَرَ نَحْوَهُ. قَالَ: «فَإِذَا قَالُوا ذَلِكَ، فَقُولُوا: ﴿اللَّهُ أَحَدٌ﴾ ﴿اللَّهُ الصَّمَدُ﴾ ﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾» [الإخلاص: 1 - 4]، ثُمَّ لِيَنْفُلَ عَنْ يَسَارِهِ ثَلَاثًا، وَلِيَسْتَعِذَّ بِاللَّهِ مِنَ الشَّيْطَانِ.

**4723 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ، عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرَةَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنْتُ فِي الْبُطْحَاءِ فِي عَصَابَةٍ فِيهِمْ رَسُولُ اللَّهِ ﷺ. فَمَرَّتْ بِهِمْ سَحَابَةٌ فَنَظَرُ إِلَيْهَا فَقَالَ: «مَا تُسْمُونَ هَذِهِ؟» قَالُوا: السَّحَابَ. قَالَ: «وَالْمُرْنُ؟»



the (first firmament of the) heaven is from you?" they said: "We do not know." He said: "It is as (far as no less than) seventy-one, seventy-two, or seventy-three years; and above the (first firmament of the) heaven, there is a similar distance (which separates it from the second)" until he counted seven firmaments, and then he resumed: "Then, over the seventh firmament, there is an ocean, the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over that, there are eight (angels in the shape of) apexes, the distance between the hoofs and the stirrup of (each of) which is (as long as the distance) between two firmaments; and over their backs, there exists the Throne (of Authority), the distance between its highest and lowest (portions) is (as long as the distance) between two firmaments; and over all of that is Allah "Blessed and Exalted be He"." (There are two important points that should be made here: First of all, the number of years mentioned here (seventy-one, seventy-two or seventy-three) is not intended in itself: the main concern is to place a strong stress upon the fact that the distance between the earth and the heaven is too long to perceive, too far to attain by a human being. On the other hand, the concept of measuring distance by years is changeable from time to time according to the fastest thing of movement available at a certain point of time and place: during the ancient times, the horse was the fastest thing, and thus, if they wanted to express how far a distance between two places was, they would measure it by how long it would take a horse to reach it on journey; and in this way, what might be called the year-distance appeared. The year-distance during the ancient times was then the distance that a horse would cover in a year (264384 km) But, the horse no longer became the fastest thing since nearly the 1750s, which necessitated a change in the concept of the year-distance. As to now: what is the fastest thing of movement known to us? Of course, it is the light, which gives rise to what is called the light year, i.e. the distance that the light covers during a whole year (9467280000000 km). this is the longest year according to whatever knowledge is available to us. If you consider the great difference between both numbers, you can imagine the clear change in the concept of the year-distance; and of a surety, it will change in the future in accordance with what will be available to them to know. The best thing to conclude with here is to say that the concept of the year-distance is not firmly constant: it is defined changeably from time to time in accordance with whatever disciplines and sciences are available, which enable people to have knowledge of the fastest thing of movement.)

**4724-** The same is narrated on the authority of Simak, through the same chain of transmission.



قَالُوا: وَالْمُزْنَ. قَالَ: «وَالْعَنَانُ؟» قَالُوا: وَالْعَنَانُ.  
 - قَالَ أَبُو دَاوُدَ: لَمْ أَتَقِنِ الْعَنَانَ جَيِّدًا - قَالَ:  
 «هَلْ تَذَرُونَ مَا بَعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟»  
 قَالُوا: لَا نَذَرِي. قَالَ: «إِنَّ بَعْدَ مَا بَيْنَهُمَا إِمَّا  
 وَاحِدَةً، أَوْ ثِنْتَانِ، أَوْ ثَلَاثٌ وَسَبْعُونَ سَنَةً. ثُمَّ  
 السَّمَاءُ فَوْقَهَا كَذَلِكَ، حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ، ثُمَّ  
 فَوْقَ السَّابِعَةِ بَحْرٌ بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ  
 سَمَاءٍ إِلَى سَمَاءٍ. ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ  
 أَظْلَافِهِمْ وَرُكْبِهِمْ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ  
 عَلَى ظُهُورِهِمُ الْعَرْشُ مَا بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ  
 مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللَّهُ تَعَالَى فَوْقَ  
 ذَلِكَ».

4724 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ: أَخْبَرَنَا

عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ سَعْدٍ وَمُحَمَّدُ بْنُ سَعِيدٍ،  
 قَالَا: أَخْبَرَنَا عَمْرُو بْنُ أَبِي قَيْسٍ، عَنْ سِمَاكِ،  
 بِإِسْنَادِهِ وَمَعْنَاهُ.

**4725-** The same is narrated on the authority of Simak, through the same chain of transmission.

**4726-** It is narrated on the authority of Jubair Ibn Mut'im that he said: A desert dweller came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! The people have been put to trouble, the dependents have been lost, the property has been reduced, and the cattle have been ruined (on account of the drought): so, invoke Allah for rain, for indeed, we seek your intercession with Allah Almighty, as well as we seek Allah's intercession with you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Woe to you! Do you know the significance of what you have said?" the Messenger of Allah "Allah's blessing and peace be upon him" went on glorifying Allah until (the traces of his anger) were reflected upon the faces of his companions. Then, he said: "Woe to you! One should not seek Allah's intercession with anyone of His creatures! Indeed, the matter of Allah Almighty is much more Magnificent and glorious than that. Woe to you! Do you know what is (the Magnificence of) Allah? His Throne (of Authority) is as such on His firmaments, (pointing with his fingers) like a dome, and it is crying (because Allah's Glory is too Great, Magnificent, and Momentous to carry) like the crying of a mount because of the heavy load over it."

**4727-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I've been given permission (by Allah) to tell about one of Allah's angels who carry the Throne (of Authority): (He is so much huge that) his earlobe is as far from his shoulder as (a distance covered in) seven hundred years."

**4728-** It is narrated on the authority of Abu Hurairah that he recited: "Allah does command you to render back your Trusts to those to whom they are due; and when you judge between man and man, that you judge with justice: verily how excellent is the teaching which He gives you! for Allah is He Who hears and sees all things" (An-Nisa 58) and said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having recited it and then placed his thumb on his ears and that next to it i.e. his index finger on his eye (in reference to the fact that Allah is All-Hearing, All-Seeing, and this means that Allah Almighty has hearing and sight, which, by no means, could be comparable to that of anyone of His creatures for His Hearing and Sight comprehend all things in the worlds).

**4725 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ سِمَاكِ، بِإِسْنَادِهِ، وَمَعْنَى هَذَا الْحَدِيثِ الطَّوِيلِ.

**4726 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، وَمُحَمَّدُ بْنُ الْمُثَنَّى، وَمُحَمَّدُ بْنُ بَشَّارٍ، وَأَحْمَدُ بْنُ سَعِيدِ الرَّبَاطِيِّ قَالُوا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ - قَالَ أَحْمَدُ: كَتَبَنَاهُ مِنْ نُسخَتِهِ، وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا أَبِي، قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ جُبَيْرِ بْنِ مُحَمَّدٍ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: «أَتَى رَسُولُ اللَّهِ ﷺ أَغْرَابِيٌّ. فَقَالَ: يَا رَسُولَ اللَّهِ، جُهِدْتَ الْأَنْفُسَ، وَضَاعَتِ الْعِيَالُ، وَنُهَكَتِ الْأَمْوَالُ، وَهَلَكَتِ الْأَنْعَامُ. فَاسْتَسْقَى اللَّهُ لَنَا، فَإِنَّا نَسْتَشْفَعُ بِكَ عَلَى اللَّهِ، وَنَسْتَشْفَعُ بِاللَّهِ عَلَيْكَ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَيْحَكَ! أَتَدْرِي مَا تَقُولُ؟» وَسَبَّحَ رَسُولُ اللَّهِ ﷺ. فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ ذَلِكَ فِي وَجْهِهِ أَصْحَابِهِ. ثُمَّ قَالَ: «وَيْحَكَ!! إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ مِنْ خَلْقِهِ، شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ، وَيَحْكُ!! أَتَدْرِي مَا اللَّهُ؟ إِنَّ عَرْشَهُ عَلَى سَمَوَاتِهِ لَهَكَذَا» - وَقَالَ بِأَصَابِعِهِ مِثْلَ الْقُبَّةِ عَلَيْهِ - «وَإِنَّهُ لَيُطِيطُ بِهِ أَطِيطُ الرَّحْلِ بِالرَّاحِبِ». قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: «إِنَّ اللَّهَ فَوْقَ عَرْشِهِ، وَعَرْشُهُ فَوْقَ سَمَوَاتِهِ». وَسَاقَ الْحَدِيثَ. وَقَالَ عَبْدُ الْأَعْلَى، وَابْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ عَنْ يَعْقُوبَ بْنِ عُتْبَةَ بْنِ مُحَمَّدٍ بْنِ جُبَيْرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ.

قال أبو داود: وَالْحَدِيثُ بِإِسْنَادِ أَحْمَدَ بْنِ سَعِيدٍ هُوَ الصَّحِيحُ، وَوَفَّقَهُ عَلَيْهِ جَمَاعَةٌ مِنْهُمْ يَحْيَى بْنُ مَعِينٍ وَعَلِيُّ بْنُ الْمَدِينِيِّ وَرَوَاهُ جَمَاعَةٌ عَنْ ابْنِ إِسْحَاقَ كَمَا قَالَ أَحْمَدُ أَيْضًا. وَكَانَ سَمَاعُ عَبْدِ الْأَعْلَى، وَابْنُ الْمُثَنَّى، وَابْنُ بَشَّارٍ مِنْ نُسَخَةٍ وَاحِدَةٍ، فِيمَا بَلَغَنِي.

**4727 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ بْنِ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ النَّبِيِّ ﷺ قَالَ: «أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلِكٍ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى مِنْ حَمَلَةِ الْعَرْشِ: إِنَّ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِ مِائَةِ عَامٍ».

**4728 -** حَدَّثَنَا عَلِيُّ بْنُ نَصْرِ، وَمُحَمَّدُ بْنُ يُونُسَ النَّسَائِيُّ، الْمَعْنَى، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِي: حَدَّثَنَا حَرْمَلَةُ - يَعْنِي ابْنَ عِمْرَانَ -: حَدَّثَنِي أَبُو يُونُسَ سَلِيمُ بْنُ جُبَيْرٍ مَوْلَى أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ - قَالَ ابْنُ يُونُسَ: يَقْرَأُ هَذِهِ الْآيَةَ -: «إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا»، إِلَى قَوْلِهِ تَعَالَى: ﴿سَمِيعًا بَصِيرًا﴾ [النساء: 58] قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُ إِنْهَامَهُ عَلَى أُذُنِهِ وَالتَّتِي تَلِيهَا عَلَى عَيْنِهِ، قَالَ أَبُو هُرَيْرَةَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُهَا وَيَضَعُ إِصْبَعِيهِ. قَالَ ابْنُ يُونُسَ: قَالَ الْمُقْرِي: «يَعْنِي أَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ - يَعْنِي أَنَّ لِلَّهِ سَمْعًا وَبَصَرًا».

قال أبو داود: وَهَذَا رَدُّ عَلَى الْجَهْمِيَّةِ.



### [20] What About Seeing Allah In The Hereafter?

**4729-** It is narrated on the authority of Jarir Ibn Abdullah: We were sitting with the Messenger of Allah "Allah's blessing and peace be upon him" when he looked at the moon and it was full moon on the fourteenth night (of the lunar month). Then he said: "No doubt, you will (be able to) see your Lord (on the Day of Judgement), as clear as you are seeing the full moon, with no difficulty in seeing Him. So, if you could, let not yourselves be overpowered (and fail) to offer the (Morning) prayer before the rising of the sun, and the (Asr) prayer before its setting." Then he recited: "and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting." (Ta Ha 130)

**4730-** It is narrated on the authority of Abu Hurairah: Some people said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! Shall we see our Lord (on the Day of Judgement)?" he said: "Do you have any difficulty in seeing the sun at noon (on a clear day) when there is no cloud?" we answered in the negative. He said: "Do you have any trouble in seeing the moon on the night when it is full moon and there is no cloud?" we answered in the negative. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Then, you will have no trouble in seeing Him (in the hereafter) as well as you have no trouble in seeing both (sun and moon in the world when it is clear)."

**4731-** It is narrated on the authority of Abu Razin: I said: "O Messenger of Allah! Shall everyone of us see our Lord solely (in the hereafter)? And what is the sign of that in His creation?" he said: "O Abu Razin! Is it that everyone of you (no matter great in number you might be) could see the moon solely (with none to dispute him) when it is full moon?" I said: "Yes." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "This (moon) is but one of Allah's creatures; and no doubt, Allah is much Greater."

### [21] Rejecting The Statements Of Jahmiyyah

**4732-** It is narrated on the authority of Abdullah Ibn Umar : The Messenger of Allah "Allah's blessing and peace be upon him" said: "On the Day of Judgement, Allah Almighty will roll up (all the firmaments of) the sky with His Right Hand; and He will say: "I'm the (Only) Sovereign! Where are the compellers? Where are the arrogant ones?" He then will roll up the whole earths and take hold of them with His Other Hand and say: "I'm the (Only) Sovereign! Where are the compellers? Where are the arrogant ones?" (This is the significance of Allah's saying: "on the Day of

## [ت20/م19، 19] - بَابُ فِي الرُّؤْيَةِ

**4729 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ وَوَكِيعٌ، وَأَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ جُلُوسًا فَتَنَظَّرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْلَةَ أَرْبَعِ عَشْرَةَ، فَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ هَذَا لَا تُضَامُونَ فِي رُؤْيَيْهِ. فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلُبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا، فَافْعَلُوا». ثُمَّ قَرَأَ هَذِهِ الْآيَةَ: ﴿وَسَيَحِبِّحُمْ بِمَحَدٍ رَيْكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾ [طه: 130].

**4730 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ نَاسٌ: يَا رَسُولَ اللَّهِ، أُنَرَى رَبَّنَا عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ؟» قَالُوا: لَا. قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ؟» قَالُوا: لَا. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا تُضَارُونَ فِي رُؤْيَيْهِ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيِي أَحَدِهِمَا».

**4731 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح): وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ الْمَعْنَى، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعٍ - قَالَ مُوسَى: ابْنُ عُدْسٍ -: عَنْ أَبِي رَزِينٍ - قَالَ مُوسَى: الْعُقَيْلِيُّ - قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَكُلْنَا يَرَى رَبَّهُ؟ قَالَ ابْنُ مُعَاذٍ: مُخْلِيًا بِهِ يَوْمَ الْقِيَامَةِ، وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «يَا أَبَا رَزِينٍ، أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ؟» قَالَ ابْنُ مُعَاذٍ: «لَيْلَةَ الْبَدْرِ مُخْلِيًا بِهِ» ثُمَّ اتَّفَقَا، قُلْتُ: بَلَى. قَالَ: «فَاللَّهُ أَعْظَمُ». قَالَ ابْنُ مُعَاذٍ: قَالَ: «فَإِنَّمَا هُوَ خَلَقَ مِنْ خَلْقِ اللَّهِ، اللَّهُ أَجَلُ وَأَعْظَمُ».

## [ت21/م000، 000] - بَابُ فِي الرَّدِّ عَلَى الْجَهْمِيَّةِ

**4732 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الْعَلَاءِ أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ، عَنْ عُمَرَ بْنِ حَمْزَةَ قَالَ: قَالَ سَالِمٌ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَطْوِي اللَّهُ تَعَالَى السَّمَوَاتِ يَوْمَ الْقِيَامَةِ، ثُمَّ يَأْخُذُهَا بِيَدِهِ الْيُمْنَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ؟ أَيْنَ الْمُتَكَبِّرُونَ؟ ثُمَّ يَطْوِي الْأَرْضَيْنِ



Judgment the whole of earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him. High is He above the partners they attribute to Him." (Az-Zumar 67))

**4733-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every night, (the Glory of) our Lord Almighty descends to the (firmament of the) sky that is nearest (to the earth) when there remains only one-third of the night, and say: "Who is going to invoke me, so that I respond to his invocation? Who is going to ask me, so that I give him (what he asks for)? Who is going to ask for My Forgiveness, so that I forgive for him?"

## [22] The Holy Qur'an

(That is, to affirm the fact that the Holy Qur'an is Allah's Speech, and not of the things created as falsely alleged by the Segregatives).

**4734-** It is narrated on the authority of Jabir Ibn Abdullah that he said: (Before the migration to Medina) The Messenger of Allah "Allah's blessing and peace be upon him" used to offer himself to the people during the seasons, saying: "Is there not a man to carry me to his people for the Quraish (people) prevented me from conveying the words of my Lord (to the people)?"

**4735-** It is narrated on the authority of A'ishah that she said: "I thought I was too insignificant in the Sight of Allah Almighty to talk about me (showing my freedom from the sin of committing fornication) in a Qur'an being recited."

**4736-** It is narrated on the authority of Amir Ibn Shahr that he said: I was sitting with the Negus (of Abyssinia) when a son belonging to him recited a Chapter from the Gospel, thereupon I laughed. On that he said: "Do you laugh at Allah's Speech?"

**4737-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to recite the following charm for both Al-Hasan and Al-Husain, saying: "I seek refuge with Allah's perfect Words from every Satan and Hamah, and from (the evil effect of) every envious eye." He said: "Our father Abraham used to recite it for Ishmael and Isaac."

**4738-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Prophet "Allah's blessing and peace be upon him" said: "When Allah speaks with the Divine Revelation, a sound coming from the heaven like that of a chain dragging over a rock will be heard by the inhabitants of the



ثُمَّ يَأْخُذُهُنَّ» قَالَ ابْنُ الْعَلَاءِ: «بِيَدِهِ الْأُخْرَى، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ أَيْنَ الْجَبَّارُونَ؟  
أَيْنَ الْمُتَكَبِّرُونَ؟».

**4733 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ أَبِي عَبْدِ اللَّهِ الْأَعْرَبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَنْزِلُ رَبُّنَا عَزَّ وَجَلَّ كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ؟ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟».

### [ت22/م19 ، 20] - بَابُ فِي الْقُرْآنِ

**4734 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ فِي الْمَوْقِفِ فَقَالَ: «أَلَا رَجُلٌ يَحْمِلُنِي إِلَى قَوْمِهِ، فَإِنْ قُرِئْنَا قَدْ مَنَعُونِي أَنْ أُبْلَغَ كَلَامَ رَبِّي».

**4735 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، عَنْ ابْنِ شَهَابٍ، قَالَ: أَخْبَرَنِي عُروَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ الْمُسَيَّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ، وَكُلُّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ قَالَتْ: «وَلَسَّانِي فِي نَفْسِي كَانَ أَحْقَرُ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرِ يَنْتَلِي».

**4736 -** حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَمَرَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ - يَعْنِي الشَّعْبِيَّ -، عَنْ عَامِرِ بْنِ شَهْرِ قَالَ: «كُنْتُ عِنْدَ النَّجَاشِيِّ فَقَرَأَ ابْنُ لَهُ آيَةً مِنَ الْإِنْجِيلِ فَضَحِكْتُ فَقَالَ: «أَتَضَحَّكَ مِنْ كَلَامِ اللَّهِ تَعَالَى!؟».

**4737 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَعُودُ الْحَسَنَ وَالْحُسَيْنَ: «أُعِيدُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَةٍ». ثُمَّ يَقُولُ: «كَانَ أَبُوكُمْ يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ».

قال أبو داود: هَذَا دَلِيلٌ عَلَى أَنَّ الْقُرْآنَ لَيْسَ بِمَخْلُوقٍ.

**4738 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي سُرَيْجٍ الرَّازِيُّ، وَعَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ، وَعَلِيُّ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَكَلَّمَ اللَّهُ تَعَالَى بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ لِلْسَّمَاءِ صَلَصلةً كَجَرِّ السِّلْسِلَةِ عَلَى الصِّفَا، فَيُضَعِّقُونَ فَلَا

heaven,, thereupon they will swoon. They keep as such until Gabriel comes to them, and once Gabriel comes to them terror is removed from their hearts, and they say: "O Gabriel! What is it that your Lord has said?" he says: "That which is true and just." They then say: "That which is true and just! That which is true and just!"

### **[23] The Intercession**

**4739-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My intercession will be for such of my nation as commit the major sins (which make fire binding upon them)."

**4740-** It is narrated on the authority of Imran Ibn Husain that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "With the help of Muhammad's intercession, a people will come out of the fire (of Hell), and be admitted to the Garden, and they will be called Those Coming From the Hell."

**4741-** It is narrated on the authority of Jabir Ibn Abdullah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The inhabitants of the Garden will eat and drink in it."

### **[24] What About Resurrection And The Sur (Trumpet)?**

**4742-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The Sur is a trumpet in which it is blown (and it is sounded)."

**4743-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "The earth eats up everything of the human body except the coccyx bone (of the tail) from which he has been created, and from which he will be reconstructed."

### **[25] The Creation Of Both The Garden And The Fire (Of Hell)**

**4744-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When Allah created the Garden He said to Gabriel: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and returned and said: "O Lord! By Your Power! None hears of it but that he will (hasten to) enter it (in desire for its pleasures and delights)." Then, He Almighty surrounded it with the hateful things (referring to the judgements and commandments of law enjoined upon the people against their will), and then said to him: "O Gabriel! Go and catch a glimpse of it." He went and looked at it and then he returned and said: "O Lord! By Your Power! I fear none will (have wish to) enter

يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ، حَتَّى إِذَا جَاءَهُمْ جِبْرِيلُ فُزِعَ عَنْ قُلُوبِهِمْ. قَالَ: فَيَقُولُونَ: يَا جِبْرِيلُ مَاذَا قَالَ رَبُّكَ؟ فَيَقُولُ: الْحَقُّ. فَيَقُولُونَ: الْحَقُّ الْحَقُّ».

### [ت23/م20، 21] - بَابُ فِي الشَّفَاعَةِ

**4739 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا بَسْطَامُ بْنُ حُرَيْثٍ، عَنْ أَشْعَثِ الْحَدَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

**4740 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْحَسَنِ بْنِ ذَكْوَانَ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ قَوْمٌ مِنَ النَّارِ بِشَفَاعَةِ مُحَمَّدٍ فَيَدْخُلُونَ الْجَنَّةَ وَيُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

**4741 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ».

### [ت24/م000، 000] - بَابُ فِي ذِكْرِ الْبَعْثِ وَالصُّورِ

**4742 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ، قَالَ: سَمِعْتُ أَبِي، قَالَ: حَدَّثَنَا أَسْلَمُ، عَنْ بِشْرِ بْنِ شَعَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «الصُّورُ قَرْنٌ يُنْفَخُ فِيهِ».

**4743 -** حَدَّثَنَا الْقُعَيْبِيُّ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ تَأْكُلُ الْأَرْضُ، إِلَّا عَجَبَ الذَّنْبِ: مِنْهُ خُلِقَ وَفِيهِ يُرْكَبُ».

### [ت25/م21، 22] - بَابُ فِي خَلْقِ الْجَنَّةِ وَالنَّارِ

**4744 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِيلَ: اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٍّ، وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ. ثُمَّ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَانْظَرَ إِلَيْهَا، ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٍّ، وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ. قَالَ: فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا، فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبٍّ، وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا،



it.” When Allah created the fire (of Hell) He said to Gabriel: “O Gabriel! Go and catch a glimpse of it.” He went and looked at it and returned and said: “O Lord! By Your Power! None hears of it but that he will have no (desire to) enter it (for fear of its severity).” Then, He Almighty surrounded it with the things that are desired and coveted for, and then said to him: “O Gabriel! Go and catch a glimpse of it.” He went and looked at it and then he returned and said: “O Lord! By Your Power! I fear none remains but that he will enter it.”

### [26] The Fountain

**4745-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “There will be, ahead of you (on the Day of Judgement), a Fountain, the distance between both its sides is as long as what is between Jarba’ and Adhruh (both are villages in Sham).”

**4746-** It is narrated on the authority of Zaid Ibn Arqam that he said: We were in the company of the Messenger of Allah "Allah's blessing and peace be upon him", and we halted at a certain place, thereupon he said: “You will be but one of one hundred thousand portions (of people) who will come upon me at the Fountain (on the Day of Judgement).” I (the sub-narrator) asked Zaid: “How many were you at that time?” he said: “Nearly seven hundred or eight hundred.”

**4747-** It is narrated on the authority of Anas Ibn Malik: One day The Messenger of Allah "Allah's blessing and peace be upon him" was sitting among us when he slumbered (for a while) after which he then raised his head while smiling. We asked: “What does cause you to smile, O Messenger of Allah?” He said: “A Surah has just been revealed to me. He then recited: “To you have We granted the Kawthar (Fount of Abundance). Therefore to thy Lord turn in Prayer and Sacrifice. For he, who hates you, will be cut off (from Future Hope).”. Then he (the Prophet) asked: “Do you know what the Kawthar (Fount of Abundance) is?” We said: “Allah and His Messenger know best.” The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is a river, my Lord “Exalted and Glorified be He” has promised me, in which there is an abundance of goodness. It is a fount, to which my followers would come on the Day of Judgement. Its utensils would be as numerous as the stars.”

**4748-** It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" was made to ascend to the heaven on the Night Journey, he visited the Garden, and a

فَحَفَّهَا بِالشَّهَوَاتِ. ثُمَّ قَالَ: يَا جِبْرِيلُ، اذْهَبْ فَانْظُرْ إِلَيْهَا. فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيُّ رَبِّ وَعِزَّتِكَ وَجَلَالِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا».

### [ت26/22م ، 23] - بَابُ فِي الْحَوْضِ

**4745 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَمُسَدَّدٌ، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا مَا بَيْنَ نَاحِيَّتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

**4746 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ النَّمِرِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: «كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَنَزَلْنَا مَنْزِلًا فَقَالَ: «مَا أَنْتُمْ جُزْءٌ مِنْ مِثَةِ أَلْفِ جُزْءٍ مِمَّنْ يَرِدُ عَلَيَّ الْحَوْضُ». قَالَ: قُلْتُ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: سَبْعَ مِثَةٍ أَوْ ثَمَانِ مِثَةٍ».

**4747 -** حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ، عَنْ الْمُخْتَارِ بْنِ فُلْفُلٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَعْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءً، فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فِيمَا قَالَ لَهُمْ، وَإِمَّا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ، لِمَ ضَحِكْتَ؟ فَقَالَ: «إِنَّهُ أُنْزِلَتْ عَلَيَّ آيَةُ سُورَةِ ﴿فَقْرًا﴾: ﴿يَسْمِ اللَّهَ الرَّحْمَنَ الرَّحِيمَ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ﴿١﴾ حَتَّى خَتَمَهَا. فَلَمَّا قَرَأَهَا قَالَ: «هَلْ تَذَرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ نَهَرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ وَعَلَيْهِ خَيْرٌ كَثِيرٌ: عَلَيْهِ حَوْضٌ تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آيَتُهُ عَدَدُ الْكَوَاعِبِ».

**4748 -** حَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ: حَدَّثَنَا الْمُعْتَمِرُ، قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «لَمَّا عُرِجَ بِنَبِيِّ اللَّهِ ﷺ فِي الْجَنَّةِ،



river whose banks are made of hollow pearls was shown to him, and the angel who was in his company struck his hand into it, and brought out musk, thereupon Muhammad "Peace be upon him" asked the angel who was with him: "What is that?" He said: "This is the Kawthar (Fount of Abundance) which Allah Almighty has granted you."

**4749-** It is narrated on the authority of Abd As-Salam Ibn Abu Hazim Abu Talut that he said: I bore witness that Abu Barzah entered upon Ubaidullah Ibn Ziyad (the governor of Kufah). Somebody who was sitting in the group, and Muslim (my master) named him to me (thought to be Al-Abbas Al-Jariri), said that when Ubaidullah saw him (Abu Barzah), he said: "This short man is the companion of Muhammad." The old man (Abu Barzah) understood what he intended, and said: "I have never thought I would live among a people who disgrace me for (the privilege of) my companionship with Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him")." On that Ubaidullah said to him: "No doubt, the companionship of Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") is (a source of) honour and not of shame for you. I have sent to you in order to ask you about the Fountain. Have you heard the Messenger of Allah "Allah's blessing and peace be upon him" saying anything relating to it?" Abu Barzah said to him: "Yes, I've heard him (making mention of it) not only once, twice, thrice, four times, or even five times (for he mentioned it so many times): so, let such as gives lie to it have no drink from it by Allah Almighty (on the Day of Judgement)!" then, he came out angrily.

### **[27] What About The Grave Punishment?**

**4750-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a true Muslim is asked (by the angels) in the grave, he says: "I bear testimony that there is no god (to be worshipped) but Allah, and that Muhammad is Allah's Messenger; and this is the confirmation of Allah's statement: "Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter." (Abraham 27)

**4751-** It is narrated on the authority of Anas Ibn Malik that once the Messenger of Allah "Allah's blessing and peace be upon him" entered a garden of date-palms belonging to Banu An-Najjar thereupon he heard a sound for which he was scared and he said: "Whose are those graves (near us)?" they said: "It belongs to some people who died during the pre-Islamic period of ignorance." He said: "Then, seek refuge with Allah from the grave punishment and from the affliction of the Dajjal." They asked: "What



أَوْ كَمَا قَالَ، عَرَضَ لَهُ نَهْرٌ حَافَّتَاهُ الْيَافُوثُ الْمُجَبِّبُ أَوْ قَالَ: الْمُجَوِّفُ. فَضَرَبَ الْمَلِكُ الَّذِي مَعَهُ يَدَهُ فَاسْتَخْرَجَ مِسْكَاً. فَقَالَ مُحَمَّدٌ ﷺ لِلْمَلِكِ الَّذِي مَعَهُ: «مَا هَذَا؟» قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللَّهُ عَزَّ وَجَلَّ.

**4749 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ أَبِي حَازِمٍ أَبُو طَالُوتَ قَالَ: «شَهِدْتُ أَبَا بَرَزَةَ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ فَحَدَّثَنِي فُلَانٌ - سَمَّاهُ مُسْلِمٌ - وَكَانَ فِي السَّمَاطِ، قَالَ: فَلَمَّا رَأَى عُبَيْدُ اللَّهِ قَالَ: إِنَّ مُحَمَّدَیْكُمْ هَذَا الدَّحْدَاحُ، فَفَهِمَهَا الشَّيْخُ. فَقَالَ: مَا كُنْتُ أَحْسَبُ أَنِّي أَبْقَى فِي قَوْمٍ يُعَيِّرُونِي بِصُحْبَةِ مُحَمَّدٍ ﷺ. فَقَالَ لَهُ عُبَيْدُ اللَّهِ: إِنَّ صُحْبَةَ مُحَمَّدٍ ﷺ لَكَ زَيْنٌ غَيْرُ شَيْنٍ، ثُمَّ قَالَ: إِنَّمَا بَعَثْتُ إِلَيْكَ لَأَسْأَلَكَ عَنِ الْحَوْضِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُ فِيهِ شَيْئًا؟ قَالَ أَبُو بَرَزَةَ: نَعَمْ لَا مَرَّةً، وَلَا ثِنْتَيْنِ، وَلَا ثَلَاثًا، وَلَا أَرْبَعًا، وَلَا خَمْسًا، فَمَنْ كَذَبَ بِهِ فَلَا سَقَاهُ اللَّهُ مِنْهُ، ثُمَّ خَرَجَ مُغَضَّبًا».

### [ت27/م23 ، 24] - بَابُ الْمَسْأَلَةِ فِي الْقَبْرِ وَعَذَابِ الْقَبْرِ

**4750 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا سُئِلَ فِي الْقَبْرِ فَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ﴾ [إبراهيم: 27]».

**4751 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ الْخَفَّافُ أَبُو نَضْرٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ نَحْلًا لِبَنِي النَّجَّارِ فَسَمِعَ صَوْتًا فَفَزِعَ فَقَالَ: «مَنْ أَصْحَابُ هَذِهِ الْقُبُورِ؟» قَالُوا: يَا رَسُولَ اللَّهِ نَاسٌ مَاتُوا فِي الْجَاهِلِيَّةِ. فَقَالَ: «تَعَوَّدُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الدَّجَالِ». قَالُوا: وَمِمَّ ذَاكَ يَا

is the reason for that O Messenger of Allah?" on that he said: "When a faithful believer is placed into the grave, an angel will come to him, and ask: "Which thing have you worshipped?" if Allah guides him aright, he will say: "I have worshipped Allah." It will be said to him: "Then, what have you said about this man (Muhammad the Prophet)?" he will say: "He is Allah's servant and Apostle." he will be asked no more, and he (the angel) will take him to a dwelling place which would have been for him in the fire (had he not become a Muslim), and it will be said to him: "This would have been your dwelling place in the fire (of Hell, had you not become a Muslim), and Allah Almighty has delivered you, and bestowed mercy upon you, and given you a dwelling place in the Garden in substitution for it." He will say: "Then, let me go and give glad tidings to my family!" it will be said to him: "Be quiet (since this is impossible)!" on the other hand, when an infidel is placed into the grave, an angel will come to him, and scold him saying: "Which thing have you worshipped?" he will say: "I do not know." It will be said to him: "Let you have no knowledge or awareness (of anything)!" it will be said to him: "Then, what have you said about that man (Muhammad, the Prophet)?" he will say: "I have said that which the people have said." On that he will strike him in between his ears with a rod of iron (so violently that) he will make a cry, so much high that all of the creatures barring both men and jinns will hear it."

**4752-** The same is narrated on the authority of Abd Al-Wahhab, through the same chain of transmission, in which he said: "When a servant is placed into his grave, and his companions turn away from him, and he hears their footsteps, two angels will come to him and say to him...and the rest is the same, in which he said: "As to the infidel and the hypocrite they will say..."and the rest is the same.

**4753-** It is narrated on the authority of Al-Bara that he said: Once, we set out in the company of the Messenger of Allah "Allah's blessing and peace be upon him" to attend the funeral procession of a man from amongst the Ansar, and when we arrived at the grave, the ditch had not been dug yet. The Messenger of Allah "Allah's blessing and peace be upon him" sat down and we sat around him (as motionless and silent) as if there were birds above our heads. In his hand, there was a stick, with which he was scratching the ground. Then he raised his head (towards the sky) and said: "Seek refuge with Allah from the punishment of the grave!" he said it twice or thrice. Then he said: "When a believing servant dies (and is buried)...two angels will come to him, and make him sit down and ask him: "Who is your Lord?" he will say: "My Lord is Allah." They will ask: "What is your religion?" he will say: "My religion is Islam." They will say:

رَسُولَ اللَّهِ؟ قَالَ: «إِنَّ الْمُؤْمِنَ إِذَا وُضِعَ فِي قَبْرِهٖ أَنَاهُ مَلَكٌ فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَإِنِ اللَّهُ تَعَالَى هَدَاهُ قَالَ: كُنْتُ أَعْبُدُ اللَّهَ، فَيُقَالُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ. فَمَا يُسْأَلُ عَنْ شَيْءٍ غَيْرِهَا فَيُنْطَلَقُ بِهِ إِلَى بَيْتٍ كَانَ لَهُ فِي النَّارِ. فَيُقَالُ لَهُ: هَذَا بَيْتُكَ كَانَ لَكَ فِي النَّارِ، وَلَكِنَّ اللَّهَ عَصَمَكَ وَرَحِمَكَ فَأَبْدَلَكَ بِهِ بَيْتًا فِي الْجَنَّةِ، فَيَقُولُ: دَعُونِي حَتَّى أَذْهَبَ فَأُبَشِّرَ أَهْلِي. فَيُقَالُ لَهُ: اسْكُنْ. وَإِنَّ الْكَافِرَ إِذَا وُضِعَ فِي قَبْرِهٖ أَنَاهُ مَلَكٌ فَيَسْتَهْزِئُ، فَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَيَقُولُ: لَا أَدْرِي فَيُقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، فَيُقَالُ لَهُ: مَا فَمَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ. فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا الْخَلْقُ غَيْرَ الثَّقَلَيْنِ».

**4752 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بِمِثْلِ هَذَا الْإِسْنَادِ نَحْوَهُ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهٖ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ. فَيَأْتِيهِ مَلَكَانِ فَيَقُولَانِ لَهُ»، فَذَكَرَ قَرِيبًا مِنْ حَدِيثِهِ الْأَوَّلِ قَالَ فِيهِ: «وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيَقُولَانِ لَهُ»، زَادَ: الْمُنَافِقُ، وَقَالَ: «يَسْمَعُهَا مَنْ يَلِيهِ غَيْرَ الثَّقَلَيْنِ».

**4753 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ. ح: وَحَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ قَالَ: أَخْبَرَنَا مُعَاوِيَةُ - وَهَذَا لَفْظُ هَنَادٍ، عَنْ الْأَعْمَشِ -، عَنْ الْمِنْهَالِ، عَنْ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ، وَلَمَّا يُلْحَدُ. فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِنَا الطَّيْرُ، وَفِي يَدِهِ عُودٌ يَنْكُثُ بِهِ فِي الْأَرْضِ. فَرَفَعَ رَأْسَهُ فَقَالَ: «اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ» - مَرَّتَيْنِ أَوْ ثَلَاثًا - زَادَ فِي حَدِيثِ جَرِيرٍ: «هَهُنَا»، وَقَالَ: «وَأِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ حِينَ يُقَالُ لَهُ: يَا هَذَا مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟» قَالَ هَنَادُ قَالَ: «وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّي اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِي الْإِسْلَامُ. فَيَقُولَانِ



“What about this man who was sent unto you (as a Messenger)?” he will say: “He is the Messenger of Allah "Allah's blessing and peace be upon him".” They will ask him: “How have you come to know that?” he will say: “I recited Allah’s Book (of Qur’an), in which I believed and trusted.” This is the confirmation of Allah’s statement: “Allah will establish in strength those who believe, with the Word that stands firm, in this world and in the Hereafter.” (Abraham 27) Then, a Caller from the heaven will call: “My servant has told the truth. Make his bed from the (beds of the) Garden, dress him from the (dresses of the) Garden, and open to him a gate leading to the Garden.” Then, there will come to him from its good odor and sweetness (as much as he pleases), and his grave will grow spacious for him (as much) as his sight could reach. On the other hand, if the unbelieving servant dies and is buried...” “Then, his soul will be returned to his body (in the grave), where two angels will come and make him sit and ask him: “Who is your Lord?” he will say: “Ha! Ha!! Ha! I do not know.” They will ask him: “What is your religion?” he will say: “Ha! Ha! I do not know.” They will ask him: “What about the man who was sent unto you (as a Messenger)?” he will say: “Ha! Ha! I do not know.” Then, a caller from the heaven will call: “He has told a lie! Make his bed from (the beds of) the fire (of Hell), and open for him a gate leading to the fire (of Hell).” He will suffer its scorching heat and his grave will be tightened unto him so much that his ribs will be displaced. “Then, a blind, deaf, dumb person will be assigned to him (the unbeliever), having a sledgehammer in his hand, and (it is so much heavy that) if a mountain is struck with it, it will turn into dust. He will strike him (the unbeliever) with it and he will turn into dust. But Allah Almighty will bring him to life once again, and (such a blind) man will give him a further strike as a result of which he will cry (so much loudly) that all barring men and jinns will hear it.”

**4754-** It is narrated on the authority of Al-Bara’ from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

### **[28] The Weighing Scale Of Deeds**

**4755-** It is narrated on the authority of A’ishah that once she remembered the fire (of Hell), thereupon she went on weeping. The Messenger of Allah "Allah's blessing and peace be upon him" asked her: “What does cause you to weep?” she said: “I remembered the fire (of Hell) thereupon I went on weeping: will you remember your families on the Day of Judgement?” the Messenger of Allah "Allah's blessing and peace be upon him" said: “There are three positions, at which no one of the people will remember the other: at the weighing scale of deeds until he knows

لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ قَالَ: فَيَقُولُ: هُوَ رَسُولُ اللَّهِ ﷺ. فَيَقُولَانِ: وَمَا يُدْرِيكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ. زَادَ فِي حَدِيثِ جَرِيرٍ: «فَذَلِكَ قَوْلُ اللَّهِ تَعَالَى: ﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا﴾ الْآيَةُ» [إبراهيم: 27]، ثُمَّ اتَّفَقَا. قَالَ: «فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ». قَالَ: «فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيهَا». قَالَ: «وَيُفْتَحُ لَهُ فِيهَا مَدْ بَصْرِهِ». قَالَ: «وَإِنَّ الْكَافِرَ» فَذَكَرَ مَوْتَهُ. قَالَ: «وَتَعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي. فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي. فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي؟ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ، فَأَفْرِشُوهُ مِنَ النَّارِ، وَأَلْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ». قَالَ: «فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا». قَالَ: «وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ». زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ: «ثُمَّ يُقَيِّضُ لَهُ أَعْمَى أَبْنَمَ مَعَهُ مِرْزَبَةً مِنْ حَدِيدٍ لَوْ ضَرَبَ بِهَا جَبَلٌ لَصَارَ تَرَابًا». قَالَ: «فَيَضْرِبُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَضِيرُ تَرَابًا». قَالَ: «ثُمَّ تُعَادُ فِيهِ الرُّوحُ».

4754 - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا الْمِنْهَالُ، عَنْ أَبِي عُمَرَ زَادَانَ قَالَ: سَمِعْتُ الْبَرَاءَ، عَنِ النَّبِيِّ ﷺ قَالَ فَذَكَرَ نَحْوَهُ.

### [ت28/م24 ، 25] - باب في ذكر الميزان

4755 - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَحُمَيْدُ بْنُ مَسْعَدَةَ أَنَّ إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ حَدَّثَهُمْ قَالَ: حَدَّثَنَا يُونُسُ، عَنْ الْحَسَنِ، عَنْ عَائِشَةَ: أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُبْكِيكِ؟» قَالَتْ: ذَكَرْتُ النَّارَ فَبَكَيْتُ، فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا: عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيَخْفُ مِيزَانُهُ أَوْ يَثْقُلُ».



whether his balance of good deeds will be light or heavy; on receiving the record (of deeds), when one will say: "Ah here! Read you my Record!" until he knows the place of his record, and whether he will receive it with his right or left hand, or from his back; and on placing the bridge over Hell."

### [29] The Dajjal

**4756-** It is narrated on the authority of Abu Ubaidah Ibn Al-Jarrah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There was no Prophet who came after Noah but that he warned his people of the Dajjal, and now I'm going to warn you of him." The Messenger of Allah "Allah's blessing and peace be upon him" described him to us and then said: "Perhaps, some of those who saw me and heard my speech will catch up with him." They said: "O Messenger of Allah! How shall our hearts be at that time? Shall they be the same as they are now?" he said: "Perhaps they might be better."

**4757-** It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" stood up, addressed the people, lauded Allah as much as it is fitting for Him Almighty and then made a mention of the Dajjal, thereupon he said: "I'm going to warn you of him, as there was no Prophet but that he warned his people of him; and Noah warned his people of him. But I'm going to say to you something about him, which no Prophet before me has ever said: it should be known to you that he is one-eyed, and it is not (consonant with the Majesty of) Allah Almighty to be one-eyed."

### [30] Killing The Religious Secessionists (Khawarij)

**4758-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves the group (of Muslims who follow the right way of the sunnah even as little as) a span, has, indeed, put the tie of Islam off his neck (i.e. has gone astray)."

**4759-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "How will you do to rulers who will come after me, who will appropriate the Fai (booty taken with no war) for themselves?" I said: "Then, by Him Who has sent you with the truth, I will put my sword on my shoulder, and go on striking them with it until I (die and) meet you (or join you)." He said: "Shall I not guide you to something better than that? Keep firmly patient until you (die and) meet me."



وَعِنْدَ الْكِتَابِ حِينَ يَقَالُ: ﴿يَقُولُ هَؤُلَاءِ أَقْرَبُوا كِتَابِي﴾ [الحاقة: 19] حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ أَفِي يَمِينِهِ أَمْ فِي شِمَالِهِ أَمْ مِنْ وَرَاءِ ظَهْرِهِ؟ وَعِنْدَ الصِّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ.

قَالَ يَعْقُوبُ عَنْ يُونُسَ: وَهَذَا لَفْظُ حَدِيثِهِ.

### [ت29/م25، 26] - بَابُ فِي الدَّجَالِ

**4756 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدِ الْحَذَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أُنْذِرَ الدَّجَالُ قَوْمَهُ وَإِنِّي أُنْذِرُكُمْوهُ». فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّهُ مَنْ قَدْ رَأَى وَسَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ قُلُوبُنَا يَوْمَئِذٍ، أَمِثْلَهَا الْيَوْمَ؟ قَالَ: «أَوْ خَيْرٌ».

**4757 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فِي النَّاسِ فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ. فَذَكَرَ الدَّجَالَ فَقَالَ: «إِنِّي لَأُنْذِرُكُمْوهُ، وَمَا مِنْ نَبِيٍّ إِلَّا قَدْ أُنْذِرَ قَوْمَهُ، لَقَدْ أُنْذِرَهُ نُوحٌ قَوْمَهُ، وَلَكِنِّي سَأَقُولُ لَكُمْ فِيهِ قَوْلًا لَمْ يَقُلْهُ نَبِيٌّ لِقَوْمِهِ: تَعْلَمُونَ أَنَّهُ أَغَوْرٌ، وَإِنَّ اللَّهَ لَيْسَ بِأَغَوْرٍ».

### [ت30/م26، 27] - بَابُ الْخَوَارِجِ

**4758 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَمَنْدَلٌ، عَنْ مُطَرِّفٍ، عَنْ أَبِي جَهْمٍ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ».

**4759 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُطَرِّفُ بْنُ طَرِيفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ خَالِدِ بْنِ وَهْبَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ أَنْتُمْ وَأَئِمَّةٌ مِنْ بَعْدِي يَسْتَأْثِرُونَ بِهَذَا الْفَقِيءِ؟» قُلْتُ: إِذَنْ وَالَّذِي بَعَثَكَ بِالْحَقِّ أَضَعُ سِنْفِي عَلَى عَاتِقِي، ثُمَّ أَضْرِبُ بِهِ حَتَّى أَلْقَاكَ أَوْ أَلْحَقَكَ. قَالَ: «أَوَلَا أَذْلُكَ عَلَى خَيْرٍ مِنْ ذَلِكَ؟ تَصْبِرُ حَتَّى تَلْقَانِي».

**4760-** It is narrated on the authority of Umm Salamah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In the near future there will be some rulers, and you will like their good deeds and disapprove of their evil deeds. Whoever disapproves of their evil deeds (and tries to repel them) even with his tongue, will be free from being blamed, and whoever dislikes their evil deeds only in the bottom of his heart will be safe. But whoever approves of their evil deeds and imitates them will surely be spiritually ruined." The people asked: "Would we not fight them?" He (The Prophet) said: "No, as long as they perform prayers."

**4761-** It is narrated on the authority of Umm Salamah that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, in which he said: "He, who dislikes (their evil deeds from the bottom of his heart) has become free (from sin); and he, who disapproves of (their evil deeds from the bottom of his heart) has become safe."

**4762-** It is narrated on the authority of Arfajah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "My nation will be befallen by evil and mischief: so, he, who has the intention to disrupt the affairs of the Muslims (and cause them to fall into disputing factions), while they are united as one group, then, strike him with the sword, whatever he might be."

### **[31] Fighting The Religious Secessionists (Khawarij)**

**4763-** It is narrated on the authority of Abidah that Ali Ibn Abu Talib said, after he had made a mention of the Khawarij (the Religious Secessionists): "In them, there is a short-handed man (or a man whose hand is defective); and had it not been for fear you would exalt (and feel self-important) I would have told you of the promise made by Allah on the tongue of Muhammad "Allah's blessing and peace be upon him" to such as fights them." I (the narrator) asked him: "Did you really hear that from Muhammad "Allah's blessing and peace be upon him"?" he said: "Yes, by the Lord of the Ka'bah!" he said it thrice.

**4764-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: Ali sent a piece of gold to The Prophet "Allah's blessing and peace be upon him" who distributed it among four persons: Al-Aqra' Ibn Habis Al-Hanzali from the tribe of Mujashi', Uyainah Ibn Badr Al-Fazari, Zaid at-Ta'i who belonged to (the tribe of) Banu Nabhan, and Alqamah Ibn Ulathah Al-Amiri who belonged to (the tribe of) Banu Kilab. So the Quraish and the Ansar became angry and said: "He (the Prophet) gives the chiefs of Najd and does not give us." The Prophet "Allah's blessing and peace be upon

**4760 -** حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ الْمَعْنَى، قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْمُعَلَّى بْنِ زِيَادٍ وَهْشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مُحْصَنٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَتَكُونُ عَلَيْكُمْ أئِمَّةٌ تَعْرِفُونَ مِنْهُمْ وَتَنْكِرُونَ. فَمَنْ أَنْكَرَ» قَالَ أَبُو دَاوُدَ: قَالَ هِشَامٌ: «بِلِسَانِهِ فَقَدْ بَرَىء، وَمَنْ كَرِهَ بِقَلْبِهِ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ»، فَقِيلَ: يَا رَسُولَ اللَّهِ أَفَلَا نَقْتُلُهُمْ؟ قَالَ ابْنُ دَاوُدَ: أَفَلَا نَقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

**4761 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ، عَنْ ضَبَّةَ بْنِ مُحْصَنٍ الْعَنْزِيَّ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَمَنْ كَرِهَ فَقَدْ بَرَىء، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ». قَالَ قَتَادَةُ: يَعْنِي مَنْ أَنْكَرَ بِقَلْبِهِ، وَمَنْ كَرِهَ بِقَلْبِهِ.

**4762 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ فِي أُمَّتِي هَنَاتٌ وَهَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ الْمُسْلِمِينَ وَهُمْ جَمِيعٌ فَاضْرِبُوهُ بِالسَّيْفِ كَأَنَّهُ مَنْ كَانَ»

### [ت31/م27 ، 28] - بَابُ فِي قِتَالِ الْخَوَارِجِ

**4763 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، وَمُحَمَّدُ بْنُ عِيسَى الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ: «أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ فَقَالَ: فِيهِمْ رَجُلٌ مُودِنُ الْيَدِ، أَوْ مُخَدِّجُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ، لَوْلَا أَنْ تَبْطُرُوا لَبَأْتَكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ: قُلْتُ: أَنْتَ سَمِعْتَ هَذَا مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْبَةِ».

**4764 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ بِذُهِبَةٍ فِي ثُرْبَتِهَا فَقَسَمَهَا بَيْنَ أَرْبَعَةٍ: بَيْنَ الْأَقْرَعِ بْنِ حَابِسِ الْحَنْظَلِيِّ ثُمَّ الْمَجَاشِعِيِّ، وَبَيْنَ عَيْنَةَ بْنِ بَدْرِ الْفَزَارِيِّ، وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ ثُمَّ أَحَدِ بَنِي نَبْهَانَ، وَبَيْنَ عُلَقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ ثُمَّ أَحَدِ بَنِي كِلَابٍ. قَالَ: فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ وَقَالَتْ: يُعْطِي صَنَادِيدَ



him" said: "I give them so as to attract their hearts (to Islam)." Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came in front of The Prophet "Allah's blessing and peace be upon him" and said: "Fear Allah, O Muhammad!" The Prophet "Allah's blessing and peace be upon him" said: "Who would obey Allah if I disobeyed Him? (Is it fair that) Allah has entrusted all the people of the earth to me while you do not trust me?" Somebody who, I think was Khalid Ibn Al-Walid, requested The Prophet "Allah's blessing and peace be upon him" to let him kill that man, but he prevented him. When the man left, The Prophet "Allah's blessing and peace be upon him" said: "From amongst the offspring of this man there will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on its rules and principles), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of Ad were killed (i.e. I will ruin them entirely)."

**4765-** It is narrated on the authority of both Abu Sa'id Al-Khudri and Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" said: "There will break up in my nation disputes and differences (among the people), and there will appear a people, who will speak well, even though they will do evil. They will recite the Qur'an which will not go beyond their collar-bones. They will revert from the religion (of Islam) as an arrow darts through the game. They will never come back to it (the religion) unless the arrow (by itself) comes back to the middle of the bow. They will be the worst of creatures. Blessed be he who kills them or is killed by them. Although they will call the people to Allah's Book, they never act upon it. He, who fights them, becomes much closer to Allah than they." The people asked: "What are their signs?" He said: "Their sign is that they always shave their heads."

**4766-** It is narrated on the authority of Anas that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, in which he said: "Their sign is that they always get their heads shaved: if you see them, kill them fiercely."

**4767-** It is narrated on the authority of Ali that he said: When I relate to you anything from the Messenger of Allah "Allah's blessing and peace be upon him", then, to fall from the sky would be dearer to me than to attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard The Messenger of Allah

أَهْلَ نَجْدٍ وَيَدْعُنَا. فَقَالَ: «إِنَّمَا أَنَا لَفُفُّهُمْ». قَالَ: فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ مُشْرِفُ الْوَجْنَتَيْنِ نَاتِيءُ الْجَبِينِ كَثُ اللَّحْيَةِ مَحْلُوقٌ. قَالَ: اتَّقِ اللَّهَ يَا مُحَمَّدُ. فَقَالَ: «مَنْ يُطِيعُ اللَّهَ إِذَا عَصَيْتُهُ؟! أَيَأْمِنُنِي اللَّهُ عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمُونُونِي؟» قَالَ: فَسَأَلَ رَجُلٌ قَتْلَهُ - أَحْسَبُهُ خَالِدَ بْنَ الْوَلِيدِ - قَالَ: فَمَنْعَهُ. قَالَ: فَلَمَّا وَلَّى قَالَ: «إِنَّ مِنْ ضَنْضِي هَذَا أَوْ فِي عَقَبِ هَذَا قَوْمٌ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ يَمْرُقُونَ مِنَ الْإِسْلَامِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْتَانِ. لَيْتَ أَنَا وَاللَّهِ أَذْرَكْتُهُمْ لِأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

**4765 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا الْوَلِيدُ وَمُبَشَّرٌ - يَعْنِي ابْنَ إِسْمَاعِيلَ الْحَلَبِيِّ -، عَنْ أَبِي عَمْرٍو قَالَ: - يَعْنِي الْوَلِيدَ -: حَدَّثَنَا أَبُو عَمْرٍو، قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَنْسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «سَبْكُونُ فِي أُمَّتِي اخْتِلَافٌ وَفُرْقَةٌ: قَوْمٌ يُحْسِنُونَ الْقِيلَ وَيُسَيِّئُونَ الْفِعْلَ. يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، لَا يَرْجِعُونَ حَتَّى يَرْتَدَّ عَلَى فَوْقِهِ. هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ، طُوبَى لِمَنْ قَتَلَهُمْ وَقَتْلُوهُ، يَدْعُونَ إِلَى كِتَابِ اللَّهِ وَلَيْسُوا مِنْهُ فِي شَيْءٍ، مَنْ قَاتَلَهُمْ كَانَ أَوْلَى بِاللَّهِ تَعَالَى مِنْهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ مَا سَيِّمَاهُمْ؟ قَالَ: «التَّحْلِيْقُ».

**4766 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنْسِ بْنِ أَنَسٍ أَنَّ النَّبِيَّ ﷺ نَحَوَهُ، قَالَ: «سَيِّمَاهُمُ التَّحْلِيْقُ، وَالتَّسْبِيدُ. فَإِذَا رَأَيْتُمُوهُمْ فَأَيِّمُوهُمْ».

قال أبو داود: التَّسْبِيدُ: اسْتِئْصَالُ الشَّعْرِ.

**4767 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ، عَنْ خَيْثَمَةَ، عَنْ سُؤَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا فَلَا أَنْ أُخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ. وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ فَإِنَّمَا الْحَرْبُ خُدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ



"Allah's blessing and peace be upon him" having said: "Towards the end of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'an) and they will abandon Islam as an arrow goes through the game. Their belief will not go beyond their throats (since they will have practically no true faith), so wherever you meet them, kill them, for he who kills them shall receive a reward on the Day of Resurrection."

**4768-** It is narrated on the authority of Zaid Ibn Wahb Al-Juhani who was among the army led by Ali which set out (to fight) the religious Secessionists (Khawarij) that he said: Ali said: O people! I heard the Messenger of Allah "Allah's blessing and peace be upon him" saying: "There would emerge from among my nation a people who would recite the Qur'an in such a way that you would regard your recital as insignificant as compared to theirs, your prayer as inferior to theirs, and your fast as unimportant in relation to theirs. They would recite the Qur'an thinking that it would be an evidence in their favour,, though it would be an evidence against them. Their recital would not go beyond their collarbones. They would deviate from Islam just as the arrow goes through the prey." If the (people of the) army, which would fight them, know (what great benefit) has been assured to them on the tongue of their Messenger "Allah's blessing and peace be upon him", they would completely rely upon this deed. Their (Khawarij's) clear mark is that there would be (among them) a person whose wrist would be with no arm, and the end of his wrist would be fleshy like the nipple of the breast on which there would be white hair. Are you going to proceed towards Mu'awiyah and the people of Sham and leave them behind among your children and property (to cause harm)? By Allah, I expect that those are the people (against whom you were ordered to fight), for they shed the forbidden blood, and raided the animals of the people. So go forth in the name of Allah (to fight them). Salamah Ibn Kuhail (a sub-narrator) said: Zaid Ibn Wahb mentioned to me every stage at which they dismounted (and resumed) till we crossed a bridge. Abdullah Ibn Wahb Ar-Rasibi was leading Khawarij when we fought them. He said to his army: "Throw the spears and unsheathe your swords, for I fear that they might attack you as they attacked you on the day of (the battle of) Harura." They went back, threw their spears and unsheathed their swords. The people fought them with spears with the result that they were killed one after another. On that day, only two persons from amongst the people (of the army of Ali) were killed. Ali said: "Look for the one of defective (hand) from among (the dead bodies of) them." They looked for him, but they did not find him. Ali himself stood up and (proceeded) until he came to the



يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ لَا يُجَاوِزُ إِيْمَانُهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

**4768 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ وَهْبٍ الْجَهَنِيُّ أَنَّهُ كَانَ فِي الْجَيْشِ الَّذِينَ كَانُوا مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ الَّذِينَ سَارُوا إِلَى الْخَوَارِجِ. فَقَالَ عَلِيٌّ: أَيُّهَا النَّاسُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ مِنْ أُمَّتِي يَقْرَأُونَ الْقُرْآنَ لَيْسَتْ قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ شَيْئًا، وَلَا صَلَاتُكُمْ إِلَى صَلَاتِهِمْ شَيْئًا، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ شَيْئًا، يَقْرَأُونَ الْقُرْآنَ يَحْسَبُونَ أَنَّهُ لَهُمْ وَهُوَ عَلَيْهِمْ لَا تُجَاوِزُ صَلَاتُهُمْ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرِّمِيَّةِ. لَوْ يَعْلَمُ الْجَيْشُ الَّذِينَ يُصِيبُونَهُمْ مَا قُضِيَ لَهُمْ عَلَى لِسَانِ نَبِيِّهِمْ ﷺ لَتَكَلَّمُوا عَنِ الْعَمَلِ. وَآيَةُ ذَلِكَ أَنَّ فِيهِمْ رَجُلًا لَهُ عَضُدٌ، وَلَيْسَتْ لَهُ ذِرَاعٌ عَلَى عَضُدِهِ مِثْلَ حَلْمَةِ الثَّدي عَلَيْهِ شَعْرَاتٌ بَيْضٌ». أَفْتَذْهَبُونَ إِلَى مُعَاوِيَةَ وَأَهْلِ الشَّامِ وَتَتْرَكُونَ هَؤُلَاءِ يَخْلِفُونَكُمْ فِي ذَرَارِيِّكُمْ وَأَمْوَالِكُمْ؟ وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يَكُونُوا هَؤُلَاءِ الْقَوْمَ فَإِنَّهُمْ قَدْ سَفَكُوا الدَّمَ الْحَرَامَ وَأَغَارُوا فِي سَرْحِ النَّاسِ فَسِيرُوا عَلَى اسْمِ اللَّهِ. قَالَ سَلَمَةُ بْنُ كُهَيْلٍ: فَتَزَلَنِي زَيْدُ بْنُ وَهْبٍ مَنْزِلًا مَرَّ بِنَا عَلَى قَنْطَرَةٍ. قَالَ: فَلَمَّا التَّفَيْنَا، وَعَلَى الْخَوَارِجِ عَبْدُ اللَّهِ بْنُ وَهْبٍ الرَّاسِبِيُّ، فَقَالَ لَهُمْ: أَلْقُوا الرِّمَاحَ وَاسْلُكُوا السُّيُوفَ مِنْ جُفُونِهَا فَإِنِّي أَخَافُ أَنْ يُنَاشِدُوكُمْ كَمَا نَاشِدُوكُمْ يَوْمَ حُرُورَاءِ. قَالَ: فَوَحَّشُوا بِرِمَاحِهِمْ، وَاسْتَلُّوا السُّيُوفَ، وَشَجَرَهُمُ النَّاسُ بِرِمَاحِهِمْ. قَالَ: وَقَتَلُوا بَعْضَهُمْ عَلَى بَعْضٍ. قَالَ: وَمَا أُصِيبَ مِنَ النَّاسِ يَوْمَئِذٍ إِلَّا رَجُلَانِ. فَقَالَ عَلِيٌّ: التَّمِسُوا فِيهِمُ الْمُخْدَجَ، فَلَمْ يَجِدُوا. قَالَ: فَقَامَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِنَفْسِهِ

people who had been killed one after another. He said: "look for them to the last." They found (the dead body of) him near the earth. He (Ali) magnified Allah and said: "Allah has told the Truth and His Messenger "Allah's blessing and peace be upon him" reported it." Then, Abidah As-Salmani stood in front of him and said: "O Commander of the Believers! by Allah, with Whom there is no god! Did you really hear this Hadith from The Messenger of Allah "Allah's blessing and peace be upon him"?" He said: "Yes, by Allah, with Whom there is no god." He requested him to take an oath thrice and he did.

**4769-** It is narrated on the authority of Abu Al-Wadi' that he said: Ali said: "Look for the one of defective (hand)... "and he mentioned the same previous narration, which he concluded with the following: They then brought his dead body out from underneath the bodies of the killed persons and it was covered with mud: as if I'm looking at him, (as black as if he is) an Abyssinian, one of whose hands was like a woman's breast, having some hair over it like those over the body of a rat.

**4770-** It is narrated on the authority of Abu Maryam that he said: This man of defective (hand) was with us in the mosque, and we used to sit with him every night and day. He was a poor man, and I saw him among the indigent having the food presented by Ali, and I dressed him in a hat belonging to mine. Abu Maryam further said: This man of defective (hand) was called Nafi of the Breast, and in one of his hand, there was something like a woman's breast, having on its head something like a breast's nipple, over which there were some hair like those over the mustache of a tomcat.

Abu Dawud says: His name among the people is Hurqus.

### **[32] Fighting Thieves**

**4771-** It is narrated on the authority of Abdullah Ibn Amr that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one's property is intended to be taken illegally i.e. with no just cause, and he fights (in defense of it) and is killed, he will (receive in the hereafter the reward of) a martyr."

**4772-** It is narrated on the authority of Sa'id Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is killed (while fighting) in defense of his property, will (receive in the hereafter the reward of) a martyr; and he who is killed (while fighting) in defense of his family or soul or religion will (receive in the hereafter the reward of) a martyr."

حَتَّى أَتَى نَاسًا قَدْ قُتِلَ بَعْضُهُمْ عَلَى بَعْضٍ. فَقَالَ: أَخْرِجُوهُمْ، فَوَجَدُوهُ مِمَّا يَلِي الْأَرْضَ. فَكَبَّرَ وَقَالَ: صَدَقَ اللَّهُ، وَبَلَغَ رَسُولُهُ، فَقَامَ إِلَيْهِ عَبْدُ اللَّهِ السَّلْمَانِيُّ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَقَدْ سَمِعْتَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: إِي وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، حَتَّى اسْتَحْلَفَهُ ثَلَاثًا، وَهُوَ يَحْلِفُ.

قال أبو داود: قَالَ مَالِكٌ: ذَلِكَ لِلْعِلْمِ أَنْ يَجِيبَ الْعَالِمُ كُلَّ مَنْ سَأَلَهُ.

**4769 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ جَمِيلِ بْنِ مُرَّةٍ، قَالَ: حَدَّثَنَا أَبُو الْوَضِيِّ قَالَ: قَالَ عَلِيٌّ: «اظْلُبُوا الْمُخْدَجَ فَذَكَرَ الْحَدِيثَ. فَاسْتَخْرَجُوهُ مِنْ تَحْتِ الْقَتْلَى فِي طِينٍ، قَالَ أَبُو الْوَضِيِّ: فَكَأَنِّي أَنْظُرُ إِلَيْهِ، حَبَشِيٌّ عَلَيْهِ قُرَيْطُقٌ لَهُ، إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَيْهَا شُعَيْرَاتٌ مِثْلُ شُعَيْرَاتِ الْتِي تَكُونُ عَلَى ذَنْبِ الْبِرْبُوعِ».

**4770 -** حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، عَنْ نَعِيمِ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ قَالَ: «إِنْ كَانَ ذَلِكَ الْمُخْدَجُ لَمَعْنَا يَوْمَئِذٍ فِي الْمَسْجِدِ، نُجَالِسُهُ بِاللَّيْلِ وَالنَّهَارِ، وَكَانَ فَقِيرًا، وَرَأَيْتُهُ مَعَ الْمَسَاكِينِ يَشْهَدُ طَعَامَ عَلِيٍّ عَلَيْهِ السَّلَامُ مَعَ النَّاسِ، وَقَدْ كَسَوْتُهُ بُرْنَسًا لِي. قَالَ أَبُو مَرْيَمَ: وَكَانَ الْمُخْدَجُ يُسَمَّى: نَافِعًا ذَا الثَّدْيَةِ، وَكَانَ فِي يَدِهِ مِثْلُ ثَدْيِ الْمَرْأَةِ عَلَى رَأْسِهِ حَلَمَةٌ مِثْلُ حَلَمَةِ الثَّدْيِ، عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السُّنُورِ».

قال أبو داود: هُوَ عِنْدَ النَّاسِ اسْمُهُ: حَرْقُوسُ.

### [ت32/م28 ، 29] - بَابُ فِي قِتَالِ اللَّصُوصِ

**4771 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَسَنِ، قَالَ: حَدَّثَنِي عَمِّي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتِلْ فَقُتِلَ فَهُوَ شَهِيدٌ».

**4772 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ وَسُلَيْمَانُ بْنُ دَاوُدَ - يَعْنِي أَبَا أَيُّوبَ الْهَاشِمِيَّ -، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ. وَمَنْ قُتِلَ دُونَ أَهْلِهِ، أَوْ دُونَ دَمِهِ، أَوْ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ».



## (35/40) THE BOOK OF GOOD MANNERS

### [1] The Persevering Patience; And The Good Manners Of The Prophet

**4773-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" had the best manners from amongst the people. One day, He sent me to fulfill some need, and I said (to myself): By Allah, I would not go. But, in my mind, I had the intention that I would go since The Messenger of Allah "Allah's blessing and peace be upon him" ordered me to go. I set out until I came upon some children who had been playing in the street. At the same time, The Messenger of Allah "Allah's blessing and peace be upon him" came there and then caught me by my nape from behind me. looked at him, I found him smiling. He said: "O Unais! Did you go where I ordered you to go?" I said: "O Messenger of Allah! Yes, I am going." He further said: I served The Messenger of Allah "Allah's blessing and peace be upon him" for seven or nine years, during which I did not know that he said to me Why I had done this, or why I had not done that.

**4774-** It is narrated on the authority of Anas Ibn Malik that he said: I served the Messenger of Allah "Allah's blessing and peace be upon him" in Medina for ten years, during which it was not that all of my affairs (i.e. my acts of service) were in accordance with what my companion (the Prophet) liked me to be; but even, he never said to me "Fi", nor did he ask me why I had done this or why I had not done that.

**4775-** It is narrated on the authority of Abu Hurairah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to sit with us in the gathering, and talk to us, and whenever he stood up (to turn away), we would stand up after him, (and keep standing) until we saw him having entered the dwelling place of any of his wives (and then we would turn away). One day, he talked to us and then we stood up after he had done, and we saw a desert dweller having pulled him from his upper garment so violently that his neck turned red, and it was a coarse garment. When he turned to him the desert dweller said to him: "Give me (as much food as) the load of those camels of mine, for you never give me such load from your property, nor even from the property of your father." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)!" "No (I never give you from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)!" "No (I never give you

## [40/35] - كتاب الأدب

[ت1/م1] - بَابُ فِي الْحِلْمِ وَحُسْنِ الْهَدْيِ وَأَخْلَاقِ النَّبِيِّ ﷺ

**4773 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الشَّعِيرِيُّ: حَدَّثَنَا عَمْرُو بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ - يَعْنِي ابْنَ عَمَّارٍ -: حَدَّثَنِي إِسْحَاقُ - يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ -، قَالَ: قَالَ أَنَسُ: «كَانَ رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا. فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ لَا أَذْهَبُ وَفِي نَفْسِي أَنْ أَذْهَبَ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ. قَالَ: فَخَرَجْتُ حَتَّى أَمُرَّ عَلَى صَبْيَانٍ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَابِضٌ بِقَفَايَ مِنْ وَرَائِي. فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ فَقَالَ: «يَا أُنَيْسُ، أَذْهَبَ حَيْثُ أَمَرْتُكَ». قُلْتُ: نَعَمْ أَنَا ذَاهِبٌ يَا رَسُولَ اللَّهِ. قَالَ أَنَسُ: وَاللَّهِ لَقَدْ خَدَمْتُهُ سَبْعَ سِنِينَ، أَوْ تِسْعَ سِنِينَ مَا عَلِمْتُ قَالَ لَشَيْءٍ صَنَعْتُ: لِمَ فَعَلْتُ كَذَا وَكَذَا؟ وَلَا لَشَيْءٍ تَرَكْتُ: هَلَّا فَعَلْتُ كَذَا وَكَذَا!».

**4774 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ -، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «خَدَمْتُ النَّبِيَّ ﷺ عَشْرَ سِنِينَ بِالْمَدِينَةِ، وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ أَكُونَ عَلَيْهِ، مَا قَالَ لِي فِيهَا أَفٌ قَطُّ، وَمَا قَالَ لِي: لِمَ فَعَلْتَ هَذَا؟ أَمْ أَلَا فَعَلْتَ هَذَا!».

**4775 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَامِرٍ مُحَمَّدُ بْنُ هِلَالٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ قَالَ: قَالَ أَبُو هُرَيْرَةَ وَهُوَ يُحَدِّثُنَا: كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا فِي الْمَجْلِسِ يُحَدِّثُنَا، فَإِذَا قَامَ قِيَامًا حَتَّى نَرَاهُ قَدْ دَخَلَ بَعْضَ بُيُوتِ أَزْوَاجِهِ، فَحَدَّثَنَا يَوْمًا فَقُمْنَا حِينَ قَامَ، فَنَظَرْنَا إِلَى أَغْرَابِيٍّ قَدْ أَدْرَكَهُ فَجَبَذَهُ بِرِدَائِهِ فَحَمَرَ رَقَبَتَهُ. قَالَ أَبُو هُرَيْرَةَ: وَكَانَ رِدَاءً خَشِنًا، فَالْتَفَتَ. فَقَالَ لَهُ الْأَغْرَابِيُّ: احْمِلْ لِي عَلَى بَعِيرِي هَذَيْنِ، فَإِنَّكَ لَا تَحْمِلُ لِي مِنْ مَالِكَ، وَلَا مِنْ مَالِ أَبِيكَ. فَقَالَ النَّبِيُّ ﷺ: «لَا، وَأَسْتَغْفِرُ اللَّهَ. لَا، وَأَسْتَغْفِرُ اللَّهَ. لَا، وَأَسْتَغْفِرُ اللَّهَ، لَا».



from my own property nor from the property of my father) and I ask for Allah's Forgiveness (if I claim such a thing)! But, I'm not going to give you such load until you enable me to take retaliation for your pulling me from my upper garment." But the desert dweller said to him after each time: "No, by Allah, I'm not going to enable you to take retaliation for that." (When we heard the statement of the desert dweller, we came hurriedly, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" turned towards us and said: "I assure to such as hearken my speech not to leave his place until I give him permission." Then, he called a man and said to him: "Give him the load of those camels of his: a camel's load of parley, and a camel's load of dates." Then, he turned to us and said: "Turn away with the blessing of Allah Almighty."

## **[2] What About Reverence?**

**4776-** It is narrated on the authority of Abdullah Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Sticking to) the right guidance, right appearance (of religion and morality), and moderation act as one of twenty-five portions of Prophethood."

## **[3] When One Has Control Over His Anger**

**4777-** It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has control over his anger, even though he has power to carry it out, Allah Almighty will call him in the presence of all the creatures on the Day of Judgement, to give him the freedom to choose such of beautiful women with big lustrous eyes as he likes."

**4778-** It is narrated on the authority of Suwaid Ibn Wahb from one of the sons of the companions of the Messenger of Allah "Allah's blessing and peace be upon him" from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said the same, with the conclusion: "Allah will fill him with faith and security; and he, who leaves a smart dress of stylishness, out of humbleness, even though he has power to wear it, Allah Almighty will dress him a dress of honour; and he, who makes a match just for the Sake of Allah Almighty, Allah Almighty will crown him with the crown of sovereignty (on the Day of Judgement)."

**4779-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Who is the strong one in your sight,?" we said: "He is such as none could



أَحْمِلْ لَكَ حَتَّى تُقِيدَنِي مِنْ جَبَذَتِكَ الَّتِي جَبَذْتَنِي». فَكُلُّ ذَلِكَ يَقُولُ لَهُ الْأَعْرَابِيُّ: وَاللَّهِ لَا أَقِيدُكَهَا. فَذَكَرَ الْحَدِيثَ قَالَ: ثُمَّ دَعَا رَجُلًا فَقَالَ لَهُ: «أَحْمِلْ لَهُ عَلَى بَعِيرِهِ هَذَيْنِ، عَلَى بَعِيرٍ شَعِيرًا، وَعَلَى الْآخَرِ ثَمْرًا». ثُمَّ انْتَفَتَ إِلَيْنَا فَقَالَ: «انصَرِفُوا عَلَى بَرَكََةِ اللَّهِ تَعَالَى».

### [ت2/م2] - بَابُ فِي الْوَقَارِ

**4776 -** حَدَّثَنَا الثَّقِيلِيُّ: حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا قَابُوسُ بْنُ أَبِي طَبْيَانَ أَنَّ أَبَاهُ حَدَّثَهُ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنَّ الْهَدْيَ الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالْاِقْتِصَادَ جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ».

### [ت3/م3] - بَابُ مَنْ كَظَمَ غَيْظًا

**4777 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سَعِيدٍ - يَعْنِي ابْنَ أَبِي أَيُّوبَ - عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَظَمَ غَيْظًا وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَزَّ وَجَلَّ عَلَى رُؤُوسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيِّرَهُ اللَّهُ مِنْ أَيِّ الْحُورِ الْعِينِ شَاءَ».

قال أبو داود: اسم أبي مرحوم: عبد الرحمن بن ميمون.

**4778 -** حَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - يَعْنِي ابْنَ مَهْدِيٍّ - عَنْ بَشِيرٍ - يَعْنِي ابْنَ مَنْصُورٍ -، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ سُؤَيْدِ بْنِ وَهْبٍ، عَنْ رَجُلٍ مِنْ أَبْنَاءِ أَصْحَابِ النَّبِيِّ ﷺ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ نَحْوَهُ قَالَ: «مَلَأَهُ اللَّهُ أَمْنًا، وَإِيمَانًا» لَمْ يَذْكُرْ قِصَّةَ: «دَعَاهُ اللَّهُ». زَادَ: «وَمَنْ تَرَكَ لُبْسَ ثَوْبٍ جَمَالٍ وَهُوَ يَقْدِرُ عَلَيْهِ» - قَالَ بَشِيرٌ: أَحْسَبُهُ قَالَ: «تَوَاضَعًا»، - «كَسَاهُ اللَّهُ حُلَّةَ الْكَرَامَةِ. وَمَنْ زَوَّجَ لِلَّهِ تَعَالَى تَوَجَّهَ اللَّهُ تَاجَ الْمُلْكِ».

**4779 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ الْحَارِثِ بْنِ سُؤَيْدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الصَّرْعَةَ فِيكُمْ؟» قَالُوا: الَّذِي لَا يَصْرَعُهُ الرَّجَالُ. قَالَ:

overpower.” On that he said: “No, but he is such as has control over himself at the time of anger.”

#### [4] What Is Said At The Time Of Anger

**4780-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from Mu’adh Ibn Jabal that he said: Two men abused each other in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", and one of them grew so much angry that I imagined his nose would be torn to pieces because of the severe anger. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, I know a statement, and if he says it, such (traces of) anger as he is suffering will vanish from him.” He (Mu’adh) said: “What is it O Messenger of Allah?” he said: “Let him say: “O Allah! I seek refuge with You from Satan, the Despised!”” Mu’adh ordered him to say it, but he rejected (obstinately), and rather went on quarrelling and grew much more angry.

**4781-** It is narrated on the authority of Sulaiman Ibn Surd that he said: Two men abused each other in the presence of The Prophet “Allah’s blessing and peace be upon him”, with the result that the face of one of them became red with anger, and his jugular veins got swollen. On that The Prophet "Allah's blessing and peace be upon him" said: "I know a word, the saying of which will cause him to relax, if he does say it. If he says: “I seek Refuge with Allah from Satan” then all is anger will go away." The angry man said: "Do you see me mad?"

**4782-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When one of you grows angry while he is standing, let him sit: if the anger vanishes from him (it will be alright), otherwise, let him lie.”

**4783-** It is narrated on the authority of Bakr that the Messenger of Allah "Allah's blessing and peace be upon him" had sent Abu Dharr (to fulfill a need for him) and said to him this (previous) narration.

**4784-** It is narrated on the authority of Abu Wa’il Al-Qass that he said: We visited Urwah Ibn Muhammad As-Sa’di, and a man talked to him, and caused him to grow angry, thereupon he stood and (went away and) performed ablution, and he then returned after he had performed ablution. He said: My father told me from my grandfather Atiyyah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, the anger comes from Satan, and since Satan is created from fire, and since fire is always extinguished by water, so, when anyone of you grows angry, let him perform ablution.”

«لَا، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

#### [4/م000] - بَابُ مَا يُقَالُ عِنْدَ الْغَضَبِ

**4780 -** حَدَّثَنَا يُونُسُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: «اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَغَضِبَ أَحَدُهُمَا غَضَبًا شَدِيدًا حَتَّى خِيلَ إِلَيَّ أَنْ أَنْفَهُ يَتَمَرَّعُ مِنْ شِدَّةِ غَضَبِهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ مِنَ الْغَضَبِ». فَقَالَ: مَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّيْطَانِ الرَّجِيمِ» قَالَ: فَجَعَلَ مُعَاذٌ يَأْمُرُهُ فَأَبَى، وَمَحَكَ، وَجَعَلَ يَزْدَادُ غَضَبًا».

**4781 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: «اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَجَعَلَ أَحَدُهُمَا تَحْمَرُّ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا هَذَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ». فَقَالَ الرَّجُلُ: هَلْ تَرَى بِي مِنْ جُنُونٍ؟».

**4782 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ أَبِي حَرْبٍ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِي ذَرٍّ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَنَا: «إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ وَإِلَّا فَلْيَضْطَجِعْ».

**4783 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، عَنْ دَاوُدَ، عَنْ بَكْرِ: «أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا ذَرٍّ بِهَذَا الْحَدِيثِ».

قال أبو داود: وَهَذَا أَصَحُّ الْحَدِيثَيْنِ.

**4784 -** حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ وَالْحَسَنُ بْنُ عَلِيٍّ الْمَعْنَى، قَالَا: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو وَائِلٍ الْقَاصُّ قَالَ: دَخَلْنَا عَلَى عُرْوَةَ بْنِ مُحَمَّدٍ بْنِ السَّعْدِيِّ، فَكَلَّمَهُ رَجُلٌ فَأَغَضَبَهُ. فَقَامَ فَتَوَضَّأَ ثُمَّ رَجَعَ وَقَدْ تَوَضَّأَ فَقَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي عَطِيَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ، وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ. فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ».



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### [5] What About Indulgence?

**4785-** It is narrated on the authority of A'ishah that she said: Whenever Allah's Apostle "Allah's blessing and peace be upon him" was given the freedom to choose one of two matters, he would choose the easier of the two, as long as it was not sinful to do so. But if it was sinful to do so, he would be the farthest from it. Allah's Apostle "Allah's blessing and peace be upon him" never took revenge (on anybody) for his own sake. But (he would do) only when Allah's Legal limits were outraged; in this case, he would exact retribution for Allah's Sake.

**4786-** It is narrated on the authority of A'ishah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" beat any servant or woman (of his wives).

**4787-** It is narrated on the authority of Abdullah Ibn Az-Zubair, concerning Allah's saying: "Accept (the best of what is given and hold to) forgiveness; command what is right; but turn away from the ignorant" (Al-A'raf 199): "The Messenger of Allah "Allah's blessing and peace be upon him" was ordered here to accept from the people such of their behaviour as is within their power." (The significance of that is that Allah orders His Prophet to forgive the people their misbehaviour towards him, and overlook their excuses).

### [6] The Good Companionship

**4788-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" learnt of somebody (that he did what is hateful), he would not say: "What is the matter with so and so that he says such and such", but he would rather say: "What is the matter with a people that they say such and such". (This was due to the fact that the Messenger of Allah "Allah's blessing and peace be upon him" hardly criticized anyone openly with what he disliked).

**4789-** It is narrated on the authority of Anas Ibn Malik that he said: A man entered upon the Messenger of Allah "Allah's blessing and peace be upon him", and he had the traces of yellowish discharge on his body; and the Messenger of Allah "Allah's blessing and peace be upon him" hardly criticized anyone openly with what he disliked. When the man came out, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Would that you tell this (man) to wash his body off (the traces of) this (yellowish discharge)!"

## [ت4/5م] - بَابُ فِي التَّجَاوُزِ فِي الْأَمْرِ

**4785 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «مَا خَيْرَ رَسُولٍ لِلَّهِ ﷺ فِي أَمْرَيْنِ إِلَّا اخْتَارَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِثْمًا. فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللَّهِ تَعَالَى، فَيَنْتَقِمَ لِلَّهِ بِهَا».

**4786 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ خَادِمًا، وَلَا امْرَأَةً قَطُّ».

**4787 -** حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ - يَعْنِي ابْنَ الزُّبَيْرِ -، فِي قَوْلِهِ: ﴿خُذِ الْعَفْوَ﴾ [الأعراف: 199]. قَالَ: «أَمَرَ نَبِيُّ اللَّهِ ﷺ أَنْ يَأْخُذَ الْعَفْوَ مِنْ أَخْلَاقِ النَّاسِ».

## [ت6/5م] - بَابُ فِي حُسْنِ الْعِشْرَةِ

**4788 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ - يَعْنِي الْحَمَّانِي -: حَدَّثَنَا الْأَعْمَشُ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا بَلَغَهُ عَنِ الرَّجُلِ الشَّيْءُ لَمْ يَقُلْ: مَا بَالُ فُلَانٍ يَقُولُ؟ وَلَكِنْ يَقُولُ: «مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟».

**4789 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا سَلْمُ الْعَلَوِيُّ، عَنْ أَنَسٍ: أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ أَثَرُ صُفْرَةٍ. وَكَانَ رَسُولُ اللَّهِ ﷺ قَلَّ مَا يُوَاجِهُهُ رَجُلًا فِي وَجْهِهِ شَيْءٌ يَكْرَهُهُ. فَلَمَّا خَرَجَ قَالَ: «لَوْ أَمَرْتُمْ هَذَا أَنْ يَغْسِلَ ذَا عَنَّهُ».

قال أبو داود: سلم ليس هو علويًا، كان يبصر في النجوم، وشهد عند عدي بن أرطاة على رؤية الهلال، فلم يجز شهادته.

**4790-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is an innocent generous, while the unbelieving wicked is a cunning niggard."

**4791-** It is narrated on the authority of A'ishah that she said: A person (reported to be Uyainah Ibn Hisn, or Makhramah Ibn Nawfal, the father of Al-Miswar) asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "What a bad son of his tribe or what a bad person of his tribe he is!" but even, he said: "Grant him permission!" When he came in he (The Prophet) spoke to him kindly. A'ishah added that she said: "O Messenger of Allah! You said about him what you had said, and then you treated him kindly." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! No doubt, the worst person from among the people in the sight of Allah on the Day of Judgement is the one whom the people abandoned in order to avoid his bad manners."

**4792-** It is narrated on the authority of A'ishah that she said: A person asked for the permission of The Messenger of Allah "Allah's blessing and peace be upon him" to be admitted. He said: "How bad he is for a brother of his clan!" but even, when he came in the Messenger of Allah "Allah's blessing and peace be upon him" smiled to him, and spoke to him kindly. When he came out I said: "O Messenger of Allah! When he asked permission you said: "How bad he is for a brother of his clan!" but even, when he came in you smiled to him, and spoke to him kindly." Allah's Messenger "Allah's blessing and peace be upon him" said: "O A'ishah! Allah never loves such as is foul and obscene in his speech and deed."

**4793-** The same story is narrated on the authority of Mujahid from A'ishah, in which she told that the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! The worst of people are those who are respected by others only to safeguard themselves from (the evil of) their bad tongues (i.e. their foul and obscene language)."

**4794-** It is narrated on the authority of Anas that he said: I've never seen a man having placed his mouth upon the ear of the Messenger of Allah "Allah's blessing and peace be upon him" (to speak to him privately) and he (the Prophet) turned his head away from him before the man was the first to do; and I've never seen a man having taken hold of his (the Prophet's) hand and he (the Prophet) left his hand before the man was the first to do.



**4790 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، قَالَ: أَخْبَرَنِي أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْحَجَّاجِ بْنِ فُرَافِصَةَ، عَنْ رَجُلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ. (ح)، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا بِشْرُ بْنُ رَافِعٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَفَعَاهُ جَمِيعًا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ غَرٌّ كَرِيمٌ، وَالْفَاجِرُ خَبٌّ لَيْثٌ».

**4791 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ: «بِئْسَ ابْنُ الْعَشِيرَةِ. أَوْ بِئْسَ رَجُلٌ الْعَشِيرَةِ». ثُمَّ قَالَ: «ائْذَنُوا لَهُ»، فَلَمَّا دَخَلَ أَلَانَ لَهُ الْقَوْلَ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ، أَلَنْتَ لَهُ الْقَوْلَ، وَقَدْ قُلْتَ لَهُ مَا قُلْتَ! قَالَ: «إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ - أَوْ تَرَكَهُ - النَّاسُ لَا تَقَاءَ فُحْشِهِ».

**4792 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «بِئْسَ أَخُو الْعَشِيرَةِ». فَلَمَّا دَخَلَ انْبَسَطَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَكَلَّمَهُ. فَلَمَّا خَرَجَ قُلْتُ: يَا رَسُولَ اللَّهِ ﷺ لِمَا اسْتَأْذَنَ قُلْتُ: بِئْسَ أَخُو الْعَشِيرَةِ، فَلَمَّا دَخَلَ انْبَسَطَتْ إِلَيْهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ إِنَّ اللَّهَ لَا يُحِبُّ الْفَاحِشَ الْمُتَمَحِّشَ».

**4793 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ فِي هَذِهِ الْقِصَّةِ، قَالَتْ: فَقَالَ - تَعْنِي النَّبِيَّ ﷺ -: «يَا عَائِشَةُ إِنَّ مِنْ شِرَارِ النَّاسِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ أَلْسِنَتِهِمْ».

**4794 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو قَطَنِ: أَخْبَرَنَا مُبَارَكٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «مَا رَأَيْتُ رَجُلًا اتَّقَمَ أَذْنَ رَسُولِ اللَّهِ ﷺ فَيُنْحِي رَأْسَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يُنْحِي رَأْسَهُ. وَمَا رَأَيْتُ رَجُلًا أَخَذَ بِيَدِهِ فَتَرَكَ يَدَهُ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَدْعُ يَدَهُ».

..... حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ قَالَ: «بَشِّرُوا وَلَا تُنْفِرُوا، وَبَسِّرُوا وَلَا تُعَسِّرُوا».

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### [7] What About Modesty?

**4795-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" came upon a man who was rebuking his brother for (his sticking to) modesty, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Leave him, since modesty is out of faith."

**4796-** It is narrated on the authority of Abu Qatadah that he said: We were sitting with Imran Ibn Husain in a gathering of people, including Bushair Ibn Ka'b. Imran told us that The Messenger of Allah "Allah's blessing and peace be upon him" said: "Modesty as a whole is a good merit", or said: "Modesty is fully good." Bushair Ibn Ka'b said: "Indeed, we find in some books or (books of) wisdom that it has tranquility or clear-headedness for the sake of Allah and it implies also some weakness." Imran repeated the narration, and Bushair repeated his statement, thereupon Imran grew so much angry that his eyes turned red and he said: "Do I tell you the Hadith of The Messenger of Allah "Allah's blessing and peace be upon him" and you relate to me from your books?" We kept saying (to Imran): "O Abu Nujaid! Verily he (Bushair) is from us and there is nothing wrong with him." (i.e. he is not of such hypocrites or religious innovators, as to contradict Islam and the people of uprightness, nor is he to argue in defense of them).

**4797-** It is narrated on the authority of Abu Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The following statement dating back to the early Prophets is from amongst what the people (of the pre-Islamic period) learnt: "If you have no feeling of shyness, then, (it is of no care for you to) do what you like (whatever it might be).""

### [8] The Good Manners

**4798-** It is narrated on the authority of A'ishah that she said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Indeed, the faithful believer attains, with the help of his good manners, the degree attained by the fasting person, who stands (at night for supererogatory prayer)."

**4799-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Nothing will be more heavier in the scale of deeds (on the Day of Judgement) than the best manners."

## [ت/7م/6] بَابُ فِي الْحَيَاءِ

**4795 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى رَجُلٍ مِنَ الْأَنْصَارِ وَهُوَ يَعِظُ أَخَاهُ فِي الْحَيَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

**4796 -** حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا مَعَ عِمْرَانَ بْنِ حُصَيْنٍ، وَثُمَّ بُشَيْرُ بْنُ كَعْبٍ. فَحَدَّثَ عِمْرَانُ بْنُ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ خَيْرٌ كُلُّهُ»، أَوْ قَالَ: «الْحَيَاءُ كُلُّهُ خَيْرٌ». فَقَالَ بُشَيْرُ بْنُ كَعْبٍ: إِنَّا نَجِدُ فِي بَعْضِ الْكُتُبِ أَنَّ مِنْهُ سَكِينَةٌ وَوَقَارًا لِلَّهِ وَمِنْهُ ضَعْفٌ. فَأَعَادَ عِمْرَانُ الْحَدِيثَ، وَأَعَادَ بُشَيْرُ الْكَلَامَ. قَالَ: فَغَضِبَ عِمْرَانُ حَتَّى احْمَرَّتَ عَيْنَاهُ، وَقَالَ: أَلَا أُرَانِي أُحَدِّثُكَ عَنْ رَسُولِ اللَّهِ ﷺ وَتُحَدِّثُنِي عَنْ كُتُبِكَ! قَالَ: قُلْنَا: يَا أَبَا نُجَيْدٍ إِيهِ إِيهِ.

**4797 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى: إِذَا لَمْ تَسْتَحِ فَافْعَلْ مَا شِئْتَ».

سُئِلَ أَبُو دَاوُدَ: أَعِنْدَ الْقَعْنَبِيِّ عَنْ شُعْبَةَ غَيْرُ هَذَا الْحَدِيثِ؟ قَالَ: لَا.

## [ت/8م/7] - بَابُ فِي حُسْنِ الْخُلُقِ

**4798 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْإِسْكَندَرَانِيَّ -، عَنْ عَمْرِو، عَنِ الْمُطَّلِبِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُذَرِّكَ بِحُسْنِ خُلُقِهِ دَرَجَةً الصَّائِمِ الْقَائِمِ».

**4799 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلِيسِيُّ، وَحَفْصُ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا ح: وَحَدَّثَنَا كَثِيرٌ: أَخْبَرَنَا شُعْبَةُ، عَنْ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ عَطَاءِ الْكِنَّخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ».

قال أبو الوليد: سَمِعْتُ عَطَاءَ الْكِنَّخَارَانِيَّ.

قال أبو داود: وَهُوَ عَطَاءُ بْنُ يَعْقُوبَ، وَهُوَ خَالَ إِبْرَاهِيمَ بْنِ نَافِعٍ يُقَالُ: كِنَّخَارَانِيَّ، وَكَوْخَارَانِيَّ.



**4800-** It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I assure a palace in the surroundings of the Garden to such as leaves the argument even though he is right; and I assure a palace in the middle of the Garden to such as does not tell lies, even though by way of joking; and I assure a palace in the highest portion of the Garden to such as seeks to have the best manners."

**4801-** It is narrated on the authority of Harithah Ibn Wahb that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No harsh fat (because of eating what is unlawful) arrogant haughty will be admitted to the Garden."

#### **[9] It Is Undesirable To Be High In The World**

**4802-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" had a she-camel called Al-Adba which could not be excelled in speed. Once a Bedouin came riding a camel below six years of age which surpassed it in the race. The Muslims felt it so much that The Prophet "Allah's blessing and peace be upon him" (noticed their distress and) said: "It is Allah's Law that He brings down whatever He raises high in the world."

**4803-** The same story is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "It is Allah's Law that He brings down whatever rises high in the world."

#### **[10] It Is Undesirable To Take Eulogy As Profession**

**4804-** It is narrated on the authority of Hammam that once, a man came and praised Uthman in his face, thereupon Al-Miqdad Ibn Al-Aswad took a handful of dust therewith he threw him in his face and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you meet the eulogizers, throw dust in their faces." (The reference is made here to such of people as take eulogy as profession, which they practice to gain their earnings, and this leads them to describe the praised one with things that are not in him, to seduce him, and prompt him to pay more).

**4805-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Bakrah from his father that he said: A man eulogized another in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Woe to you! You've cut the neck of your companion (by eulogizing

**4800 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الدَّمَشَقِيُّ أَبُو الْجَمَاهِرِ، قَالَ: حَدَّثَنَا أَبُو كَعْبٍ أَيُّوبُ بْنُ مُحَمَّدٍ السَّعْدِيُّ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ حَبِيبٍ الْمُحَارِبِيُّ، عَنْ أَبِي أُمَامَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكَذِبَ وَإِنْ كَانَ مَارِجًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ».

**4801 -** حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاطُ، وَلَا الْجَعْظَرِيُّ». قَالَ: وَالْجَوَّاطُ: الْغَلِيظُ الْفُظُّ.

### [ت9/م8] - بَابٌ فِي كَرَاهِيَةِ الرِّفْعَةِ فِي الْأُمُورِ

**4802 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتْ الْعَضْبَاءُ لَا تُسَبِّقُ. فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ، فَسَابَقَهَا فَسَبَقَهَا الْأَعْرَابِيُّ، فَكَانَ ذَلِكَ شَقًّا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: «حَقٌّ عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ لَا يُرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

**4803 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ بِهَذِهِ الْقِصَّةِ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ حَقًّا عَلَى اللَّهِ تَعَالَى أَنْ لَا يُرْفَعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

### [ت10/م9] - بَابٌ فِي كَرَاهِيَةِ التَّمَادُحِ

**4804 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: جَاءَ رَجُلٌ فَأَتَنِي عَلَى عُثْمَانَ فِي وَجْهِهِ، فَأَخَذَ الْمِقْدَادُ بْنُ الْأَسْوَدِ ثُرَابًا فَحَثَا فِي وَجْهِهِ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا لَقِيتُمُ الْمَدَاحِينَ فَأَحْثُوا فِي وَجُوهِهِمُ التُّرَابَ».

**4805 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ، عَنْ خَالِدِ الْحَذَاءِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَنِي عَلَى رَجُلٍ عِنْدَ النَّبِيِّ ﷺ فَقَالَ لَهُ: «قَطَعْتَ



him in such a state as you've done)" thrice, and then he said: "Anyway, if anyone of you is to eulogize his brother, let him say: "I think he is such and such (as he likes to say about him), and I do not confirm anybody's good conduct before Allah.""

**4806-** It is narrated on the authority of Mutarrif that he said: My father (Abdullah Ibn Ash-Shakhir) said: I went among the delegate members of Banu Amir to the Messenger of Allah "Allah's blessing and peace be upon him", and we said to him: "You are our master." On that he said: "No doubt, the real Master (of all the worlds) is Allah Almighty." We further said: "You are also the best and most excellent of us all, and the most ready to give (in charity) who have the longest hand (over the enemies)." On that he said: "Say that which you have said, or even a portion of it, and let not Satan provoke you (to exceed the due limits)."

### [11] What About Leniency?

**4807-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah is lenient, and He loves leniency, for which He gives such (reward) as He gives not for severity."

**4808-** It is narrated on the authority of Al-Miqdam Ibn Shuraih from his father that he said: I asked A'ishah about setting out and living in the desert, thereupon she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to go to the bottoms of those valleys, and once, he wanted to go to the desert, thereupon he sent a forbidden she-camel (which was not accustomed to be ridden), and said to me: "Be lenient (to the she-camel) O A'ishah! Indeed, leniency never becomes in anything but that it adorns it, and it never is removed from anything but that it defaces it."

**4809-** It is narrated on the authority of Jarir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is deprived of leniency has, indeed, been deprived of all good."

**4810-** It is narrated on the authority of Mus'ab Ibn Sa'd Ibn Abu Waqqas from his father (Al-A'mash said: and I do not think but that he relates it) from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "It is better to be deliberate in doing any deed barring the deed of the hereafter (which you should hasten to do)."

### [12] Appreciating A Favour

**4811-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah



عُنُقُ صَاحِبِكَ» ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: «إِذَا مَدَحَ أَحَدُكُمْ صَاحِبَهُ لَا مَحَالَةَ فَلْيَقُلْ: إِنِّي أَحْسَبُهُ - كَمَا يُرِيدُ أَنْ يَقُولَ -، وَلَا أَزْكِيهِ عَلَى اللَّهِ».

**4806 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنَا أَبُو سَلَمَةَ سَعِيدُ بْنُ يَزِيدَ، عَنْ أَبِي نَضْرَةَ، عَنْ مُطَرِّفٍ قَالَ: قَالَ أَبِي: انْطَلَقْتُ فِي وَفْدِ بَنِي عَامِرٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقُلْنَا: أَنْتَ سَيِّدُنَا، فَقَالَ: «السَّيِّدُ اللَّهُ تَبَارَكَ وَتَعَالَى». قُلْنَا: وَأَفْضَلُنَا فَضْلًا، وَأَعْظَمُنَا طَوْلًا. فَقَالَ: «قُولُوا بِقَوْلِكُمْ - أَوْ بَعْضَ قَوْلِكُمْ -، وَلَا يَسْتَجِرِّيَنَّكُمُ الشَّيْطَانُ».

### [ت11/م10] - بَابُ فِي الرَّفْقِ

**4807 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ يُونُسَ وَحُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى رَفِيقٌ يُحِبُّ الرَّفْقَ وَيُعْطِي عَلَيْهِ مَا لَا يُعْطِي عَلَى الْعُنْفِ».

**4808 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ، وَمُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ، قَالُوا: حَدَّثَنَا شَرِيكٌ، عَنِ الْإِمْقَادِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْبِدَاوَةِ. فَقَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَبْدُو إِلَى هَذِهِ التَّلَاعِ، وَإِنَّهُ أَرَادَ الْبِدَاوَةَ مَرَّةً، فَأَرْسَلَ إِلَيَّ نَاقَةً مُحَرَّمَةً مِنْ إِبِلِ الصَّدَقَةِ. فَقَالَ لِي: «يَا عَائِشَةُ، ارْزُقِي فَإِنَّ الرَّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَلَا نَزَعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ». قَالَ ابْنُ الصَّبَّاحِ فِي حَدِيثِهِ: مُحَرَّمَةً يَعْنِي لَمْ تُرَكَّبْ.

**4809 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُحَرِّمِ الرَّفْقَ يُحَرِّمِ الْخَيْرَ كُلَّهُ».

**4810 -** حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا عَفَّانٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ، عَنْ مَالِكِ بْنِ الْحَارِثِ، قَالَ الْأَعْمَشُ: وَقَدْ سَمِعْتُهُمْ يَذْكُرُونَ عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ الْأَعْمَشُ: وَلَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ، قَالَ: «التَّوَدُّةُ فِي كُلِّ شَيْءٍ، إِلَّا فِي عَمَلِ الْآخِرَةِ».

### [ت12/م11] - بَابُ فِي شُكْرِ الْمَعْرُوفِ

**4811 -** حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ».

never accepts the thanks of such as shows no gratitude to the people (for their favours to him)." (Or according to another interpretation: "Such as does not appreciate the people (for whatever favours they do to him) does not thank Allah (for His gifts He bestows upon him).")

**4812-** It is narrated on the authority of Anas that the Muhajirs said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! The Ansar have received the (greatest portion of) reward (in view of the gifts and blessings they have presented to us)." On that he said: "It is not as long as you invoke Allah for them, and give thanks to them."

**4813-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift and he has got that with which he could give as reward for it, let him do so; and in case he has got nothing to give as reward for it, let him give thanks for it, for indeed, whoever gives thanks for it has proved grateful, and whoever conceals it has proved ungrateful."

**4814-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is given a gift and he makes a mention of it has proved grateful to it, and if he conceals it has proved ungrateful to it."

### **[13] What About Sitting In The Main Roads?**

**4815-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Prophet "Allah's blessing and peace be upon him" said: "Beware! Avoid sitting on the roads." The people said: "There is no way out of it since these are our sitting places where we have talks." The Prophet "Allah's blessing and peace be upon him" said: "If (it is necessary for you) to sit there, then you must observe the rights of the road." They asked: "What are the rights of the road?" He said: "They are to lower your gazes (on seeing what is unlawful to look at), refrain from harming people, return back greetings, advocate good and forbid evil."

**4816-** The same story is narrated on the authority of Abu Hurairah, from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And to guide others to the right way."

**4817-** The same story is narrated on the authority of Umar Ibn Al-Khattab from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: "And to relieve such as in need of relief, and to guide the straying one (to the right way)."

**4812 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ الْمُهَاجِرِينَ قَالُوا: يَا رَسُولَ اللَّهِ: ذَهَبَتِ الْأَنْصَارُ بِالْأَجْرِ كُلِّهِ قَالَ: «لَا، مَا دَعَوْتُمْ اللَّهَ لَهُمْ، وَأَنْتِنِمْ عَلَيْهِمْ».

**4813 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ قَوْمِي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أُعْطِيَ عَطَاءً فَوَجَدَ فَلْيَجْزِ بِهِ، فَإِنْ لَمْ يَجِدْ فَلْيُتِنِ بِهِ، فَمَنْ أَتْنَى بِهِ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ».

قال أبو داود: رواه يحيى بن أيوب عن عمارة بن غزيرة عن شرحبيل عن جابر.

قال أبو داود: وهو شرحبيل، يعني رجلاً من قومي، كأنهم كرهوه فلم يسموه.

**4814 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْجَرَّاحِ: حَدَّثَنَا جَبْرِ، عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ أَبْلَى بِلَاءً فَذَكَرَهُ، فَقَدْ شَكَرَهُ، وَإِنْ كَتَمَهُ فَقَدْ كَفَرَهُ».

### [ت13/م12] - بَابُ فِي الْجُلُوسِ فِي الطَّرِيقَاتِ

**4815 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ زَيْدٍ - يَعْنِي ابْنَ أَسْلَمَ -، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ بِالطَّرِيقَاتِ». فَقَالُوا: يَا رَسُولَ اللَّهِ مَا بُدِّ لَنَا مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أَبَيْتُمْ فَأَعْطُوا الطَّرِيقَ حَقَّهُ»، قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ».

**4816 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ الْمُقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَارْشَادُ السَّبِيلِ».

**4817 -** حَدَّثَنَا الْحَسَنُ بْنُ عِيْسَى النَّيْسَابُورِيُّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ ابْنِ حُجَيْرٍ الْعَدَوِيِّ، قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ فِي هَذِهِ الْقِصَّةِ قَالَ: «وَتَغِيثُوا الْمَلْهُوفَ، وَتَهْدُوا الضَّالَّ».



**4818-** It is narrated on the authority of Anas that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I have a need from you to fulfill for me!" the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "O mother of so and so! Sit in such of the sides of the alleys as you like until I come and sit with you." The Messenger of Allah "Allah's blessing and peace be upon him" sat with her until her need was fulfilled.

**4819-** It is narrated on the authority of Anas that a woman was possessed...and the rest is the same as the previous narration.

#### **[14] What About The Spaciousness Of The Gatherings?**

**4820-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The best of gatherings is the most spacious among them."

#### **[15] What About Sitting Between Both Shade And Sun?**

**4821-** It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim (the Messenger of Allah "Allah's blessing and peace be upon him") said: "When anyone of you is sitting in the sun (or in the shade), and then the shade shrinks from him, leaving some of his body in the sun and some in the shade, let him stand (and leave the place)."

**4822-** It is narrated on the authority of Qais (Ibn Abu Hazim) from his father that he came by the time the Messenger of Allah "Allah's blessing and peace be upon him" was delivering his speech, and he sat in the sun, thereupon he (the Prophet) ordered that he be turned to the shade.

#### **[16] What About Sitting In Circles?**

**4823-** It is narrated on the authority of Jabir Ibn Samurah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" entered the mosque and they were sitting in (groups having the shape of) circles, thereupon he said to them: "Why am I seeing you sitting in dispersion?"

**4824-** The same is narrated on the authority of Al-A'mash, who commented: It seems as if he liked them to sit in one group.

**4825-** It is narrated on the authority of Jabir Ibn Samurah that he said: Whenever anyone of us came to (sit with) the Messenger of Allah "Allah's blessing and peace be upon him", he would sit wherever he reached.

4818 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ الطَّبَّاعِ، وَكَثِيرُ بْنُ عُيَيْدٍ، قَالَا: حَدَّثَنَا مَرْوَانُ، - قَالَ ابْنُ عِيْسَى: قَالَ -: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ، قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ لِي إِلَيْكَ حَاجَةً. فَقَالَ لَهَا: «يَا أُمَّ فُلَانٍ، اجْلِسِي فِي أَيِّ نَوَاجِي السَّكِّكِ شِئْتَ حَتَّى أَجْلِسَ إِلَيْكَ»، قَالَ: فَجَلَسْتُ فَجَلَسَ النَّبِيُّ ﷺ إِلَيْهَا حَتَّى قَضَتْ حَاجَتَهَا.

لَمْ يَذْكُرِ ابْنُ عِيْسَى: «حَتَّى قَضَتْ حَاجَتَهَا». وَقَالَ كَثِيرٌ: عَنْ حُمَيْدٍ عَنْ أَنَسٍ.

4819 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: «أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ» بِمَعْنَاهُ.

### [ت14/م000] - بَابٌ فِي سَعَةِ الْمَجْلِسِ

4820 - حَدَّثَنَا الْقُعْنَبِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الْمَوَالِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الْمَجَالِسِ أَوْسَعُهَا».

قَالَ أَبُو دَاوُدَ: هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيُّ.

### [ت15/م13] - بَابٌ فِي الْجُلُوسِ بَيْنَ الظِّلِّ وَالشَّمْسِ

4821 - حَدَّثَنَا ابْنُ السَّرْحِ وَمَخْلَدُ بْنُ خَالِدٍ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّدِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الشَّمْسِ»، وَقَالَ مَخْلَدٌ: «فِي الْفَيْءِ»، «فَقَلَصَ عَنْهُ الظِّلُّ وَصَارَ بَعْضُهُ فِي الشَّمْسِ، وَبَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ».

4822 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: «حَدَّثَنِي قَيْسٌ، عَنْ أَبِيهِ أَنَّهُ جَاءَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ، فَقَامَ فِي الشَّمْسِ، فَأَمَرَ بِهِ فَحُوِّلَ إِلَى الظِّلِّ».

### [ت16/م14] - بَابٌ فِي التَّحَلُّقِ

4823 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ الْأَعْمَشِ، قَالَ: حَدَّثَنِي الْمُسَيْبُ بْنُ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرْفَةَ، عَنْ جَابِرِ بْنِ سُمْرَةَ، قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْمَسْجِدَ وَهُمْ حُلُقٌ فَقَالَ: «مَا لِي أَرَاكُمْ عَزِينَ».

4824 - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، عَنِ ابْنِ فَضِيلٍ، عَنِ الْأَعْمَشِ بِهَذَا قَالَ: كَأَنَّهُ يُحِبُّ الْجَمَاعَةَ.

4825 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ الْوُزْكَانِيُّ، وَهَنَادٌ: أَنَّ شَرِيكَاً أَخْبَرَهُمْ، عَنْ سِمَاكِ، عَنْ جَابِرِ بْنِ سُمْرَةَ، قَالَ: «كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي».

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**[17] What About Sitting In The Middle Of The Circle (Of People)?**

**4826-** It is narrated on the authority of Hudhaifah that the Messenger of Allah "Allah's blessing and peace be upon him" cursed such as (seeks to pass over the necks of the people in order to) sit in the middle of the (group of people gathering in the shape of a) circle.

**[18] When A Man Stands And Leaves His Sitting Place For Another**

**4827-** It is narrated on the authority of Sa'id Ibn Abu Al-Hasan that he said: Abu Bakrah came to us in order to give his witness pertaining to something, thereupon a man stood (and left his) sitting place for him, but he refused to sit in it and said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade that (one should have the sitting place of another unless it is in accordance with his own will); and the Messenger of Allah "Allah's blessing and peace be upon him" further forbade that someone should wipe his hand with the dress of another (unless it is by his permission and knowledge).

**4828-** It is narrated on the authority of Ibn Umar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him", and a man stood from his sitting place for his sake, and when he went to sit in it the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to do so.

**[19] With Whom Should One Sit?**

**4829-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of the believer who recites the Qur'an is like that of a citron which tastes good and smells good; and the example of the believer who does not recite the Qur'an is like a date which is good in taste but has no smell; and the example of the wicked who recites the Qur'an is like the sweet basil which smells good but tastes bitter; and the example of the wicked who does not recite the Qur'an is like the colocynth which tastes bitter and has no smell; and the example of the good sitter is like the example of a musk seller: if you receive nothing from him, you will receive some of its smell; and the example of the bad sitter is like the example of the blacksmith holding a bellows: if you are not affected by its blackness, you will be affected by its smoke."

**4830-** It is narrated on the authority of Anas from Abu Musa that he said: The Prophet "Allah's blessing and peace be upon him" said the same up to the phrase: "which tastes bitter and has no smell"; and Anas said: And



**[ت17/م000] - بابُ الجُلوسِ وَسَطَ الحَلَقَةِ**

**4826 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ، قَالَ: حَدَّثَنِي أَبُو مِجَلَزٍ، عَنْ حُذَيْفَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسَطَ الحَلَقَةِ».

**[ت18/م15] - بابُ في الرَّجُلِ يَقُومُ لِلرَّجُلِ مِنْ مَجْلِسِهِ**

**4827 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى لَالِ أَبِي بُرْدَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ: «جَاءَنَا أَبُو بَكْرَةَ فِي شَهَادَةٍ، فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ، فَأَبَى أَنْ يَجْلِسَ فِيهِ، وَقَالَ: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ ذَا، وَنَهَى النَّبِيُّ ﷺ أَنْ يَمْسَحَ الرَّجُلُ يَدَهُ بِثَوْبٍ مِنْ لَمْ يَكُسْهُ».

**4828 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ حَدَّثَهُمْ، عَنْ شُعْبَةَ، عَنْ عَقِيلِ بْنِ طَلْحَةَ، قَالَ: سَمِعْتُ أَبَا الْخَصِيبِ، عَنْ ابْنِ عُمَرَ، قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ، فَذَهَبَ لِيَجْلِسَ فِيهِ، فَنَهَاهُ النَّبِيُّ ﷺ».

قال أبو داود: أبو الخَصِيبِ اسْمُهُ: زِيَادُ بْنُ عَبْدِ الرَّحْمَنِ.

**[ت19/م16] - بابُ مَنْ يُؤْمَرُ أَنْ يُجَالِسَ**

**4829 -** حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا أَبَانُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الأُتْرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ. وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا. وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ. وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا. وَمَثَلُ الْجَلِيسِ الصَّالِحِ كَمَثَلِ صَاحِبِ الْمِسْكِ، إِنْ لَمْ يُصْبِكْ مِنْهُ شَيْءٌ أَصَابَكَ مِنْ رِيحِهِ، وَمَثَلُ جَلِيسِ الشُّوْءِ كَمَثَلِ صَاحِبِ الْكِبْرِ، إِنْ لَمْ يُصْبِكْ مِنْ سَوَادِهِ أَصَابَكَ مِنْ دُخَانِهِ».

**4830 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، الْمَعْنَى. ح، وَحَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ، بِهَذَا الْكَلَامِ الْأَوَّلِ إِلَى قَوْلِهِ: «وَطَعْمُهَا مُرٌّ». وَزَادَ ابْنُ مُعَاذٍ قَالَ: قَالَ أَنَسٌ: وَكُنَّا

we used to say that the example of the good sitter...and the rest of the narration is the same.

**4831-** It is narrated on the authority of Anas that he said: The Prophet "Allah's blessing and peace be upon him" said: "The example of the good sitter is like the example of a musk seller: if you receive nothing from him, you will receive some of its smell; and the example of the bad sitter is like the example of the blacksmith holding a bellows: if you are not affected by its blackness, you will be affected by its smoke."

**4832-** It is narrated on the authority of Abu Sa'id that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not but a faithful believer be your companion; and let none but a righteous god-fearing eat your food."

**4833-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man always imitates the customs of his friend: so, let everyone of you consider whom he takes for friend."

**4834-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Souls are mobilized troops, and those from amongst them who are familiar to each other (in the heaven) would have affinity with one another (in the world) and those from amongst them who oppose each other (in the Heaven) would also be at odds (in the world)."

### **[20] It Is Undesirable To Fall In Controversy**

**4835-** It is narrated on the authority of Abu Musa that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sent anyone of his companions to be in charge of some affairs, he would say to him: "Give glad tidings (to the people that Allah will bestow mercy upon them in case they obey Him), and do not make them have aversion (towards the religion); and make things easy for them, and do not make things hard upon them!"

**4836-** It is narrated on the authority of As-Sa'ib that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him", and they went on appreciating and praising me so much (in his presence), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "I have the best knowledge among you of him." I said: "You have told the truth, let my father and mother be sacrificed for you! You used not to withhold (anything from me), nor to fall in controversy (with me)."

نَحَدَّثُ أَنْ مَثَلَ الْجَلِيسِ الصَّالِحِ، وَسَاقَ بَقِيَّةَ الْحَدِيثِ.

**4831 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْعَطَّارُ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ، عَنْ شُبَيْلِ بْنِ عَزْرَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْجَلِيسِ الصَّالِحِ» فَذَكَرَ نَحْوَهُ.

**4832 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ، عَنْ سَالِمِ بْنِ غَيْلَانَ، عَنِ الْوَلِيدِ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

**4833 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ، قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

**4834 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ ابْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا جَعْفَرُ بْنُ يَعْنِي ابْنَ بُرْقَانَ -؛ عَنْ يَزِيدَ - يَعْنِي ابْنَ الْأَصَمِّ -، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

### [ت20/م17] - بَابُ فِي كَرَاهِيَةِ الْمِرَاءِ

**4835 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ أَحَدًا مِنْ أَصْحَابِهِ فِي بَعْضِ أَمْرِهِ، قَالَ: «بَشِّرُوا وَلَا تُتَفَرَّوْا، وَيَسِّرُوا وَلَا تُعَسِّرُوا».

**4836 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، عَنْ قَائِدِ السَّائِبِ عَنِ السَّائِبِ قَالَ: «أَتَيْتُ النَّبِيَّ ﷺ فَجَعَلُوا يُثْنُونَ عَلَيَّ وَيَذْكُرُونِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَعْلَمُكُمْ»، يَعْنِي بِهِ. قُلْتُ: صَدَقْتَ بِأَبِي أَنْتَ وَأُمِّي، كُنْتُ شَرِيكِي فَنِعَمَ الشَّرِيكَ كُنْتُ لَا تُدَارِي وَلَا تُمَارِي».



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### [21] The Right Way Of Speech

**4837-** It is narrated on the authority of Yusuf Ibn Abdullah Ibn Salam from his father that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat and went on talking, he would often raise his sight up towards the sky.

**4838-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to be clearly articulate in his speech and clear in his pronunciation.

**4839-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" was coherently articulate in his speech, so much that everyone who heard it would understand it easily.

**4840-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every speech which does not start with "Praise be to Allah" is cut off (i.e. is deprived of blessing)."

Abu Dawud says: The same is narrated on the authority of Az-Zuhri from the Messenger of Allah "Allah's blessing and peace be upon him".

### [22] What About The Sermon?

**4841-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every sermon in which there is no testimony (of the fact that there is no god but Allah and that Muhammad is His Messenger) is like the hand that is cut off."

### [23] Dealing With The People According To Their Positions

**4842-** It is narrated on the authority of Abu Shabib that once, a beggar came upon A'ishah, and she gave him a fragment (of bread); and later on, another man having a good dress and appearance, passed by, and she made him sit down, and served him with food. She was asked (why she had made such a distinction in her dealing with both), and she said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Deal with the people according to their positions (of religion and knowledge)."

**4843-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of Exalting and Hallowing Allah Almighty to show respect for the old hoary-headed Muslim; to honour the holder of the Qur'an (who keeps it by heart, and has the sufficient knowledge to interpret it, and acts

## [ت21/م18] - بَابُ الْهَدْيِ فِي الْكَلَامِ

**4837 -** حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ يَحْيَى الْحَرَّانِيُّ: حَدَّثَنِي مُحَمَّدٌ - يَغْنِي ابْنُ سَلَمَةَ -، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَامٍ، عَنْ أَبِيهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ يَتَحَدَّثُ يُكْثِرُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ».

**4838 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، قَالَ: سَمِعْتُ شَيْخًا فِي الْمَسْجِدِ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: «كَانَ فِي كَلَامِ رَسُولِ اللَّهِ ﷺ تَرْسِيلٌ، أَوْ تَرْسِيلٌ».

**4839 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرٍ ابْنَا أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أُسَامَةَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ كَلَامُ رَسُولِ اللَّهِ ﷺ كَلَامًا فَضْلًا: يَفْهَمُهُ كُلُّ مَنْ سَمِعَهُ».

**4840 -** حَدَّثَنَا أَبُو تَوْبَةَ، قَالَ: زَعَمَ الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ كَلَامٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ لِلَّهِ، فَهُوَ أَجْذَمٌ».

قال أبو داود: رواه يونس، وعقيل، وشعيب، وسعيد بن عبد العزيز، عن الزُّهْرِيِّ، عن النبي ﷺ مرسلاً.

## [ت22/م19] - بَابُ فِي الْخُطْبَةِ

**4841 -** حَدَّثَنَا مُسَدَّدٌ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالَا: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ خُطْبَةٍ لَيْسَ فِيهَا تَشَهُدٌ فَهِيَ كَالْيَدِ الْجَذْمَاءِ».

## [ت23/م20] - بَابُ فِي تَنْزِيلِ النَّاسِ مَنَازِلَهُمْ

**4842 -** حَدَّثَنَا يَحْيَى بْنُ إِسْمَاعِيلَ وَابْنُ أَبِي خَلْفٍ: أَنَّ يَحْيَى بْنَ الْيَمَانِ أَخْبَرَهُمْ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مَيْمُونِ بْنِ أَبِي شَيْبٍ: أَنَّ عَائِشَةَ مَرَّ بِهَا سَائِلٌ فَأَعْطَتْهُ كِسْرَةً، وَمَرَّ بِهَا رَجُلٌ عَلَيْهِ ثِيَابٌ وَهَيْئَةٌ فَأَقْعَدَتْهُ فَأَكَلَ، فَقِيلَ لَهَا فِي ذَلِكَ، فَقَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ».

قال أبو داود: وحديث يحيى مختصر.

قال أبو داود: مَيْمُونٌ لَمْ يَذْكُرْ عَائِشَةَ.

**4843 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمْرَانَ: أَخْبَرَنَا عَوْفُ بْنُ أَبِي جَمِيلَةَ، عَنْ زِيَادِ بْنِ مَخْرَاقٍ، عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ

upon its rules and principles), who does not exceed the due limits (of reciting and acting upon it), nor does he keep away from it (after he has learnt it); and to admire such as endowed with the power of authority, when he is fair and just.”

#### **[24] When One Takes His Sitting Place Between Two Men (I.E. Parts Them) Without Their Permission**

**4844-** It is narrated on the authority of Amr Ibn Shu'aib from his father from his grandfather that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none sit between two men (and separate them) without their permission."

**4845-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for one to part two men (i.e. sit between them) without their permission."

#### **[25] The Way Of Sitting**

**4846-** It is narrated on the authority of Abu Sa'id that whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat he would recline upon his buttocks, with his thighs close to his abdomen, circling them with his hands, holding his knees.

**4847-** It is narrated on the authority of Qailah Bint Makhramah that she saw the Messenger of Allah "Allah's blessing and peace be upon him" while sitting upon his buttocks, with his thighs close to his abdomen, circling them with his hands. She said: When I saw the Messenger of Allah "Allah's blessing and peace be upon him" being submissive and obedient (to Allah) in his sitting, I trembled out of reverence and admiration I had towards him.

#### **[26] What About The Undesirable Way Of Sitting?**

**4848-** It is narrated on the authority of Ash-Sharid Ibn Suwaid that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was sitting as such, i.e. I was putting my left hand behind my back, and reclining against the flesh of my right hand, thereupon he said: "Are you sitting like the sitting of such as upon whom the wrath (of Allah) falls?"



الْغَالِي فِيهِ، وَالْجَافِي عَنْهُ، وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ».

### [ت24/م21] - بَابُ فِي الرَّجُلِ يَجْلِسُ بَيْنَ الرَّجُلَيْنِ بِغَيْرِ إِذْنِهِمَا

**4844 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ وَأَحْمَدُ بْنُ عَبْدِ الْعَمَنِ، قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَامِرُ الْأَحْوَلُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، قَالَ ابْنُ عَبْدِ الْعَمَنِ: عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُجْلِسُ بَيْنَ رَجُلَيْنِ إِلَّا بِإِذْنِهِمَا».

**4845 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْمَهْرِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَسَامَةُ بْنُ زَيْدٍ اللَّيْثِيُّ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يُفَرِّقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا».

### [ت25/م22] - بَابُ فِي جُلُوسِ الرَّجُلِ

**4846 -** حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ مُحَمَّدٍ الْأَنْصَارِيُّ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا جَلَسَ احْتَبَى بِيَدِهِ».

قال أبو داود: عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ شَيْخٌ مُنْكَرُ الْحَدِيثِ.

**4847 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ، وَمُوسَى بْنُ إِسْمَاعِيلَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حَسَّانَ الْعَنْبَرِيُّ، قَالَ: حَدَّثَنِي جَدَّتَايَ: صَفِيَّةُ، وَدَحْيَةُ ابْنَتَا عَلِيَّةَ - قَالَ مُوسَى: بِنْتِ حَرْمَلَةَ - وَكَانَتَا رَبِيبَتَي قَيْلَةَ بِنْتِ مَحْرَمَةَ، وَكَانَتْ جَدَّةَ أَبِيهِمَا، أَنَّهَا أَخْبَرَتْهُمَا: «أَنَّهَا رَأَتْ النَّبِيَّ ﷺ، وَهُوَ قَاعِدُ الْقُرْفُصَاءِ. فَلَمَّا رَأَيْتُ رَسُولَ اللَّهِ ﷺ الْمُحْتَشِشَ - وَقَالَ مُوسَى: الْمُتَحَشِّعُ - فِي الْجِلْسَةِ أَرْعَدْتُ مِنَ الْفَرَقِ».

### [ت26/م000] - بَابُ فِي الْجِلْسَةِ الْمَكْرُوهَةِ

**4848 -** حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ الشَّرِيدِ بْنِ سُوَيْدٍ، قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ، وَأَنَا جَالِسٌ هَكَذَا، وَقَدْ وَضَعْتُ يَدَيَّ الْيُسْرَى خَلْفَ ظَهْرِي، وَاتَّكَأْتُ عَلَى إِلَيَّ يَدِي، فَقَالَ: «اتَّقَعْدُ قَعْدَةَ الْمَغْضُوبِ عَلَيْهِمْ؟!».

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**[27] It Is Forbidden To Be Engaged In Night Talks After (Offering The Prayer Of) Isha**

**4849-** It is narrated on the authority of Abu Barzah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to forbid people to sleep before it (i.e. offering the Isha prayer), and to be engaged in talks after it.

**[28] When One Sits On His Hips, Crossing Both His Legs**

**4850-** It is narrated on the authority of Jabir Ibn Samurah that he said: It was the habit of the Messenger of Allah "Allah's blessing and peace be upon him", whenever he offered the Fajr prayer, to sit on his hips while crossing his legs and keep so until the sun would rise and become bright.

**[29] What About Having A Private Speech With Somebody?**

**4851-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let no two persons have a private speech without the third (if they are only three in the gathering), lest that would aggrrieve him."

**4852-** A Hadith like this is narrated on the authority of Ibn Umar from the Messenger of Allah "Allah's blessing and peace be upon him", in which there is the following addition: Abu Salih (a sub-narrator) said: "Then if they are four (and not three)." He said: "Then, there is no harm (if two of them have a private talk)."

**[30] When A Man Stands From His Sitting Place And Then Returns**

**4853-** It is narrated on the authority of Suhail Ibn Abu Salih that he said: I was sitting in the house of my father when a young man stood (from his sitting place) and then returned once again, thereupon my father related from Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "When a man stands from his sitting place and then returns once again, he shall have more claim over it."

**4854-** It is narrated on the authority of Ka'b Al-Iyadi that he said: I used to visit Abu Ad-Darda' regularly, and once Abu Ad-Darda' said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sat (in the gathering) and we sat around him, and then he stood and had the intention to return once again, he would take off his sandals or such things as he had on him (like his upper garment or turban), and his companions would come to know that (he had the intention to return again), thereupon they would keep in their sitting places.

**[ت27/م23] - بَابُ النَّهْيِ عَنِ السَّمْرِ بَعْدَ الْعِشَاءِ**

**4849 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عَوْفٍ، قَالَ: حَدَّثَنِي أَبُو الْمُنْهَالِ، عَنْ أَبِي بَرْزَةَ، قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَى عَنِ النَّوْمِ قَبْلَهَا، وَالْحَدِيثِ بَعْدَهَا».

**[ت28/م000] - بَابُ فِي الرَّجُلِ يَجْلِسُ مُتَرَبِّعًا**

**4850 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا».

**[ت29/م24] - بَابُ فِي التَّنَاجِي**

**4851 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ. ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ - يَعْنِي ابْنَ سَلَمَةَ -، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْتَحِي اثْنَانِ دُونَ الثَّالِثِ فَإِنَّ ذَلِكَ يُحْزِنُهُ».

**4852 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، مِثْلُهُ. قَالَ أَبُو صَالِحٍ: «فَقُلْتُ لَابْنِ عُمَرَ: فَأَرْبَعَةٌ؟ قَالَ: لَا يَضُرُّكَ».

**[ت30/م25] - بَابُ إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ**

**4853 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، قَالَ: كُنْتُ عِنْدَ أَبِي جَالِسًا وَعِنْدَهُ غُلَامٌ، فَقَامَ ثُمَّ رَجَعَ فَحَدَّثَ أَبِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسٍ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

**4854 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ: حَدَّثَنَا مُبَشَّرُ الْحَلَبِيِّ، عَنْ تَمَّامِ بْنِ نَجِيحٍ، عَنْ كَعْبِ الْإِيَادِيِّ، قَالَ: «كُنْتُ أَخْتَلِفُ إِلَى أَبِي الدَّرْدَاءِ. فَقَالَ أَبُو الدَّرْدَاءِ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا جَلَسَ وَجَلَسْنَا حَوْلَهُ، فَقَامَ فَأَرَادَ الرَّجُوعَ نَزَعَ نَعْلَيْهِ أَوْ بَعْضَ مَا يَكُونُ عَلَيْهِ، فَيَعْرِفُ ذَلِكَ أَصْحَابُهُ فَيُثْبِتُونَ».



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### **[31] It Is Undesirable That One Should Stand From His Sitting Place Before Celebrating Allah**

**4855-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No people stand from a gathering in which they do not celebrate (the Praises of) Allah Almighty but that they seem to stand from something (as stinking as the carcass of a donkey, and it is (a cause of) grief for them."

**4856-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sits in a gathering in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty; and He, who lies in a bed in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty."

### **[32] The Expiation For (Whatever Falsity And Nonsense Are Committed In) The Sitting**

**4857-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-As that he said: There are many statements, and none utters them thrice on his standing (and leaving) his sitting place but that they will act as expiation for (whatever falsity and nonsense are committed by) him, and none utters them in a sitting of good or in a sitting of celebration (of Allah Almighty), but that they will be a seal of his (good deeds), in the same way as a document is sealed with the seal: "Glory be to You O Allah, with Whose Praises (I Exalt You); there is no god (to be worshipped) but You; I ask for Your Forgiveness, and I turn to You in repentance."

**4858-** A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

**4859-** It is narrated on the authority of Abu Barzah Al-Aslami that the Messenger of Allah "Allah's blessing and peace be upon him" used to say towards the end of his lifetime (in the conclusion of the sitting) whenever he intended to stand (and leave) a gathering: "Glory be to You O Allah, with Whose Praises (I Exalt You); there is no god (to be worshipped) but You; I ask for Your Forgiveness, and I turn to You in repentance." A man said to him: "O Messenger of Allah! You say something which you used not to say earlier." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "In order to expiate for whatever (falsity or nonsense are committed) in the sitting."

## [ت31/م26] - بَابُ كَرَاهِيَةِ أَنْ يَقُومَ الرَّجُلُ مِنْ مَجْلِسِهِ وَلَا يَذْكُرَ اللَّهَ

**4855** - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَرَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيَّا، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ، إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ، وَكَانَ عَلَيْهِمْ حَسْرَةٌ».

**4856** - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةٌ، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَرَةٌ».

## [ت32/م27] - بَابُ فِي كَفَّارَةِ الْمَجْلِسِ

**4857** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو أَنَّ سَعِيدَ بْنَ أَبِي هَلَالٍ حَدَّثَهُ، أَنَّ سَعِيدَ بْنَ أَبِي سَعِيدٍ الْمَقْبُرِيِّ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّهُ قَالَ: كَلِمَاتٌ لَا يَتَكَلَّمُ بِهِنَّ أَحَدٌ فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلَاثَ مَرَّاتٍ إِلَّا كُفِّرَ بِهِنَّ عَنْهُ، وَلَا يَقُولُهُنَّ فِي مَجْلِسٍ خَيْرٍ وَمَجْلِسٍ ذِكْرٍ إِلَّا خُتِمَ لَهُ بِهِنَّ عَلَيْهِ، كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

**4858** - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ. قَالَ: قَالَ عَمْرُو: وَحَدَّثَنِي بِنَحْوِ ذَلِكَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرٍو، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

**4859** - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْجَرَجَرَايِيُّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، أَنَّ عَبْدَةَ بْنَ سُلَيْمَانَ أَخْبَرَهُمَ عَنِ الْحَجَّاجِ بْنِ دِينَارٍ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي الْعَالِيَةِ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ بِأُخْرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَتَقُولَ قَوْلًا مَا كُنْتُ تَقُولُهُ فِيمَا مَضَى. قَالَ: «كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ».



### [33] Relating The Speech That Is Said In A Session To Somebody

**4860-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "None of my companions should relate to me anything (which I might dislike) about anyone, for I like to come out to you with my breast pure and clean (of any evil feeling towards anybody)."

### [34] One Should Beware Of People

**4861-** It is narrated on the authority of Abdullah Ibn Amr Ibn Al-Faghwa' Al-Khuza'i from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" invited me, and he intended to send me with wealth to Abu Sufyan, in order to distribute it among (the poor of) the Quraish in Mecca after the conquest. He said to me: "Seek a companion (to be with you on the journey)!" Amr Ibn Umayyah Ad-Damari came to me and said: "I've learnt that you have the intention to set out, and you are seeking a companion (to be with you on the journey)." I answered in the affirmative, thereupon he said: "Then, let me be your companion." I came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "I've found a companion." He asked me: "Who is he?" I said: "Amr Ibn Umayyah Ad-Damari." On that he said: "When you reach the town of his people, beware of him. However, it is said (by way of proverb): 'Even if one is your full brother, you should not feel secure of him.'" We set out until when we reached Abwa' (a place between Medina and Mecca), he said: "I have some need from my people in Waddan. So, wait me (for a while)." I said: "Go safely (and do not worry)." When he turned away, I remembered the statement of the Messenger of Allah "Allah's blessing and peace be upon him", with the result that I proceeded in a rush on my camel until I came out (of the town) while forcing it to walk in a quick pace, and by the time I was in Asafir, he was about to face me with a group of his people (no more than ten). I caused my camel to run fast until I preceded him, and when he saw that I had escaped from him these (who were with him) turned away. He (Amr) came to me and said: "I had some need to be fulfilled from my people." I said: "Well." We proceeded on until we arrived in Mecca, and I gave the wealth to Abu Sufyan.

**4862-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer should not be stung twice from the same hole." (The main point here is that the faithful believer should be too intelligent and wise to be deceived twice by the same person or distress).



## [ت33/م28] - بَابُ فِي رَفْعِ الْحَدِيثِ مِنَ الْمَجْلِسِ

**4860 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا الْفَرَيَابِيُّ، عَنْ إِسْمَاعِيلَ، عَنِ الْوَلِيدِ - وَنَسَبَهُ لَنَا زُهَيْرُ بْنُ حَرْبٍ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ، عَنْ إِسْرَائِيلَ، فِي هَذَا الْحَدِيثِ، قَالَ: الْوَلِيدُ بْنُ أَبِي هِشَامٍ - عَنْ زَيْدِ بْنِ زَائِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُلْغَنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أَحِبُّ أَنْ أَخْرُجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ».

## [ت34/م29] - بَابُ فِي الْحَذَرِ مِنَ النَّاسِ

**4861 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا نُوحُ بْنُ يَزِيدَ بْنِ سَيَّارِ الْمُؤَدَّبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِيهِ ابْنُ إِسْحَاقَ، عَنْ عِيسَى بْنِ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْفُغَوَاءِ الْخَزَاعِيِّ، عَنْ أَبِيهِ، قَالَ: «دَعَانِي رَسُولُ اللَّهِ ﷺ وَقَدْ أَرَادَ أَنْ يَبْعَثَنِي بِمَالٍ إِلَى أَبِي سُفْيَانَ يَفْسِمُهُ فِي فُرَيْشٍ بِمَكَّةَ بَعْدَ الْفَتْحِ، فَقَالَ: «الْتَمِسْ صَاحِبًا». قَالَ: فَجَاءَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ، فَقَالَ: بَلِّغْنِي أَنَّكَ تُرِيدُ الْخُرُوجَ وَتَلْتَمِسُ صَاحِبًا؟ قَالَ: قُلْتُ: أَجَلُ. قَالَ: فَأَنَا لَكَ صَاحِبٌ، قَالَ: فَجِئْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: قَدْ وَجَدْتُ صَاحِبًا، قَالَ: فَقَالَ: «مَنْ؟» قُلْتُ: عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ. قَالَ: «إِذَا هَبَطْتَ بِلَادَ قَوْمِهِ فَاحْذَرَهُ، فَإِنَّهُ قَدْ قَالَ الْقَائِلُ: أَخُوكَ الْبَكْرِيُّ وَلَا تَأْمَنَّهُ». فَخَرَجْنَا حَتَّى إِذَا كُنْتُ بِالْأَبْوَاءِ، قَالَ: إِنِّي أُرِيدُ حَاجَةً إِلَى قَوْمِي يَوْذَاَنَ فَتَلَبَّثْ لِي! قُلْتُ: رَاشِدًا، فَلَمَّا وَلَّى ذَكَرْتُ قَوْلَ النَّبِيِّ ﷺ فَشَدَدْتُ عَلَى بَعِيرِي حَتَّى خَرَجْتُ أَوْضِعُهُ، حَتَّى إِذَا كُنْتُ بِالْأَصَاغِرِ إِذَا هُوَ يُعَارِضُنِي فِي رَهْطٍ، قَالَ: وَأَوْضَعْتُ، فَسَبَّحْتُهُ، فَلَمَّا رَأَيْتُ أَنَّ قَدْ فَتُهُ انْصَرَفُوا وَجَاءَنِي. فَقَالَ: كَانَتْ لِي إِلَى قَوْمِي حَاجَةٌ، قَالَ: قُلْتُ: أَجَلُ. وَمَضَيْنَا حَتَّى قَدِمْنَا مَكَّةَ فَدَفَعْتُ الْمَالَ إِلَى أَبِي سُفْيَانَ».

**4862 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُخْرٍ وَاحِدٍ مَرَّتَيْنِ».

### [35] The Right Way Of Walking

**4863-** It is narrated on the authority of Anas that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went on walking, he would seem as if he was reclining (i.e. inclining frontward).

**4864-** It is narrated on the authority of Sa'id Al-Jurairi from Abu At-Tufail that he said: "I saw the Messenger of Allah "Allah's blessing and peace be upon him"." I asked him: "How did you see him?" he said: "He was a white-complexioned good-looking man, and whenever he walked, he would seem as if he was sloping (forwards)."

### [36] When A Man Places One Of His Feet Over The Other

**4865-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should put one of his feet over the other while lying on his back.

**4866-** It is narrated on the authority of Abbad Ibn Tamim from his paternal uncle (Abdullah Ibn Zaid Ibn Asim Al-Ansari) that he saw the Messenger of Allah "Allah's blessing and peace be upon him" lying in the mosque, putting one of his feet over the other.

**4867-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that both Umar Ibn Al-Khattab and Uthman used to do the same.

### [37] What About Transmitting The Speech?

**4868-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If a man says something (in the presence of another) and then he turns (rightward or leftward in reference to his intention to make it secret), it should be considered as a trust (which should not be wasted by being disclosed)."

**4869-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The sessions should rely upon the trust (of the sitters) barring (in case there is talk about anything of) the following three: bloodshed, illegal sexual relation, and usurping property with no just cause" (and in any of those things, what is raised relating to the would-be act should be disclosed in averting of mischief).

**4870-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest (betrayal) of trust in the Sight of Allah on the Day of

## [ت35/م30] بَابُ فِي هَذِي الرَّجُلِ

**4863 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: «كَانَ النَّبِيُّ ﷺ إِذَا مَسَى كَأَنَّهُ يَتَوَكَّأُ».

**4864 -** حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ بْنِ خُلَيْفٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ، عَنْ أَبِي الطَّفِيلِ، قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: كَيْفَ رَأَيْتُهُ؟ قَالَ: كَانَ أَبْيَضَ مَلِيحًا، إِذَا مَسَى كَأَنَّمَا يَهْوِي فِي صُبُوبٍ».

## [ت36/م31] - بَابُ فِي الرَّجُلِ يَضَعُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى

**4865 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ. ح، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَضَعَ - وَقَالَ قُتَيْبَةُ: يَرْفَعُ - الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى. زَادَ قُتَيْبَةُ: وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ».

**4866 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا مَالِكٌ. ح، وَحَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: «أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ مُسْتَلْقِيًا، - قَالَ الْقَعْنَبِيُّ: فِي الْمَسْجِدِ -، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى».

**4867 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ، وَعُثْمَانَ بْنَ عَفَّانَ كَانَا يَفْعَلَانِ ذَلِكَ».

## [ت37/م32] - بَابُ فِي نَقْلِ الْحَدِيثِ

**4868 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ جَابِرٍ بْنِ عَتِيكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَدَّثَ الرَّجُلُ بِالْحَدِيثِ ثُمَّ التَفَتَ، فَهِيَ أَمَانَةٌ».

**4869 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، قَالَ: قَرَأْتُ عَلَى عَبْدِ اللَّهِ بْنِ نَافِعٍ، قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذُئْبٍ، عَنْ ابْنِ أَخِي جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَجَالِسُ بِالْأَمَانَةِ إِلَّا ثَلَاثَةٌ مَجَالِسٌ: سَفْكَ دَمٍ حَرَامٍ، أَوْ فَرْجٍ حَرَامٍ، أَوْ اقْتِطَاعِ مَالٍ بِغَيْرِ حَقٍّ».

**4870 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَإِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَا: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ عُمَرَ - قَالَ إِبْرَاهِيمُ: هُوَ عُمَرُ بْنُ حَمْزَةَ بْنِ عَبْدِ اللَّهِ الْعُمَرِيُّ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْأَمَانَةِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى أَمْرَاتِهِ



Judgement will be (committed by) a man who has sexual relation with his wife, and then he divulges (what he does with) her.”

**[38] What About Such As Goes About With Calumnies?**

**4871-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No one who goes about with calumnies among people will be admitted to the Garden."

**[39] What About The Two-Faced Person?**

**4872-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The worst of people is the double-faced person (i.e. the hypocrite), who meets those with a face, and meets the others with a different face (in an attempt to please each group with what they like)."

**4873-** It is narrated on the authority of Ammar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a double faces in the world will have two tongues of fire on the Day of Judgement."

**[40] What About Backbiting?**

**4874-** It is narrated on the authority of Abu Hurairah that it was said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! What is (the significance of) backbiting?" he said: "It is to talk about your (Muslim) brother (in his absence) with what he dislikes." It was said: "Then, tell me: what would it be if my (Muslim) brother has the same as I say about him?" he said: "If your (Muslim) brother has the same as you say about him, then, you will have backbitten him (if you say it in his absence); and if he has nothing of that which you say about him, then, you will have told a lie about him."

**4875-** It is narrated on the authority of A'ishah that she said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "It suffices you for (the defects of) Safiyyah to have such and such." She refers to her shortness. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, you've said a statement (so much evil that) if it is mixed with the water of the ocean, it will prevail over it (and spoil it)." I further imitated the conduct of a man (in embodiment of his shortcomings), thereupon he said: "I never like to imitate a man (to show his defects) even though I receive such and such (property in abundance)."

**4876-** It is narrated on the authority of Sa'id Ibn Zaid that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The most grievous

وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا».

### [ت38/م33] - بَابُ فِي الْقَتَاتِ

**4871 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ».

### [ت39/م34] - بَابُ فِي ذِي الْوَجْهَيْنِ

**4872 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْ شَرِّ النَّاسِ ذُو الْوَجْهَيْنِ الَّذِي يَأْتِي هَوْلَاءَ بِوَجْهِهِ، وَهَوْلَاءَ بِوَجْهِهِ».

**4873 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ، عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ نُعَيْمِ بْنِ حَنْظَلَةَ، عَنْ عَمَّارٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ».

### [ت40/م35] - بَابُ فِي الْغِيبَةِ

**4874 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قِيلَ: يَا رَسُولَ اللَّهِ، مَا الْغِيبَةُ؟ قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ». قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «فَإِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتُهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتُهُ».

**4875 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْأَقْمَرِ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَائِشَةَ، قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ: حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا وَكَذَا - قَالَ غَيْرُ مُسَدَّدٍ: تَغْنِي قَصِيرَةً - فَقَالَ: «لَقَدْ قُلْتَ كَلِمَةً لَوْ مُرِجَتْ بِمَاءِ الْبَحْرِ لَمُرِجَتْهُ»، قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا، فَقَالَ: «مَا أَحْبَبْتُ أَنْيَ حَكَيْتُ إِنْسَانًا، وَأَنْ لِي كَذَا وَكَذَا».

**4876 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي حُسَيْنٍ: حَدَّثَنَا نَوْفَلُ بْنُ مُسَاحِقٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ، عَنِ النَّبِيِّ ﷺ:



and unlawful kind of usury is to dishonour and disgrace a Muslim with no just cause.” (The point of similarity here is that the Muslim’s honour is dearer to him than his property).

**4877-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is one of the greatest major sins that a man dishonours and disgraces a Muslim with no just cause; and it is one of the major sins to give two abuses in retaliation for only one.”

**4878-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “When I was made to ascend to the heaven (on my Night Journey), I came upon a people having nails of copper, therewith they were lacerating their faces and breasts. I asked: “Who are those O Gabriel?” he said: “Those are such as eat the flesh of the people (i.e. backbite them) and disgrace them (with no just cause).”

**4879-** It is narrated on the authority of Abu Al-Mughirah that he told the same as the narration of Ibn Al-Musaffa.

**4880-** It is narrated on the authority of Abu Barzah Al-Aslami that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “O assembly of those who believe with their tongues, even though faith has not entered their hearts! (and those are the hypocrites) Do not backbite the Muslims, nor seek after their defects (with the intention to disclose them), for Allah seeks after the defects of such as seeks after their defects, and he, after whose defects Allah seeks, He Almighty brings shame on him even though he is in his house.”

**4881-** It is narrated on the authority of Al-Mustawrid that the Messenger of Allah "Allah's blessing and peace be upon him" said: “He, who eats even a morsel because of (backbiting or harming) a Muslim, Allah Almighty will feed him with the like of it from (the fire of) Hell; and he, who is given (as a gift) a dress on account of (causing harm to) a Muslim, Allah will dress him in the like of it from (the fire of) Hell; and he, who stands in a position by way of gaining fame (of righteousness and piety) and showing off (for the purpose of getting wealth) from another man, Allah will put him in the same standing of those famous for their showing off on the Day of Judgement (in order to receive his portion of punishment).” (Or according to another interpretation, “and he, who makes another one stand in a position in which he pretends he is famous (for his righteousness and piety with the intention to achieve his own purposes), Allah Almighty will



قَالَ: «إِنَّ مَنْ أَرَبَى الرَّبَا اسْتَطَالَه فِي عَرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ».

**4877 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنَا زُهَيْرٌ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكِبَايِرِ اسْتَطَالَه الْمَرْءُ فِي عَرْضِ رَجُلٍ مُسْلِمٍ بِغَيْرِ حَقٍّ، وَمِنْ الْكِبَايِرِ السَّبْتَانِ بِالسَّبَّةِ».

**4878 -** حَدَّثَنَا ابْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةُ وَأَبُو الْمُغِيرَةِ، قَالَا: حَدَّثَنَا صَفْوَانٌ قَالَ: حَدَّثَنِي رَاشِدُ بْنُ سَعْدٍ وَعَبْدُ الرَّحْمَنِ بْنُ جُبَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ، يَخْمِشُونَ بِهَا وُجُوهَهُمْ وَصُدُورَهُمْ. فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جَبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقْعُونَ فِي أَعْرَاضِهِمْ».

قال أبو داود: وَحَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ عَنْ بَقِيَّةَ، لَيْسَ فِيهِ أَنَسٌ.

**4879 -** حَدَّثَنَا عِيسَى بْنُ أَبِي عِيسَى السَّيْلَحِينِيُّ، عَنْ أَبِي الْمُغِيرَةِ، كَمَا قَالَ ابْنُ الْمُصَفَّى.

**4880 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قَلْبَهُ: لَا تَغْتَابُوا الْمُسْلِمِينَ، وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ. فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ. وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ فِي بَيْتِهِ».

**4881 -** حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ الْمِصْرِيُّ الْجَمِصِيُّ: حَدَّثَنَا بَقِيَّةُ، عَنْ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ وَقَّاصِ بْنِ رَبِيعَةَ، عَنِ الْمُسْتَوْرِدِ، أَنَّهُ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَكَلَ بِرَجُلٍ مُسْلِمٍ أَكَلَتْهُ، فَإِنَّ اللَّهَ يُطْعِمُهُ مِثْلَهَا مِنْ جَهَنَّمَ. وَمَنْ كَسَى ثَوْبًا بِرَجُلٍ مُسْلِمٍ، فَإِنَّ اللَّهَ يَكْسُوهُ مِثْلَهُ مِنْ جَهَنَّمَ. وَمَنْ قَامَ

undertake his punishment and disclose his notoriety as a liar on the Day of Judgement.”)

**4882-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Everything of the Muslim should be inviolable to the Muslim: his property, honour and blood; and it suffices a man for evil to look down upon his Muslim brother."

#### **[41] When One Defends A Muslim From Being Backbitten**

**4883-** It is narrated on the authority of Sahl Ibn Mu'adh Ibn Anas Al-Juhani from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who saves a Muslim from (the evil and harm of the backbiter of a) hypocrite (I think he said) Allah will send an angel to safeguard his flesh from the fire of Hell on the Day of Judgement; and he, who attributes a false thing to a Muslim therewith to disgrace him, Allah will detain him on the bridge of the Hell until he retracts from what he has said."

**4884-** It is narrated on the authority of both Jabir Ibn Abdullah and Abu Talhah Ibn Sahl Al-Ansari that they said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No man disappoints a Muslim in a situation in which his sanctity is violated, and his honour is disrespected but that Allah Almighty will disappoint him in a situation in which he likes to be helped and supported; and no man helps and supports a Muslim in a situation in which his sanctity is violated, and his honour is disrespected but that Allah Almighty will help him in a situation in which he likes to be helped and supported."

#### **[42] What About Such As Talking About Whom In His Absence Is Not Considered As Backbiting?**

**4885-** It is narrated on the authority of Jundub Ibn Abdullah: Once, a desert dweller came, knelt down his mount and tied its legs, and then went to offer the prayer (in congregation) behind the Messenger of Allah "Allah's blessing and peace be upon him". When he finished from the prayer, he came to his mount, let loose its string and then rode it. He then invoked Allah saying: "O Allah! Might you have mercy upon me and Muhammad, and let none join us in Your Mercy!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to his companions: "Do you think this (man) is more straying than his camel? Have you not heard what he said?"

بِرَجُلٍ مَقَامَ سُمْعَةَ وَرِيَاءٍ، فَإِنَّ اللَّهَ يَقُومُ بِهِ مَقَامَ سُمْعَةَ وَرِيَاءٍ يَوْمَ الْقِيَامَةِ».

**4882 -** حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: مَالُهُ، وَعَرْضُهُ، وَدَمُهُ. حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ».

### [ت41/م000] - بَابُ مِنْ رَدِّ عَنْ مُسْلِمٍ غَيْبَةً

**4883 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ بْنِ عُبَيْدٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ يَحْيَى الْمَعَاوِرِيِّ، عَنْ سَهْلِ بْنِ مَعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَى مُؤْمِنًا مِنْ مُنَافِقٍ - أَرَاهُ قَالَ: - بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَامَةِ مِنْ نَارِ جَهَنَّمَ. وَمَنْ رَمَى مُسْلِمًا بِشَيْءٍ يُرِيدُ شَيْئَهُ بِهِ حَبَسَهُ اللَّهُ عَلَى جِسْرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ».

**4884 -** حَدَّثَنَا إِسْحَاقُ بْنُ الصَّبَّاحِ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ، أَنَّهُ سَمِعَ إِسْمَاعِيلَ بْنَ بَشِيرٍ يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَأَبَا طَلْحَةَ بْنَ سَهْلٍ الْأَنْصَارِيِّ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ امْرِئٍ مُسْلِمٍ يَخْذُلُ امْرَأً مُسْلِمًا فِي مَوْضِعٍ تَنْتَهَكُ فِيهِ حُرْمَتُهُ، وَيُنْتَقِصُ فِيهِ مِنْ عَرْضِهِ، إِلَّا خَذَلَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتُهُ. وَمَا مِنْ امْرِئٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقِصُ فِيهِ مِنْ عَرْضِهِ، وَيَنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نُصْرَتُهُ».

قَالَ يَحْيَى: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَعُقْبَةُ بْنُ شَدَادٍ.

قَالَ أَبُو دَاوُدَ: يَحْيَى بْنُ سُلَيْمٍ هَذَا هُوَ ابْنُ زَيْدٍ مَوْلَى النَّبِيِّ ﷺ. وَإِسْمَاعِيلُ بْنُ بَشِيرٍ مَوْلَى بَنِي مَعَالَةَ. وَقَدْ قِيلَ: عُثْبَةُ بْنُ شَدَادٍ، مَوْضِعُ عُقْبَةَ.

### [ت42/م000] - بَابُ مَنْ لَيْسَتْ لَهُ غَيْبَةٌ

**4885 -** حَدَّثَنَا عَلِيُّ بْنُ نُصْرٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ مِنْ كِتَابِهِ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ، عَنْ أَبِي عَبْدِ اللَّهِ الْجُسَمِيِّ، قَالَ: حَدَّثَنَا جُنْدَبُ، قَالَ: «جَاءَ أَغْرَابِيٌّ، فَأَنَاخَ رَاحِلَتَهُ ثُمَّ عَقَلَهَا، ثُمَّ دَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ رَسُولِ اللَّهِ ﷺ. فَلَمَّا سَلَّمَ رَسُولُ اللَّهِ ﷺ أَتَى رَاحِلَتَهُ فَأُطْلِقَهَا، ثُمَّ رَكِبَ، ثُمَّ نَادَى: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا، وَلَا تُشْرِكْ فِي رَحْمَتِنَا أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَقُولُونَ هُوَ أَصْلُ أُمِّ بَعِيرٍ؟ أَلَمْ تَسْمَعُوا إِلَى مَا قَالَ؟» قَالُوا: بَلَى».



### **[43] When One Dissolves His Backbiter (Of The Sin Of Backbiting Him)**

**4886-** It is narrated on the authority of Qatadah that he said: Does anyone of you fail to be like Abu Daigham or Damdam (Abu Ubaid is in doubt)? Whenever morning came upon him, he would say: "O Allah! I've given my honour in charity to Your servants." (i.e. if anyone of them dishonours me, I have no claim over him).

**4887-** It is narrated on the authority of Abd Ar-Rahman Ibn Ajlan that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Does anyone of you fail to be like Abu Damdam?" they asked him: "Who was Abu Damdam?" he said: "He was a man belonging to those who were before you: Whenever morning came upon him, he would say: '(I've given in charity) my honour to such as abuses me (of Your servants)).' (i.e. if anyone of them dishonours me, I have no claim over him).

Abu Dawud says: The same is narrated on the authority of Anas from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

### **[44] It Is Forbidden To Spy On One Another**

**4888-** It is narrated on the authority of Mu'awiyah (Ibn Abu Sufyan) that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If you seek after the shortcomings of the people (in order to disclose them), you will cause damage to them (or at least you will be about to cause damage to them)." Abu Ad-Darda' said: "This is a statement which Mu'awiyah heard from the Messenger of Allah "Allah's blessing and peace be upon him": might Allah benefit him from it."

**4889-** It is narrated on the authority of Jubair Ibn Nufair, Kathir Ibn Murrah, Amr Ibn Al-Aswad, Al-Miqdam Ibn Ma'di-Karib and Abu Umamah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "If a ruler seeks to deal with the people on the basis of suspicion, he will cause damage to them."

**4890-** It is narrated on the authority of Zaid Ibn Wahb that he said: A man was brought to Ibn Mas'ud, and it was said to him: "This man has his beard dropping wine." On that Abdullah Ibn Mas'ud said: "We've been forbidden to spy on the people (to disclose their defects), but if anything appears to us clearly, we would rely on it."

### **[45] What About Concealing The Defect Of A Muslim?**

**4891-** It is narrated on the authority of Uqbah Ibn Amir that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He,

## [ت43/م000] - بَابُ مَا جَاءَ فِي الرَّجُلِ يُحِلُّ الرَّجُلَ قَدْ اغْتَابَهُ

**4886 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا ابْنُ ثَوْرٍ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، قَالَ: «أَيَعِجْزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَيْغَمٍ، أَوْ ضَمْضَمٍ - شَكَ ابْنُ عُبَيْدٍ - كَانَ إِذَا أَضْبَحَ قَالَ: اللَّهُمَّ إِنِّي قَدْ تَصَدَّقْتُ بِعَرَضِي عَلَى عِبَادِكَ».

**4887 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَجْلَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعِجْزُ أَحَدُكُمْ أَنْ يَكُونَ مِثْلَ أَبِي ضَمْضَمٍ؟»، قَالُوا: وَمَنْ أَبُو ضَمْضَمٍ؟ قَالَ: «رَجُلٌ فِيمَنْ كَانَ قَبْلَكُمْ»، - بِمَعْنَاهُ - قَالَ: «عَرَضِي لِمَنْ شِئْتُمُنِي».

قال أبو داود: رَوَاهُ هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْعَمِّيِّ، عَنْ ثَابِتٍ، قَالَ: حَدَّثَنَا أَنَسُ، عَنِ النَّبِيِّ ﷺ، بِمَعْنَاهُ. قال أبو داود: وَحَدِيثُ حَمَّادٍ أَصَحُّ.

## [ت44/م37] - بَابُ فِي النَّهْيِ عَنِ التَّجَسُّسِ

**4888 -** حَدَّثَنَا عِيسَى بْنُ مُحَمَّدٍ الرَّمْلِيُّ وَابْنُ عُوفٍ - وَهَذَا لَفْظُهُ - قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ، عَنْ سُفْيَانَ، عَنْ ثَوْرٍ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكَ إِنْ اتَّبَعْتَ عَوْرَاتِ النَّاسِ أَفْسَدْتَهُمْ، أَوْ كَذَتْ أَنْ تُفْسِدَهُمْ». فَقَالَ أَبُو الدَّرْدَاءِ: كَلِمَةٌ سَمِعَهَا مُعَاوِيَةُ مِنْ رَسُولِ اللَّهِ ﷺ نَفَعَهُ اللَّهُ بِهَا.

**4889 -** حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْحَضْرَمِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنَا ضَمْضَمُ بْنُ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، وَكَثِيرِ بْنِ مُرَّةَ، وَعَمْرٍو بْنِ الْأَسْوَدِ وَالْمِقْدَامِ بْنِ مَعْدِي كَرَبَ، وَأَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرِّبَّةَ فِي النَّاسِ أَفْسَدَهُمْ».

**4890 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهَبٍ قَالَ: «أُتِيَ ابْنُ مَسْعُودٍ فَقِيلَ لَهُ: هَذَا فُلَانٌ تَقْطُرُ لِحِيَّتُهُ حَمْرًا. فَقَالَ عَبْدُ اللَّهِ: إِنَّا قَدْ نُهَيْتَنَا عَنِ التَّجَسُّسِ، وَلَكِنْ إِنْ يَظْهَرُ لَنَا شَيْءٌ نَأْخُذُ بِهِ».

## [ت45/م38] - بَابُ فِي السَّتْرِ عَلَى الْمُسْلِمِ

**4891 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ إِبْرَاهِيمَ بْنِ نَسِيطٍ، عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ أَبِي الْهَيْثَمِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ:



who sees the defect of a Muslim thereupon he conceals it, is (to receive a reward) like him, who saves the life of such as buried alive.”

**4892-**It is narrated on the authority of Dukhain, the clerk of Uqbah Ibn Amir that he said: We had neighbours, who used to drink wine. I forbade them but they did not desist. I said to Uqbah Ibn Amir: “Those neighbours of ours drink the intoxicants, and I forbade them, but they did not desist. So, I’m going to invite the police to take them.” He said: “No, leave them.” I returned to Uqbah once again and said: “Our neighbours rejected to desist from drinking the intoxicants, and I’m going to invite the police to take them.” He said: “Woe to you! Leave them, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said the same as the previous narration. He further said to him: “Do not do so (i.e. do not report the police), but admonish them, and (if they give no response) threaten them.”

#### **[46] Establishing The Bond Of Brotherhood Between Two Persons**

**4893-**It is narrated on the authority of Salim from his father (Ibn Umar) that the Messenger of Allah "Allah's blessing and peace be upon him" said: “The Muslim is the brother of the Muslim: he should neither wrong nor fail to help him; and he who seeks to fulfill the need of his brother, Allah seeks to fulfill his need; and he who relieves a Muslim of a difficulty, Allah will relieve him of one of the difficulties belonging to the Day of Judgement; and he who conceals (a defect of) a Muslim, Allah will conceal his (sins) on the Day of Judgement.”

#### **[47] When Two Abuse Each Other**

**4894-**It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “The (sin of the) two persons who abuse each other for what they say is due upon the one who starts, as long as the defendant does not transgress beyond the due limits” (i.e. as long as he does not give him abuses more than he receives from him).

#### **[48] What About Humbleness?**

**4895-**It is narrated on the authority of Iyad Ibn Himar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, Allah Almighty has revealed to me that you should be humble (in submission to the truth whatever it might be), so that none would transgress over the other, and none would not behave arrogantly towards the other.”



«مَنْ رَأَى عَوْرَةَ فَسْتَرَهَا، كَانَ كَمَنْ أَحْيَى مَوْتُودَةً».

**4892 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ، قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ نَشِيطٍ، عَنْ كَعْبِ بْنِ عُلْقَمَةَ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا كَاتِبَ عُقْبَةَ بْنِ عَامِرٍ قَالَ: «كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ، فَنَهَيْتُهُمْ فَلَمْ يَنْتَهُوا. فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: إِنَّ جِيرَانَنَا هَؤُلَاءِ يَشْرَبُونَ الْخَمْرَ، وَإِنِّي نَهَيْتُهُمْ فَلَمْ يَنْتَهُوا، وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ. فَقَالَ: دَعُهُمْ، ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ مَرَّةً أُخْرَى، فَقُلْتُ: إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوا عَنْ شُرْبِ الْخَمْرِ، وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، قَالَ: وَيْحَكَ!! دَعُهُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ». فَذَكَرَ مَعْنَى حَدِيثِ مُسْلِمٍ.

قال أبو داود: قَالَ هَاشِمُ بْنُ الْقَاسِمِ عَنْ لَيْثٍ فِي هَذَا الْحَدِيثِ قَالَ: لَا تَفْعَلْ، وَلَكِنْ عِظْهُمْ وَتَهَذِّدْهُمْ.

#### [ت46/م000] - بَابُ الْمَوَاخَاةِ

**4893 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، فَإِنَّ اللَّهَ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

#### [ت47/م39] - بَابُ الْمُسْتَبَانِ

**4894 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَانُ مَا قَالَا، فَعَلَى الْبَادِي مِنْهُمَا مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

#### [ت48/م40] - بَابُ فِي التَّوَاضُّعِ

**4895 -** حَدَّثَنَا أَحْمَدُ بْنُ حَفْصٍ، قَالَ: حَدَّثَنِي أَبِي: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ، عَنْ عِيَّاضِ بْنِ حِمَارٍ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ إِلَى أَحَدٍ، وَلَا يَفْخَرُ أَحَدٌ عَلَى أَحَدٍ».

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**[49] What About Exacting Retribution?**

**4896-** It is narrated on the authority of Sa'id Ibn Al-Musayyab that he said: While the Messenger of Allah "Allah's blessing and peace be upon him" was sitting among his companions, a man abused Abu Bakr and caused harm to him, but Abu Bakr kept silent (and gave no reply) to him. He harmed him once again but Abu Bakr kept silent (and gave no reply) to him. When he harmed him for the third time, Abu Bakr exacted retribution from him (acting upon the concession of returning back the harm). When Abu Bakr exacted retribution the Messenger of Allah "Allah's blessing and peace be upon him" stood (and turned away). On that Abu Bakr said: "Have you grown angry with me O Messenger of Allah?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "An angel came down from the heaven to give lie to him for what he has said to you (while you were keeping silent), and when you exacted retribution Satan stood (between you and replaced the angel), and I was not to sit in a place where Satan was standing."

**4897-** It is narrated on the authority of Abu Hurairah that a man abused Abu Bakr...and the rest is the same as the previous narration.

**4898-** It is narrated on the authority of Ibn Awn that he said: I kept asking about (the significance of) Allah's statement: "But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame" (Ash-Shura 41) thereupon Ali Ibn Zaid Ibn Jud'an told me from Umm Muhammad, the wife of his father, and they reported that she used to visit (A'ishah) the Mother of the Believers, that the Mother of the Believers said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came to visit me, and we had in our house Zainab Bint Jahsh, and he started doing something with his hand (to me like what is done between a man and his wife), and I said (pointing) with the hand (that Zainab was in the house) until I got him take notice of her existence, thereupon he stopped. Then, Zainab went on abusing A'ishah, and when he forbade her she rejected to desist. He then asked A'ishah to defend herself, and she did and overpowered her. Zainab went to Ali Ibn Abu Talib and said to him: "A'ishah has abused you (sons of Hashim, since the mother of Zainab is Ummamah Bint Abd Al-Muttalib, the paternal aunt of the Prophet), and done such and such." Fatimah, the daughter of the Prophet "Allah's blessing and peace be upon him", came (and talked to him about that) thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Indeed, she (A'ishah) is the sweetheart (the dearest) of your father (so do not be angry with her even though she has done harm to

## [ت49/م41] - باب في الانتصار

**4896 -** حَدَّثَنَا عِيسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ بَشِيرِ بْنِ الْمُحَرَّرِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ جَالِسٌ وَمَعَهُ أَصْحَابُهُ، وَقَعَ رَجُلٌ بِأَبِي بَكْرٍ فَأَذَاهُ، فَصَمَتَ عَنْهُ أَبُو بَكْرٍ. ثُمَّ أَذَاهُ الثَّانِيَةَ، فَصَمَتَ عَنْهُ أَبُو بَكْرٍ. ثُمَّ أَذَاهُ الثَّالِثَةَ، فَانْتَصَرَ مِنْهُ أَبُو بَكْرٍ. فَقَامَ رَسُولُ اللَّهِ ﷺ حِينَ انْتَصَرَ أَبُو بَكْرٍ فَقَالَ أَبُو بَكْرٍ: أَوْجَدْتُ عَلَيَّ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ مَلَكٌ مِنَ السَّمَاءِ يُكَذِّبُهُ بِمَا قَالَ لَكَ. فَلَمَّا انْتَصَرْتَ وَقَعَ الشَّيْطَانُ فَلَمْ أَكُنْ لِأَجْلَسَ إِذْ وَقَعَ الشَّيْطَانُ».

**4897 -** حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا كَانَ يَسُبُّ أَبَا بَكْرٍ، وَسَاقَ نَحْوَهُ.

قال أبو داود: رَوَاهُ صَفْوَانُ بْنُ عِيسَى عَنِ ابْنِ عَجْلَانَ كَمَا قَالَ سُفْيَانُ.

**4898 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي. ح، وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ الْمَعْنَى وَاحِدٌ، قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: «كُنْتُ أَسْأَلُ عَنِ الْإِنْتِصَارِ: ﴿وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ﴾ [الشورى: 41] فَحَدَّثَنِي عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ عَنْ أُمِّ مُحَمَّدٍ امْرَأَةِ أَبِيهِ - قَالَ ابْنُ عَوْنٍ: وَزَعَمُوا أَنَّهَا كَانَتْ تَدْخُلُ عَلَى أُمِّ الْمُؤْمِنِينَ - قَالَتْ: قَالَتْ أُمُّ الْمُؤْمِنِينَ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَعِنْدَنَا زَيْنَبُ بِنْتُ جَحْشٍ، فَجَعَلَ يَصْنَعُ شَيْئًا بِيَدِهِ فَقُلْتُ بِيَدِهِ حَتَّى فَطَنْتُهُ لَهَا، فَأَمْسَكَ وَأَقْبَلَتْ زَيْنَبُ تَقَحُّمٌ لِعَائِشَةَ، فَهَاهَا، فَأَبَتْ أَنْ تَنْتَهِيَ، فَقَالَ لِعَائِشَةَ: «سُبِّهَا» فَسَبَّتْهَا فَغَلَبَتْهَا. فَانْطَلَقَتْ زَيْنَبُ إِلَيَّ عَلَيَّ فَقَالَتْ: إِنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَقَعَتْ بِكُمْ، وَفَعَلَتْ. فَجَاءَتْ فَاطِمَةُ فَقَالَ لَهَا: «إِنَّهَا حَبَّةُ أَبِيكَ وَرَبُّ الْكَعْبَةِ»



you)." On that she turned away. She said to them (her family): "I have said to him (the Prophet) such and such, and he said to me such and such." Then, Ali Ibn Abu Talib came to the Messenger of Allah "Allah's blessing and peace be upon him", and talked to him about that event.

#### **[50] It Is Forbidden To Abuse The Dead**

**4899-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When your companion dies, leave him (without mentioning his faults) and do not abuse him."

**4900-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Make a mention of the good deeds of your dead persons, and desist from remembering their evil deeds."

#### **[51] It Is Forbidden To Transgress Beyond The Bounds**

**4901-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "There were, among the children of Israel, two between whom there was a bond of brotherhood: one of them was accustomed to commit sins, and the other used to do his best in worship; and whenever the worshipper saw the other in sin he would say to him: "Desist (from committing such a sin)!" one day he found him committing a sin, thereupon he said to him: "Desist (from committing such a sin)!" he said to him: "Let me be with my Lord! Have you been sent as a watcher over me?" he said to him: "By Allah, Allah will never forgive for you, or Allah will never admit you to the Garden." Then, both died, and they gathered in the Presence of (Allah) the Cherisher and Sustainer of the worlds, Who said to the worshipper: "Have you been well-aware of Me? Have you been given power to dispose of what is in My Hand?" he said to the sinner: "Go and enter the Garden by virtue of My Mercy!" he said to the worshipper: "Go (O My angels) and admit him to the fire (of Hell)!" Abu Hurairah commented: By Him in Whose Hand is my soul! He uttered a word that suffered to be lost (the deeds of) both his world and hereafter.

**4902-** It is narrated on the authority of Abu Bakrah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There is no sin, more fitting to cause Allah to hasten on the punishment for such as commits it in the world, let alone whatever punishment He saves for him in the hereafter than the transgression and severing relations with one's kith and kin."

فَانْصَرَفَتْ فَقَالَتْ لَهُمْ: إِنِّي قُلْتُ لَهُ كَذًا وَكَذَا، فَقَالَ لِي كَذًا وَكَذَا، قَالَ: وَجَاءَ عَلَيَّ إِلَى النَّبِيِّ ﷺ فَكَلَّمَهُ فِي ذَلِكَ».

### [ت50/43] - بَابُ فِي النَّهْيِ عَنْ سَبِّ الْمَوْتَى

4899 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ صَاحِبُكُمْ فَدَعُوهُ، وَلَا تَقْعُوا فِيهِ».

4900 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ عِمْرَانَ بْنِ أَنَسٍ الْمَكِّيِّ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ، وَكُفُّوا عَنْ مَسَاوِيهِمْ».

### [ت51/000] - بَابُ فِي النَّهْيِ عَنِ الْبَغْيِ

4901 - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، قَالَ: حَدَّثَنِي ضَمُضُ بْنُ جَوْسٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَوَاحِشَيْنِ، فَكَانَ أَحَدُهُمَا يُذْنِبُ، وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ. فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ: أَقْصِرْ. فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ: أَقْصِرْ. فَقَالَ: خَلَنِي وَرَبِّي أَبْعَثْتَ عَلَيَّ رَقِيبًا؟ فَقَالَ: وَاللَّهِ، لَا يَغْفِرُ اللَّهُ لَكَ، أَوْ لَا يُدْخِلُكَ الْجَنَّةَ، فَقَبِضْ أَرْوَاحَهُمَا، فَاجْتَمِعَا عِنْدَ رَبِّ الْعَالَمِينَ. فَقَالَ لِهَذَا الْمُجْتَهِدُ: أَكُنْتُ بِِي عَالِمًا أَوْ كُنْتُ عَلَى مَا فِي يَدَيَّ قَادِرًا؟ وَقَالَ لِلْمُذْنِبِ: اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي، وَقَالَ لِلْآخَرِ: اذْهَبُوا بِهِ إِلَى النَّارِ». قَالَ أَبُو هُرَيْرَةَ: وَالَّذِي نَفْسِي بِيَدِهِ لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ.

4902 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُثَيْمٍ، عَنْ عِيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعْجَلَ اللَّهُ تَعَالَى لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدْخُرُ لَهُ فِي الْآخِرَةِ مِثْلُ الْبَنِي وَقَطِيعَةِ الرَّحِمِ».



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### [52] What About Envy?

**4903-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Beware of envy, for envy devours the good deeds, in the same way as the fire eats up the logs (or he said the grass)."

**4904-** It is narrated on the authority of Sahl Ibn Abu Umamah that he came in the company of his father to visit Anas Ibn Malik during the time of (the caliphate of) Umar Ibn Abd Al-Aziz, and he (Anas) was the governor of Medina. Behold! He (Anas) was offering a light prayer as if it were the prayer of such as on journey or one similar to it. When he concluded with the end salutation my father asked him: "Allah's Mercy be upon you! Tell us: is this an obligatory written prayer or a supererogatory prayer you are offering?" he said: "It is an obligatory written prayer, and it is similar to the prayer of the Messenger of Allah "Allah's blessing and peace be upon him", and I have not committed a mistake in it unless it is something forgetfully." He further said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not make things hard upon yourselves, lest things will be made hard on you. There were a people who made things hard upon themselves, thereupon Allah made things hard upon them; and those are their traces as shown in the monasteries, churches, and synagogues, "and the Monasticism which they invented for themselves, We did not prescribe for them"." (Al-Hadid 27) then when it was the coming morning he said: "Would you both not ride (and walk through the land) so that you both would see and take lessons?" they answered in the affirmative. They all rode (their mounts and proceeded on) and behold! There were dwelling places, whose residents had become extinct, and left them all in ruins to its roofs. He asked: "Do you know those dwelling places? I really know them and their residents. Those are the dwelling places of a people whom both transgression and envy had ruined. no doubt, the envy extinguishes the light of the good deeds, and the transgression confirms or cancels that; and the eye, the hand, the foot, the body and the tongue, each commits (its portion of) adultery, and the private parts confirm or cancel that."

### [53] What About Cursing?

**4905-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one curses anything, the curse will rise up to the heaven, whose gates will be closed before it, and when it comes down to the earth, its gates will be closed in front of it. Then, it goes rightwards and leftwards, and when it



## [ت52/م44] - بَابُ فِي الْحَسَدِ

**4903 -** حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ الْبَغْدَادِيُّ: حَدَّثَنَا أَبُو عَامِرٍ - يَعْنِي عَبْدَ الْمَلِكِ بْنَ عَمْرٍو - : حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي أَسِيدٍ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ»، أَوْ قَالَ: «الْعُشْبَ».

**4904 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْعَمِيَاءِ: أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ هُوَ وَأَبُوهُ عَلَى أَنَسِ بْنِ مَالِكٍ بِالْمَدِينَةِ فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، وَهُوَ أَمِيرُ الْمَدِينَةِ، فَإِذَا هُوَ يُصَلِّي صَلَاةً خَفِيفَةً دَقِيقَةً، كَأَنَّهَا صَلَاةُ مُسَافِرٍ، أَوْ قَرِيبًا مِنْهَا. فَلَمَّا سَلَّمَ، قَالَ أَبِي: يَرْحَمُكَ اللَّهُ، أَرَأَيْتَ هَذِهِ الصَّلَاةَ، أَلَمْ تَكُتُوبُهُ، أَوْ شَيْءٌ تَنْفَلْتُهُ؟ قَالَ: إِنَّهَا أَلَمْ تَكُتُوبُهُ، وَإِنَّهَا لَصَلَاةُ رَسُولِ اللَّهِ ﷺ مَا أَخْطَأْتُ إِلَّا شَيْئًا سَهَوْتُ عَنْهُ. فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا تُشَدُّدُوا عَلَى أَنْفُسِكُمْ فَيُشَدَّدَ عَلَيْكُمْ. فَإِنَّ قَوْمًا شَدَّدُوا عَلَى أَنْفُسِهِمْ فَشَدَّدَ اللَّهُ عَلَيْهِمْ. فَبَلَغَ بَقَايَاهُمْ فِي الصَّوَامِعِ وَالْدِّيَارِ ﴿وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ﴾ [الحديد: 27]». ثُمَّ عَدَا مِنَ الْعَدِّ، فَقَالَ: أَلَا تَرَكُّبٌ لِيَنْظُرَ وَلِيَتَعَبَّرَ؟ قَالَ: نَعَمْ. فَارْكَبُوا جَمِيعًا فَإِذَا هُمْ بِدِيَارٍ بَادٍ أَهْلِهَا، وَانْقَضُوا، وَفَنُوا خَاوِيَةً عَلَى عُروشيها. فَقَالَ: أَتَعْرِفُ هَذِهِ الدِّيَارَ؟ فَقُلْتُ: مَا أَعْرِفُنِي بِهَا وَبِأَهْلِهَا، هَذِهِ دِيَارُ قَوْمِ أَهْلَكَهُمُ الْبَغْيُ وَالْحَسَدُ. إِنَّ الْحَسَدَ يُظْفِي نُورَ الْحَسَنَاتِ، وَالْبَغْيُ يَصْدُقُ ذَلِكَ أَوْ يُكَذِّبُهُ. وَالْعَيْنُ تَزْنِي، وَالْكَفُّ، وَالْقَدَمُ، وَالْجَسَدُ، وَاللِّسَانُ، وَالْفَرْجُ يَصْدُقُ ذَلِكَ أَوْ يُكَذِّبُهُ.

## [ت53/م45] - بَابُ فِي اللَّغْنِ

**4905 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ، قَالَ: سَمِعْتُ زَيْمَرَانَ يَذْكُرُ عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا صَعِدَتِ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتُغْلَقُ أَبْوَابُ السَّمَاءِ دُونَهَا. ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ، فَتُغْلَقُ أَبْوَابُهَا دُونَهَا. ثُمَّ تَأْخُذُ يَمِينًا،

finds no way it will go to the one upon whom it is sent, in case he is fitting for it, otherwise, it will return to the one who sends it.”

**4906-**It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not curse each other with Allah’s Curse, nor with Allah’s Wrath, nor with the fire (of Hell).”

**4907-**It is narrated on the authority of Abu Ad-Darda’ that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The cursers will be neither interceders nor witnesses (on the Day of Judgement).”

**4908-**It is narrated on the authority of Ibn Abbas that during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", the wind pulled the upper garment of a man forcefully, thereupon he cursed it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not curse it, for it is commanded (to do so), and if one curses a thing which is not fitting (for being cursed), the curse will return to be upon such as (sends it).”

#### **[54] When One Invokes Evil Against Such As Wrongs Him**

**4909-**It is narrated on the authority of A’ishah that a quilt belonging to her was stolen, thereupon she went on invoking evil upon such as stole it. On that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: “No doubt, your (invoking evil against him) never lightens his sin.”

#### **[55] When One Abandons His Muslim Brother**

**4910-**It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Do not hate one another, nor envy one another, nor have desertion towards one another, and be, O Allah’s servants, brothers (in Allah's religion); and it is unlawful for a Muslim to abandon his (Muslim) brother over three nights.”

**4911-**It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is unlawful for a Muslim to abandon his (Muslim) brother over three nights: both of them meet, thereupon one of them turns his back (to the other), and the other turns his back (to him), even though the better of them is he who takes the initiative of saluting the other with peace.”

**4912-**It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is

وَشِمَالًا، فَإِذَا لَمْ تَجِدْ مَسَاعًا رَجَعْتَ إِلَى الَّذِي لَعِنَ، فَإِنْ كَانَ لِدَلِكْ أَهْلًا، وَإِلَّا رَجَعْتَ إِلَى قَائِلِهَا».

قال أبو داود: قَالَ مَرْوَانُ بْنُ مُحَمَّدٍ: هُوَ رَبَّاحُ بْنُ الْوَلِيدِ سَمِعَ مِنْهُ، وَذَكَرَ أَنَّ يَحْيَى بْنَ حَسَّانَ وَهُمْ فِيهِ.

**4906 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَلَاعَنُوا بِلُغَةِ اللَّهِ، وَلَا بِغَضَبِ اللَّهِ، وَلَا بِالنَّارِ».

**4907 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ أَبِي حَازِمٍ وَزَيْدِ بْنِ أَسْلَمَ أَنَّ أُمَّ الدَّرْدَاءِ قَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَكُونُ اللَّعَّانُونَ شُفَعَاءَ، وَلَا شُهَدَاءَ».

**4908 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبَانُ. ح، وَحَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ الطَّائِي: حَدَّثَنَا بِشْرُ بْنُ عَمْرٍ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ - قَالَ زَيْدٌ - عَنْ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ. وَقَالَ مُسْلِمٌ: إِنَّ رَجُلًا نَارَعَنَهُ الرِّيحُ رِدَاءَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَلَعَنَهَا. فَقَالَ النَّبِيُّ ﷺ: «لَا تَلْعَنُهَا فَإِنَّهَا مَأْمُورَةٌ. وَإِنَّهُ مَنْ لَعَنَ شَيْئًا لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ».

#### [ت46/م] - بَابُ فِيمَنْ دَعَا عَلَى مَنْ ظَلَمَهُ

**4909 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: سُرِقَ لَهَا شَيْءٌ فَجَعَلَتْ تَدْعُو عَلَيْهِ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «لَا تُسَبِّحِي عَنْهُ».

#### [ت55/م] - بَابُ فِيمَنْ يَهْجُرُ أَخَاهُ الْمُسْلِمَ

**4910 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ».

**4911 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا، وَيُعْرِضُ هَذَا. وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».

**4912 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ، وَأَحْمَدُ بْنُ سَعِيدٍ السَّرْحَسِيُّ أَنَّ أَبَا عَامِرٍ أَخْبَرَهُمْ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هِلَالٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ



unlawful for a faithful believer to abandon a faithful believer over three nights; and if three nights come upon him, let him meet and salute him with peace, and if he returns back the salutation to him, he will have shared the reward (of leaving the desertion) with him, and if he does not return back the salutation, he will have incurred upon himself the sin (of both desertion and keeping away from returning the salutation), and thus the greeter will have set himself free from the (sin of) abandonment.”

**4913-** It is narrated on the authority of A’ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is not befitting for a Muslim to abandon a Muslim over three (nights): if he meets him and salutes him thrice, and the other does not return the salutation, he will have then incurred upon himself his sin.”

**4914-** It is narrated on the authority of Abu Ayyub Al-Ansari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “It is unlawful for a Muslim to abandon his (Muslim) brother over three (nights); and if he abandons him over three nights and dies in such a state, he will enter the fire (of Hell).”

**4915-** It is narrated on the authority of Abu Khirash As-Sulami that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “He, who abandons his (Muslim) brother for a year seems as if he has shed his blood.”

**4916-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Every Monday and Thursday, the gates of the Garden are opened, and on these two days, it is forgiven for every servant who does not ascribe anything to Allah (in worship), barring two persons, between whom there is mutual desertion, thereupon it is said: “Give respite to those until they reconcile.””

Abu Dawud says: The Messenger of Allah "Allah's blessing and peace be upon him" kept aloof from his wives for nearly forty days; and Ibn Umar abandoned a son of his until he died.

Abu Dawud says: If the desertion is for the Sake of Allah, then, there is no sin for it.

### **[56] What About Suspicion?**

**4917-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Beware of following the evil suspicion, for indeed, following the evil

قَالَ: «لَا يَجِلُّ لِمُؤْمِنٍ أَنْ يَهْجَرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ. فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ فَلْيَلْقَهُ فَلْيُسَلِّمْ عَلَيْهِ. فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ فَقَدْ اشْتَرَكَا فِي الْأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ فَقَدْ بَاءَ بِالْإِثْمِ». زَادَ أَحْمَدُ: «وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ».

**4913 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ عَثْمَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُنِيبِ - يَعْنِي الْمَدَنِيَّ -، قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَكُونُ لِمُسْلِمٍ أَنْ يَهْجَرَ مُسْلِمًا فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَإِذَا لَقِيَهُ، سَلَّمَ عَلَيْهِ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يَرُدُّ عَلَيْهِ، فَقَدْ بَاءَ بِإِثْمِهِ».

**4914 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثٍ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ».

**4915 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ حَيَّوَةَ، عَنْ أَبِي عُثْمَانَ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي خِرَاشٍ السُّلَمِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ هَجَرَ أَخَاهُ سَنَةً، فَهُوَ كَسَفِكَ دَمِهِ».

**4916 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ كُلَّ يَوْمٍ اثْنَيْنِ وَخَمِيسٍ، فَيُغْفَرُ فِي ذَلِكَ الْيَوْمَيْنِ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا مَنْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: انظُرُوا هَذَيْنِ حَتَّى يَضْطَلِحَا».

قال أبو داود: النَّبِيُّ ﷺ هَجَرَ بَعْضَ نِسَائِهِ أَرْبَعِينَ يَوْمًا. وابنُ عُمَرَ هَجَرَ ابْنًا لَهُ إِلَى أَنْ مَاتَ.

قال أبو داود: إِذَا كَانَتِ الْهَجْرَةُ لِلَّهِ فَلَيْسَ مِنْ هَذَا بِشَيْءٍ، وَإِنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَطَى وَجْهَهُ عَنْ رَجُلٍ.

قال ميمون بن مهران: اهجر الأحمق فليس له خير من الهجران.

### [ت56/م48] - بَابُ فِي الظَّنِّ

**4917 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ



suspicion is the falsest speech (one might have within himself); and do not try to detect the news of one another stealthily, nor spy on one another.”

### **[57] What About Giving Advice And Taking Precaution?**

**4918-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The faithful believer is the mirror of his (brother who is) a faithful believer (in which he sees both his good and bad characteristics); and the faithful believer is the brother of the faithful believer, who prevents him from being given to loss, and averts evil from him."

### **[58] What About Mending The Affairs (Of The People)?**

**4919-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Should I not tell you of a deed, higher in degree than that of fasting, offering (supererogatory) prayer and giving in charity?" they said: "Yes (tell us) O Messenger of Allah." He said: "It is to mend the affairs of the people (or to make peace between the foes), since it is the mischief of the people's affairs that obliterates the religion."

**4920-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman from his mother (Umm Kulthum Bint Uqbah Ibn Abu Mu'ait) that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Such as goes about with a good speech between two adversaries is not considered to tell a lie (even though he tells what is not said) with the intention to make reconciliation between them." According to another narration: "Not a liar is such as makes reconciliation between the people, which leads him to say good or goes about with good."

**4921-** It is narrated on the authority of Humaid Ibn Abd Ar-Rahman from his mother (Umm Kulthum Bint Uqbah Ibn Abu Mu'ait) that she said: I've never heard the Messenger of Allah "Allah's blessing and peace be upon him" having given concession pertaining to telling lies except in three cases, and the Messenger of Allah "Allah's blessing and peace be upon him" said in this issue: "I never regard as a liar such as makes reconciliation between the people, and says something therewith he intends not but mending; such as talks in the war (for the purpose of strengthening his front, and weakening the front of the enemies); and such of men as talks to his wife, and such of women as talks to her husband (to keep firm the ties between them)."



الْحَدِيثِ . وَلَا تَحَسُّوْا وَلَا تَجَسَّوْا» .

### [ت57/م49] - بَابُ فِي النَّصِيحَةِ وَالْحَيَاةِ لِلْمُسْلِمِ

4918 - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ. وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ: يَكْفُ عَلَيْهِ ضَبْعَتُهُ وَيَحُوطُهُ مِنْ وَرَائِهِ» .

### [ت58/م50] - بَابُ فِي إِضْلَاحِ ذَاتِ الْبَيْنِ

4919 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةٍ، عَنْ سَالِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصَّيَامِ، وَالصَّلَاةِ، وَالصَّدَقَةِ؟»، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «إِضْلَاحُ ذَاتِ الْبَيْنِ، وَفَسَادُ ذَاتِ الْبَيْنِ الْحَالِقَةُ» .

4920 - حَدَّثَنَا نَضْرَبُ بْنُ عَلِيٍّ: أَخْبَرَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ. (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا إِسْمَاعِيلُ. (ح): وَحَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ شَبُوهٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَمْ يَكْذِبْ مَنْ نَمَى بَيْنَ اثْنَيْنِ لِيُضْلِحَ». وَقَالَ أَحْمَدُ بْنُ مُحَمَّدٍ، وَمُسَدَّدٌ: «لَيْسَ بِالْكَاذِبِ مَنْ أَضْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا، أَوْ نَمَى خَيْرًا» .

4921 - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِيزِيُّ: حَدَّثَنَا أَبُو الْأَسْوَدِ، عَنْ نَافِعٍ - يَعْنِي ابْنَ يَزِيدَ -، عَنِ ابْنِ الْهَادِ أَنَّ عَبْدَ الْوَهَّابِ بْنَ أَبِي بَكْرٍ حَدَّثَهُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أُمِّهِ أُمِّ كُثُومٍ بِنْتِ عَقْبَةَ قَالَتْ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَرْخُصُ فِي شَيْءٍ مِنَ الْكَذِبِ إِلَّا فِي ثَلَاثٍ، كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «لَا أَعُدُّهُ كَاذِبًا: الرَّجُلُ يُضْلِحُ بَيْنَ النَّاسِ، يَقُولُ الْقَوْلَ وَلَا يُرِيدُ بِهِ إِلَّا الْإِضْلَاحَ. وَالرَّجُلُ يَقُولُ فِي الْحَرْبِ، وَالرَّجُلُ يُحَدِّثُ امْرَأَتَهُ، وَالْمَرْأَةُ تُحَدِّثُ زَوْجَهَا» .

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**[59] It Is Forbidden To Practice Singing**

**4922-** It is narrated on the authority of Ar-Rubai Bint Mu'awwidh Ibn Afra' that she said: The Prophet "Allah's blessing and peace be upon him" visited me in the morning of consummating my marriage, and sat on my bed where you are sitting from me now. At the same time, there were two girls in my house, singing and lamenting my fathers who were killed on the day of (the holy battle of) Badr, and then one of them said: "And among us is a Prophet, who knows what is to come in the morrow." On that he said: "Leave saying that and return to that which you were saying."

**4923-** It is narrated on the authority of Anas that he said: When the Messenger of Allah "Allah's blessing and peace be upon him" arrived in Medina, the Abyssinians went on playing with their spears to express their joyfulness of his arrival.

**[60] It Is Undesirable To Sing In The Company Of Musical Instruments**

**4924-** It is narrated on the authority of Nafi' that he said: Once Ibn Umar heard a musical instrument, thereupon he placed his fingers on his ears and moved away from that road and then said: "O Nafi'! Are you hearing anything now?" I answered in the negative, thereupon he lifted his fingers from his ears and said: "I was with the Messenger of Allah "Allah's blessing and peace be upon him" when he heard the like of that, thereupon he did the same as I've done."

**4925-** It is narrated on the authority of Nafi' that he said: I was riding behind Ibn Umar when he came upon a shepherd who was playing with a musical instrument...and the rest is the same as the previous narration.

**4926-** It is narrated on the authority of Nafi' that he said: We were with Ibn Umar when he heard the sound of a musical instrument...and the rest is the same as the previous narration.

**4927-** It is narrated on the authority of Sallam Ibn Miskin from an old man who saw Abu Wa'il in a banquet, where they started to play (with musical instruments) and sing, thereupon Abu Wa'il got rid of the sitting posture in which he was making his thighs close to his abdomen circling his knees with the help of his hands and said: I heard Abdullah having said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, singing plants hypocrisy in the heart."

**[61] What About The Commandment Pertaining To The Effeminate?**

**4928-** It is narrated on the authority of Abu Hurairah that an effeminate person was brought to the Messenger of Allah "Allah's blessing and peace

## [ت59/م51] - بَابُ فِي النُّهْيِ عَنِ الْغِنَاءِ

**4922 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ، عَنْ خَالِدِ بْنِ ذَكْوَانَ، عَنِ الرَّبِيعِ بْنِتِ مُعَوِذِ بْنِ عَفْرَاءَ قَالَتْ: جَاءَ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عَلَيَّ صَبِيحَةً بُنِيَتْ بِي، فَجَلَسَ عَلَيَّ فِرَاشِي كَمَجْلِسِكَ مِنِّي، فَجَعَلَتْ جُوبَرِيَّاتٍ يَضْرِبْنَ بِدِفْءٍ لَهْنًا، وَيَنْدُبْنَ مَنْ قُتِلَ مِنْ آبَائِي يَوْمَ بَدْرٍ إِلَى أَنْ قَالَتْ إِحْدَاهُنَّ: وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي الْعَدِّ، فَقَالَ: «دَعِي هَذِهِ وَقُولِي الَّذِي كُنْتَ تَقُولِينَ».

**4923 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ لَعِبَتِ الْحَبَشَةُ لِقْدُومِهِ فَرَحًا بِذَلِكَ، لَعِبُوا بِحِرَابِهِمْ».

## [ت60/م52] - بَابُ كَرَاهِيَةِ الْغِنَاءِ وَالزَّمْرِ

**4924 -** حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ الْغَدَانِيِّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ نَافِعٍ قَالَ: «سَمِعَ ابْنُ عُمَرَ مِرْمَارًا قَالَ: فَوَضَعَ إصْبَعَيْهِ عَلَى أُذُنَيْهِ وَتَأَى عَنِ الطَّرِيقِ، وَقَالَ لِي: يَا نَافِعُ هَلْ تَسْمَعُ شَيْئًا؟ قَالَ: فَقُلْتُ: لَا، قَالَ: فَرَفَعَ إصْبَعِيهِ مِنْ أُذُنَيْهِ، وَقَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ، فَسَمِعَ مِثْلَ هَذَا، فَصَنَعَ مِثْلَ هَذَا».

قال أبو داود: هَذَا حَدِيثٌ مُنْكَرٌ.

قال أبو علي اللؤلؤي: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: وَهُوَ حَدِيثٌ مُنْكَرٌ.

**4925 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُطْعِمُ بْنُ الْمُقْدَامِ قَالَ: حَدَّثَنَا نَافِعٌ قَالَ: «كُنْتُ رِذْفَ ابْنِ عُمَرَ، إِذْ مَرَّ بِرَاعٍ يَزُمُّهُ، فَذَكَرَ نَحْوَهُ».

قال أبو داود: أَذْخَلَ بَيْنَ مُطْعِمٍ وَنَافِعٍ سُلَيْمَانُ بْنُ مُوسَى.

**4926 -** حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِّي قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ، عَنْ مَيْمُونٍ، عَنْ نَافِعٍ قَالَ: كُنَّا مَعَ ابْنِ عُمَرَ، فَسَمِعَ صَوْتَ زَامِرٍ، فَذَكَرَ نَحْوَهُ.

قال أبو داود: وَهَذَا أَنْكَرُهَا.

**4927 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا سَلَامُ بْنُ مَسْكِينٍ، عَنْ شَيْخٍ شَهِدَ أَبَا وَائِلٍ فِي وَلِيمَةٍ، فَجَعَلُوا يَلْعَبُونَ، يَتَلَعَّبُونَ، يُعْنُونَ. فَحَلَّ أَبُو وَائِلٍ حُبُوتَهُ، وَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْغِنَاءُ يُثْبِتُ التَّفَاقُ فِي الْقَلْبِ».

## [ت61/م53] - بَابُ فِي الْحُكْمِ فِي الْمُخَنَّثِينَ

**4928 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ، وَمُحَمَّدُ بْنُ الْعَلَاءِ: أَنَّ أَبَا أُسَامَةَ أَخْبَرَهُمْ، عَنْ مُفَضَّلِ بْنِ يُونُسَ، عَنْ الْأَوْزَاعِيِّ، عَنْ أَبِي يَسَارٍ الْقُرَشِيِّ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي هُرَيْرَةَ:



be upon him", and he dyed his hands and feet with henna, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked: "What is the matter with that?" they said: "O Messenger of Allah! He imitates the conduct of women." On that he ordered that he be exiled to Naqi' (a place distant a little from Medina). They asked: "O Messenger of Allah! Should we not kill him?" he said: "No: I've been forbidden to kill those who offer prayer."

**4929-** It is narrated on the authority of Umm Salamah that the Prophet "Allah's blessing and peace be upon him" came to her while there was an effeminate man sitting in her house, and he was saying to her brother Abdullah Ibn Abu Umayyah: "O Abdullah! See if Allah should make you conquer Ta'if tomorrow, then I advise you to take a woman (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back." The Prophet "Allah's blessing and peace be upon him" then said: "Drive these (effeminate men) away from your houses."

**4930-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" cursed the effeminate men and those women who assume the similitude (manners) of men. He also said: "Turn them out of your houses." He drove away so and so, i.e. of the effeminate persons.

### **[62] What About Playing With The Female Dolls?**

**4931-** It is narrated on the authority of A'ishah that she said: I used to play with the female dolls, and sometimes, the Messenger of Allah "Allah's blessing and peace be upon him" came to me while there were some girls with me; and whenever he entered, they would come out, and whenever he came out, they would enter once again.

**4932-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" came back from the holy battle of Tabuk (or Khaibar, the narrator is in doubt), and in her house there was a curtain, and when the wind blew a side of the curtain (was lifted and it) uncovered some toys belonging to A'ishah. He asked: "What are those O A'ishah?" she said: "Those are my female toys." He saw among them a female horse having two wings made of leather, thereupon he asked: "What is that which I see among them?" she said: "A female horse." He said: "Then, what are those over it?" she said: "Two wings." He said: "(Is there) a female horse having two wings?" on that she said: "Have you not heard that (the Prophet) Solomon had horses with wings?" on that

أَنَّ النَّبِيَّ ﷺ أُوتِيَ بِمُحَنِّثٍ قَدْ خَضَبَ يَدَيْهِ وَرَجَلَيْهِ بِالْحِنَاءِ، فَقَالَ النَّبِيُّ ﷺ: «مَا بَالُ هَذَا؟» فَقِيلَ: يَا رَسُولَ اللَّهِ، يَتَشَبَّهُ بِالنِّسَاءِ. فَأَمَرَ بِهِ فَنُفِيَ إِلَى النَّقِيعِ، فَقَالُوا: يَا رَسُولَ اللَّهِ أَلَا نَقْتُلُهُ؟ فَقَالَ: «إِنِّي نُهَيْتُ عَنْ قَتْلِ الْمُصَلِّينَ».

قال أبو داود: قال أبو أسامة: والنَّعِيعُ نَاحِيَّةٌ عَنِ الْمَدِينَةِ، وَلَيْسَ بِالنَّقِيعِ.

**4929 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا مُحَنِّثٌ، وَهُوَ يَقُولُ لِعَبْدِ اللَّهِ أَخِيهَا: إِنْ يَفْتَحَ اللَّهُ الطَّائِفَ عَدَا ذَلِكَ عَلَى امْرَأَةٍ تُقْبَلُ بِأَرْبَعٍ، وَتُذْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ».

قال أبو داود: الْمَرْأَةُ كَانَ لَهَا أَرْبَعُ عُكْنٍ فِي بَطْنِهَا.

**4930 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَعَنَ الْمُحَنِّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «وَأَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ، وَأَخْرِجُوا فُلَانًا وَفُلَانًا» يَعْنِي الْمُحَنِّثِينَ.

### [ت62/م54] - بَابُ فِي اللَّعِبِ بِالْبَنَاتِ

**4931 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَلْعَبُ بِالْبَنَاتِ، فَرُبَّمَا دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَعِنْدِي الْجَوَارِي، فَإِذَا دَخَلَ خَرَجَنَ، وَإِذَا خَرَجَ دَخَلَنَ».

**4932 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ، قَالَ: حَدَّثَنِي عُمَارَةُ بْنُ غَزِيَّةَ: أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ قَالَتْ: «قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَةٍ - تَبُوكَ أَوْ خَيْبَرَ -، وَفِي سَهْوَتِهَا سِتْرٌ. فَهَبَّتْ رِيحٌ فَكَشَفَتْ نَاحِيَةَ السِّتْرِ عَنْ بَنَاتٍ لِعَائِشَةَ لَعِبٍ. فَقَالَ: «مَا هَذَا يَا عَائِشَةُ؟» قَالَتْ: بَنَاتِي. وَرَأَى بَيْنَهُنَّ فَرْسًا لَهُ جَنَاحَانِ مِنْ رِقَاعٍ، فَقَالَ: «مَا هَذَا الَّذِي أَرَى وَسَطَهُنَّ؟» قَالَتْ: فَرَسٌ. قَالَ: «وَمَا هَذَا الَّذِي عَلَيْهِ؟» قَالَتْ: جَنَاحَانِ. قَالَ: «فَرَسٌ لَهُ جَنَاحَانِ!» قَالَتْ: أَمَا سَمِعْتَ أَنَّ



the Messenger of Allah "Allah's blessing and peace be upon him" laughed so much that his premolar teeth became visible.

### [63] What About The Swing?

**4933-** It is Narrated on the authority of A'ishah that she said: The Prophet "Allah's blessing and peace be upon him" engaged me when I was a girl of seven or six (years). We went to Medina; and some ladies came and my mother, Umm Ruman, came to me while I was playing in a swing. They took me, and mended my state and prepared me (for the marriage). I then was brought to the Messenger of Allah "Allah's blessing and peace be upon him", who consummated marriage with me while I was nine years old. She made me stand at the door of the house. I was breathless then, and when my breathing became Alright, she took me into the house. There in the house I saw some Ansari women who said: "Best wishes and Allah's Blessing and a good luck."

**4934-** The same is narrated on the authority of Abu Usamah, with the following addition: They said: "Best wishes and a good luck." Then, she entrusted me to them, and they washed my head, and prepared me (for the marriage). Unexpectedly The Messenger of Allah "Allah's blessing and peace be upon him" came to me in the forenoon and they handed me over to him.

**4935-** It is narrated on the authority of A'ishah that she said: When we arrived in Medina, some ladies came to me while I was playing on a swing, and my hair grew long enough to reach my ears, thereupon they took me, mended my state and prepared me (for the marriage), and then brought me to the Messenger of Allah "Allah's blessing and peace be upon him", who consummated marriage with me while I was nine years old.

**4936-** The same story is narrated on the authority of Urwah through the same chain of transmission, in which she said: I was on a swing, playing with some of my girl friends, thereupon they made me enter a house, and behold! There were Some ladies belonging to the Ansar. They said: "With good luck and Allah's Blessing."

**4937-** It is narrated on the authority of A'ishah that she said: We went to Medina and stayed at the home of Banu Al-Harith Ibn Khazraj. By Allah, while I was playing in a swing, my mother came to me and got me down, and at that time, my hair grew long enough to reach my ears...and the rest of the narration is the same.



لِسُلَيْمَانَ خِيَلًا لَهَا أَجْنَحَةٌ؟ قَالَتْ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى رَأَيْتُ نَوَاجِذَهُ.

### [ت3/م55] - باب في الأرجوحة

**4933 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. ح، وَحَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَنِي وَأَنَا بِنْتُ سَبْعٍ، أَوْ سِتٍّ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ أَتَيْنِ نِسْوَةً. وَقَالَ بِشْرٌ: فَأَتَيْتَنِي أُمُّ رُوْمَانَ، وَأَنَا عَلَى أَرْجُوْحَةٍ، فَذَهَبَنِي بِي وَهَيَّأَنِي وَصَنَعَنِي، فَأَتَيْتُ بِي رَسُولَ اللَّهِ ﷺ، فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعٍ، فَوَقَفْتُ بِي عَلَى الْبَابِ، فَقُلْتُ: هِيَ هِيَ».

قال أبو داود: أَي تَنَفَّسْتُ، فَأَدْخِلْتُ بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ. دَخَلَ حَدِيثُ أَحَدِهِمَا فِي الْآخِرِ.

**4934 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، مِثْلُهُ، قَالَ: «عَلَى خَيْرِ طَائِرٍ، فَسَلَّمْتَنِي إِلَيْهِنَّ، فَغَسَلْنَ رَأْسِي وَأَصْلَحْنِي. فَلَمْ يَرُعْنِي إِلَّا رَسُولُ اللَّهِ ﷺ ضَحَى، فَأَسَلَمْتَنِي إِلَيْهِ».

**4935 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «فَلَمَّا قَدِمْنَا الْمَدِينَةَ جَاءَنِي نِسْوَةٌ، وَأَنَا أَلْعَبُ عَلَى أَرْجُوْحَةٍ، وَأَنَا مُجَمَّمَةٌ فَذَهَبَنِي بِي فَهَيَّأَنِي، وَصَنَعَنِي. ثُمَّ أَتَيْنِ بِي رَسُولَ اللَّهِ ﷺ، فَبَنَى بِي وَأَنَا ابْنَةُ تِسْعٍ سِنِينَ».

**4936 -** حَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنِي أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِإِسْنَادِهِ فِي هَذَا الْحَدِيثِ قَالَتْ: «وَأَنَا عَلَى الْأَرْجُوْحَةِ وَمَعِيَ صَوَاجِبَاتِي، فَأَدْخَلْنِي بَيْتًا، فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فَقُلْنَ: عَلَى الْخَيْرِ وَالْبَرَكَةِ».

**4937 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ عَمْرٍو -، عَنْ يَحْيَى - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ -، قَالَ: قَالَتْ عَائِشَةُ: «قَدِمْنَا الْمَدِينَةَ فَنَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. قَالَتْ: فَوَاللَّهِ إِنِّي لَعَلَى أَرْجُوْحَةٍ بَيْنَ عَذَقَيْنِ، فَجَاءَنِي أُمِّي فَأَنْزَلْتَنِي وَلِي جُمَيْمَةً». وَسَاقَ الْحَدِيثَ.

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**[64] It Is Forbidden To Play With The Dice**

**4938-** It is narrated on the authority of Abu Musa Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with the dice has, indeed, disobeyed Allah and His Messenger."

**4939-** It is narrated on the authority of Sulaiman Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who plays with the dice seems as if he dips his hand into the flesh and blood of the swine."

**[65] What About Playing With Pigeons?**

**4940-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" saw a man pursuing a pigeon, thereupon he said: "(Such as does so is like) a devil, who pursues (the traces of) a female devil."

**[66] What About Mercy?**

**4941-** It is narrated on the authority of Abdullah Ibn Amr, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "(Allah) Most Gracious bestows mercy upon the merciful ones: be merciful to the inhabitants of the earth, so that the One (Allah) in the heaven would bestow mercy upon you."

**4942-** It is narrated on the authority of Abu Hurairah that he said: I heard Abu Al-Qasim, the true and truly inspired one, (the Messenger of Allah "Allah's blessing and peace be upon him"), the lord of this chamber, having said: "None but a wicked miserable is deprived of mercy."

**4943-** It is narrated on the authority of Abdullah Ibn Amr from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "He, who is not merciful to the young among us, and does not know the right of the old among us, does not belong to us."

**[67] What About Giving Advice?**

**4944-** It is narrated on the authority of Tamim Ad-Dari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is out of the (true faith and) religion to be sincere! It is out of the (true faith and) religion to be sincere! It is out of the (true faith and) religion to be sincere!" they asked: "To whom (should one be sincere O Messenger of Allah?" he said: "To Allah (by having faith in His Oneness, and be true in worship), to His Book (by believing in it and acting upon what it contains),

## [ت64/م56] - بَابُ فِي النَّهْيِ عَنِ اللَّعِبِ بِالنَّرْدِ

4938 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدِ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ».

4939 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدِ شَبِيرَ، فَكَأَنَّمَا عَمَسَ يَدَهُ فِي لَحْمِ خَنْزِيرٍ وَدَمِهِ».

## [ت65/م57] - بَابُ فِي اللَّعِبِ بِالْحَمَامِ

4940 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يَتَّبِعُ حَمَامَةً، فَقَالَ: «شَيْطَانٌ يَتَّبِعُ شَيْطَانَةً».

## [ت66/م58] - بَابُ فِي الرَّحْمَةِ

4941 - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ الْمَعْنَى، قَالَا: حَدَّثَنَا سُفْيَانٌ، عَنْ عَمْرٍو، عَنْ أَبِي قَابُوسَ مَوْلَى لِعَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ، ارْحَمُوا أَهْلَ الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ» لَمْ يَقُلْ مُسَدَّدٌ: مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو، وَقَالَ: قَالَ النَّبِيُّ ﷺ.

4942 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا (ح)، وَحَدَّثَنَا ابْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ - قَالَ ابْنُ كَثِيرٍ فِي حَدِيثِهِ: وَقَرَأْتُهُ عَلَيْهِ. وَقُلْتُ: أَقُولُ: حَدَّثَنِي مَنْصُورٌ فَقَالَ: إِذَا قَرَأْتُهُ عَلَيَّ فَقَدْ حَدَّثْتُكَ بِهِ. ثُمَّ اتَّفَقَا - عَنْ أَبِي عُثْمَانَ مَوْلَى الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ الصَّادِقَ الْمَصْدُوقَ صَاحِبَ هَذِهِ الْحُجْرَةِ يَقُولُ: «لَا تَنْزِعِ الرَّحْمَةَ إِلَّا مِنْ شَقِيٍّ».

4943 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ السَّرْحِ، قَالَا: حَدَّثَنَا سُفْيَانٌ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ ابْنِ عَامِرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو يَزُودُهُ قَالَ ابْنُ السَّرْحِ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَرْحَمْ صَغِيرَنَا، وَيَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا».

قال أبو داود: هُوَ عَبْدُ الرَّحْمَنِ بْنُ عَامِرٍ.

## [ت67/م59] - بَابُ فِي النَّصِيحَةِ

4944 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَجِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ، إِنَّ الدِّينَ النَّصِيحَةُ». قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ، وَلِكِتَابِهِ،



to His Messenger (by giving trust to his Prophethood, and responding to his commandments and forbiddances), to the rulers of the faithful believers or of the Muslims (by obeying them as long as they are true and right), and to the public of the faithful believers or of the Muslims (by guiding them to what is good, and showing what benefits them).”

**4945-** It is narrated on the authority of Jarir that he said: I gave the pledge of allegiance to the Messenger of Allah "Allah's blessing and peace be upon him" to hearken and obey (him), and to be sincere in advice to every Muslim. It is said that whenever Jarir purchased or sold a thing, he would say to the other party: “Behold! What we’ve taken from you is dearer to us than that which we’ve given you: so, choose any of them.”

#### **[68] One Should Be At The Back Of The Muslim**

**4946-** It is narrated on the authority of Abu Hurairah: The Messenger of Allah "Allah's blessing and peace be upon him" said: “He who alleviates a distress of a brother out of those distresses of the world, Allah would alleviate one of his distresses on the Day of Judgement, and he who relieves one who is hard pressed, Allah would make things easy for him in the world and the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and the Hereafter,. Allah is at the back of a servant so long as the servant is at the back of his brother.”

**4947-** It is narrated on the authority of Hudhaifah that he said: Your Prophet “Peace be upon him” said: “Every favour (one does to another) is (to get a reward like that of) an object of charity.”

#### **[69] What About Changing Names?**

**4948-** It is narrated on the authority of Abu Ad-Darda’ that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “On the Day of Judgement, you will be called by your names and the names of your fathers: so, make good your names!”

**4949-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “The dearest names in the Sight of Allah Almighty are Abdullah (Servant of Allah) and Abd Ar-Rahman (Servant of (Allah) Most Gracious).”

**4950-** It is narrated on the authority of Ibn Abu Wahb Al-Jushmi, and he was one of the Holy Companions that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Name yourselves with the names of the Prophets; and the dearest names in the Sight of Allah Almighty are Abdullah (Servant of Allah) and Abd Ar-Rahman (Servant of

وَرَسُولِهِ، وَأَئِمَّةَ الْمُؤْمِنِينَ، وَعَامَّتِهِمْ»، أَوْ: «أَئِمَّةَ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

**4945 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ. قَالَ: وَكَانَ إِذَا بَاعَ الشَّيْءَ، أَوْ اشْتَرَاهُ قَالَ: «أَمَّا إِنَّ الَّذِي أَخَذْنَا مِنْكَ أَحَبُّ إِلَيْنَا مِمَّا أَغْطَيْنَاكَ فَاخْتَرْ».

### [ت68/م60] - بَابٌ فِي الْمَعُونَةِ لِلْمُسْلِمِ

**4946 -** حَدَّثَنَا أَبُو بَكْرِ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ، الْمَعْنَى قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، قَالَ عُثْمَانُ: وَجَرِيرُ الرَّازِيِّ. ح، وَحَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا أَسْبَاطُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ - وَقَالَ وَاصِلٌ: قَالَ: حَدَّثْتُ عَنْ أَبِي صَالِحٍ ثُمَّ اتَّفَقُوا - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ عَلَى مُسْلِمٍ سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ».

قال أبو داود: لَمْ يَذْكُرْ عُثْمَانُ عَنْ أَبِي مُعَاوِيَةَ: «وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ».

**4947 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ نَبِيُّكُمْ ﷺ: «كُلُّ مَعْرُوفٍ صَدَقَةٌ».

### [ت69/م61] - بَابٌ فِي تَغْيِيرِ الْأَسْمَاءِ

**4948 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا. ح، وَحَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَّا، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ، فَأَحْسِنُوا أَسْمَاءَكُمْ».

قال أبو داود: ابْنُ أَبِي زَكَرِيَّا لَمْ يَذْكُرْ أَبَا الدَّرْدَاءِ.

**4949 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ زِيَادٍ سَبْلَان: حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ».

**4950 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ الطَّلَقَانِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُهَاجِرِ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنِي عَقِيلُ بْنُ شَيْبٍ، عَنْ أَبِي وَهْبٍ الْجُشَمِيِّ وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ. وَأَحَبُّ الْأَسْمَاءِ



(Allah) Most Gracious); the truest of them are Harith (gainer) and Hammam (Earnest in Seeking); and the ugliest of them are Harb (War) and Murrah (Bitterness).”

**4951-** It is narrated on the authority of Anas Ibn Malik that he said: I took Abdullah Ibn Abu Talhah Al-Ansari at the time of his birth to The Messenger of Allah "Allah's blessing and peace be upon him", who was wearing a woollen cloak and besmearing the camels with pitch. He said: "Do you Have some dates?" I answered in the affirmative. He took hold of the dates, put them in his mouth, chewed them, and opened the mouth of the child, in which he put that, with the result that the child started licking it. On that, The Messenger of Allah "Allah's blessing and peace be upon him" said: "(Consider how) the Ansar like dates!" Then, he (The Prophet) named him Abdullah.

#### **[70] Changing The Ugly Name**

**4952-** It is narrated on the authority of Abdullah Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" changed the name of (a woman which was) Asiyah (Disobedient) and said to her: "Your (name is) Jamilah (Beautiful woman)."

**4953-** It is narrated on the authority of Muhammad Ibn Amr Ibn Ata' that Zainab, the daughter of Umm Salamah (and she was the step-daughter of the Messenger of Allah "Allah's blessing and peace be upon him") asked him: "Which name did you give to your daughter?" he said: "I named her Murrah." On that she said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" forbade to name with that name. At first, I was given the name of Barrah (Pious girl), thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give prestige to yourselves! Allah Almighty Alone has the best knowledge of the pious among you." He asked: "Then, which name should we give her?" he said: "Name her Zainab."

**4954-** It is narrated on the authority of Usamah Ibn Akhdari that a man called Asram was one of the members of the delegation who came to the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is your name?" he said: "Asram (Cut)." On that he said: "No, let your name be Zur'ah (derived from cultivation)."

**4955-** It is narrated on the authority of Shuraih from his father Hani' that when he went to the Messenger of Allah "Allah's blessing and peace be upon him" among the delegate of his people, he (the Prophet) heard them



إِلَى اللَّهِ عَبْدُ اللَّهِ، وَعَبْدُ الرَّحْمَنِ. وَأَصْدَقُهَا حَارِثٌ وَهَمَامٌ. وَأَقْبَحُهَا حَرْبٌ وَمُرَّةٌ.

**4951 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: ذَهَبْتُ بِعَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ إِلَى النَّبِيِّ ﷺ حِينَ وُلِدَ، وَالنَّبِيُّ ﷺ فِي عَبَاءَةٍ يَهْنَأُ بِعِيرَا لَهُ. قَالَ: «هَلْ مَعَكَ تَمْرٌ؟» قُلْتُ: نَعَمْ. قَالَ: فَنَاولْتُهُ تَمْرَاتٍ فَأَلْقَاهُنَّ فِي فِيهِ، فَلَاكِهِنَّ ثُمَّ فَعَرَّ فَاَهُ، فَأَوْجَرَهُنَّ إِيَّاهُ، فَجَعَلَ الصَّبِيُّ يَتَلَمَّظُ. فَقَالَ النَّبِيُّ ﷺ: «حُبُّ الْأَنْصَارِ التَّمْرُ»، وَسَمَّاهُ عَبْدُ اللَّهِ.

### [ت70/م62] - بَابٌ فِي تَغْيِيرِ الْأَسْمِ الْقَبِيحِ

**4952 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ، وَمُسَدَّدٌ، قَالَا: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ غَيَّرَ اسْمَ عَاصِيَةَ، وَقَالَ: «أَنْتِ جَمِيلَةٌ».

**4953 -** حَدَّثَنَا عِيسَى بْنُ حَمَادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ سَأَلَتْهُ: مَا سَمَّيْتَ ابْنَتَكَ؟ قَالَ: سَمَّيْتُهَا بَرَّةً. فَقَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ هَذَا الْأَسْمِ، سُمِّيتُ بَرَّةً فَقَالَ النَّبِيُّ ﷺ: «لَا تُزَكُّوا أَنْفُسَكُمْ، اللَّهُ أَعْلَمُ بِأَهْلِ الْبِرِّ مِنْكُمْ». فَقَالَ: مَا نُسَمِّيَهَا؟ قَالَ: «سَمُّوْهَا زَيْنَبَ».

**4954 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ -: حَدَّثَنِي بِشِيرُ بْنُ مَيْمُونٍ، عَنْ عَمِّهِ أَسَامَةَ بْنِ أَخْذَرِيٍّ: أَنَّ رَجُلًا يُقَالُ لَهُ أَضْرَمُ كَانَ فِي النَّفَرِ الَّذِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اسْمُكَ؟»، قَالَ: أَنَا أَضْرَمُ. قَالَ: «بَلْ أَنْتَ زُرْعَةٌ».

**4955 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ، عَنْ يَزِيدَ - يَعْنِي ابْنَ الْمُقْدَامِ بْنِ شَرِيحٍ -، عَنْ أَبِيهِ، عَنْ جَدِّهِ شَرِيحٍ عَنْ أَبِيهِ هَانِيٍّ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللَّهِ ﷺ مَعَ

calling him Abu Al-Hakam (Father of Wisdom and Judgement). The Messenger of Allah "Allah's blessing and peace be upon him" invited him and said: "No doubt, Allah is the Only Judge, and to Whom belongs the judgement: why are you called Abu Al-Hakam (Father of Wisdom and Judgement)?" he said: "Whenever my people fall in dispute over anything, they appeal to me to judge between them, and both parties accept my judgement." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "how good is that! Which children do you have?" he said: "I have Shuraih, Muslim and Abdullah." He said: "Who is the eldest of them?" he said: "Shuraih." He said: "Then, let you be named Abu Shuraih."

**4956-** It is narrated on the authority of Sa'id Ibn Al-Musayyab from his father from his grandfather that the Messenger of Allah "Allah's blessing and peace be upon him" asked him: "What is your name?" he said: "Hazm (hard and unyielding)." He said to him: "No, let your name be Sahl (Easy and Lenient)." He said: "No, the easy is always trodden and put to humiliation." Sa'id said: "Afterwards, I thought we would be afflicted with adversities and difficulties."

**4957-** It is narrated on the authority of Masruq that he said: I met Umar Ibn Al-Khattab who asked me: "Who are you?" I said: "Masruq Ibn Al-Ajda'." He said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Al-Ajda' is (the name of) a devil."

**4958-** It is narrated on the authority of Samurah Ibn Jundub that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not give the following names to your child (or slave): Yasar (easy), Rabah (profitable), Najih (successful), and Aflah (prosperous); for you might say: "Is there such as has anyone of those names?" and he might say: "No."" in this way (according to the narrator) those (names) are only four. So, do not add anything to what I narrated.

**4959-** It is narrated on the authority of Samurah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade us to give our slaves one of the following four names: Aflah (prosperous), Yasar (easy), Nafi' (beneficial), and Rabah (profitable).

**4960-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If I live, Allah Willing, I should forbid my nation to name with such names as Nafi' (Beneficial), Aflah (Prosperous), Barakah (Blessing), for one might say when he comes: "Is there Barakah (Blessing, for instance)?" and they might say: "No.""

قَوْمِهِ سَمِعَهُمْ يَكُونُهُ بِأَبِي الْحَكَمِ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ تَعَالَى هُوَ الْحَكَمُ، وَإِلَيْهِ الْحُكْمُ، فَلِمَ تُكْنَى أَبَا الْحَكَمِ؟» فَقَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ، فَرَضِي كِلَا الْفَرِيقَيْنِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَحْسَنَ هَذَا، فَمَا لَكَ مِنَ الْوَلَدِ؟» قَالَ: لِي شُرَيْحٌ، وَمُسْلِمٌ، وَعَبْدُ اللَّهِ. قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قُلْتُ: شُرَيْحٌ. قَالَ: «فَأَنْتَ أَبُو شُرَيْحٍ».

قال أبو داود: شُرَيْحٌ هَذَا هُوَ الَّذِي كَسَرَ السُّلَيْلَةَ، وَهُوَ مِمَّنْ دَخَلَ تُسْتَرَ.

قال أبو داود: وَبَلَعْنِي أَنْ شُرَيْحًا كَسَرَ بَابَ تُسْتَرٍ، وَذَلِكَ أَنَّهُ دَخَلَ مِنْ سَرِبٍ.

**4956 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «مَا اسْمُكَ؟» قَالَ: حَزْنٌ. قَالَ: أَنْتَ سَهْلٌ. قَالَ: لَا، السَّهْلُ يُوْطَأُ وَيُؤْتَتَهُنَّ. قَالَ سَعِيدٌ: فَظَنَنْتُ أَنَّهُ سَيُصِيبُنَا بَعْدَهُ حُزُونَةٌ».

قال أبو داود: وَغَيْرَ النَّبِيِّ ﷺ اسْمُ الْعَاصِ، وَعَزِيزٍ، وَعَتَلَةَ، وَشَيْطَانٍ، وَالْحَكَمِ، وَغُرَابٍ، وَحَبَابٍ، وَشِهَابٍ، فَسَمَّاهُ هِشَامًا. وَسَمَّى حَرْبًا سَلْمًا، وَسَمَّى الْمُضْطَجِعَ الْمُتْبِعَ، وَأَرْضًا تُسَمَّى عَفْرَةَ سَمَّاهَا خَضِرَةَ. وَشَعْبُ الضَّلَالَةِ سَمَّاهُ شَعْبَ الْهُدَى، وَبَنُو الرُّنْيَةِ سَمَّاهُمْ بَنِي الرُّشْدَةِ، وَسَمَّى بَنِي مُغَوِيَةَ بَنِي رِشْدَةَ.

قال أبو داود: تَرَكْتُ أَسَانِيدَهَا لِلاِخْتِصَارِ.

**4957 -** حَدَّثَنَا أَبُو بَكْرِ - يَغْنِي ابْنَ أَبِي شَيْبَةَ -: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا مُجَالِدُ بْنُ سَعِيدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ: مَنْ أَنْتَ؟ قُلْتُ: مَسْرُوقُ بْنُ الْأَجْدَعِ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْأَجْدَعُ شَيْطَانٌ».

**4958 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عَمِيلَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمِّنَنَّ غُلَامَكَ يَسَارًا، وَلَا رِبَاحًا، وَلَا نَحِيحًا، وَلَا أَفْلَحَ، فَإِنَّكَ تَقُولُ: أَنْتُمْ هُوَ؟ فَيَقُولُ: لَا، إِنَّمَا هُنَّ أَرْبَعٌ فَلَا تَزِيدَنَّ عَلَيَّ».

**4959 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ، عَنْ أَبِيهِ، عَنْ سَمُرَةَ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُسَمِّيَ رَقِيقَنَا أَرْبَعَةَ أَسمَاءَ: أَفْلَحَ، وَيَسَارًا، وَنَافِعًا، وَرَبَاحًا».

**4960 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ عِشْتُ إِنْ شَاءَ اللَّهُ تَعَالَى أَنْهِيَ أُمَّتِي أَنْ يُسَمُّوا نَافِعًا، وَأَفْلَحَ، وَبَرَكَهَ» قَالَ الْأَعْمَشُ: وَلَا أَدْرِي أَذْكَرُ نَافِعًا أَمْ لَا «فَإِنْ الرَّجُلُ يَقُولُ إِذَا جَاءَ: أَنْتُمْ بَرَكَهَ؟ فَيَقُولُونَ: لَا».



Abu Dawud says: The same is narrated on the authority of Abu Az-Zubair from Jabir Ibn Abdullah from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of Barakah.

**4961-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The most despicable name in the Sight of Allah on the Day of Judgement will be (the name of) a man having the name of the King of all Kings."

### **[71] What About The Nicknames?**

**4962-** It is narrated on the authority of Abu Jabirah Ibn Ad-Dahhak: It was in connection with us, sons of Salamah that Allah's saying: "nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed" (Al-Hujurat 11) was revealed. When the Messenger of Allah "Allah's blessing and peace be upon him" came to Medina, there was no man of us but that he had two or even three nicknames; and whenever anyone of them was called by one of those nicknames, they would say: "O Messenger of Allah! He becomes angry with (being called by) that (nickname)." On that, it was revealed: "nor call each other by (offensive) nicknames."

### **[72] When One Has The Nickname Of Abu Isa**

**4963-** It is narrated on the authority of Zaid Ibn Aslam from his father that Umar Ibn Al-Khattab beat a son of him when he had for himself the nickname of Abu Isa; and that when Al-Mughirah Ibn Shu'bah had the same nickname of Abu Isa Umar said to him: "Is it not sufficient for you to have the nickname of Abu Abdullah?" he said: "No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" had given me this nickname." On that Umar said: "(This was one of the special things given to the Prophet in particular and) the earlier and later sins of the Messenger of Allah "Allah's blessing and peace be upon him" were forgiven for him; and we are now living among a great number of people (and do not know what will happen to us)." He kept having the nickname of Abu Abdullah until he died.

### **[73] When One Calls The Son Of Another: "O My Son"**

**4964-** It is narrated on the authority of Anas Ibn Malik that the Messenger of Allah "Allah's blessing and peace be upon him" called him: "O my son!"

قال أبو داود: رَوَى أَبُو الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، لَمْ يَذْكُرْ بَرَكَةً.  
**4961 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ  
 الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «أَخْنَعُ اسْمٍ عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى  
 يَوْمَ الْقِيَامَةِ رَجُلٌ تَسْمَى مَلِكَ الْأَمْلَاكِ».

قال أبو داود: رَوَاهُ شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ بِإِسْنَادِهِ قَالَ: «أَخْنَى  
 اسْمٍ».  
 قال أبو عيسى: قَالَ أَبُو دَاوُدَ: أَخْنَعُ: أَوْضَعُ.

### [ت71/م63] - بَابٌ فِي الْأَلْقَابِ

**4962 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ، عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ:  
 حَدَّثَنِي أَبُو جُبَيْرَةَ بْنُ الصَّحَّاحِ قَالَ: «فِينَا نَزَلَتْ هَذِهِ الْآيَةُ، فِي بَنِي سَلَمَةَ: ﴿وَلَا  
 تَنَابَرُوا بِالْأَلْقَابِ يَسِّرَ الْإِسْمُ الْفُسُوقَ بَعْدَ الْإِيمَانِ﴾ [الحجرات: 11] قَالَ: قَدِمَ عَلَيْنَا  
 رَسُولُ اللَّهِ ﷺ وَلَيْسَ مِنَّا رَجُلٌ إِلَّا وَلَهُ اسْمَانِ أَوْ ثَلَاثَةٌ. فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ:  
 «يَا فُلَانُ»، فَيَقُولُونَ: مَهْ يَا رَسُولَ اللَّهِ إِنَّهُ يَغْضَبُ مِنْ هَذَا الْاسْمِ. فَأُنْزِلَتْ هَذِهِ  
 الْآيَةُ: ﴿وَلَا تَنَابَرُوا بِالْأَلْقَابِ﴾ [الحجرات: 11].

### [ت72/م64] - بَابٌ فِيمَنْ يُكْنَى بِ«أَبِي عِيسَى»

**4963 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ عَنْ أَبِي الرَّزْقَاءِ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ  
 زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: «أَنَّ عُمَرَ بْنَ الْخَطَّابِ ضَرَبَ ابْنًا لَهُ تَكْنَى أَبَا عِيسَى، وَأَنَّ  
 الْمُغِيرَةَ بْنَ شُعْبَةَ تَكْنَى بِأَبِي عِيسَى. فَقَالَ لَهُ عُمَرُ: أَمَا يَكْفِيكَ أَنْ تُكْنَى بِأَبِي عَبْدِ اللَّهِ؟  
 فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كُنَانِي، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ  
 وَمَا تَأَخَّرَ، وَإِنَّا فِي جَلَجَلَتِنَا، فَلَمْ يَزَلْ يُكْنَى بِأَبِي عَبْدِ اللَّهِ حَتَّى هَلَكَ».

### [ت73/م65] - بَابٌ فِي الرَّجُلِ يَقُولُ لَابْنٍ غَيْرِهِ: «يَا بُنَيَّ!»

**4964 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا. ح: وَحَدَّثَنَا مُسَدَّدٌ وَمُحَمَّدُ بْنُ  
 مَحْبُوبٍ، قَالُوا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي عُثْمَانَ وَسَمَاءُ ابْنِ مَحْبُوبٍ الْجَعْدِ، عَنْ  
 أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «يَا بُنَيَّ».

قال أبو داود: سَمِعْتُ يَحْيَى بْنَ مَعِينٍ يُثْنِي عَلَى مُحَمَّدِ بْنِ مَحْبُوبٍ وَيَقُولُ:  
 كَثِيرُ الْحَدِيثِ.

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**[74] When One Gives Himself The Nickname Of Abu Al-Qasim**

**4965-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Name yourselves with my name (Muhammad), but do not give yourselves my nickname (of Abu Al-Qasim)."

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, Jaber Ibn Abdullah and Anas Ibn Malik.

**[75] The Opinion That Both (The Prophet's Name And Nickname) Should Not Be Combined To Anyone**

**4966-** It is narrated on the authority of Jaber that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who names himself with my name (Muhammad), should not give himself my nickname (Abu Al-Qasim); and he, who gives himself my nickname, should not name himself with my name." (The main point here is that both should not be combined to anyone).

Abu Dawud says: The same is narrated on the authority of Abu Hurairah, through different chains of transmission.

**[76] The Concession To Combine Them**

**4967-** It is narrated on the authority of Muhammad Ibn Al-Hanafiyyah that he said: Ali said: I said to the Messenger of Allah "Allah's blessing and peace be upon him": "O Messenger of Allah! When I beget a male child after you: could I name him with your name, and give him your nickname?" he answered in the affirmative.

**4968-** It is narrated on the authority of A'ishah that a woman came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! A male child was born for me, and I named him Muhammad, and gave him the nickname of Abu Al-Qasim, but it was mentioned to me that you dislike that (combining both)." On that he said: "Then, what does make lawful my name and make unlawful my nickname, or what does make unlawful my nickname and make lawful my name?"

**[77] When One Gives Himself A Nickname Even Though He Has No Child**

**4969-** It is narrated on the authority of Anas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to come to visit us, and I had a young brother having the nickname of Abu Umair, and he had a little swallow, with which he used to play. It died, and when the Messenger of Allah "Allah's blessing and peace be upon him" came to visit us, he



## [ت74/م66] - بَابُ فِي الرَّجُلِ يَتَكْنَى بِ «أَبِي الْقَاسِمِ»

4965 - حَدَّثَنَا مُسَدَّدٌ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَسَمَّوْا بِأَسْمِي، وَلَا تَكْنُوا بِكُنْيَتِي».

قَالَ أَبُو دَاوُدَ: وَكَذَلِكَ رَوَاهُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ، وَكَذَلِكَ رَوَاهُ أَبِي سُفْيَانَ عَنْ جَابِرٍ، وَسَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ جَابِرٍ، وَسَلِيمَانَ الْيَشْكُرِيِّ عَنْ جَابِرٍ، وَابْنَ الْمُكَدِّرِ عَنْ جَابِرٍ، نَحْوَهُمْ وَأَنْسَ بْنَ مَالِكٍ.

## [ت75/م67] - بَابُ فِيمَنْ رَأَى أَنْ لَا يُجْمَعَ بَيْنَهُمَا

4966 - حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ تَسَمَّى بِأَسْمِي فَلَا يَتَكْنَى بِكُنْيَتِي. وَمَنْ تَكْنَى بِكُنْيَتِي فَلَا يَتَسَمَّى بِأَسْمِي».

قَالَ أَبُو دَاوُدَ: رَوَى بِهَذَا الْمَعْنَى ابْنُ عَجَلَانَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ. وَرَوَى عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ مُخْتَلِفًا عَلَى الرَّوَايَتَيْنِ. وَكَذَلِكَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ أَبِي هُرَيْرَةَ اخْتَلَفَ فِيهِ: رَوَاهُ الثَّوْرِيُّ، وَابْنُ جُرَيْجٍ عَلَى مَا قَالَ أَبُو الزُّبَيْرِ. وَرَوَاهُ مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ عَلَى مَا قَالَ ابْنُ سِيرِينَ. وَاخْتَلَفَ فِيهِ مُوسَى بْنُ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ أَيْضًا عَلَى الْقَوْلَيْنِ، اخْتَلَفَ فِيهِ حَمَّادُ بْنُ خَالِدٍ وَابْنُ أَبِي فُدَيْكٍ.

## [ت76/م68] - بَابُ فِي الرُّخْصَةِ فِي الْجَمْعِ بَيْنَهُمَا

4967 - حَدَّثَنَا عُثْمَانُ، وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ فِطْرِ، عَنْ مُنْذِرٍ، عَنْ مُحَمَّدِ ابْنِ الْحَنَفِيَّةِ قَالَ: قَالَ عَلِيٌّ: «قُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ وَلِدَ لِي مِنْ بَعْدِكَ وَلَدٌ أَسَمِيهِ بِأَسْمِكَ، وَأَكْنِيهِ بِكُنْيَتِكَ؟ قَالَ: «نَعَمْ» وَلَمْ يَقُلْ أَبُو بَكْرٍ: قُلْتُ. قَالَ: قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِلنَّبِيِّ ﷺ: «

4968 - حَدَّثَنَا الثُّمَالِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عِمْرَانَ الْحَجَبِيُّ، عَنْ جَدِّتِهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ وَلَدْتُ غُلَامًا فَسَمَيْتُهُ مُحَمَّدًا، وَكُنَيْتُهُ أَبَا الْقَاسِمِ. فَذَكَرَ لِي أَنَّكَ تَكْرَهُ ذَلِكَ. فَقَالَ: «مَا الَّذِي أَحَلَّ اسْمِي، وَحَرَّمَ كُنْيَتِي؟ أَوْ مَا الَّذِي حَرَّمَ كُنْيَتِي وَأَحَلَّ اسْمِي؟».

## [ت77/م69] - بَابُ مَا جَاءَ فِي الرَّجُلِ يَتَكْنَى وَلَيْسَ لَهُ وَلَدٌ

4969 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ عَلَيْنَا وَلِي أَخٌ صَغِيرٌ يُكْنَى أَبَا عُمَيْرٍ، وَكَانَ لَهُ نَعْرٌ يَلْعَبُ بِهِ فَمَاتَ، فَدَخَلَ عَلَيْهِ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ فَرَأَاهُ حَزِينًا فَقَالَ: «مَا شَأْنُهُ؟»

found him very sad. he asked: "What is wrong with him?" they said: "His little swallow died." He said to him: "O Abu Umair! What has happened to the little swallow?"

### [78] A Woman Gives Herself A Nickname

4970- It is narrated on the authority of A'ishah that she said: "O Messenger of Allah! All my women companions have nicknames (would that I have one like them)!" on that the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Then, nickname yourself with the name of your son Abdullah." He means the son of her sister (Asma'), Abdullah Ibn Az-Zubair. She was famous for her nickname of Umm Abdullah.

Abu Dawud says: The same is narrated on the authority of Hisham through different chains of transmission.

### [79] What About Allusion?

4971- It is narrated on the authority of Sufyan Ibn Asid Al-Hadrami that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "How treacherous it is to tell your brother something, to which he gives trust, even though you give lie to it."

### [80] When One Says: "It Is Alleged"

4972- It is narrated on the authority of Abu Qilabah that he said: Abu Mas'ud said to Abu Abdullah (Hudhaifah) or Abu Abdullah said to Abu Mas'ud: "What did you hear from the Messenger of Allah "Allah's blessing and peace be upon him" concerning the phrase "It is alleged"?" he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "What a bad mount for a man (therewith to convey him to his purposes) is to say "It is alleged"."

### [81] When A Man Says In His Sermon: "To Go Further"

4973- It is narrated on the authority of Zaid Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" delivered a sermon to them in which he said: "To go further".

### [82] Pertaining To The Karm (Generous) And Avoiding The Evil Of Speech

4974- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say "Karm" (in reference to the vine), for the Karm (meaning generous) refers to the Muslim person; but you should give the grapes the name of vine."

قَالُوا: مَاتَ نَعْرُهُ فَقَالَ: «يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النَّعِيرُ».

### [ت78/م70] - بَابُ فِي الْمَرَاةِ تَكْنَى

**4970 -** حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ حَرْبٍ، الْمَعْنَى قَالَا: حَدَّثَنَا حَمَادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: «يَا رَسُولَ اللَّهِ، كُلُّ صَوَاحِبِي لَهُنَّ كُنَى. قَالَ: «فَاكْتَنَيْ بِابْنِكَ عَبْدَ اللَّهِ» - يَعْنِي ابْنَ أُخْتِهَا - . قَالَ مُسَدَّدٌ: عَبْدَ اللَّهِ بْنُ الزُّبَيْرِ. قَالَ: فَكَانَتْ تُكْنَى بِأُمِّ عَبْدِ اللَّهِ».

قال أبو داود: وَهَكَذَا قَالَ قُرَّانُ بْنُ تَمَّامٍ، وَمَعْمَرٌ جَمِيعًا عَنْ هِشَامٍ عَنْ نَحْوِهِ، وَرَوَاهُ أَبُو أُسَامَةَ عَنْ هِشَامٍ عَنْ عَبَادِ بْنِ حُمْزَةَ، وَكَذَلِكَ حَمَادُ بْنُ سَلَمَةَ وَمُسْلِمَةُ بْنُ قَعْنَبٍ عَنْ هِشَامٍ كَمَا قَالَ أَبُو أُسَامَةَ.

### [ت79/م71] - بَابُ فِي الْمَعَارِيضِ

**4971 -** حَدَّثَنَا حَيْوَةُ بْنُ شَرِيحٍ الْحَضْرَمِيُّ إِمَامٌ مَسْجِدِ حِمَاصٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ ضَبَّارَةَ بْنِ مَالِكٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ أَبِيهِ، عَنْ سُفْيَانَ بْنِ أُسَيْدٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَبُرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا هُوَ لَكَ بِهِ مُصَدِّقٌ، وَأَنْتَ لَهُ بِهِ كَاذِبٌ».

### [ت80/م72] - بَابُ قَوْلِ الرَّجُلِ «رَعَمُوا»

**4972 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، قَالَ: قَالَ أَبُو مَسْعُودٍ لِأَبِي عَبْدِ اللَّهِ، أَوْ قَالَ أَبُو عَبْدِ اللَّهِ لِأَبِي مَسْعُودٍ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي رَعَمُوا؟ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بُسَ مَطِيَّةُ الرَّجُلِ رَعَمُوا».

قال أبو داود: أَبُو عَبْدِ اللَّهِ هَذَا حُذِيفَةُ.

### [ت81/م73] - بَابُ فِي الرَّجُلِ يَقُولُ فِي خُطْبَتِهِ: أَمَا بَعْدُ

**4973 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَبِي حَيَّانَ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ: أَنَّ النَّبِيَّ ﷺ خَطَبَهُمْ فَقَالَ: «أَمَا بَعْدُ».

### [ت82/م74] - بَابُ فِي الْكَرَمِ، وَحِفْظِ الْمَنْطِقِ

**4974 -** حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي اللَّيْثُ بْنُ سَعْدٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ الْكَرَمُ، فَإِنَّ الْكَرَمَ الرَّجُلُ الْمُسْلِمُ، وَلَكِنْ قُولُوا حَدَائِقُ الْأَغْنَابِ».



### **[83] The Slave Should Not Call (His Master Or Mistress): "O My Lord" Or "O My Female Lord"**

**4975-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you call (such as he or she owns) "My slave or my slave-girl", and let no slave call (his master or mistress) "My lord or my female-lord": but rather let the owner call (such as he or she owns) "My boy or my girl", and let the slave call (his owner) "My master or my mistress", for indeed, all of you are servants (to Allah Almighty), and the Only Lord of all is Allah Almighty."

**4976-** The same story is narrated on the authority of Abu Hurairah, without tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", and it has a slight variation of wording.

**4977-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not call the hypocrite "a chief or master", for indeed, even if (you regard him as) a chief or a master, you will have really caused your Lord Almighty to become angry with you."

### **[84] You Should Not Say: "My Soul Has Become Wicked"**

**4978-** It is narrated on the authority of Abu Umamah Ibn Sahl Ibn Hunaif from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "My soul has become wicked", but (if it is necessary for him to say something like that) let him say: "My soul has been inclined to evil.""

**4979-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let none of you say: "My soul has been agitated", but rather let him say: "My soul has been disturbed"."

**4980-** It is narrated on the authority of Hudhaifah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not say: "As Allah and so and so will", but you'd rather say: "As Allah Almighty wills, and then comes the will of so and so"."

### **[85]**

**4981-** It is narrated on the authority of Adi Ibn Hatim that a lecturer stood to deliver a sermon in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "And whoever obeys Allah and His Messenger has been guided aright, and whoever

## [ت83/م75] - بَابُ لَا يَقُولُ الْمَمْلُوكُ: «رَبِّي» وَ «رَبَّتِي»

**4975 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ وَحَبِيبِ بْنِ الشَّهِيدِ. وَهَشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ عَبْدِي وَأَمَتِي، وَلَا يَقُولَنَّ الْمَمْلُوكُ: رَبِّي وَرَبَّتِي. وَلْيَقُلِ الْمَالِكُ: فَتَايَ وَفَتَاتِي. وَلْيَقُلِ الْمَمْلُوكُ: سَيِّدِي وَسَيِّدَتِي. فَإِنَّكُمْ الْمَمْلُوكُونَ، وَالرَّبُّ اللَّهُ عَزَّ وَجَلَّ».

**4976 -** حَدَّثَنَا ابْنُ السَّرْحِ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ فِي هَذَا الْخَبَرِ وَلَمْ يَذْكُرِ النَّبِيَّ ﷺ قَالَ: «وَلْيَقُلِ سَيِّدِي وَمَوْلَايَ».

**4977 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ فَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا لِلْمَنَافِقِ سَيِّدًا، فَإِنَّهُ إِنْ يَكُ سَيِّدًا فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ».

## [ت84/م76] - بَابُ لَا يَقَالُ: «خَبِثَتْ نَفْسِي»

**4978 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ خَبِثَتْ نَفْسِي، وَلْيَقُلِ: لَقِصْتُ نَفْسِي».

**4979 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ جَاسَتْ نَفْسِي، وَلَكِنْ لِيَقُلِ لَقِصْتُ نَفْسِي».

**4980 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّلَيْسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ حُذَيْفَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ».

## [ت85/م77] - بَابُ

**4981 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ بْنِ سَعِيدٍ، قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ، عَنْ تَمِيمِ الطَّائِي، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّ خَطِيبًا خَطَبَ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا، فَقَالَ: «قُمْ»، أَوْ



disobeys them..." thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Stand or leave! How bad lecturer you are!"

**4982-** It is narrated on the authority of Abu Al-Malih from a man that he said: I was riding behind the Messenger of Allah "Allah's blessing and peace be upon him" when a mount stumbled, thereupon I said: "Let Satan be ruined!" on that he said: "Do not say "Let Satan be ruined!" for if you say so, Satan will (regard himself very important and thus he will) come to be as big and huge as a house, and then he will say: "That has happened by my power"; but you'd rather say: "In the Name of Allah", for if you say so, he will (feel himself very slight and thus he will) shrink until it becomes as little as a fly."

**4983-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If you hear a man saying: "Let the people be destroyed (since they caused the fire of Hell to be binding upon them for their evil deeds)!" it should be known that he is the most fitting for being ruined from amongst them."

Abu Dawud says: Malik said: If one says so in sigh for the critical state in religion which the people have reached, then, there is no harm in it; and if he says so out of arrogance and regarding the people slightly, it is forbidden.

### **[86] What About (Giving The Isha Prayer The Name Of) Darkness Prayer?**

**4984-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Let not the Desert Arabs overpower you pertaining to the name of your (Isha) prayer (by giving it the name of Darkness), for its name (in Allah's Book) is Isha, but indeed, they (desert Arabs give it the name of Darkness prayer for they) delay milking their camels until it is very dark."

**4985-** It is narrated on the authority of Salim Ibn Abu Al-Ja'd that he said: A man belonging to (the tribe of) Khuza'ah said: "Would that I offered the prayer, so that I would be relieved!" the people seemed to have criticized him for that, thereupon he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "O Bilal! Pronounce the call for establishment prayer, in order to relieve us with it."

**4986-** It is narrated on the authority of Salim Ibn Abu Al-Ja'd from Abdullah Ibn Muhammad Ibn Al-Hanafiyyah that he said: I went in the company of my father to visit a relative of ours belonging to the Ansar, and enquire about his health. Then, the time of the prayer became due, thereupon my father said to some of his (the host's) household: "O girl!



قَالَ: «أَذْهَبَ فَيْسَسَ الْخَطِيبُ أَنْتَ».

**4982 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ - يَعْنِي ابْنَ عَبْدِ اللَّهِ -؛ عَنْ خَالِدٍ - يَعْنِي الْحَذَاءَ -، عَنْ أَبِي تَمِيمَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ رَجُلٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَعَثَرْتُ دَابَّتُهُ فَقُلْتُ: تَعَسَّ الشَّيْطَانُ، فَقَالَ: «لَا تَقُلْ تَعَسَّ الشَّيْطَانُ. فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَعَاظَمَ حَتَّى يَكُونَ مِثْلَ الْبَيْتِ، وَيَقُولُ بِقَوَّتِي، وَلَكِنْ قُلْ بِسْمِ اللَّهِ. فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ تَصَاغَرَ حَتَّى يَكُونَ مِثْلَ الذُّبَابِ».

**4983 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنْ مَالِكٍ. (ح) وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتَ»، وَقَالَ مُوسَى: «إِذَا قَالَ الرَّجُلُ هَلَكَ النَّاسُ فَهُوَ أَهْلَكُهُمْ».

قال أبو داود: إِذَا قَالَ ذَلِكَ تَحَزُّنًا لِمَا يَرَى فِي النَّاسِ، يَعْنِي فِي أَمْرِ دِينِهِمْ، فَلَا أَرَى بِهِ بَأْسًا، وَإِذَا قَالَ ذَلِكَ عُجْبًا وَتَصَاغُرًا لِلنَّاسِ فَهُوَ الْمَكْرُوهُ الَّذِي نَهَى عَنْهُ.

### [ت86/م78] - باب في صلاة العتمة

**4984 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي لَيْبَةَ، عَنْ أَبِي سَلَمَةَ، سَمِعْتُ ابْنَ عُمَرَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ، أَلَا وَإِنَّهَا الْعِشَاءُ، وَلَكِنَّهُمْ يُعْتَمُونَ بِالْإِيلِ».

**4985 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا مِسْعَرُ بْنُ كِدَامٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: قَالَ رَجُلٌ - قَالَ مِسْعَرٌ: أَرَاهُ مِنْ خُرَاعَةَ -: لَبِيتَنِي صَلَاتٌ فَاسْتَرَحْتُ، فَكَأَنَّهُمْ عَابُوا عَلَيْهِ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا بِلَالُ أَقِمِ الصَّلَاةَ، أَرِحْنَا بِهَا».

**4986 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا إِسْرَائِيلُ: حَدَّثَنَا عُثْمَانُ بْنُ الْمُغِيرَةِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَفِيَّةِ قَالَ: انْطَلَقْتُ أَنَا وَأَبِي إِلَى صَهْرٍ لَنَا مِنَ الْأَنْصَارِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ. فَقَالَ لِبَعْضِ أَهْلِهِ: يَا جَارِيَةُ

Bring me (some water to perform) ablution, perchance I offer prayer and get relieved.” We criticized him for that, thereupon he (Ali Ibn Abu Talib) said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: “O Bilal! Stand and relieve us with (establishing) the prayer!”

**4987-** It is narrated on the authority of A’ishah that she said: I’ve never heard the Messenger of Allah "Allah's blessing and peace be upon him" having ascribed anyone but to the religion (since it is much more important than his belonging to his tribe or ancestors).

### **[87] The Concession Pertaining To That**

**4988-** It is narrated on the authority of Anas that he said: Once the people of Medina were frightened, so The Prophet “Allah’s blessing and peace be upon him” rode a horse belonging to Abu Talhah. When he returned he said: "We have seen nothing (to get you frightened), but the horse was (very fast, having an energy, as inexhaustible as the water of the) sea.”

### **[88] The Severe Punishment Of Telling A Lie**

**4989-** It is narrated on the authority of Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “Beware of telling a lie for lie leads to obscenity and obscenity leads to Hell, and the person keeps telling a lie and does his best to tell it until he is recorded as a liar with Allah. You should stick to telling the truth for truth leads one to piety, and piety leads one to Paradise and the person keeps telling the truth and does his best to tell it until he is recorded as truthful with Allah.”

**4990-** It is narrated on the authority of Bahz Ibn Hakim that he said: My father told me from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: “Woe to such as tells a lie therewith to make the people laugh! Woe to him! Woe to him!” (i.e. let him be given to perdition).

**4991-** It is narrated on the authority of Abdullah Ibn Amir that he said: One day, my mother called me (and I was still young) and the Messenger of Allah "Allah's blessing and peace be upon him" was sitting in our house, and she said: “Come to me so that I would give you such and such.” The Messenger of Allah "Allah's blessing and peace be upon him" asked her: “What have you intended to give him?” she said: “I’ve intended to give him dates.” On that he said: “You should know that if you do not give him, it will be written as a lie (in your record of deeds for which you will have a sin).”

اِثْنُونِي بِوَضُوءٍ لَعَلِّي أَصْلِي فَأَسْتَرِيحَ. قَالَ: فَأَنْكَرْنَا ذَلِكَ عَلَيْهِ. فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قُمْ يَا بِلَالُ، فَأَرِحْنَا بِالصَّلَاةِ».

**4987 -** حَدَّثَنَا هَارُونُ بْنُ زَيْدٍ بْنُ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَائِشَةَ قَالَتْ: «مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْسُبُ أَحَدًا إِلَّا إِلَى الدِّينِ».

### [ت87/م79] - بَابُ مَا رُوِيَ فِي الرُّخْصَةِ فِي ذَلِكَ

**4988 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ فَرَزُخٌ بِالْمَدِينَةِ فَرَكَبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ، فَقَالَ: «مَا رَأَيْنَا شَيْئًا»، أَوْ «مَا رَأَيْنَا مِنْ فَرَزَخٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

### [ت88/م80] - بَابُ فِي التَّشْدِيدِ فِي الْكَذِبِ

**4989 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، أَخْبَرَنَا الْأَعْمَشُ. ح: وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ. وَإِنَّ الرَّجُلَ لَيَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا. وَعَلَيْكُمْ بِالصَّدْقِ، فَإِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ. وَإِنَّ الرَّجُلَ لَيَصْدُقُ وَيَتَحَرَّى الصَّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا».

**4990 -** حَدَّثَنَا مُسَدَّدٌ بْنُ مُسْرَهْدٍ: حَدَّثَنَا يَحْيَى، عَنْ بَهْزِ بْنِ حَكِيمٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَيْلٌ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ بِهِ الْقَوْمَ، وَيْلٌ لَهُ، وَيْلٌ لَهُ».

**4991 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ أَنَّ رَجُلًا مِنْ مَوَالِي عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ الْعَدَوِيِّ حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ: دَعَانِي أُمِّي يَوْمًا، وَرَسُولُ اللَّهِ ﷺ قَاعِدٌ فِي بَيْتِنَا. فَقَالَتْ: هَا تَعَالَ أُعْطِيكَ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «وَمَا أَرَدْتَ أَنْ تُعْطِيَهُ؟» قَالَتْ: أُعْطِيهِ تَمْرًا. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّكَ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذْبَةٌ».



**4992-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It suffices one for sin to tell of all that he hears."

### **[89] What About The Good Thinking (Of Allah And The Muslims)?**

**4993-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "To have a good thinking (of Allah and the Muslims) is out of the good worship (therewith one becomes nearer to Allah)."

**4994-** It is narrated on the authority of Ali Ibn Al-Husain: Safiyyah, daughter of Huyai,, the wife of The Prophet "Allah's blessing and peace be upon him" said: I went to Allah's Apostle "Allah's blessing and peace be upon him" to visit him in the mosque while he was in I'tikaf. I had a talk with him for a while, and then I got up in order to return home. The Prophet "Allah's blessing and peace be upon him" accompanied me until I would return home (and her residence was in the house of Usamah Ibn Zaid), thereupon two Ansari men passed by and when they saw the Messenger of Allah "Allah's blessing and peace be upon him" (in the company of his wife) they went away quickly. The Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Do not run away! She is (my wife) Safiyyah Bint Huyai." Both of them said: "Glory be to Allah! How dare we think of any evil O Allah's Apostle!" The Prophet "Allah's blessing and peace be upon him" said (to them): "Satan reaches everywhere in the human body as blood reaches. I was afraid that Satan might put an evil thought in your minds."

### **[90] What About The Promise?**

**4995-** It is narrated on the authority of Zaid Ibn Arqam that the Messenger of Allah "Allah's blessing and peace be upon him" said: "If one promises his (Muslim) brother pertaining to anything, and he has the intention to fulfill it, but he fails to fulfill it, and does not come at the due time (for a legal excuse which hinders him from coming), there will be no sin upon him."

**4996-** It is narrated on the authority of Abdullah Ibn Abu Al-Hamsa' that he said: I purchased something from the Messenger of Allah "Allah's blessing and peace be upon him" before his being sent (as a Prophet), and a portion of its price remained due upon me for him, and I gave him a promise to bring it to him in his place, but I forgot it. Three (nights) after (the time of the promise) I remembered that, and I went to him and behold! He was in the same place, thereupon he said to me: "O young man! You've

**4992 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ. وَحَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ قَالَ ابْنُ حُسَيْنٍ فِي حَدِيثِهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

قال أبو داود: وَلَمْ يَذْكُرْ حَفْصُ أَبَا هُرَيْرَةَ.

قال أبو داود: وَلَمْ يُسْنِدْهُ إِلَّا هَذَا الشَّيْخُ، يَعْنِي عَلِيَّ بْنَ حَفْصِ الْمَدَائِنِيِّ.

### [ت89/م81] - بَابُ فِي حُسْنِ الظَّنِّ

**4993 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح): وَحَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ، عَنْ مُهَنْدٍ أَبِي شَيْبَلٍ. قَالَ أَبُو دَاوُدَ: وَلَمْ أَفْهَمْ مِنْهُ جَيِّدًا. عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ وَاسِعٍ، عَنْ شُتَيْرٍ، قَالَ نَصْرُ: شُتَيْرُ بْنُ نَهَارٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَصْرُ: عَنِ النَّبِيِّ ﷺ قَالَ: «حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ».

قال أبو داود: مُهَنْدٌ ثِقَةٌ بَصْرِيٌّ.

**4994 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُغْتَكِفًا فَأَتَيْتُهُ أَزُورُهُ لَيْلًا فَحَدَّثْتُهُ وَقُمْتُ فَأَنْقَلَبْتُ، فَقَامَ مَعِيَ لِيَقْلِبَنِي وَكَانَ مَسْكُهَا فِي دَارِ أَسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ. فَلَمَّا رَأَى رَسُولَ اللَّهِ ﷺ أَسْرَعَا. فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُبَيْبٍ!» قَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِّ، فَخَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَيْئًا»، أَوْ قَالَ: «شَرًّا».

### [ت90/م82] - بَابُ فِي الْعِدَّةِ

**4995 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِي النُّعْمَانِ، عَنْ أَبِي وَقَّاصٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ بَيْنِهِ أَنْ يَفِي فَلَمْ يَحِمْ لِلْمِيعَادِ فَلَا إِنْمَ عَلَيْهِ».

**4996 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ النَّيْسَابُورِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ بُذَيْلٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمَسَاءِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ بَيْعَ قَبْلِ أَنْ يُبْعَثَ، وَبَقِيتُ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ، فَتَسَيَّتُ. ثُمَّ ذَكَرْتُ بَعْدَ ثَلَاثٍ فَجِئْتُ،



put me to trouble! Indeed, I've been here for three (nights), expecting for your coming."

**[91] What About Such As Tells Falsely That He Is Given Something Which He Is Not Really Given?**

**4997-** It is narrated on the authority of Asma' that a woman came to The Messenger of Allah "Allah's blessing and peace be upon him" and said: "I have a fellow-wife. Is there any harm for me if I tell her falsely of getting something from my husband which he has not really given me?" The Messenger of Allah "Allah's blessing and peace be upon him" said: "The one who falsely tells of getting what he has not been given is like one who wears two dresses of falsehood."

**[92] What About Joking?**

**4998-** It is narrated on the authority of Anas that a man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Give me a riding mount!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should be carried on such as born by a she-camel." The man asked: "What should I do with such as born by a she-camel (since it is too young to carry me)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "Are all the camels but the offspring of she-camels?"

**4999-** It is narrated on the authority of An-Nu'man Ibn Bashir that he said: Abu Bakr asked the permission to be admitted to the Messenger of Allah "Allah's blessing and peace be upon him", and he heard the voice of A'ishah as very high. When he entered, he caught hold of her to slap her, saying: "How should I see you raising your voice against the Messenger of Allah "Allah's blessing and peace be upon him"?" But the Messenger of Allah "Allah's blessing and peace be upon him" barred him, and Abu Bakr came out angrily. The Messenger of Allah "Allah's blessing and peace be upon him" said to her when Abu Bakr came out: "Have you seen how I saved you from the man (when he intended to slap you)?" Many days later Abu Bakr asked the permission to be admitted to the Messenger of Allah "Allah's blessing and peace be upon him", and he found them having come on terms, thereupon he said to them: "Let me enter at (the time of) your peace, as you got me enter at (the time of) your schism." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "We've done! We've done!"

**5000-** It is narrated on the authority of A'waf Ibn Malik Al-Ashja'i that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon



فَإِذَا هُوَ فِي مَكَانِهِ، فَقَالَ: «يَا فَتَى لَقَدْ شَقَقْتَ عَلَيَّ، أَنَا هَهُنَا مِنْذُ ثَلَاثِ أَنْتَظَرُكَ».  
 قَالَ أَبُو دَاوُدَ: قَالَ مُحَمَّدُ بْنُ يَحْيَى هَذَا عِنْدَنَا: عَبْدُ الْكَرِيمِ بْنُ عَبْدِ اللَّهِ بْنِ شَقِيقٍ.

قَالَ أَبُو دَاوُدَ: هَكَذَا بَلَغَنِي عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ.  
 قَالَ أَبُو دَاوُدَ: بَلَغَنِي أَنَّ بَشْرَ بْنَ السَّرِيِّ رَوَاهُ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَبْدِ اللَّهِ بْنِ شَقِيقٍ.

### [ت91/م83] - بَابُ فِي الْمُتَشَبِّعِ بِمَا لَمْ يُعْطَ

4997 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَةً - تَغْنِي ضَرَّةً - . هَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَّعْتُ لَهَا بِمَا لَمْ يُعْطِ زَوْجِي؟ قَالَ: «الْمُتَشَبِّعُ بِمَا لَمْ يُعْطِ كَلَابِيسَ نَوْبِي زَوْرٍ».

### [ت92/م84] - بَابُ مَا جَاءَ فِي الْمُرَاحِ

4998 - حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ احْمِلْنِي. قَالَ النَّبِيُّ ﷺ: «إِنَّا حَامِلُوكَ عَلَى وَلَدٍ نَاقَةٍ». قَالَ: وَمَا أَصْنَعُ بَوْلِدِ النَّاقَةِ؟ فَقَالَ النَّبِيُّ ﷺ: «وَهَلْ تَلِدُ الْإِبِلَ إِلَّا التَّوْقَ».

4999 - حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْعِزَّارِ بْنِ حُرَيْثٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: اسْتَأْذَنَ أَبُو بَكْرٍ عَلَى النَّبِيِّ ﷺ فَسَمِعَ صَوْتَ عَائِشَةَ عَالِيًا. فَلَمَّا دَخَلَ تَنَاوَلَهَا لِيَلْطَمَهَا، وَقَالَ: لَا أَرَاكَ تَرْفَعِينَ صَوْتَكَ عَلَى رَسُولِ اللَّهِ ﷺ. فَجَعَلَ النَّبِيُّ ﷺ يَحْجُزُهُ، وَخَرَجَ أَبُو بَكْرٍ مُغَضَّبًا. فَقَالَ النَّبِيُّ ﷺ حِينَ خَرَجَ أَبُو بَكْرٍ: «كَيْفَ رَأَيْتَنِي أَنْقَذْتُكَ مِنَ الرَّجُلِ؟» قَالَ: فَمَكَثَ أَبُو بَكْرٍ أَيَّامًا، ثُمَّ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدَهُمَا قَدْ اضْطَلَحَا. فَقَالَ لَهُمَا أَدْخِلَانِي فِي سِلْمِكُمَا كَمَا أَدْخَلْتُمَانِي فِي حَرْبِكُمَا فَقَالَ النَّبِيُّ ﷺ: «قَدْ فَعَلْنَا، قَدْ فَعَلْنَا».

5000 - حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ، وَهُوَ فِي قُبَّةٍ مِنْ أَدَمَ،

him" during the holy battle of Tabuk, and he was sitting in a leather tent. I greeted him, and he returned back the greeting and asked me to enter, thereupon I said: "Should I enter with my whole body O Messenger of Allah?" he said: "Yes, with your whole body." I did accordingly

**5001-** It is narrated on the authority of Uthman Ibn Abu Al-Atikah that he said: What led him to say: "Should I enter with my whole body" was the fact that the tent was very small.

**5002-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "O one of two ears!" (That is said in exhortation to pay his attention to all of what is said).

### **[93] When One Takes Something By Way Of Joking**

**5003-** It is narrated on the authority of Abdullah Ibn As-Sa'ib Ibn Yazid from his father from his grandfather that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Let none take the luggage of his (Muslim) brother jestingly or seriously, and he, who takes even the stick of his brother, should restore it to him."

**5004-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila that he said: One of the companions of the Messenger of Allah told us that they were on journey in the company of the Messenger of Allah "Allah's blessing and peace be upon him" when one of them slept, and one of them went and took a rope belonging to him (by way of jesting), thereupon the man was scared. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "It is unlawful for a Muslim to frighten a Muslim."

### **[94] What About Such As Speaks Ostentatiously From Both Corners Of His Mouth?**

**5005-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty dislikes such of men as inclined to hyperbole of speech who turns his tongue round his teeth while talking in the same way as a cow does."

**5006-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who learns the various ways of speech only with the intention to fascinate the hearts of men or people, no repentance nor ransom will be accepted by Allah from him on the Day of Judgement."

فَسَلَّمْتُ فَرَدَّ وَقَالَ: «أَدْخُلْ». فَقُلْتُ: أَكُلِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «كُلُّكَ». فَدَخَلْتُ.

5001 - حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ قَالَ: «إِنَّمَا قَالَ: أَدْخُلْ كُلِّي مِنْ صِغَرِ الْقُبَّةِ».

5002 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا شَرِيكٌ، عَنْ عَاصِمٍ، عَنْ أَنَسٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «يَا ذَا الْأُذُنَيْنِ».

### [ت93/م85] - بَابُ مَنْ يَأْخُذُ الشَّيْءَ عَلَى الْمُرَاحِ

5003 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي ذُئْبٍ. ح، وَحَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا وَلَا جَادًا». وَقَالَ سُلَيْمَانُ: لَعِبًا وَلَا جَدًّا «وَمَنْ أَخَذَ عَصَا أَخِيهِ، فَلْيَرُدَّهَا». لَمْ يَقُلْ ابْنُ بَشَّارٍ: ابْنُ يَزِيدَ، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

5004 - حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ ﷺ: أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ ﷺ، فَنَامَ رَجُلٌ مِنْهُمْ. فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلٍ مَعَهُ فَأَخَذَهُ، فَفَزِعَ. فَقَالَ النَّبِيُّ ﷺ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا».

### [ت94/م86] - بَابُ مَا جَاءَ فِي الْمُتَشَدِّقِ فِي الْكَلَامِ

5005 - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْبَاهِلِيُّ - وَكَانَ يَنْزِلُ الْعُوْقَةَ -: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنْ بِشْرِ بْنِ عَاصِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ، - قَالَ أَبُو دَاوُدَ: هُوَ ابْنُ عَمْرٍو - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُبْغِضُ الْبَلِيعَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ تَخَلَّلَ الْبَاقِرَةَ بِلِسَانِهَا».

5006 - حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُسَيَّبِ، عَنْ الضَّحَّاكِ بْنِ شُرْحَبِيلَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَلَّمَ صَرْفَ الْكَلَامِ لِيَسْبِي بِهِ قُلُوبَ الرِّجَالِ أَوْ النَّاسِ، لَمْ يَقْبَلِ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا».



**5007-** It is narrated on the authority of Abdullah Ibn Umar that he said: Two men came from the direction of the East, and delivered sermons thereupon the people admired them in view of their great eloquence. On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic."

**5008-** It is narrated on the authority of Amr Ibn Al-As that one day, a man stood and addressed the people, and talked so much, thereupon Amr said: "Had he been moderate in his speech, it would have been much better. I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "I have been commanded to be short in speech, for the short speech is better."

### **[95] What About Poetry?**

**5009-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is better for a man to stuff his belly with pus than to stuff his mind with poetry."

Abu Ali says: The main point here is that one's mind might be filled with poetry so much that it occupies him from the Qur'an and the celebration of the Praises of Allah. But if the Qur'an and religious knowledge prevail, then, such a mind, in our sight, should not be regarded as being filled with poetry. As to the statement: "No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic", it means that one might be so much eloquent in expression that whenever he praises a man, he seems to be truthful, and thus diverts the hearts to his speech; and whenever he lampoons a man he seems to be truthful, and thus diverts the hearts of people to his speech. In this way, he seems to have bewitched the listeners (since he makes them subject to his influence in both cases).

**5010-** It is narrated on the authority of Ubai Ibn Ka'b that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "From among the poetry, there (are some poetic verses in which there) is wisdom."

**5011-** It is narrated on the authority of Ibn Abbas that he said: A desert Arab came to the Messenger of Allah "Allah's blessing and peace be upon him", and went on talking (so eloquently and fluently that) the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic; and from among the poetry, there are (some poetic verses in which there is) wisdom."

**5007 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَدِمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَحَطَبَا، فَعَجِبَ النَّاسُ - يَعْنِي لِبَيَانِهِمَا -، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ لِسِحْرًا»، أَوْ: «إِنَّ بَعْضَ الْبَيَانِ لَسِحْرٌ».

**5008 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْحَمِيدِ الْبَهْرَانِيُّ، أَنَّهُ قَرَأَ فِي أَصْلِ إِسْمَاعِيلَ بْنِ عِيَّاشٍ، وَحَدَّثَهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ ابْنُهُ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ضَمْصَمٌ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ قَالَ: حَدَّثَنَا أَبُو ظَبْيَةَ: أَنَّ عَمْرَو بْنَ الْعَاصِ قَالَ يَوْمًا - وَقَامَ رَجُلٌ فَأَكْثَرَ الْقَوْلَ -، فَقَالَ عَمْرُو: وَلَوْ قَصَدَ فِي قَوْلِهِ لَكَانَ خَيْرًا لَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَقَدْ رَأَيْتُ أَوْ أَمَرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ، فَإِنَّ الْجَوَازَ هُوَ خَيْرٌ».

### [ت95/م87] - بَابُ مَا جَاءَ فِي الشَّعْرِ

**5009 -** حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِيَءَ جَوْفُ أَحَدِكُمْ قَيْحًا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيَءَ شِعْرًا».

قَالَ أَبُو عَلِيٍّ: بَلَّغَنِي عَنْ أَبِي عُبَيْدٍ أَنَّهُ قَالَ: وَجْهُهُ: أَنْ يَمْتَلِيَءَ قَلْبُهُ حَتَّى يَشْغَلَهُ عَنِ الْقُرْآنِ وَذِكْرِ اللَّهِ. فَإِذَا كَانَ الْقُرْآنُ وَالْعِلْمُ الْعَالِبَ، فَلَيْسَ جَوْفُ هَذَا عِنْدَنَا مُمْتَلِئًا مِنَ الشَّعْرِ، «وَإِنَّ مِنَ الْبَيَانِ لَسِحْرًا». قَالَ: كَانَ الْمَعْنَى أَنْ يَبْلُغَ مِنْ بَيَانِهِ أَنْ يَمْدَحَ الْإِنْسَانَ فَيَصْذُقَ فِيهِ، حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ، ثُمَّ يَذُمَّهُ فَيَصْذُقَ فِيهِ، حَتَّى يَصْرِفَ الْقُلُوبَ إِلَى قَوْلِهِ الْآخِرِ، فَكَأَنَّهُ سَحَرَ السَّامِعِينَ بِذَلِكَ.

**5010 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامَ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ يَغُوثَ، عَنْ أَبِي بِنِ كَعْبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ مِنَ الشَّعْرِ حِكْمَةً».

**5011 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَغْرَابِيٌّ إِلَى النَّبِيِّ ﷺ، فَجَعَلَ يَتَكَلَّمُ بِكَلَامٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشَّعْرِ حُكْمًا».



**5012-** It is narrated on the authority of Sakhr Ibn Abdullah Ibn Buraidah from his father from his grandfather that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No doubt, from amongst the eloquent speech, there is such as (has the influence and charm of) magic; and from amongst the (disciplines of) knowledge, there are such as lead to ignorance; and from among the poetry, there are (some poetic verses in which there is) wisdom; and from amongst the statements, there are such as burdens."

Sa'sa'ah Ibn Suhan said: No doubt, the Messenger of Allah "Allah's blessing and peace be upon him" has told the truth. As to his statement: "from amongst the eloquent speech, there is such as (has the influence and charm of) magic", a man who has the right due upon him might be more expressive in his speech than him who has the right, and thus he bewitches the people with the help of his eloquence, with the result that he usurps the right (on the account of the other). As to his saying: "from amongst the (disciplines of) knowledge, there are such as lead to ignorance", it refers to the one who forces himself to know that for which he has no need to know, which leads to his ignorance. As to his saying: "from among the poetry, there are (some poetic verses in which there is) wisdom", it refers to those admonitions and proverbs therewith the people learn and take lessons. As to his saying: "from amongst the statements, there are such as burdens", it is to offer your statements to such as has nothing to do with it, and for which he has no desire.

**5013-** It is narrated on the authority of Sa'id (Ibn Al-Musayyab) that Umar came upon Hassan (Ibn Thabit) while he was reciting poetry in the mosque, and he stared at him, thereupon Hassan said: "No doubt, I used to recite poetry in it (the mosque) where there was the one who was better than you (i.e. Muhammad, the Messenger of Allah "Allah's blessing and peace be upon him")."

**5014-** The same is narrated on the authority of Abu Hurairah, with the following addition: He (Umar) feared he (Hassan) might avert his argument with the concession given to him by the Messenger of Allah "Allah's blessing and peace be upon him", thereupon Umar gave him a similar concession (to recite poetry in the mosque).

**5015-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" used to place a pulpit in the mosque for Hassan to stand upon it, and lampoon such of people as satirized the Messenger of Allah "Allah's blessing and peace be upon him"; and the Messenger of Allah "Allah's blessing and peace be upon



**5012 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو تُمَيْلَةَ، قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ النَّحْوِيُّ عَبْدُ اللَّهِ بْنُ ثَابِتٍ قَالَ: حَدَّثَنِي صَخْرُ بْنُ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الْعِلْمِ جَهْلًا، وَإِنَّ مِنَ الشَّعْرِ حُكْمًا، وَإِنَّ مِنَ الْقَوْلِ عِيَالًا»، فَقَالَ صَعْصَعَةُ بْنُ صُوحَانَ: صَدَقَ نَبِيُّ اللَّهِ ﷺ. أَمَّا قَوْلُهُ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا»، فَالرَّجُلُ يَكُونُ عَلَيْهِ الْحَقُّ وَهُوَ أَلْحَنُ بِالْحُجَجِ مِنْ صَاحِبِ الْحَقِّ، فَيَسْحَرُ الْقَوْمَ بِبَيَانِهِ، فَيَذْهَبُ بِالْحَقِّ. وَأَمَّا قَوْلُهُ: «إِنَّ مِنَ الْعِلْمِ جَهْلًا»، فَيَتَكَلَّفُ الْعَالِمُ إِلَى عِلْمِهِ مَا لَا يَعْلَمُ، فَيَجْهَلُهُ ذَلِكَ. وَأَمَّا قَوْلُهُ: «وَإِنَّ مِنَ الشَّعْرِ حُكْمًا»، فَهِيَ هَذِهِ الْمَوَاعِظُ وَالْأَمْثَالُ الَّتِي يَتَعَطَّى النَّاسُ بِهَا. وَأَمَّا قَوْلُهُ: «مِنَ الْقَوْلِ عِيَالًا»، فَعَرَضُكَ كَلَامَكَ وَحَدِيثَكَ عَلَى مَنْ لَيْسَ مِنْ شَأْنِهِ وَلَا يُرِيدُهُ.

**5013 -** حَدَّثَنَا ابْنُ أَبِي خَلْفٍ وَأَحْمَدُ بْنُ عَبْدِ، الْمَعْنَى، قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ قَالَ: «مَرَّ عُمَرُ بِحَسَّانَ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: كُنْتُ أُنْشِدُ وَفِيهِ مَنْ هُوَ خَيْرُ مِنْكَ».

**5014 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ بِمَعْنَاهُ. زَادَ: «فَخَشِيَ أَنْ يَرْمِيَهُ بِرَسُولِ اللَّهِ ﷺ، فَأَجَازَهُ».

**5015 -** حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْمِصْبِصِيُّ لُؤَيْنٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ؛ وَهْشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَضَعُ لِحْسَانَ مَنَبْرًا فِي الْمَسْجِدِ، فَيَقُومُ عَلَيْهِ يَهْجُو مَنْ قَالَ

him" said: "No doubt, the Holy Spirit is at the back of Hassan as long as he (says his poetry) in defense of the Messenger of Allah "Allah's blessing and peace be upon him"."

**5016-** It is narrated on the authority of Ibn Abbas that he said: (As to Allah's Statement) " And the Poets, it is those straying in Evil, who follow them", the following is excepted out of that: " Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked." (Ash-Shu'ara **224:227**)

### **[96] What About The Vision?**

**5017-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" turned away from the Morning prayer he would ask: "Has anyone of you seen a vision tonight?" he used to say: "After me, there will remain nothing of (the traces of) Prophethood barring the good vision."

**5018-** It is narrated on the authority of Ubadah Ibn As-Samit that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The true vision of the faithful believer is one of forty-six parts of Prophethood."

**5019-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When the time draws near (the Day of Judgement, or when both night and day come to be equal to each other according to the interpretation of Abu Dawud) a believer's dream can hardly be false; and the truest vision will be that of one who is the most truthful in speech. However, dreams are of three types: A good dream is a type of glad tidings from Allah, an evil dream which causes pain is from Satan, and the third (sort of dreams) is prompted by one's whispers to himself. so if anyone of you sees a (bad) dream which he does not like, he should get up and offer Prayer and he should not tell people of it." He further said: "I like (seeing) fetters, but I dislike (wearing) necklace (in the dream), for the fetters is (a sign of) one's firmness in religion." The narrator said: I do not know whether this is a part of the Hadith or from the words of Ibn Sirin.

**5020-** It is narrated on the authority of Abu Razin that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The vision (one sees in his dream) is (as unstable as it is hung) on a bird's leg; and if it is interpreted, it will come true." He (the narrator) added: I think he (the Prophet) also said: "So, let not him relate it but to an intimate lover or one of sound mind."

فِي رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رُوحَ الْقُدُسِ مَعَ حَسَّانَ، مَا نَافَعَ عَنْ رَسُولِ اللَّهِ ﷺ».

5016 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ يَزِيدَ النَّخَوِيِّ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ﴿وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْفَاوَنُ﴾ [الشعراء: 224]، فَنَسَخَ مِنْ ذَلِكَ، وَاسْتَنْنَى فَقَالَ: ﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا﴾ [الشعراء: 226].

### [ت96/98م] - بَابُ مَا جَاءَ فِي الرُّؤْيَا

5017 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ زُفَرِ بْنِ صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاةِ الْغَدَاةِ يَقُولُ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ اللَّيْلَةَ رُؤْيَا؟»، وَيَقُولُ: «إِنَّهُ لَيْسَ يَبْقَى بَعْدِي مِنَ النَّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ».

5018 - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ عُبَادَةَ ابْنِ الصَّامِتِ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

5019 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُذْ رُؤْيَا الْمُؤْمِنِ أَنْ تَكْذِبَ، وَأَصْدُقُهُمْ رُؤْيَا أَصْدُقُهُمْ حَدِيثًا. وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَالرُّؤْيَا تَحْزِينٌ مِنَ الشَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ بِهِ الْمَرْءُ نَفْسَهُ. فَإِذَا رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ». قَالَ: «وَأَحِبَّ الْقَيْدَ، وَأَكْرَهَ الْغُلَّ، وَالْقَيْدُ فِي الدِّينِ».

قال أبو داود: إِذَا اقْتَرَبَ الزَّمَانُ، يَعْنِي: إِذَا اقْتَرَبَ اللَّيْلُ وَالنَّهَارُ، يَعْنِي: يَسْتَوِيَانِ.

5020 - حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ عُدْسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا عَلَى رَجُلٍ طَائِرٌ مَا لَمْ تُغْبَرْ، فَإِذَا غُبِرَتْ وَقَعَتْ». قَالَ: وَأَحْسَبُهُ قَالَ: «وَلَا تَقْصُصْهَا إِلَّا عَلَى وَادٍّ، أَوْ ذِي رَأْيٍ».



**5021-** It is narrated on the authority of Abu Qatadah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "The (good and true) vision comes from Allah, and the dream comes from Satan: so, when anyone of you sees (in his dream) what he dislikes, let him spit thrice on his left side, and seek refuge (with Allah) from its evil, and thus it will cause no harm to him."

**5022-** It is narrated on the authority of Jabir that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sees (in his dream) what he dislikes, let him spit on his left side, seek refuge with Allah from Satan, and then turn from his side on which he was lying."

**5023-** It is narrated on the authority of Abu Hurairah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who sees me during his sleep is going to see me (on the Day of Judgement), or seems as if he has seen me during his wakefulness, since Satan could not appear in my form."

**5024-** It is narrated on the authority of Ibn Abbas that he said: The Prophet "Allah's blessing and peace be upon him" said: "Whoever makes a picture, will be punished on the Day of Resurrection and will be ordered to put a soul in that picture, which he will not be able to do; and whoever claims to have seen a dream which he did not see, will be ordered to make a knot between two barley grains which he will not be able to do; and if somebody listens to the talk of some people who do not like him (to listen) or they run away from him, then molten lead will be poured into his ears on the Day of Resurrection."

**5025-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I saw in a dream during the night that as if we are in the house of Uqbah Ibn Rafi when the fresh dates of Ibn Tab were brought to us. I interpreted it as the supremacy for us in the world and good ending in the Hereafter and that our religion would reach its completion (with its commandments stabilized, and its principles founded)."

### **[97] What About Yawning?**

**5026-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you yawns, let him keep his mouth (closed with the help of his hand), lest Satan would enter into it."

**5021 -** حَدَّثَنَا الثَّقَلِيُّ، قَالَ: سَمِعْتُ زُهَيْرًا يَقُولُ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ. فَإِذَا رَأَى أَحَدُكُمْ شَيْئًا يَكْرَهُهُ، فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ لْيَتَعَوَّذْ مِنْ شَرِّهَا، فَإِنَّهَا لَا تَضُرُّهُ».

**5022 -** حَدَّثَنَا يَزِيدُ بْنُ خَالِدٍ الْهَمْدَانِيُّ وَفُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ قَالَا: أَخْبَرَنَا اللَّيْثُ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا، فَلْيَنْصُتْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

**5023 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ، فَسِيرَانِي فِي الْيَقَظَةِ»، أَوْ «لَكَأَنَّمَا رَأَى فِي الْيَقَظَةِ، وَلَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

**5024 -** حَدَّثَنَا مُسَدَّدٌ وَسُلَيْمَانُ بْنُ دَاوُدَ قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَوَّرَ صُورَةً، عَذَّبَهُ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يَنْفُخَ فِيهَا وَلَيْسَ بِنَافِخٍ. وَمَنْ تَحَلَّمَ، كُلَّفَ أَنْ يَعْقِدَ شُعِيرَةً. وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفْرُونَ بِهِ مِنْهُ، صُبَّ فِي أُذُنِهِ الْآنُكَ يَوْمَ الْقِيَامَةِ».

**5025 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ اللَّيْلَةَ كَأَنَّا فِي دَارِ عُقْبَةَ بْنِ رَافِعٍ، وَأَتَيْنَا بِرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوَّلْتُ: أَنَّ الرُّفْعَةَ لَنَا فِي الدُّنْيَا، وَالْعَاقِبَةَ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

### [ت89م/97] - بَابُ مَا جَاءَ فِي التَّنَاوُبِ

**5026 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ، عَنْ سَهْلِيلٍ، عَنْ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَنَاءَبَ أَحَدُكُمْ، فَلْيُمْسِكْ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ».



**5027-** The same is narrated on the authority of Suhail, in which he told: "When anyone of you yawns while being in the prayer, let him restrict it as much as lies within his power."

**5028-** It is narrated on the authority of Abu Hurairah that he said: The Prophet "Allah's blessing and peace be upon him" said: "Allah likes sneezing and dislikes yawning. As regards yawning, it is from Satan, so one must try one's best to stop it, and let none say Ha! Ha! when yawning, for indeed, Satan laughs at him."

### **[98] What About Sneezing?**

**5029-** It is narrated on the authority of Abu Hurairah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" sneezed, he would place his hand or (a portion of) his garment over his mouth, therewith to lower the resulting sound.

**5030-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Five are the rights of a Muslim upon his brother: To return back the greeting, to say "Allah's mercy be upon you" to the sneezer (provided that he should say: "Praise be to Allah"), to answer the invitation, to visit the patient, and to follow the funeral processions."

### **[99] What About Saying To The Sneezer: "Allah's Mercy Be Upon You"?**

**5031-** It is narrated on the authority of Hilal Ibn Isaf that he said: We were with Salim Ibn Ubaid when a man from the present people sneezed and said: "Peace be upon you." Salim replied to him: "Let it be upon you and your mother." Then, he said to him: "Perhaps you have become angry with me for what I've said to you." The man said: "Would that you have not referred to my mother with good or evil." On that he said to him: "I've said to you the same as the Messenger of Allah "Allah's blessing and peace be upon him" had said (to another one in a similar situation): while we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man from amongst the present people sneezed, and said: "Peace be upon you." On that the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Let it be upon you and your mother." Then he said: "When anyone of you sneezes, let him praise Allah (and made a mention of some praises), and let such as present with him say to him: "Might Allah bestow His Mercy upon you!", and let him (the sneezer) reply: "Might Allah forgive for both you and us!"'"



**5027 -** حَدَّثَنَا ابْنُ الْعَلَاءِ، عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ نَحْوَهُ قَالَ: «فِي الصَّلَاةِ، فَلْيَكْظُمْ مَا اسْتَطَاعَ».

**5028 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذُئْبٍ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ النَّثَاؤَ. فَإِذَا تَنَاءَبَ أَحَدُكُمْ، فَلْيَرُدَّهُ مَا اسْتَطَاعَ، وَلَا يَقُلْ: هَاهُ هَاهُ، فَإِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ يَضْحَكُ مِنْهُ».

### [ت98/م90] - بَابُ فِي الْعُطَاسِ

**5029 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَجَلَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَطَسَ، وَضَعَ يَدَهُ أَوْ ثَوْبَهُ عَلَى فِيهِ، وَخَفَضَ أَوْ غَضَّ بِهَا صَوْتَهُ». شَكَ يَحْيَى.

**5030 -** حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ سُفْيَانَ، وَخُشَيْشُ بْنُ أَصْرَمَ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُمْسُ تَجِبٍ لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ، وَتَشْمِيطُ الْعَاطِسِ، وَإِجَابَةُ الدَّغْوَةِ، وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَازَةِ».

### [ت99/م91] - بَابُ مَا جَاءَ فِي تَشْمِيطِ الْعَاطِسِ

**5031 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: كُنَّا مَعَ سَالِمِ بْنِ عُبَيْدٍ، فَعَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ سَالِمٌ: وَعَلَيْكَ وَعَلَى أُمَّكَ. ثُمَّ قَالَ بَعْدُ: لَعَلَّكَ وَجَدْتَ مِمَّا قُلْتَ لَكَ؟ قَالَ: لَوَدِدْتُ أَنَّكَ لَمْ تَذْكُرْ أُمِّي بِخَيْرٍ وَلَا بِشَرٍّ، قَالَ: إِنَّمَا قُلْتُ لَكَ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّا بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَلَيْكَ وَعَلَى أُمَّكَ»، ثُمَّ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَحْمِدِ اللَّهَ» قَالَ: فَذَكَرَ بَعْضُ الْمَحَامِدِ «وَلْيَقُلْ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَرُدِّدْ - يَغْنِي -، عَلَيْهِمْ: يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ».

**5032-** It is narrated on the authority of Hilal Ibn Isaf from Khalid Ibn Arfajah from Salim Ibn Ubaid Al-Ashja'i from the Messenger of Allah "Allah's blessing and peace be upon him" that he said the same.

**5033-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you sneezes, let him say: "Praise be to Allah for whichever state (one might be in)", and let his (Muslim) brother or companion who is present with him says to him: "Might Allah bestow His Mercy upon you", and let him (the sneezer) reply to him by saying: "Might Allah guide you aright, and mend your affairs!"

### **[100] How Many Times Should One Say To The Sneezer "Might Allah Bestow Mercy Upon You"?**

**5034-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say to your brother (who sneezes): "Might Allah bestow His Mercy upon you" up to three times, and if he sneezes more than that, it is then out of cold."

**5035-** It is narrated on the authority of Sa'id Ibn Abu Sa'id that he said: I do not know but that Abu Hurairah traced this narration up to the Messenger of Allah "Allah's blessing and peace be upon him".

Abu Dawud says: The same is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

**5036-** It is narrated on the authority of Ubaid Ibn Rifa'ah Az-Zuraqi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Say to the sneezer: "Might Allah bestow mercy upon you" up to three times, and then (if he sneezes more) it is up to you to say to him the same if you so like, or stop from that if you so like."

**5037-** It is narrated on the authority of Iyas Ibn Salamah Ibn Al-Akwa' from his father that a man sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Might Allah bestow mercy upon you!" then, he sneezed once again, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "The man seems to be suffering from cold."

### **[101] How Could One Reply To A Non-Muslim Sneezer?**

**5038-** It is narrated on the authority of Abu Burdah from his father that he said: The Jews used to do their best to sneeze in the presence of the

**5032 -** حَدَّثَنَا تَمِيمُ بْنُ الْمُثَنِّصِرِ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُونُسَ -، عَنْ أَبِي بَشِيرٍ وَرَقَاءَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ خَالِدِ بْنِ عُرْفُجَةَ، عَنْ سَالِمِ بْنِ عَبْدِ الْأَشْجَعِيِّ بِهَذَا الْحَدِيثِ، عَنِ النَّبِيِّ ﷺ.

**5033 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ، فَلْيَقُلْ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ، وَيَقُولُ هُوَ: يَهْدِيكُمُ اللَّهُ، وَيُضِلُّحُ بِالْكُمِ».

### [ت100/م92] - بَابُ كَمْ مَرَّةً تُشَمَّتُ الْعَاطِسُ

**5034 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ ابْنِ عَجَلَانَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «شَمَّتْ أَخَاكَ ثَلَاثًا، فَمَا زَادَ فَهُوَ زُكَّامٌ».

**5035 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ: أَخْبَرَنَا اللَّيْثُ، عَنْ ابْنِ عَجَلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَعْلَمُهُ إِلَّا أَنَّهُ رَفَعَ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أبو داود: رَوَاهُ أَبُو نُعَيْمٍ عَنْ مُوسَى بْنِ قَيْسٍ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ.

**5036 -** حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَحْيَى بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أُمِّهِ حَمِيدَةَ، أَوْ عُبَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ الزُّرْقِيِّ، عَنْ أَبِيهَا، عَنِ النَّبِيِّ ﷺ قَالَ: «تُشَمَّتُ الْعَاطِسُ ثَلَاثًا، فَإِنْ شِئْتَ أَنْ تُشَمَّتَهُ فَشَمَّتْهُ، وَإِنْ شِئْتَ فَكُفَّ».

**5037 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ: أَنَّ رَجُلًا عَطَسَ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ لَهُ: «يَرْحَمُكَ اللَّهُ». ثُمَّ عَطَسَ فَقَالَ النَّبِيُّ ﷺ: «الرَّجُلُ مَرْكُومٌ».

### [ت101/م93] - بَابُ كَيْفَ تُشَمَّتُ الذَّمَّى

**5038 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَتْ الْيَهُودُ تَعَاطِسُ عِنْدَ النَّبِيِّ ﷺ رَجَاءً أَنْ



Messenger of Allah "Allah's blessing and peace be upon him", in the hope that he might say to them: "Might Allah bestow mercy upon you", but the Messenger of Allah "Allah's blessing and peace be upon him" used to say to them: "Might Allah guide you aright, and mend your state."

### [102] What About Such As Sneezes And Does Not Praise Allah?

**5039-** It is narrated on the authority of Anas Ibn Malik that he said: Two men sneezed in the presence of the Messenger of Allah "Allah's blessing and peace be upon him", who said to one of them: "Might Allah bestow mercy upon you", and said nothing to the other. It was said to him: "O Messenger of Allah! Two men sneezed in your presence, but you said to one of them: "Might Allah bestow mercy upon you", and said nothing to the other (what is the reason for that?)" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "That's because such as (whom I said to him so) has praised Allah, and the other has not praised Allah Almighty."

### Chapters Pertaining To Sleep

#### [103] When One Lies On His Abdomen

**5040-** It is narrated on the authority of Ya'ish Ibn Tikhfah Ibn Qais Al-Ghifari that he said: My father was from amongst Suffah companions (i.e. the poor and indigent), and the Messenger of Allah "Allah's blessing and peace be upon him" said to them: "Let's go to the house of (my wife) A'ishah (to have food and drink)." We went with him, and (when we arrived) the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Serve us with food!" she served us with a crushed cooked wheat mixed with meat (or dates), and we ate (and when it was over) he said once again: "O A'ishah! Serve us with food!" she served us with dates mixed with ghee and butter, (as little) as a pigeon from which we ate. Then he said: "O A'ishah! Serve us with drink!" she brought a big vessel full of milk, from which we drank, and then he said once again: "O A'ishah! Serve us with drink!" she brought a small vessel (of milk) from which we drank. Then he said (addressing us): "You could spend the night here if you so like, or go to the mosque if you so like." While I was lying on my abdomen in the mosque out of a lung disease, behold! A man was moving me with his foot and he said: "No doubt, this lying (on the abdomen) is hateful in the Sight of Allah." I caught a glimpse, and behold! He was the Messenger of Allah "Allah's blessing and peace be upon him".

يَقُولَ لَهَا: يَرْحَمُكُمُ اللَّهُ، فَكَانَ يَقُولُ: «يَهْدِكُمُ اللَّهُ وَيُصْلِحَ بِالْكُم».

### [ت102/م94] - بَابُ فِيمَنْ يَعِطُسُ وَلَا يَحْمَدُ اللَّهَ

**5039 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، الْمَعْنَى، قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَنَسٍ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَسَمَتَ أَحَدَهُمَا وَتَرَكَ الْآخَرَ. قَالَ: فَقِيلَ: يَا رَسُولَ اللَّهِ، رَجُلَانِ عَطَسَا، فَسَمَتَ أَحَدَهُمَا؟ قَالَ أَحْمَدُ: أَوْ فَسَمَتَ أَحَدَهُمَا، وَتَرَكَتِ الْآخَرَ؟ فَقَالَ: «إِنَّ هَذَا حَمِدَ اللَّهَ، وَإِنَّ هَذَا لَمْ يَحْمَدِ اللَّهَ».

### أَبْوَابُ النَّوْمِ

### [ت103/م95] - بَابُ فِي الرَّجُلِ يَنْبَطِخُ عَلَى بَطْنِهِ

**5040 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ يَعِيشَ بْنِ طَخْفَةَ بْنِ قَيْسٍ الْغِفَارِيِّ قَالَ: «كَانَ أَبِي مِنْ أَصْحَابِ الصُّفَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: انْطَلِقُوا بِنَا إِلَى بَيْتِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَاَنْطَلَقْنَا فَقَالَ: «يَا عَائِشَةُ أَطْعِمِينَا»، فَجَاءَتْ بِجَشِيشَةٍ فَأَكَلْنَا. ثُمَّ قَالَ: «يَا عَائِشَةُ أَطْعِمِينَا» فَجَاءَتْ بِحَيْسَةٍ مِثْلَ الْقَطَاةِ فَأَكَلْنَا. ثُمَّ قَالَ: «يَا عَائِشَةُ اسْقِينَا»، فَجَاءَتْ بِعُسٍّ مِنْ لَبَنٍ فَشَرَبْنَا. ثُمَّ قَالَ: «يَا عَائِشَةُ اسْقِينَا»، فَجَاءَتْ بِقَدَحٍ صَغِيرٍ فَشَرَبْنَا. ثُمَّ قَالَ: «إِنْ شِئْتُمْ بِتُمْ، وَإِنْ شِئْتُمْ انْطَلِقْتُمْ إِلَى الْمَسْجِدِ». قَالَ: فَبَيْنَمَا أَنَا مُضْطَجِعٌ فِي الْمَسْجِدِ مِنَ السَّحَرِ عَلَى بَطْنِي إِذَا رَجُلٌ يُحَرِّكُنِي بِرِجْلِهِ، فَقَالَ: «إِنَّ هَذِهِ ضِجَّةٌ يُبْغِضُهَا اللَّهُ». قَالَ: فَتَنَظَرْتُ فَإِذَا رَسُولُ اللَّهِ ﷺ».

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### [104] Lying On A Roof Without Stone Walls

**5041-** It is narrated on the authority of Abd Ar-Rahman Ibn Ali Ibn Shaiban from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who sleeps at night on the roof of a house that has no stone walls (to save him from falling down), the pledge (of Allah's safeguard) is free from him (since he will be of those whose hands contribute to (their) destruction.)"

### [105] Sleeping While Being In The State Of Pureness

**5042-** It is narrated on the authority of Mu'adh Ibn Jabal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslim spends the night while being in the state of cleanness and pureness and then wakes up (during his sleep) at night, and asks Allah for any good of the world and the hereafter but that He Almighty gives it to him."

Thabit Al-Bunani said: Abu Dhabyah came to us, and related to us this narration from Mu'adh Ibn Jabal from the Messenger of Allah "Allah's blessing and peace be upon him". Thabit added: So and so said: I did my best to do so whenever I wake up (during the night), but I failed.

**5043-** It is narrated on the authority of Ibn Abbas that once, the Messenger of Allah "Allah's blessing and peace be upon him" got up during the night, answered the call of nature (i.e. urinated), then, washed both his face and hands, and returned to resume his sleep.

### [106] How Should One Turn His Face (While Being Asleep)?

**5044-** It is narrated on the authority of Abu Qilabah from one of the family of Umm Salamah that the bed of the Messenger of Allah "Allah's blessing and peace be upon him" was placed in the same way a dead is placed in the grave, and his head was to the direction of the mosque.

### [107] What Is Said On Going To Bed

**5045-** It is narrated on the authority of Hafsa, the wife of the Messenger of Allah "Allah's blessing and peace be upon him", that whenever the Messenger of Allah "Allah's blessing and peace be upon him" intended to sleep, he would place his right hand over his cheek and say: "O Allah! Deliver me from Your Punishment on the Day You will raise Your servants." He would say that thrice.

**5046-** It is narrated on the authority of Al-Bara' Ibn Azib that he said The Messenger of Allah "Allah's blessing and peace be upon him" said to



**[ت104/م96] - بَابُ فِي النَّوْمِ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ**

**5041 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمٌ - يَعْنِي ابْنَ نُوحٍ - عَنْ عُمَرَ بْنِ جَابِرٍ الْحَنْفِيِّ، عَنْ وَغْلَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ وَثَّابٍ، وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلِيٍّ - يَعْنِي ابْنَ شَيْبَانَ -، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ لَهُ حِجَارٌ، فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّةُ».

**[ت105/م96، 97] - بَابُ فِي النَّوْمِ عَلَى طَهَارَةٍ**

**5042 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي ظَبْيَةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرِ ظَاهِرٍ، فَيَتَعَارَّ مِنَ اللَّيْلِ، فَيَسْأَلُ اللَّهَ خَيْرًا مِنَ الدُّنْيَا وَالْآخِرَةِ، إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ». قَالَ ثَابِتُ الْبُنَانِيُّ: قَدِمَ عَلَيْنَا أَبُو ظَبْيَةَ، فَحَدَّثَنَا بِهَذَا الْحَدِيثِ عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ ﷺ. قَالَ ثَابِتٌ: قَالَ فَلَانٌ: لَقَدْ جَهَدْتُ أَنْ أَقُولَهَا حِينَ أَنْبَعْتُ، فَمَا قَدَرْتُ عَلَيْهَا.

**5043 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ سَلَمَةَ بْنِ كَهَيْلٍ، عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيْلِ، فَقَضَى حَاجَتَهُ، فَغَسَلَ وَجْهَهُ وَيَدَيْهِ ثُمَّ نَامَ». قَالَ أَبُو دَاوُدَ: يَعْنِي بَالَ.

**[ت106/م97] - بَابُ كَيْفَ يَتَوَجَّهُ عِنْدَ النَّوْمِ؟**

**5044 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ بَعْضِ آلِ أُمِّ سَلَمَةَ قَالَ: «كَانَ فِرَاشُ النَّبِيِّ ﷺ نَحْوًا مِمَّا يُوضَعُ الْإِنْسَانُ فِي قَبْرِهِ، وَكَانَ الْمَسْجِدُ عِنْدَ رَأْسِهِ».

**[ت107/م97، 98] - بَابُ مَا يَقَالُ عِنْدَ النَّوْمِ**

**5045 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانٌ: حَدَّثَنَا عَاصِمٌ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ سَوَاءٍ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ، وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ، ثُمَّ يَقُولُ: «اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»، ثَلَاثَ مَرَّاتٍ.

**5046 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: حَدَّثَنِي الْبُرَاءُ بْنُ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَيْتَ

me: "When you go to bed, perform ablution like that of prayer, then lie down on your right side and recite: "O Allah, I turn my face to You, and entrust my affair to You. I retreat unto You for protection with hope in You and fear of You. There is no resort and no deliverer (from hardship) but with You. I affirm my faith in Your books which You revealed and in Your Messenger whom You sent." Make it as the last of your words (when you go to sleep) and in case you die during that night, you would die upon the true religion (of Islam)." As I repeated these words in order to keep them, I said: "I affirm my faith in Your Messenger whom You sent." He said: Say: " I affirm my faith in Your Prophet whom You sent.""

**5047-** It is narrated on the authority of Al-Bara' Ibn Azib that he said The Messenger of Allah "Allah's blessing and peace be upon him" said to me: "When you go to bed, (be careful to be) clean and pure, then, place your right hand under your head..."and the rest is the same as the previous narration.

**5048-** The same is narrated on the authority of Al-Bara' Ibn Azib from the Messenger of Allah "Allah's blessing and peace be upon him", through the same chain of transmission.

**5049-** It is narrated on the authority of Hudhaifah that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed he would say: "O Allah! In Your Name I live and die"; and whenever he got up he would say: "Praise be to Allah Who has brought us to life once again after He had taken our soul, and to Whom the matter or resurrection belongs."

**5050-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the name of Allah for he himself does not know what he left behind him on his bed, and when he intends to lie on bed, he should lie on his right side and say: "Hallowed be Allah, my Lord. It is with Your (grace) that I place my side and it is with You that I take it up, and in case You withhold my being (by causing me to die), then forgive it, and if You keep it (my being alive), then protect it with that with which You protect Your pious servants.""

**5051-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any one of you intends to go to sleep, he should lie on the bed on his right

مَضَجَعَكَ، فَتَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسَلَمْتُ وَجْهِي إِلَيْكَ، وَفَوَّضْتُ أَمْرِي إِلَيْكَ، وَأَلْبَجَأْتُ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ، لَا مَلْجَأَ وَلَا مَنَاجَا مِنْكَ إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ»، قَالَ: «فَإِنْ مِتَّ مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ». قَالَ الْبَرَاءُ: فَقُلْتُ: أَسْتَذْكِرُهُنَّ، فَقُلْتُ: وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ، قَالَ: «لَا، وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ».

5047 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ فِطْرِ بْنِ خَلِيفَةَ قَالَ: سَمِعْتُ سَعْدَ بْنَ عُبَيْدَةَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أُوْتِيَ إِلَى فِرَاشِكَ وَأَنْتَ طَاهِرٌ، فَتَوَسَّدَ يَمِينِكَ»، ثُمَّ ذَكَرَ نَحْوَهُ.

5048 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْغَزَالِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ وَمَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ ﷺ بِهَذَا. قَالَ سُفْيَانُ: قَالَ أَحَدُهُمَا: «إِذَا أَتَيْتَ فِرَاشَكَ طَاهِرًا»، وَقَالَ الْآخَرُ: «تَوَضَّأَ وَضُوءَكَ لِلصَّلَاةِ»، وَسَاقَ مَعْنَى مُعْتَمِرٍ.

5049 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا نَامَ قَالَ: «اللَّهُمَّ بِاسْمِكَ أَحْيَى وَأَمُوتُ»، وَإِذَا اسْتَيْقَظَ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

5050 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ، فَإِنَّهُ لَا يَدْرِي مَا خَلْفَهُ عَلَيْهِ، ثُمَّ لِيُضْطَجِعْ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ لِيَقُلْ: بِاسْمِكَ رَبِّي وَضَعْتَ جَنْبِي، وَبِكَ أَرْفَعُهُ. إِنْ أَمْسَكَتْ نَفْسِي، فَأَرْحَمَهَا. وَإِنْ أَرْسَلْتَهَا، فَأَحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ».

5051 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَيْبٌ (ح) وَحَدَّثَنَا وَهْبُ بْنُ بَقِيَّةٍ، عَنْ خَالِدِ نَحْوَهُ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ



side and then say:" O Allah. the Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne (of Authority), our Lord, and the Lord of everything, the Splitter of the grain of corn and the date stone (or fruit kernel), the Revealer of Torah and Bible and Criterion (the Holy Qur'an), I seek refuge with You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah, You are the First, there is naught before You, and You are the Last and there is naught after You, and You are the Evident and there is nothing above You, and You are the Hidden and there is nothing beyond You. Remove the burden of debt from us and relieve us from want."

**5052-** It is narrated on the authority of Ali that he said: The Messenger of Allah "Allah's blessing and peace be upon him" used to say on his going to bed: "O Allah! I seek refuge with Your Honoured Countenance and Your Perfect Words from the evil of everything You are to seize by the forelock. O Allah! It is You Who avert both debts and sins. O Allah! By no means could Your soldiers be defeated, nor could Your Promise be broken; and in no way could the fortune of the luckiest one avail him without (his obedience and submission to) You. Glory be to You, with Your Praises (I exalt You)."

**5053-** It is narrated on the authority of Anas Ibn Malik that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed, he would say: "Praise be to Allah Who fed us, provided us drink, sufficed us and sheltered us, for many people, there is none to suffice and none to provide shelter.""

**5054-** It is narrated on the authority of Abu Al-Azhar Al-Anmari that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" took his lying place at night, he would say: "In the Name of Allah I place my side: O Allah! Forgive my sin for me, and drive the Evil One away from me, release my soul from the mortgage (of deeds), and enroll me in the (list of the) highest assembly (in the heaven)."

**5055-** It is narrated on the authority of Farwah Ibn Nawfal from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said to Nawfal: "Recite: "Say: O those who reject faith!" and then sleep making its conclusion (the last to recite) for indeed, it is a clearance of freedom from paganism."

**5056-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" went to bed every night, he used to cup his hands together over which he would blow after reciting The Surahs of The Purity of Faith (Al-Ikhlās), The

إِذَا أَوَى إِلَى فِرَاشِهِ: «اللَّهُمَّ رَبَّ السَّمَوَاتِ وَالْأَرْضِ وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ». زَادَ وَهَبٌ فِي حَدِيثِهِ: «اقْضِ عَنِّي الدَّيْنَ، وَأَغْنِنِي مِنَ الْفَقْرِ».

**5052 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا الْأَخْوَصُ - يَعْنِي ابْنَ جَوَّابٍ - حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ وَأَبِي مَيْسَرَةَ، عَنْ عَلِيٍّ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ كَانَ يَقُولُ عِنْدَ مَضْجَعِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَكَلِمَاتِكَ الثَّامَةِ مِنْ شَرِّ مَا أَنْتَ آخِذٌ بِنَاصِيَتِهِ، اللَّهُمَّ أَنْتَ تَكْشِفُ الْمَغْرَمَ وَالْمَأْتَمَ، اللَّهُمَّ لَا يُهْزَمُ جُنْدُكَ، وَلَا يُخْلَفُ وَعْدُكَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ، سُبْحَانَكَ وَبِحَمْدِكَ».

**5053 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: «الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ، وَلَا مُؤْوِي!».

**5054 -** حَدَّثَنَا جَعْفَرُ بْنُ مُسَافِرٍ التَّنِيسِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي الْأَزْهَرِ الْأَنْمَارِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ قَالَ: «بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي، اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، وَأَخْسِءْ شَيْطَانِي، وَفُكَّ رِهَانِي، وَاجْعَلْنِي فِي النَّدِيِّ الْأَعْلَى».

قَالَ أَبُو دَاوُدَ: رَوَاهُ أَبُو هَمَّامٍ الْأَهْوَاذِيُّ، عَنْ ثَوْرٍ قَالَ: أَبُو زُهَيْرٍ الْأَنْمَارِيُّ.

**5055 -** حَدَّثَنَا الثُّفَيْلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ قُرَّةَ بِنِ نَوْفَلٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لِنَوْفَلٍ: «اقْرَأْ: ﴿قُلْ يَتَّخِذُ الْكَافِرُونَ﴾»، ثُمَّ نَمَّ عَلَى حَاتِمَتِهَا، فَإِنَّهَا بَرَاءَةٌ مِنَ الشَّرِّكَ.

**5056 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَيَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا الْمُفَضَّلُ - يَعْنِي ابْنَ فَضَالَةَ - عَنْ عَقِيلِ بْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: «أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ، جَمَعَ كَفِّهِ ثُمَّ نَفَثَ فِيهِمَا



Daybreak (Al-Falaq), and The Mankind (An-Nas). Then he would rub his hands over whatever he could reach of his body's parts, starting with his head, face and front of his body. He used to do that thrice.

**5057-** It is narrated on the authority of Irbad Ibn Sariyah that the Messenger of Allah "Allah's blessing and peace be upon him" used to recite the Surahs beginning with "Glory to Allah" before going to bed, and he used to say: "No doubt, they contain a Holy Verse, whose excellence is more than one thousand."

**5058-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever he took his lying place: "Praise be to Allah Who has sufficed me (from being in need to others) and given me shelter, Who has provided me with drink and food, Who has endowed me with His Gifts in abundance, and given me so much (out of His Bounty): Praise be to Allah for whichever state (I might be in): O Allah! Lord of all thing, and the Master and King of all things, the Cherisher and Sustainer of all things: I seek refuge with You from the fire (of Hell)."

**5059-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who lies in a lying place in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty; and he, who sits in a sitting place in which he does not celebrate (the Praises of) Allah, a grief is inflicted upon him by Allah Almighty."

### **[108] What Is Said On Getting Up At Night**

**5060-** It is narrated on the authority of Ubadah Ibn As-Samit that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Whoever gets up during the night and then says whenever he wakes: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things: Glory be to Allah; Praise be to Allah; Allah is Greater; and there is neither might nor power but with Allah, Most High, Most Magnificent", and then invokes: "O Lord! Please forgive for me", (his sins) will be forgiven for him" (or, according to the narration of Al-Walid, he invokes (Allah), his invocation will receive answer (from Allah); and if he then gets up, performs ablution and offers prayer, his prayer will be accepted (by Allah)."

**5061-** It is narrated on the authority of Ibn Umar that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" got up at



وَقَرَأَ فِيهِمَا: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾، وَ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ، يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

قال أبو داود: كَانَ قَاضِيًا مُجَابَ الدَّعْوَةِ، يَغْنِي الْمُفْضَلُ.

**5057** - حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ: حَدَّثَنَا بَقِيَّةٌ، عَنْ بَجِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ ابْنِ أَبِي بِلَالٍ، عَنْ عِرْبَاضِ بْنِ سَارِيَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَفْرَأُ الْمُسَبِّحَاتِ قَبْلَ أَنْ يَرْقُدَ، وَقَالَ: «إِنَّ فِيهِنَّ آيَةٌ أَفْضَلُ مِنْ أَلْفِ آيَةٍ».

**5058** - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ، قَالَ: حَدَّثَنِي أَبِي حَدَّثَنَا حُسَيْنٌ عَنْ ابْنِ بُرَيْدَةَ، عَنْ ابْنِ عُمَرَ أَنَّهُ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ إِذَا أَخَذَ مَضْجَعَهُ: «الْحَمْدُ لِلَّهِ الَّذِي كَفَانِي وَأَوَانِي وَأَطْعَمَنِي وَسَقَانِي، وَالَّذِي مَنَّ عَلَيَّ فَأَفْضَلَ، وَالَّذِي أَعْطَانِي فَأَجْزَلَ. الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. اللَّهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَإِلَهُ كُلِّ شَيْءٍ، أَعُوذُ بِكَ مِنَ النَّارِ».

**5059** - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اضْطَجَعَ مَضْجَعًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ إِلَّا كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ، وَمَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ عَزَّ وَجَلَّ فِيهِ، إِلَّا كَانَ عَلَيْهِ تِرَةٌ يَوْمَ الْقِيَامَةِ».

### [ت108/م98، 99] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا تَعَارَّ مِنَ اللَّيْلِ

**5060** - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: قَالَ الْأَوْزَاعِيُّ: حَدَّثَنِي عُمَيْرُ بْنُ هَانِيٍّ قَالَ: حَدَّثَنِي جُنَادَةُ بْنُ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَعَارَّ مِنَ اللَّيْلِ، فَقَالَ جِئْتُ يَسْتَقِظُ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ دَعَا: رَبِّ اغْفِرْ لِي». - قال أبو داود: قَالَ الْوَلِيدُ: أَوْ قَالَ دَعَا - «اسْتَجِيبَ لَهُ، فَإِنْ قَامَ فَنَوَّضًا ثُمَّ صَلَّى، قُبِلَتْ صَلَاتُهُ».

**5061** - حَدَّثَنَا حَامِدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَعِيدٌ - يَغْنِي ابْنَ أَبِي أَيُّوبَ - قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْوَلِيدِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ:

night he would say: "There is no god but You (O Allah): Glory be to You. O Allah! I ask for Your Forgiveness for my sin, and ask You for Your Mercy. O Allah! Advance me in knowledge, and do not divert me heart (to evil) after You've guided me aright, and grant me Mercy from Your Presence, for You are the Grantor (of Gifts )."

### [109] The Glorification Of Allah On Going To Bed

**5062-** It is narrated on the authority of Ali that he said: Fatimah made a complaint about the bad effect of the stone hand-mill on her hand to The Prophet "Allah's blessing and peace be upon him". She heard that The Prophet "Allah's blessing and peace be upon him" had received a few slave girls. But when she came to him she did not find him, so she mentioned her problem to A'ishah. When The Prophet "Allah's blessing and peace be upon him" came, A'ishah informed him about that. So The Prophet "Allah's blessing and peace be upon him" came to us when we had gone to bed. We wanted to get up (on his arrival) but he said: "Stay where you are." Then he came and sat between me and her and I felt the coldness of his feet on my Abdomen. He said: "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' "Glory be to Allah" thirty-three times, "Al-Hamd lillah' "Praise be to Allah" thirty three times, and 'Allahu Akbar' "Allah is Greater" thirty four times, for that is better for you than a servant."

**5063-** It is narrated on the authority of Ibn A'bad that he said: Ali said to me: Should I not relate to you something from me and Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", and she was the dearest among his family to him? I said: Yes. He said: She kept grinding with the millstone so much until the traces of that were visible in her hand, bringing the water in the water-skin until her chest was harmed, sweeping the house (to clean it) until her garment was covered with dust, and kindling the oven until her garment were blackened (with the smoke) (i.e. she was doing all the housework since she had no servant to help her). At the same time, many servants were brought to the Messenger of Allah "Allah's blessing and peace be upon him", and I said to her: "Would that you go to your father and ask him for a servant!" she went to him but he was busy. She returned and he came to us in the morning of the next day while were are under our covering, and he sat by the side of her head, and she entered her head into the covering out of her shyness of her father. asked her: "What was your need yesterday from the family of Muhammad (when you came to me)?" she kept silent twice, thereupon I said:, "Let me tell you O Messenger of Allah! She kept grinding with the

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ: «لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، اللَّهُمَّ اسْتَغْفِرُكَ لِذُنُوبِي وَأَسْأَلُكَ رَحْمَتَكَ، اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي، وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ».

### [ت109/م99 ، 100] - بَابُ فِي التَّسْبِيحِ عِنْدَ النَّوْمِ

**5062 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ (ح): وَحَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، الْمَعْنَى، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ مُسَدَّدٌ: حَدَّثَنَا عَلِيُّ قَالَ: شَكَتْ فَاطِمَةُ إِلَى النَّبِيِّ ﷺ مَا تَلَقَى فِي يَدِهَا مِنَ الرَّحَى، فَأَتَيْتُ بِسَبِي فَأَتَتْهُ تَسْأَلُهُ فَلَمْ تَرَهُ، فَأَخْبَرْتُ بِذَلِكَ عَائِشَةَ. فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ، فَأَتَانَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا، فَذَهَبْنَا لِنَقُومَ فَقَالَ: «عَلَى مَكَانِكُمَا»، فَجَاءَ فَقَعَدَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَدُلُّكُمَا عَلَى خَيْرٍ مِمَّا سَأَلْتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا، فَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، وَكَبِّرَا أَرْبَعًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ».

**5063 -** حَدَّثَنَا مُؤَمِّلُ بْنُ هِشَامٍ الْيُسْكُرِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ بْنِ ثُمَامَةَ، قَالَ: قَالَ عَلِيُّ لابْنِ أَعْبَدٍ: أَلَا أُحَدِّثُكَ عَنِّي، وَعَنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ ﷺ، وَكَانَتْ أَحَبَّ أَهْلِهِ إِلَيْهِ، وَكَانَتْ عِنْدِي فَجَرَّتْ بِالرَّحَى حَتَّى أَثَرَتْ بِيَدِهَا، وَاسْتَقَّتْ بِالْقِرْبَةِ حَتَّى أَثَرَتْ فِي نَحْرِهَا، وَقَمَّتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتْ الْقِدْرَ حَتَّى دَكَنْتْ ثِيَابُهَا وَأَصَابَهَا مِنْ ذَلِكَ ضَرْ، فَسَمِعْنَا أَنَّ رَقِيقًا أَتَى بِهِمُ النَّبِيُّ ﷺ، فَقُلْتُ: لَوْ أَتَيْتُ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكَ، فَأَتَتْهُ فَوَجَدَتْ عِنْدَهُ حُدَاثًا فَاسْتَحْيَتْ فَرَجَعَتْ، فَعَدَا عَلَيْنَا وَنَحْنُ فِي لِفَاعِنَا، فَجَلَسَ عِنْدَ رَأْسِهَا، فَأَدْخَلَتْ رَأْسَهَا فِي اللَّفَافِ حَيَاءً مِنْ أَبِيهَا، فَقَالَ: «مَا كَانَ حَاجَتُكَ أَمْسٍ إِلَى آلِ مُحَمَّدٍ؟» فَسَكَتَتْ مَرَّتَيْنِ، فَقُلْتُ: أَنَا وَاللَّهِ أُحَدِّثُكَ يَا رَسُولَ اللَّهِ: إِنَّ هَذِهِ جَرَّتْ عِنْدِي



millstone so much until the traces of that were visible in her hand, and bringing the water in the water-skin until her chest was harmed, sweeping the house (to clean it) until her garment was covered with dust, and kindling the oven until her garment were blackened (with the smoke) (i.e. she was doing all the housework since she had no servant to help her). When many servants were brought to you, I told her to go to you and ask you for a servant to help her against the suffering in which she was." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Fear Allah O Fatimah, fulfill the obligation enjoined upon you by your Lord, and do like the doing of your family! When you go to bed glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirty-four times: the total then will be one hundred. This is much better for you than a servant." She said: "I am well-pleased with Allah Almighty, and His Messenger "Allah's blessing and peace be upon him"."

**5064-** The same story is narrated on the authority of Ali from the Messenger of Allah "Allah's blessing and peace be upon him", in which he said: "Since I heard these (words) from the Messenger of Allah "Allah's blessing and peace be upon him", I've never left saying them barring when it was the night of (the battle of) Siffin, on which I remembered them during the last portion of the night, thereupon I said them."

**5065-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "There are two things, to which no Muslim person sticks regularly but that he will be admitted to the Garden; and although they are too easy (to do), few are those who act upon them: (They are) to glorify Allah ten times, declare the Praises (of Allah) ten times, and magnify (Allah) ten times following every prayer (of the five obligatory prayers)." I saw the Messenger of Allah "Allah's blessing and peace be upon him" having uttered it with the help of his hand (and he resumed): "Those are one hundred and fifty utterances, even though they are recorded as one thousand and five hundred (good deeds) in the balance (of deeds). When one goes to bed, let him magnify (Allah thirty-four times, glorify (Allah thirty-three times), and declare the Praises (of Allah thirty-three times): those are one hundred (utterances) even though they are recorded as one thousand (good deeds) in the balance (of deeds)." They (the companions) asked: "Why does one not stick to those although they are too easy to do?" on that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Satan comes to anyone of you when he goes to bed he comes to him in his lying place, and keeps inciting him to sleep until he sleeps (without saying anything), and he also comes to him during the prayer, asking him to

بِالرَّحَى حَتَّى أَثَرَتْ فِي يَدِهَا، وَاسْتَقَتَ بِالقِرْبَةِ حَتَّى أَثَرَتْ فِي نَحْرِهَا، وَكَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا، وَأَوْقَدَتِ الْقِدْرَ حَتَّى دَكِنَتْ ثِيَابُهَا، وَبَلَغَنَا أَنَّهُ قَدْ أَتَاكَ رَقِيقٌ أَوْ خَدَمٌ، فَقُلْتُ لَهَا: سَلِيهِ خَادِمًا. فَذَكَرَ مَعْنَى حَدِيثِ الْحَكَمِ وَأَتَمَّ.

**5064 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو، وَحَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ، عَنْ شَبَثِ بْنِ رَبِيعٍ، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ ﷺ بِهَذَا الْخَبَرِ قَالَ فِيهِ: «قَالَ عَلِيٌّ: فَمَا تَرَكَتُهُنَّ مُنْذُ سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ إِلَّا لَيْلَةً صَفِيْن، فَإِنِّي ذَكَرْتُهَا مِنْ آخِرِ اللَّيْلِ، فَقُلْتُهَا».

**5065 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، عَنِ النَّبِيِّ ﷺ قَالَ: «خَصَلْتَانِ أَوْ خَلْتَانِ لَا يُحَافِظُ عَلَيْهِمَا عَبْدٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ، هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ: يُسَبِّحُ فِي ذُبُرِ كُلِّ صَلَاةٍ عَشْرًا، وَيَحْمَدُ عَشْرًا، وَيُكَبِّرُ عَشْرًا، فَذَلِكَ خَمْسُونَ وَمِئَةً بِاللِّسَانِ، وَأَلْفٌ وَخَمْسُ مِئَةٍ فِي الْمِيزَانِ، وَيُكَبِّرُ أَرْبَعًا وَثَلَاثِينَ إِذَا أَخَذَ مَضْجَعَهُ، وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ، وَيُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ، فَذَلِكَ مِئَةً بِاللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ»، فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَعْقِدُهَا بِيَدِهِ. قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ هُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ؟ قَالَ: «يَأْتِي أَحَدَكُم - يَعْنِي الشَّيْطَانُ، - فِي مَنَامِهِ، فَيَنُومُهُ، وَيَأْتِيهِ فِي صَلَاتِهِ،



remember such and such a thing until he finishes (from the prayer) with no mind.”

**5066-** It is narrated on the authority of Duba'ah Bint Az-Zubair that she said: I and my sister Fatimah, the daughter of the Messenger of Allah "Allah's blessing and peace be upon him", went to the Messenger of Allah "Allah's blessing and peace be upon him" on hearing that some slave-girls were brought to him. We made a complaint to him of what we were suffering, and asked him to command that something of those slave-girls should be given to us, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, the orphans of (the holy battle of) Badr preceded you.” In this narration, the story of the glorification is mentioned as in the previous one, but no mention is made of the sleep.

### **[110] What One Says When Morning Comes Upon Him**

**5067-** It is narrated on the authority of Abu Hurairah that Abu Bakr said: “O Messenger of Allah! Instruct me in words I could say whenever morning and evening come upon me.” The Messenger of Allah "Allah's blessing and peace be upon him" said: “Say: “O Allah! The Originator of both the heaven and earth, the Knower of the unseen and what is seen, the Lord and King of all things: I bear testimony to the fact that here is no god (to be worshipped) but You: I seek refuge with You from the evil of my soul, and from the evil suggestions of Satan and (from his calling to) paganism!” say those whenever morning and evening come upon you, and whenever you go to bed.”

**5068-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" used to say whenever morning came upon him: “O Allah! With (the Power of) You the morning comes upon us, and with You the evening comes upon us, and with You we live, and with You we die, and to You the (matter of) Resurrection belongs.” And whenever evening came upon him he would say: “O Allah! With (the Power of) You the evening comes upon us, and with You we live, and with You we die, and to You the (matter of) Resurrection belongs.”

**5069-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “He, who says whenever morning and evening come upon him: “O Allah! I’ve come to make You, the carriers of Your Throne (of Authority), Your angels, and all of Your creatures witnesses to the fact that You are Allah, other than Whom there is no god, and that Muhammad is Your servant and Messenger”, Allah will release one-fourth his body from the fire (of Hell),



فَيَذْكُرُهُ حَاجَةً قَبْلَ أَنْ يَقُولَهَا».

**5066 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عِيَّاشُ بْنُ عُقْبَةَ الْحَضْرَمِيُّ، عَنِ الْفَضْلِ بْنِ حَسَنِ الضَّمْرِيِّ: أَنَّ ابْنَ أُمِّ الْحَكَمِ - أَوْ ضَبَاعَةَ ابْنَتِي الزُّبَيْرِ - حَدَّثَهُ عَنْ إِحْدَاهُمَا أَنَّهَا قَالَتْ: «أَصَابَ رَسُولَ اللَّهِ ﷺ سَبِيًّا، فَذَهَبْتُ أَنَا وَأُخْتِي وَفَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ إِلَى النَّبِيِّ ﷺ، فَسَكُونَا إِلَيْهِ مَا نَحْنُ فِيهِ، وَسَأَلْنَاهُ أَنْ يَأْمُرَ لَنَا بِشَيْءٍ مِنَ السَّبِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقُكُنَّ يَتَامَى بَدْرٍ»، ثُمَّ ذَكَرَ قِصَّةَ التَّسْبِيحِ، قَالَ: «عَلَى إِنْثِرِ كُلَّ صَلَاةٍ»، لَمْ يَذْكُرِ النَّوْمَ».

[ت110/م100 ، 101] - بَابُ مَا يَقُولُ إِذَا أَصْبَحَ

**5067 -** حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَمْرِو بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا بَكْرٍ الصَّدِيقَ قَالَ: يَا رَسُولَ اللَّهِ، مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أُمْسَيْتُ. قَالَ: «قُل: اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَ»، قَالَ: «قُلْهَا إِذَا أَصْبَحْتَ، وَإِذَا أُمْسَيْتَ، وَإِذَا أَخَذْتَ مَضْجَعَكَ».

**5068 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ إِذَا أَصْبَحَ: «اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أُمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ»، وَإِذَا أُمْسَى قَالَ: «اللَّهُمَّ بِكَ أُمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ، وَإِلَيْكَ النُّشُورُ».

**5069 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُذَيْكٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْمَجِيدِ، عَنْ هِشَامِ بْنِ الْعَازِ بْنِ رَبِيعَةَ، عَنْ مَكْحُولٍ الدَّمَشَقِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُضْبِحُ أَوْ يُمْسِي: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ؛ أَعْتَقَ اللَّهُ

and if he says it twice, half of his body will be released by Allah from the fire (of Hell), and if he says it thrice, three quarters of his body will be set free by Allah from the fire (of Hell), and if he says it four times, the whole of his body will be released by Allah from the fire (of Hell)."

**5070-** It is narrated on the authority of Abdullah Ibn Buraidah from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "O Allah! You are my Lord: You've created me, and I'm Your servant: I'm sticking to Your Pledge (of worshipping You Alone, ascribing none with You in service) and (I'm expecting for) Your Promise (of being admitted to the Garden) as much as is within my capacity. I seek refuge with You from the evil of what I've made: I confess of Your Favours, and I declare my sin: so, forgive me, for none barring You could forgive sins." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "He, who says it during his day or night, and then, he dies on that day or on the very night (he has said it) will be admitted to the Garden, Allah Willing."

**5071-** It is narrated on the authority of Abdullah that when it was evening The Messenger of Allah "Allah's blessing and peace be upon him" used to supplicate: "We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise be to Allah. There is no god but Allah, the One having no partner with Him. His is the Sovereignty and to Him be the praise, and He is Omnipotent over everything. O my Lord, I ask You for the good of this night and the good that follows it and I seek refuge with You from the evil of this night and from the evil of that which follows it. O my Lord, I seek refuge with You from sloth, from the evil of vanity. O my Lord, I seek refuge with You from the torment of the Hell-Fire and from the torment of the grave." And when it was morning he said: "We entered upon morning and the whole Kingdom of Allah entered upon morning."

**5072-** It is narrated on the authority of Abu Sallam that he was in the mosque of Hims when a man came upon him, and the people said: "This man served the Messenger of Allah "Allah's blessing and peace be upon him" (for a long time)." He stood and went to him, and said to him: "Relate to me a narration which you heard directly from the Messenger of Allah "Allah's blessing and peace be upon him", and which has not gone in circulation among men." He heard: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "No one says whenever Morning and evening come upon him: "We've been pleased (and accepted)

رُبْعُهُ مِنَ النَّارِ، فَمَنْ قَالَهَا مَرَّتَيْنِ أَعْتَقَ اللَّهُ نِصْفَهُ مِنَ النَّارِ، وَمَنْ قَالَهَا ثَلَاثًا أَعْتَقَ اللَّهُ ثَلَاثَةَ أَرْبَاعِهِ مِنَ النَّارِ، فَإِنْ قَالَهَا أَرْبَعًا أَعْتَقَهُ اللَّهُ مِنَ النَّارِ.

**5070 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْوَلِيدُ بْنُ ثَعْلَبَةَ الطَّائِي، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ أَوْ حِينَ يُمَسِي: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَمَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ، دَخَلَ الْجَنَّةَ».

**5071 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدِ (ح): وَحَدَّثَنَا مُحَمَّدُ بْنُ قُدَّامَةَ بْنِ أَعْيَنَ حَدَّثَنَا جَرِيرٌ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ إِذَا أَمْسَى: «أَمْسَيْنَا وَالْمَلِكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ».

زَادَ فِي حَدِيثِ جَرِيرٍ: وَأَمَّا زُبَيْدٌ كَانَ يَقُولُ: كَانَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَمِنْ سُوءِ الْكِبَرِ أَوْ الْكُفْرِ. رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ». وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: «أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ...».

قال أبو داود: رَوَاهُ شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ إِبْرَاهِيمَ بْنِ سُوَيْدٍ قَالَ: «مِنْ سُوءِ الْكِبَرِ»، وَلَمْ يَذْكُرْ: «سُوءَ الْكُفْرِ».

**5072 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي عَقِيلٍ، عَنْ سَابِقِ بْنِ نَاجِيَةَ، عَنْ أَبِي سَلَامٍ: أَنَّهُ كَانَ فِي مَسْجِدِ حِمَاصَ فَمَرَّ بِهِ رَجُلٌ، فَقَالُوا: هَذَا خَدَمَ النَّبِيَّ ﷺ فَقَامَ إِلَيْهِ، فَقَالَ: حَدَّثَنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ لَمْ يَتَدَاوُلْهُ بَيْنَكَ وَبَيْنَهُ الرَّجَالُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ إِذَا



Allah as Lord, Islam and religion and Muhammad as Prophet and Messenger”, but that it becomes incumbent upon Allah to please him.”

**5073-** It is narrated on the authority of Abdullah Ibn Ghannam Al-Bayadi that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "Whatever blessing in which I've become is from You Alone, and there is no partner with You: praise be to You, and all thanks be to You" has indeed fulfilled the thanks due upon him (to Allah Almighty) during his day; and he, who says the same whenever evening comes upon him, has indeed fulfilled the thanks due upon him (to Allah Almighty) during the night."

**5074-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" never left the following statements of supplication every evening and morning: "O Allah! I ask You (to endow me with) forgiveness and health in the world and the hereafter! O Allah! I ask You (to endow me with) forgiveness and health in my religion, world, family and property! O Allah! Screen my defects, and avert the terrors from me, and keep me (from distresses) from my front, from my back, from my right, from my left, and from above me; and I seek refuge with You from being overtaken from underneath me." Waki' said: He means from having the earth swallow him up.

**5075-** It is narrated on the authority of Abd Al-Hamid, the freed slave of Banu Hashim from his mother, who was the servant of one of the daughters of the Messenger of Allah "Allah's blessing and peace be upon him", told him that the daughter of the Messenger of Allah "Allah's blessing and peace be upon him" reported that the Messenger of Allah "Allah's blessing and peace be upon him" taught her to say: "Say the following words whenever morning and evening come upon you: "Glory to Allah, with Whose Praises (I exalt Him); there is no power but with Allah: What Allah wills is, and what He wills not is not": for indeed, he, who says them whenever morning comes upon him remains in safety until evening comes upon him; and he, who says them whenever evening comes upon him, remains in safety until morning comes upon him."

**5076-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says whenever morning comes upon him: "glory to Allah, when you reach eventide and when you rise in the morning; Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline, It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall you be brought

أَصْبَحَ وَإِذَا أَمْسَى: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ.

**5073 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ وَإِسْمَاعِيلُ قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنَسَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَنَامِ الْبَيَاضِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ، فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ، فَقَدْ أَدَّى شُكْرَ يَوْمِهِ. وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِّي، فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ».

**5074 -** حَدَّثَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ: حَدَّثَنَا وَكِيعٌ (ح): وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، الْمَعْنَى، حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ الْفَرَارِيُّ، عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ بْنِ مُطْعَمٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَدْعُ هَؤُلَاءِ الدَّعَوَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَتِي». وَقَالَ عُثْمَانُ: «عَوْرَاتِي، وَأَمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي».

قال أبو داود: قَالَ وَكِيعٌ: يَعْنِي الْحُصْفَ.

**5075 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي عَمْرُو، أَنَّ سَالِمًا الْفَرَّاءَ حَدَّثَهُ: أَنَّ عَبْدَ الْحَمِيدِ مَوْلَى بَنِي هَاشِمٍ حَدَّثَهُ: أَنَّ أُمَّهُ حَدَّثَتْهُ - وَكَانَتْ تَخْدُمُ بَعْضَ بَنَاتِ النَّبِيِّ ﷺ -: أَنَّ بِنْتَ النَّبِيِّ ﷺ حَدَّثَتْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَعْلَمُهَا، فَيَقُولُ: «قُولِي حِينَ تُصْبِحِينَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، لَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ تَكَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ، أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا؛ فَإِنَّهُ مَنْ قَالَ هُنَّ حِينَ يُصْبِحُ حَفِظَ حَتَّى يُمَسِّي، وَمَنْ قَالَ هُنَّ حِينَ يُمَسِّي حَفِظَ حَتَّى يُصْبِحَ».

**5076 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَ: أَخْبَرَنَا (ح): وَحَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهَبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ سَعِيدِ بْنِ بِشِيرٍ النَّجَّارِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْبَيْلَمَانِيِّ - قَالَ الرَّبِيعُ: ابْنُ الْبَيْلَمَانِيِّ - عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يُصْبِحُ ﴿سُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾ (١٧) وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعِشْيَا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ إِلَى ﴿وَكَذَلِكَ



out (from the dead)" (Ar-Rum 17:19) has, indeed, caught up with whatever (rewards and good) he has missed during his day; and he, who says them whenever evening comes upon him, has indeed caught up with whatever (rewards and good) he has missed during his night."

**5077-** It is narrated on the authority of Abu Ayyash that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says when morning comes upon him: "There is no god (to be worshipped) but Allah, the One and Only, with Whom there is no partner, to Him be the dominion, and to Him be all the praises, and He has power over all things", will have (a reward) equal to (emancipating) a slave of those belonging to the offspring of Ishmael, ten sins will be plotted out from him, and he will be raised up ten degrees, and he will be under protection from (the harm of) Satan until evening comes upon him; and when evening comes upon him (and he says the same) he will receive the same until morning comes upon him." A man saw the Messenger of Allah "Allah's blessing and peace be upon him" in a dream and then said: "O Messenger of Allah! Abu Ayyash relates from you such and such a narration." On that he said: "Abu Ayyash has told the truth."

**5078-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says whenever morning comes upon him: "O Allah! I've come to make You, the carriers of Your Throne (of Authority), Your angels, and all of Your creatures witnesses to the fact that You are Allah, other than Whom there is no god, and that Muhammad is Your servant and Messenger", all of sins he has committed during that very day will be forgiven for him; and if he says it whenever evening comes upon him, all of sins he has committed on that very night will be forgiven for him."

**5079-** It is narrated on the authority of Muslim Ibn Al-Harith At-Tamimi that the Messenger of Allah "Allah's blessing and peace be upon him" said to him in privacy: "When you turn away from the Maghrib prayer say seven times: "O Allah! Deliver me from the fire (of Hell)", for if you say so, and you die on that very night, a shelter from it will be granted to you; and when you offer Morning prayer say the same, for if you say so and you die on that very day, a shelter from it will be granted to you." Abu Sa'id told me from Al-Harith that he said: The Messenger of Allah "Allah's blessing and peace be upon him" reported that to us in privacy, and we, in turn, give it to our (Muslim) brothers in privacy.

**5080-** The same story is narrated on the authority of Muslim Ibn Al-Harith with the following addition in the first portion of it: The Messenger



تُخْرِجُونَ ﴿١٩﴾ [الروم: 17 - 19]، أَدْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذَلِكَ. وَمَنْ قَالَهُنَّ حِينَ يُمَسِّي، أَدْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ قَالَ الرَّبِيعُ: عَنْ اللَّيْثِ.

**5077 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ وَوَهَيْبٌ نَحْوَهُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ ابْنِ أَبِي عَائِشٍ، وَقَالَ حَمَّادٌ: عَنْ أَبِي عَيَّاشٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ إِذَا أَصْبَحَ: لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ، وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ، وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ، وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ، وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمَسِّي. وَإِنْ قَالَهَا إِذَا أَمْسَى، كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ». قَالَ فِي حَدِيثِ حَمَّادٍ: فَرَأَى رَجُلٌ رَسُولَ اللَّهِ ﷺ فِيمَا يَرَى النَّاسُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنْ أَبَا عَيَّاشٍ يُحَدِّثُ عَنْكَ بِكَذَا وَكَذَا. قَالَ: «صَدَقَ أَبُو عَيَّاشٍ».

قال أبو داود: رَوَاهُ إِسْمَاعِيلُ بْنُ جَعْفَرٍ وَمُوسَى الرَّزْمِيُّ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَائِشٍ.

**5078 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةٌ، عَنْ مُسْلِمٍ - يَعْنِي ابْنَ زِيَادٍ، - قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ إِنِّي أَصْبَحْتُ أَشْهَدُكَ وَأَشْهَدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، إِلَّا غَفَرَ اللَّهُ لَهُ مَا أَصَابَ فِي يَوْمِهِ ذَلِكَ مِنْ ذَنْبٍ، وَإِنْ قَالَهَا حِينَ يُمَسِّي، غُفِرَ لَهُ مَا أَصَابَ تِلْكَ اللَّيْلَةَ».

**5079 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدَّمَشَقِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ: أَخْبَرَنِي أَبُو سَعِيدٍ الْفِلَسْطِينِيُّ عَبْدُ الرَّحْمَنِ بْنُ حَسَّانَ، عَنْ الْحَارِثِ بْنِ مُسْلِمٍ: أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ مُسْلِمِ بْنِ الْحَارِثِ التَّمِيمِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ أَسْرَّ إِلَيْهِ فَقَالَ: «إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ: اللَّهُمَّ أَجْزِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ، فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثَمَّ مِتَّ فِي لَيْلَتِكَ، كُتِبَ لَكَ جَوَارٌ مِنْهَا. وَإِذَا صَلَّيْتَ الصُّبْحَ، فَقُلْ كَذَلِكَ، فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا». أَخْبَرَنِي أَبُو سَعِيدٍ عَنْ الْحَارِثِ أَنَّهُ قَالَ: أَسْرَهَا إِلَيْنَا رَسُولُ اللَّهِ ﷺ. فَتَحْنُ نَخْصُ بِهَا إِخْوَانَنَا.

**5080 -** حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحَمَصِيُّ وَمُؤَمَّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ وَعَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ وَمُحَمَّدُ بْنُ مُصَفَّى الْحَمَصِيُّ، قَالُوا: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ حَسَّانَ الْكِنَانِيُّ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ الْحَارِثِ بْنِ مُسْلِمٍ التَّمِيمِيُّ،

of Allah "Allah's blessing and peace be upon him" sent me in a military expedition, and when we reached the place of raid, I prompted my horse to hasten, and I preceded my companions, and the people of the tribe received me with high sounds. I said to them: "Say: 'There is no god (to be worshipped) but Allah Alone', so that you will be safeguarded." They said it. My companions blamed me for that and said: "You've deprived us of the booty." When we came to the Messenger of Allah "Allah's blessing and peace be upon him", they told him of what I've done, thereupon he invited me and regarded what I've done as good and said: "Indeed, Allah has written to you such and such a reward for everyone of those (whom you caused to embrace Islam)." (Abd Ar-Rahman, the sub-narrator said: I forgot the reward). The Messenger of Allah "Allah's blessing and peace be upon him" then resumed: "I'm going to write a recommendation for you." He did accordingly, and sealed it and then gave it to me. Then he said to me...and the rest is the same as the previous narration.

**5081-** It is narrated on the authority of Abu Ad-Darda' that he said: He, who says seven times every morning and evening: "Allah suffices me; there is no god but He: on Him is my trust, - He the Lord of the Throne (of Glory) Supreme", Allah Almighty will suffice him against what disturbs him, no matter true or false he might be to it.

**5082-** It is narrated on the authority of Abdullah Ibn Khubaib that he said: We came out on a very dark and rainy night with the intention to find the Messenger of Allah "Allah's blessing and peace be upon him" to lead us in the prayer. When we caught up with him he asked: "Have you offered prayer?" I gave no reply. He asked me to speak, but I said nothing. He asked me again to speak, but I said nothing. He said to me: "Say!" I asked: "O Messenger of Allah! What could I say?" he said: "Say: He is Allah, the One and Only", in addition to the last Surahs of seeking refuge from the evil, thrice every morning and evening, so that it suffices you against all things."

**5083-** It is narrated on the authority of Abu Malik that he said: They (the companions) said: "O Messenger of Allah! Instruct us in a statement which we could say whenever morning and evening come upon us, and whenever we go to bed." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered them to say: "O Allah! The Originator of the heavens and the earth, Who knows the unseen and what is seen: You are the Sustainer and Cherisher of all things; and the angels bear witness to the fact that there is no god (to be worshipped) other than You Alone: We seek refuge with You from the evil of our souls, and from the evil suggestions of



عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ نَحْوَهُ، إِلَى قَوْلِهِ: «جَوَارُ مِنْهَا» إِلَّا أَنَّهُ قَالَ فِيهِمَا: «قَبْلَ أَنْ يُكَلِّمَ أَحَدًا».

قَالَ عَلِيُّ بْنُ سَهْلٍ فِيهِ: إِنَّ أَبَاهُ حَدَّثَهُ. وَقَالَ عَلِيُّ وَابْنُ الْمُصَفَّى قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي سَرِيَّةٍ، فَلَمَّا بَلَّغْنَا الْمَعَارَ اسْتَحْنَثْتُ فَرَسِي، فَسَبَقْتُ أَصْحَابِي وَتَلَقَّيْنِي الْحَيَّ بِالرَّيْنِ، فَقُلْتُ لَهُمْ قُولُوا: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ تُحْرَزُوا، فَقَالُوا، فَلَا مَنِي أَصْحَابِي وَقَالُوا: أَحْرَمَتْنَا الْغَنِيْمَةُ. فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ، أَخْبَرُوهُ بِالَّذِي صَنَعْتُ، فَدَعَانِي فَحَسَّنَ لِي مَا صَنَعْتُ وَقَالَ: «أَمَّا إِنَّ اللَّهَ قَدْ كَتَبَ لَكَ مِنْ كُلِّ إِنْسَانٍ مِنْهُمْ كَذَا وَكَذَا». قَالَ عَبْدُ الرَّحْمَنِ: فَأَنَا نَسِيتُ الثَّوَابَ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنِّي سَأَكْتُبُ لَكَ بِالْوَصَاةِ بَعْدِي» قَالَ: فَفَعَلْتُ وَخَتَمَ عَلَيْهِ فَدَفَعَهُ إِلَيَّ وَقَالَ لِي، ثُمَّ ذَكَرَ مَعْنَاهُمْ. وَقَالَ ابْنُ الْمُصَفَّى: قَالَ: سَمِعْتُ الْحَارِثَ بْنَ مُسْلِمٍ التَّمِيمِيَّ يُحَدِّثُ عَنْ أَبِيهِ.

**5081 -** حَدَّثَنَا يَزِيدُ بْنُ مُحَمَّدٍ الدَّمَشَقِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقُ بْنُ مُسْلِمٍ الدَّمَشَقِيُّ وَكَانَ مِنْ ثِقَاةِ الْمُسْلِمِينَ مِنَ الْمُتَعَبِّدِينَ، قَالَ: حَدَّثَنَا مُدْرِكُ بْنُ سَعْدٍ، - قَالَ يَزِيدُ: شَيْخٌ ثِقَةٌ - عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسَى: حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ - سَبْعَ مَرَّاتٍ - كَفَاهُ اللَّهُ مَا أَهَمُّهُ، صَادِقًا كَانَ بِهَا أَوْ كَاذِبًا».

**5082 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْلٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذَنْبٍ، عَنْ أَبِي أَسِيدٍ الْبَرَّادِ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: خَرَجْنَا فِي لَيْلَةٍ مَطَرٍ وَظُلُمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ ﷺ لِيُصَلِّيَ لَنَا، فَأَذْرَكْنَاهُ فَقَالَ: «أَصَلَّيْتُمْ؟» فَلَمْ أَقُلْ شَيْئًا، فَقَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَلَمْ أَقُلْ شَيْئًا، ثُمَّ قَالَ: «قُلْ»، فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: «﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ وَالْمَعُودَتَيْنِ حِينَ تُمَسِّي وَحِينَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ، تَكْفِيكَ مِنْ كُلِّ شَيْءٍ».

**5083 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَ: حَدَّثَنِي أَبِي، قَالَ ابْنُ عَوْفٍ: وَرَأَيْتُهُ فِي أَصْلِ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي ضَمْضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ قَالَ قَالُوا: يَا رَسُولَ اللَّهِ، حَدَّثْنَا بِكَلِمَةٍ نَقُولُهَا إِذَا أَصْبَحْنَا وَأَمْسَيْنَا وَاضْطَجَعْنَا، فَأَمَرَهُمْ أَنْ يَقُولُوا: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ رَبُّ كُلِّ شَيْءٍ وَالْمَلَائِكَةُ يَشْهَدُونَ أَنَّكَ لَا إِلَهَ إِلَّا أَنْتَ، فَإِنَّا نَعُوذُ بِكَ



Satan, the Despised, and from his (causing us to be involved in) polytheism; and from incurring evil upon our own souls, or drawing it upon any Muslim."

**5084-** It is narrated on the same previous authority that the Messenger of Allah "Allah's blessing and peace be upon him" said: "When morning comes upon anyone of you, let him say: "We've entered upon morning, and also the whole Dominion has entered upon morning as being to Allah, the Cherisher and Sustainer of the worlds: O Allah! I ask you the good of that day: its conquest, victory, light (success and prosperity), blessing and guidance, and I seek refuge with You from its evil, and the evil of what is to come after it"; and whenever evening comes upon him, let him say the same." (i.e. with the following change: "We've entered upon evening, and also the whole Dominion has entered upon evening as being to Allah...")

**5085-** It is narrated on the authority of Shariq Al-Hawazani that he said: I visited A'ishah and asked her: " With which thing did the Messenger of Allah "Allah's blessing and peace be upon him" use to inaugurate his deed whenever he got up at night?" he said: "No doubt, you've asked me about a thing, which none else before you has ever asked me about. Whenever he got up at night, he would magnify Allah ten times, praise Him ten times, and say: "Glory to Allah with Whose Praises (I exalt Him" ten times, and say: "Glory to Allah, the King, the Holy One" ten times, ask for Allah's Forgiveness ten times, and bear testimony to the Oneness of Allah "There is no god but Allah" ten times; and then he would say: "O Allah! I seek refuge with You from the constriction of this world and from the constriction of the Day of Judgement" ten times, after which he would inaugurate the prayer."

**5086-** It is narrated on the authority of Abu Hurairah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" was on journey and he entered upon the last portion of the night a short time before dawn, he used to say: "A listener listened to our praising Allah (for) His goodly trial of us. Our Lord! accompany us, guard us and bestow upon us Your grace. I am seeker of refuge with Allah from the Fire."

**5087-** It is narrated on the authority of Al-Qasim that he said: Abu Dharr said: He, who says whenever morning comes upon him: "O Allah! Whatever oaths I take, whatever word I say, and whatever vow I make, should follow your Will: what You will is and what You will not is not; O Allah! Forgive for me, and excuse me for anything of that; O Allah! Let my prayer be upon such as upon whom I send it, and let my curse be upon such

مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ وَشَرِّكَهِ، وَأَنْ نَقْتَرِفَ سُوءًا عَلَى أَنْفُسِنَا، أَوْ نَجْرَهُ إِلَى مُسْلِمٍ».

**5084 -** قَالَ أَبُو دَاوُدَ: وَبِهَذَا الْإِسْنَادِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَصْبَحَ أَحَدُكُمْ، فَلْيَقُلْ: أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ. اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ: فَتَحَهُ، وَنَصْرَهُ، وَنُورَهُ، وَبَرَكَتَهُ، وَهُدَاهُ. وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ، ثُمَّ إِذَا أَمْسَى، فَلْيَقُلْ مِثْلَ ذَلِكَ».

**5085 -** حَدَّثَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ جُعْثَمٍ قَالَ: حَدَّثَنَا الْأَزْهَرُ بْنُ عَبْدِ اللَّهِ الْحَرَازِيُّ قَالَ: حَدَّثَنِي شَرِيقُ الْهُوزَنِيُّ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا: بِمَ كَانَ رَسُولُ اللَّهِ ﷺ يَفْتَتِحُ إِذَا هَبَّ مِنَ اللَّيْلِ؟ فَقَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ. كَانَ إِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا، وَحَمَدَ اللَّهَ عَشْرًا، وَقَالَ: «سُبْحَانَ اللَّهِ وَبِحَمْدِهِ» عَشْرًا، وَقَالَ: «سُبْحَانَ الْمَلِكِ الْقُدُّوسِ» عَشْرًا، وَاسْتَغْفَرَ عَشْرًا، وَهَلَّلَ عَشْرًا، ثُمَّ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ ضَيْقِ الدُّنْيَا وَضَيْقِ يَوْمِ الْقِيَامَةِ» عَشْرًا، ثُمَّ يَفْتَتِحُ الصَّلَاةَ.

**5086 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ فِي سَفَرٍ، فَأَسْحَرَ يَقُولُ: «سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَنِعْمَتِهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا. اللَّهُمَّ صَاحِبِنَا فَأُفْضِلْ عَلَيْنَا عَائِذَا بِاللَّهِ مِنَ النَّارِ».

**5087 -** حَدَّثَنَا ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا الْقَاسِمُ قَالَ: كَانَ أَبُو دَرٍّ يَقُولُ: مَنْ قَالَ حِينَ يُصْبِحُ: اللَّهُمَّ مَا حَلَفْتُ مِنْ حَلِفٍ، أَوْ قُلْتُ مِنْ قَوْلٍ، أَوْ نَذَرْتُ مِنْ نَذْرٍ، فَمَشِيتُكَ بَيْنَ يَدَيِ ذَلِكَ كُلِّهِ مَا شِئْتُ كَانَ، وَمَا لَمْ تَشَأْ لَمْ يَكُنْ. اللَّهُمَّ اغْفِرْ لِي، وَتَجَاوَزْ لِي عَنْهُ. اللَّهُمَّ فَمَنْ صَلَّيْتَ عَلَيْهِ، فَعَلَيْهِ



as upon whom I send it", will come to be exempted from (such evil tongue slips) for that very day.

**5088-** It is narrated on the authority of Uthman Ibn Affan that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who says thrice (whenever evening comes upon him): "In the Name of Allah (I put my trust), with Whose Name no harm could be caused in the earth and in the heaven, and He is (Allah) All-Hearing, All-Knowing", no distress will overtake him of a sudden until morning comes upon him; and he, who says it thrice whenever morning comes upon him, no distress will overtake him of a sudden until evening comes upon him." However, Aban Ibn Uthman was afflicted with hemiplegia, thereupon the one who heard that narration from him looked at him disapprovingly. On that he said to him: "Why are you looking at me like that? By Allah, I've not told a lie about Uthman, nor have Uthman told a lie about the Messenger of Allah "Allah's blessing and peace be upon him". But on the day I was afflicted with that which has befallen me, I grew angry, with the result that I forgot to say it."

**5089-** The same is narrated on the authority of Aban Ibn Uthman Ibn Affan from his father from the Messenger of Allah "Allah's blessing and peace be upon him", but no mention is made of the story of the hemiplegia.

**5090-** It is narrated on the authority of Abd A that he said to his father: O my father! Every morning, I hear you always supplicating with the following: "O Allah! Endow me with power in my body! O Allah! Endow me with power in my hearing! O Allah! Endow me with power in my sight! There is no god (to be worshipped) but You": you always utter it thrice whenever morning comes upon you, and thrice whenever evening comes upon you! On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" supplicating with them, and I like to follow the way of the Messenger of Allah "Allah's blessing and peace be upon him". According to the narration of Abbas, there is the following addition: And you say in them: "O Allah! I seek refuge with You from (being given to) infidelity and poverty. O Allah! I seek refuge with You from the punishment of the grave. There is no god but You." You repeat it thrice whenever morning and evening come upon you. He said: No doubt, I like to imitate the guidance of the Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and peace be upon him" further said: "The invocation of a distressed one is: "O Allah! It is Your Mercy for which I hope: so, do not entrust me to myself (even as



صَلَوَاتِي، وَمَنْ لَعَنْتَ، فَعَلَيْهِ لَعْنَتِي، كَانَ فِي اسْتِثْنَاءِ يَوْمِهِ ذَلِكَ، أَوْ قَالَ: ذَلِكَ الْيَوْمَ.

**5088 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا أَبُو مُدُودٍ عَمَّنْ سَمِعَ أَبَانَ بْنَ عُثْمَانَ - يَعْنِي ابْنَ عَفَّانَ - يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَالَ: بِاسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُصْبِحَ. وَمَنْ قَالَهَا حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ، لَمْ تُصِبْهُ فَجَاءَةٌ بَلَاءٌ حَتَّى يُمْسِيَ». قَالَ: فَأَصَابَ أَبَانَ بْنَ عُثْمَانَ الْفَالِجُ، فَجَعَلَ الرَّجُلُ الَّذِي سَمِعَ مِنْهُ الْحَدِيثَ يَنْظُرُ إِلَيْهِ، فَقَالَ لَهُ: مَا لَكَ تَنْظُرُ إِلَيَّ؟ فَوَاللَّهِ مَا كَذَبْتُ عَلَى عُثْمَانَ، وَلَا كَذَبَ عُثْمَانُ عَلَى النَّبِيِّ ﷺ، وَلَكِنَّ الْيَوْمَ الَّذِي أَصَابَنِي فِيهِ مَا أَصَابَنِي غَضِبْتُ، فَتَسِيتُ أَنْ أَقُولَهَا.

**5089 -** حَدَّثَنَا نَصْرُ بْنُ عَاصِمٍ الْأَنْطَاكِيُّ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنِي أَبُو مُدُودٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ، عَنْ النَّبِيِّ ﷺ نَحْوَهُ، لَمْ يَذْكُرْ قِصَّةَ الْفَالِجِ.

**5090 -** حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو، عَنْ عَبْدِ الْجَلِيلِ بْنِ عَطِيَّةَ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرَةَ أَنَّهُ قَالَ لِأَبِيهِ: «يَا أَبَتِ إِنِّي أَسْمَعُكَ تَدْعُو كُلَّ غَدَاةٍ: اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، تُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ، وَثَلَاثًا حِينَ تُمْسِي. فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَدْعُو بِهِنَّ، فَأَنَا أَحِبُّ أَنْ أُسْتَنَّ بِسُنَّتِهِ».

قَالَ الْعَبَّاسُ فِيهِ: وَتَقُولُ: اللَّهُمَّ أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ، وَتُعِيدُهَا ثَلَاثًا حِينَ تُصْبِحُ، وَثَلَاثًا حِينَ تُمْسِي فَتَدْعُو بِهِنَّ، فَأَحِبُّ أَنْ أُسْتَنَّ بِسُنَّتِهِ». قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعَوَاتُ الْمَكْرُوبِ: اللَّهُمَّ رَحِمَتِكَ أَرْجُو، فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ،

short as) an eye twinkle, and mend all of my affairs: there is no god (to be worshipped) but You."

**5091-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who says every morning and evening: "Glory to Allah, the Great, with Whose Praises (I exalt Him)" one hundred times, none from amongst the creatures will do the like of his doing (unless he says the same or more)."

### **[111] What Is Said On Seeing The New Moon**

**5092-** It is narrated on the authority of Qatadah that he was informed that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the new moon (of any month) he would say: "(Let it be) a new moon of good and right guidance (to do more religious service)! (Let it be) a new moon of good and right guidance (to do more religious service)! (Let it be) a new moon of good and right guidance (to do more religious service)! I have faith in Him Who has created you." He used to say that thrice and then resume: "Praise be to Allah Who has put an end to such and such a month, and brought such and such a month."

**5093-** It is narrated on the authority of Qatadah that whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw the new moon, he would turn his face away from it.

Abu Dawud says: No authentic narration is attributed to the Messenger of Allah "Allah's blessing and peace be upon him" in this respect.

### **[112] What Is Said On Coming Out Of The House**

**5094-** It is narrated on the authority of Umm Salamah that she said: Never did the Messenger of Allah "Allah's blessing and peace be upon him" come out of my house but that he raised his sight up to the sky and said: "O Allah! I seek refuge with You from going astray or being led astray; from faltering or being caused to falter; from wronging or being wronged; from being ignorant or being subject to the ignorance (of anyone)."

**5095-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "If anyone says on coming out of the house: "In the Name of Allah: I've put my trust in Allah: there is neither might nor power but with Allah", it is said (by an angel): "You have been guided aright, sufficed (against all causes of your anxiety), and protected (from the evil of Satans)." Then, Satans move away from him, and another Satan says: "What do we have to

وَأَصْلِحْ لِي شَأْنِي كُلَّهُ، لَا إِلَهَ إِلَّا أَنْتَ» وَبَعْضُهُمْ يَزِيدُ عَلَى صَاحِبِهِ.

**5091 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْهَالِ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - حَدَّثَنَا

رَوْحُ بْنُ الْقَاسِمِ، عَنْ سُهَيْلٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ حِينَ يُضْبِحُ: سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ؛ مِثَّةَ مَرَّةٍ، وَإِذَا أَمْسَى كَذَلِكَ، لَمْ يُوَافِ أَحَدًا مِنَ الْخَلَائِقِ بِمِثْلِ مَا وَافَى».

**[ت111/م101، 102] - بَابُ مَا يَقُولُ الرَّجُلُ إِذَا رَأَى الْهَلَالَ**

**5092 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ أَنَّهُ بَلَغَهُ:

أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَلَالَ قَالَ: «هَلَالٌ خَيْرٌ وَرُشْدٌ، هَلَالٌ خَيْرٌ وَرُشْدٌ، هَلَالٌ خَيْرٌ وَرُشْدٌ، آمَنْتُ بِالَّذِي خَلَقَكَ» ثَلَاثَ مَرَّاتٍ، ثُمَّ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرِ كَذَا، وَجَاءَ بِشَهْرِ كَذَا».

**5093 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: أَنَّ زَيْدَ بْنَ حُبَابٍ أَخْبَرَهُمْ، عَنْ أَبِي

هَلَالٍ، عَنْ قَتَادَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَأَى الْهَلَالَ، صَرَفَ وَجْهَهُ عَنْهُ».

قال أبو داود: لَيْسَ عَنِ النَّبِيِّ ﷺ فِي هَذَا الْبَابِ حَدِيثٌ مُسْنَدٌ صَحِيحٌ.

**[ت112/م102، 103] - بَابُ مَا يَقُولُ إِذَا خَرَجَ مِنْ بَيْتِهِ**

**5094 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ،

عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا خَرَجَ النَّبِيُّ ﷺ مِنْ بَيْتِي قَطُّ إِلَّا رَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ، أَوْ أَزِلَّ أَوْ أُزَلَ، أَوْ أَظْلِمَ أَوْ أُظْلِمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

**5095 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْخُثْعَمِيُّ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ،

عَنْ ابْنِ جُرَيْجٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ: بِاسْمِ اللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». قَالَ: «يُقَالُ حَبِئْتُ: هُدَيْتُ وَكُفَيْتُ وَوُقِيتُ، فَتَنَحَّى لَهُ



do with a man who has been guided aright, sufficed (against the causes of anxiety) and protected (from the evil of Satans)?”

### [...] What Is Said On Entering The House

**5096-** It is narrated on the authority of Abu Malik Al-Ash'ari that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When a man enters his house, let him say: "O Allah! I ask You the good of entry and the good of exit: in the Name of Allah we enter, and in the Name of Allah we come out, and in Allah, our Lord do we put our trust." Then, let him salute his family."

### [113] What Is Said On The Coming Of Whirlwind

**5097-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the wind is from Allah's soothing mercy (Salamah says: and it sometimes comes with mercy, and sometimes with punishment): so, when you see it do not abuse it, and rather ask Allah (to endow you with) its good, and seek refuge with Him from its evil."

**5098-** It is narrated on the authority of A'ishah, the wife of The Prophet "Allah's blessing and peace be upon him" narrated: I never saw The Messenger of Allah "Allah's blessing and peace be upon him" laughing too loudly to see his uvula, but he used to smile. Whenever he saw cloud or wind, the signs of deep worry would appear on his face. I said: "O Allah's Apostle! Whenever people see clouds they used to feel happy, hoping that it would rain, while I see that whenever you see clouds, the signs of dissatisfaction would be seen on your face." He said: "O A'ishah! What does guarantee to me that there will be no punishment in it, since some people were punished with a wind? Behold! Some people saw the Penalty in the shape of a cloud traversing the sky, coming to meet their valleys, thereupon they said: This cloud will give us rain!"

**5099-** It is narrated on the authority of A'ishah that she said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" saw a cloud being produced on the horizon, he would leave the deed, even though he was in prayer, and then say: "O Allah! I seek refuge with You from its evil." If it rained, he would say: "O Allah! Let it be blessed soothing rain!"

### [114] What About Rain?

**5100-** It is narrated on the authority of Anas Ibn Malik that he said: It rained on us while we were with The Messenger of Allah "Allah's blessing and peace be upon him". The Messenger of Allah "Allah's blessing and

الشَّيَاطِينُ، فَيَقُولُ شَيْطَانُ آخَرُ: كَيْفَ لَكَ بِرَجُلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ؟!».

### [...] باب ما يقول الرجل إذا دخل بيته

5096 - حَدَّثَنَا ابْنُ عَوْفٍ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبِي - قَالَ ابْنُ عَوْفٍ: وَرَأَيْتُ فِي أَصْلِ إِسْمَاعِيلَ - قَالَ: حَدَّثَنِي ضَمُضَمٌ، عَنْ شُرَيْحٍ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ، بِاسْمِ اللَّهِ وَلَجْنَا، وَبِاسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا، ثُمَّ لِيَسْلَمْ عَلَى أَهْلِهِ».

### [ت113/م103 ، 104] - باب ما يقول إذا هاجت الريح

5097 - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ وَسَلَمَةُ - يَعْنِي ابْنَ شَيْبٍ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي ثَابِتُ بْنُ قَيْسٍ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرَّيْحُ مِنْ رَوْحِ اللَّهِ»، قَالَ سَلَمَةُ: «فَرَوْحُ اللَّهِ تَعَالَى تَأْتِي بِالرَّحْمَةِ وَتَأْتِي بِالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلَا تَسُبُّوهَا، وَسَلُّوا اللَّهَ خَيْرَهَا، وَاسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهَا».

5098 - حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنَا عَمْرُو، أَنَّ أَبَا النَّضْرِ حَدَّثَهُ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَطُّ مُسْتَجْمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ، إِنَّمَا كَانَ يَتَبَسَّمُ. وَكَانَ إِذَا رَأَى غَيْمًا أَوْ رِيحًا عَرَفَ ذَلِكَ فِي وَجْهِهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، النَّاسُ إِذَا رَأَوْا الْغَيْمَ فَرَحُوا رَجَاءً أَنْ يَكُونَ فِيهِ الْمَطَرُ، وَأَرَاكَ إِذَا رَأَيْتُهُ عَرَفْتُ فِي وَجْهِكَ الْكَرَاهِيَةَ؟ قَالَتْ: فَقَالَ: «يَا عَائِشَةُ مَا يُؤْمِنُنِي أَنْ يَكُونَ فِيهِ عَذَابٌ؟ قَدْ عَذَّبَ قَوْمٌ بِالرَّيْحِ، وَقَدْ رَأَى قَوْمٌ الْعَذَابَ فَقَالُوا: ﴿هَذَا عَارِضٌ مُطَرُّنٌ﴾ [الأحقاف: 24]».

5099 - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ الْمُقَدَّامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى نَاشِئًا فِي أَفْقِ السَّمَاءِ، تَرَكَ الْعَمَلَ وَإِنْ كَانَ فِي صَلَاةٍ، ثُمَّ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّهَا»، فَإِنْ مُطِرَ قَالَ: «اللَّهُمَّ صَيِّبًا هَنِيئًا».

### [ت114/م104، 105] - باب ما جاء في المطر

5100 - حَدَّثَنَا مُسَدَّدٌ وَفُتَيْبَةُ بْنُ سَعِيدٍ، الْمَعْنَى، قَالَا: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: أَصَابَنَا وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ مَطَرٌ، فَخَرَجَ



peace be upon him" came out and raised his garment and uncovered (a portion of his body) till the rain fell upon it. We asked: "O Messenger of Allah! Why did you do so?" He said: "Because it (the rain is a mercy which) has just come from the Glorious Lord."

### **[115] What About The Cock And Other Animals?**

**5101-** It is narrated on the authority of Zaid Ibn Khalid that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Do not abuse the cock, for it awakens (the sleeping ones with the help of his crowing) to offer the prayer."

**5102-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the crowing of a rooster, then, ask Allah (to give you) out of His Bounty, for (its crowing indicates that) it has seen an angel; and when you hear the braying of a donkey, then, seek refuge with Allah from Satan, for (its braying indicates that) it has seen a Satan."

**5103-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When you hear the braying of asses or the barking of dogs at night, then seek refuge with Allah (from evil), for they see what you see not."

**5104-** It is narrated on the authority of Jabir Ibn Abdullah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Restrain yourselves from coming out (of your houses) at night, particularly at the time people could hardly walk (in the streets), for indeed, Allah Almighty has creatures which He scatters about on earth (at that time according to the addition of Ibn Marwan, who made a mention to the barking of dogs and braying of asses)."

### **[116] When A Babe Is Born, The Adhan Should Be Pronounced In His Ear**

**5105-** It is narrated on the authority of Ubaidullah Ibn Abu Rafi' from his father that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" having pronounced Adhan like that pronounced for prayer in the ear of Al-Hasan Ibn Ali once Fatimah gave birth to him.

**5106-** It is narrated on the authority of A'ishah that she said: The babes were brought to the Messenger of Allah "Allah's blessing and peace be upon him", and he used to invoke blessing upon them, and have them eat chewed dates mixed with his saliva.

**5107-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Have



رَسُولُ اللَّهِ ﷺ فَحَسَرَ ثَوْبَهُ عَنْهُ حَتَّى أَصَابَهُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لَأَنَّهُ حَدِيثُ عَهْدٍ بِرَبِّهِ».

### [ت115/م105، 106] - بَابُ مَا جَاءَ فِي الذِّكِّ وَالتَّبَاهِ

5101 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الذِّكَّ، فَإِنَّهُ يُوقِظُ لِلصَّلَاةِ».

5102 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا سَمِعْتُمْ صِيَاحَ الذِّكَّةِ، فَسَلُّوا اللَّهَ تَعَالَى مِنْ فَضْلِهِ، فَإِنَّهَا رَأَتْ مَلَكًا. وَإِذَا سَمِعْتُمْ نَهيقَ الْحِمَارِ، فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ، فَإِنَّهَا رَأَتْ شَيْطَانًا».

5103 - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ عَنْ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعْتُمْ نُبَاحَ الْكِلَابِ وَنَهيقَ الْحُمُرِ بِاللَّيْلِ، فَتَعَوَّدُوا بِاللَّهِ، فَإِنَّهُنَّ يَرَيْنَ مَا لَا تَرَوْنَ».

5104 - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ (ح) وَحَدَّثَنَا إِبْرَاهِيمُ بْنُ مَرْوَانَ الدَّمَشَقِيُّ: حَدَّثَنَا أَبِي حَدَّثَنَا اللَّيْثُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ عَلِيِّ بْنِ عَمَرَ بْنِ حُسَيْنِ بْنِ عَلِيٍّ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْلُوا الْخُرُوجَ بَعْدَ هَذِهِ الرَّجُلِ، فَإِنَّ لِلَّهِ تَعَالَى دَوَابَّ يَبْتَئُهُنَّ فِي الْأَرْضِ».

قَالَ ابْنُ مَرْوَانَ: «فِي تِلْكَ السَّاعَةِ» وَقَالَ: «فَإِنَّ لِلَّهِ خَلْقًا»، ثُمَّ ذَكَرَ نُبَاحَ الْكَلْبِ وَالْحَمِيرِ نَحْوَهُ.

وَرَأَى فِي حَدِيثِهِ: قَالَ ابْنُ الْهَادِ: وَحَدَّثَنِي شُرَحْبِيلُ الْحَاجِبُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ.

### [ت116/م106، 107] - بَابُ فِي الصَّبِيِّ يُؤَلَّدُ فَيُؤَدَّنُ فِي أُذُنِهِ

5105 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي عَاصِمُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ قَالَ: «رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَدَّنَ فِي أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ جِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ».

5106 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ (ح): وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ يُؤْتِي بِالصَّبْيَانِ، فَيَدْعُو لَهُمْ بِالْبَرَكَةِ». زَادَ يُوسُفُ: «وَيُحَنِّكُهُمْ»، وَلَمْ يَذْكُرْ: «بِالْبَرَكَةِ».

5107 - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِيهِ، عَنْ أُمِّ حُمَيْدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي

the alien ones been seen among you?" (or he said a similar word) I asked: "What are the alien ones?" he said: "Those are such as in whom the jinns have a share." (This share which the jinn might have in a babe might come from many things: he, for instance, prompts his parents to commit adultery, and thus the babe comes to be illegal child. They also might be alien from the celebration of Allah Almighty on having sexual relation, and thus they fall under the control of Satan, who, in turn, shares them in the babe; and this is why the Messenger of Allah "Allah's blessing and peace be upon him" commands every couple to seek refuge with Allah from Satan on having sexual relation, i.e. in order that if a child is predestined to come from that, he will be far from the evil touch of Satan. However, such a child might be protected from falling as a victim to Satan when the Adhan is pronounced in his ear once he is born; and Allah knows better).

### [117] When A Man Seeks Refuge From Another Man

**5108-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Grant refuge to such as seeks refuge, and give (in charity) such as asks you by the Countenance of Allah Almighty."

**5109-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Grant refuge to such as seeks refuge by Allah through you, and give (in charity) such as asks you by Allah Almighty, answer the invitation of such as invites you, and reward such as does a favour to you, and in case you have got nothing to reward him, invoke Allah for him until you come to know that you've rewarded him."

### [118] Averting The Evil Suggestions

**5110-** It is narrated on the authority of Abu Zmail that he said; I asked Ibn Abbas: "What is the judgement pertaining to an evil suggestion I find in my breast?" he said to me: "What is it?" I said: "No, by Allah, I could not speak about it." He asked: "Is it something of suspicion (concerning some religious matters)?" he smiled and said: "However, none has been delivered from that until Allah Almighty revealed: "If you wert in doubt as to what We have revealed unto you, then ask those who have been reading the Book from before you: the Truth has indeed come to you from thy Lord: so be in no wise of those in doubt." (Yunus 94) he further said to me: "If you find in yourself something like that (evil suggestions) say: He is (Allah) the First and the Last, the evident and the Hidden, and He has knowledge of all things."

رَسُولُ اللَّهِ ﷺ: «هَلْ رُئِيَ» أَوْ كَلِمَةٌ غَيْرَهَا، «فِيكُمْ الْمُغْرَبُونَ؟» قُلْتُ: وَمَا الْمُغْرَبُونَ؟ قَالَ: «الَّذِينَ يَشْتَرِكُ فِيهِمُ الْحِنْ».

[ت117/م107، 108] - بَابُ فِي الرَّجُلِ

يَسْتَعِيدُ مِنَ الرَّجُلِ

5108 - حَدَّثَنَا نَضْرَبُ بْنُ عَلِيٍّ وَعُبَيْدُ بْنُ عُمَرَ الْجُسَمِيُّ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ - قَالَ نَضْرُ: ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنْ أَبِي نَهَيْكٍ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اسْتَعَاذَ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ». قَالَ عُبَيْدُ اللَّهِ: «مَنْ سَأَلَكُمْ بِاللَّهِ».

5109 - حَدَّثَنَا مُسَدَّدٌ وَسَهْلُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ (ح): وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، الْمَعْنَى، عَنْ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَكُمْ بِاللَّهِ فَأَعِيدُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ». وَقَالَ سَهْلٌ وَعُثْمَانُ: «وَمَنْ دَعَاكُمْ فَأَجِيبُوهُ»، ثُمَّ اتَّفَقُوا، «وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ». قَالَ مُسَدَّدٌ وَعُثْمَانُ: «فَإِنْ لَمْ تَجِدُوا، فَأَدْعُوا اللَّهَ لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ».

[ت118/م108، 109] - بَابُ فِي رَدِّ الْوَسْوسَةِ

5110 - حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ - يَعْنِي ابْنَ عَمَّارٍ - قَالَ: وَحَدَّثَنَا أَبُو زُمَيْلٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: مَا شَيْءٌ أَجِدُهُ فِي صَدْرِي؟ قَالَ: مَا هُوَ؟ قُلْتُ: وَاللَّهِ مَا أَتَكَلَّمُ بِهِ، قَالَ فَقَالَ لِي: أَشَيْءٌ مِنْ شَكٍّ؟ قَالَ: وَضَحِكَ، قَالَ: مَا نَجَا مِنْ ذَلِكَ أَحَدٌ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ﴾ [يونس: 94] الْآيَةَ. قَالَ: فَقَالَ لِي: إِذَا وَجَدْتَ فِي نَفْسِكَ شَيْئًا، فَقُلْ: ﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [الحديد: 3].



**5111-** It is narrated on the authority of Abu Hurairah that he said: some of the Companions of The Prophet "Allah's blessing and peace be upon him" came to him and said: "O Messenger of Allah! Verily we find in our minds that which everyone of us regards too severe to utter; and we would not like to have such and such (gifts in this world) and we talk about it." He (The Prophet) said: "Do you really find it?" They answered in the affirmative. He commented: "That is the (sign of the) pure faith (which prevents you from accepting such evil suggestions as sowed by Satan in your hearts)."

**5112-** It is narrated on the authority of Ibn Abbas that he said: One came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! Anyone of us might find in himself such and such (evil suggestion), and it is better for him to turn into a (burnt piece of) coal than to talk about it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah is Greater! Allah is Greater! Allah is Greater! Praise be to Allah that He has reduced his (Satan's) evil plot to only an evil suggestion."

#### **[119] When One Claims He Belongs To A People Other Than His Own**

**5113-** It is narrated on the authority of Abu Uthman that he said: Sa'd Ibn Malik told me that he said: I heard with my ears, and my mind kept it from Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him") that he said: "He, who claims that he is the son of somebody other than his father, and he knows for certain that he has not his father, the Garden will be forbidden to him." I met Abu Bakrah and told him about it, thereupon he said: My ears heard it, and my mind kept it from Muhammad (the Messenger of Allah "Allah's blessing and peace be upon him"). Asim said: O Abu Uthman, two men bore witness to the authenticity of the narration, and how reliable they were! He said: Yes: one of them (Sa'd) was the first to shoot an arrow in the Cause of Allah during Islam, and the other came in the company of over twenty men from Ta'if on foot (to give the pledge of allegiance to the Prophet).

**5114-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who takes as friends and protectors a people without the permission of his protectors, has incurred upon himself the Curse of Allah, the angels and all the people, and on the Day of Judgement, no repentance nor ransom will be accepted from him."

**5111 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «جَاءَهُ نَاسٌ مِنْ أَصْحَابِهِ فَقَالُوا: يَا رَسُولَ اللَّهِ، نَجِدُ فِي أَنْفُسِنَا الشَّيْءَ، نُعْظِمُ أَنْ نَتَكَلَّمَ بِهِ أَوْ الْكَلَامَ بِهِ، مَا نُحِبُّ أَنْ لَنَا وَأَنَا تَكَلَّمْنَا بِهِ. قَالَ: «أَوْ قَدْ وَجَدْتُمُوهُ؟» قَالُوا: نَعَمْ. قَالَ: «ذَاكَ صَرِيحُ الْإِيمَانِ».

**5112 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَابْنُ قُدَامَةَ بْنِ أَغَيْنَ، قَالَا: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ ذَرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ أَحَدُنَا يَجِدُ فِي نَفْسِهِ - يُعْرِضُ بِالشَّيْءِ - لَأَنْ يَكُونَ حُمَمَةً أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ. فَقَالَ: «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسةِ». قَالَ ابْنُ قُدَامَةَ: «رَدَّ أَمْرَهُ» مَكَانَ: «رَدَّ كَيْدَهُ».

#### [ت119/م109، 110] - بَابُ فِي الرَّجُلِ يَنْتَمِي إِلَى غَيْرِ مَوَالِيهِ

**5113 -** حَدَّثَنَا الثَّقَلِيُّ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا عَاصِمُ الْأَحْوَلِ، قَالَ: حَدَّثَنِي أَبُو عُثْمَانَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ مَالِكٍ قَالَ: «سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ ﷺ أَنَّهُ قَالَ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْحَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ ﷺ. قَالَ عَاصِمٌ: فَقُلْتُ: يَا أَبَا عُثْمَانَ لَقَدْ شَهِدَ عِنْدَكَ رَجُلَانِ أَيُّمَا رَجُلَيْنِ؟ فَقَالَ: أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ أَوْ فِي الْإِسْلَامِ - يَعْنِي سَعْدُ بْنُ مَالِكٍ - وَالْآخَرُ قَدِمَ مِنَ الطَّائِفِ فِي بَضْعَةِ وَعِشْرِينَ رَجُلًا عَلَى أَفْذَامِهِمْ، فَذَكَرَ فَضْلًا».

قال أبو داود: قال الثَّقَلِيُّ حَيْثُ حَدَّثَ بِهَذَا الْحَدِيثِ: وَاللَّهِ إِنَّهُ عِنْدِي أَحْلَى مِنَ الْعَسَلِ، يَعْنِي قَوْلَهُ: حَدَّثَنَا وَحَدَّثَنِي.

قال أبو علي: وَسَمِعْتُ أَبَا دَاوُدَ يَقُولُ: سَمِعْتُ أَحْمَدَ يَقُولُ: لَيْسَ لِحَدِيثِ أَهْلِ الْكُوفَةِ نُورٌ لَيْسَ فِيهَا إِخْبَارٌ. قَالَ: وَمَا رَأَيْتُ مِثْلَ أَهْلِ الْبَصْرَةِ، كَانُوا تَعَلَّمُوهُ مِنْ شُعْبَةَ.

**5114 -** حَدَّثَنَا حَبَّاجُ بْنُ أَبِي يَعْقُوبَ، حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ عَمْرِو - وَحَدَّثَنَا زَائِدَةُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ ﷺ قَالَ: «مَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ عَذْلًا وَلَا صَرْفًا».



**5115-** It is narrated on the authority of Anas Ibn Malik that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who claims he is the son of somebody other than his father, or he who belongs to a people other than his own friends and protectors has incurred upon himself the continuous Curse of Allah to the Day of Judgement."

#### **[120] What About Vying One Another In Glory Of Ancestry?**

**5116-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, Allah Almighty has removed from you the zeal of ignorance, and its related glory because of ancestry (the people come to be no more than two types): a faithful righteous pious believer, and a wicked wretched unbeliever. All of you are the sons of Adam, and Adam has been created from dust. So, let those people leave their glory with their ancestry, for they are but (pieces of burnt) coal of the coal of the (fire of) Hell, otherwise, they will be much easier upon Allah (and more insignificant) than the black small animals which avert the nastiness (of excrement) with their noses."

#### **[121] What About Fanaticism?**

**5117-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah Ibn Mas'ud from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who helps (and backs) is people with no just cause (i.e. wrongfully) has (fallen in sin) like the camel who falls into a well, and is dragged by its tail (in attempt to rescue it but in vain)."

**5118-** It is narrated on the authority of Abd Ar-Rahman from his father that he said: I came to the Messenger of Allah "Allah's blessing and peace be upon him" and he was in a leather tent...and the rest is the same as the previous narration.

**5119-** It is narrated on the authority of Wathilah Ibn Al-Asqa' that he said: I said: "O Messenger of Allah! What is fanaticism?" he said: "It is to help your people to commit their wrongness (against others)."

**5120-** It is narrated on the authority of Suraqah Ibn Malik Ibn Ju'shum that he said: The Messenger of Allah "Allah's blessing and peace be upon him" addressed us saying: "The best among you is he, who defends his people as long as he does not fall in sin (because of that)."

**5121-** It is narrated on the authority of Jubair Ibn Mut'im that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:



**5115 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ، حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ وَنَحْنُ بِبَيْرُوتَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ الْمُتَتَابِعَةُ إِلَى يَوْمِ الْقِيَامَةِ».

### [ت120/م110، 111] - بَابُ فِي التَّفَاخُرِ بِالْأَخْسَابِ

**5116 -** حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ الرَّقِّيُّ: حَدَّثَنَا الْمُعَاوَى (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، وَهَذَا حَدِيثُهُ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَذْهَبَ عَنْكُمْ عُيْبَةَ الْجَاهِلِيَّةِ وَفَخَرَهَا بِالْأَبَاءِ، مُؤْمِنٌ تَقِيٌّ، وَفَاجِرٌ شَقِيٌّ، أَنْتُمْ بَنُو آدَمَ، وَآدَمُ مِنْ تُرَابٍ، لِيَدْعَنَّ رَجُلٌ فَخْرَهُمْ بِأَقْوَامٍ إِنَّمَا هُمْ فَخْمٌ مِنْ فَخْمِ جَهَنَّمَ، أَوْ لِيَكُونَنَّ أَهْوَنَ عَلَى اللَّهِ مِنَ الْجَحْلَانِ الَّتِي تَدْفَعُ بِأَنْفِهَا النَّتْنَ».

### [ت121/م111، 112] - بَابُ فِي الْعَصَبِيَّةِ

**5117 -** حَدَّثَنَا الثَّقَلِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: «مَنْ نَصَرَ قَوْمَهُ عَلَى غَيْرِ الْحَقِّ، فَهُوَ كَالْبَعِيرِ الَّذِي رَدِي، فَهُوَ يُنْزَعُ بِذَنْبِهِ».

**5118 -** حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: «انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي قُبَّةٍ مِنْ آدَمَ»، فَذَكَرَ نَحْوَهُ.

**5119 -** حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ قَالَ: حَدَّثَنَا الْفَرَيَابِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ بِشْرِ الدَّمَشْقِيُّ، عَنْ بِنْتِ وَائِلَةَ بْنِ الْأَسْقَعِ: أَنَّهَا سَمِعَتْ أَبَاهَا يَقُولُ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا الْعَصَبِيَّةُ؟ قَالَ: «أَنْ تُعَيِّنَ قَوْمَكَ عَلَى الظُّلْمِ».

**5120 -** حَدَّثَنَا أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ: أَنَّهُ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ، عَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمِ الْمَذَلِجِيِّ قَالَ: خُطَبَنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «خَيْرُكُمْ الْمُدَافِعُ عَنْ عَشِيرَتِهِ مَا لَمْ يَأْتُمْ».

قال أبو داود: أَيُّوبُ بْنُ سُوَيْدٍ ضَعِيفٌ.

**5121 -** حَدَّثَنَا ابْنُ السَّرْحِ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَكِّيِّ - يَعْنِي ابْنَ أَبِي لَبِيَّةٍ - عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سُلَيْمَانَ،

“Such as calls to fanaticism does not belong to us; and such as fights only for the sake of fanaticism does not belong to us; and such as dies while being zealous (to his people in committing wrongness) does not belong to us.”

**5122-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: “No doubt, the brother's son of a people belongs to them.”

**5123-** It is narrated on the authority of Abu Uqbah, and he was a Muslim devotee belonging to the Persians, that he said: “I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in the (holy battle of) Uhud, and I struck a pagan while saying: “Take this (strike) from me, and I'm the Persian young man!” the Messenger of Allah "Allah's blessing and peace be upon him" turned to me and said: “Why have you not said: “Take this (strike) from me, and I'm the Ansari young man” (for the devotee of a people belongs to them)?”

#### **[122] When A Man Tells Another About His Intimate Love He Has Towards Him**

**5124-** It is narrated on the authority of Al-Miqdam Ibn Ma'di-Karib from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: “When a man loves another, he should tell him about his love he has towards him.”

**5125-** It is narrated on the authority of Anas Ibn Malik that a man was in the house of the Messenger of Allah "Allah's blessing and peace be upon him" when another man came upon him, thereupon he said: “O Messenger of Allah! I indeed love this man (who has passed by).” The Messenger of Allah "Allah's blessing and peace be upon him" asked him: “Have you informed him of that?” he answered in the negative, thereupon he (the Prophet) told him to inform him. He caught up with him and said: “No doubt, I love you for the Sake of Allah.” He replied: “Let the One for Whose Sake you've loved me loves you!”

**5126-** It is narrated on the authority of Abu Dharr that he said: “O Messenger of Allah! The man might love a people, but he could not do the like of their doing (how should he be gathered with them?)” the Messenger of Allah "Allah's blessing and peace be upon him" said: “You O Abu Dharr will be with such as you love.” He said: “Then, I love Allah and His Messenger.” He said: “You will be with such as you love.” Abu Dharr repeated his statement, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" repeated his reply.

عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصِيَّةٍ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصِيَّةٍ».

**5122 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ عَوْفٍ، عَنْ زِيَادِ بْنِ مِخْرَاقٍ عَنْ أَبِي كِنَانَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ».

**5123 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَزْمٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عُقْبَةَ - وَكَانَ مَوْلَى مِنْ أَهْلِ فَارِسَ - قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ أَحَدًا، فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِينَ، فَقُلْتُ: خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْفَارِسِيُّ، فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «فَهَلَّا قُلْتُ: خُذْهَا مِنِّي وَأَنَا الْغُلَامُ الْأَنْصَارِيُّ!».

### [ت122/م112، 113] - بَابُ إِخْبَارِ الرَّجُلِ الرَّجُلَ بِمَحَبَّتِهِ إِيَّاهُ

**5124 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ثَوْرٍ قَالَ: حَدَّثَنِي حَبِيبُ بْنُ عُبَيْدٍ، عَنْ الْمُقْدَامِ بْنِ مَعْدِي كَرِبَ - وَقَدْ كَانَ أَذْرَكُهُ - عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ».

**2125 -** حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ ﷺ، فَمَرَّ بِهِ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لِأُحِبُّ هَذَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَعَلِمْتَهُ؟» قَالَ: لَا. قَالَ: «أَعْلِمُهُ». قَالَ: فَلَحِقَهُ، فَقَالَ: إِنِّي أُحِبُّكَ فِي اللَّهِ فَقَالَ: أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ».

**5126 -** حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيعُ أَنْ يَعْمَلَ كَعَمَلِهِمْ؟ قَالَ: «أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحْبَبْتَ». قَالَ: فَإِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ» قَالَ: فَأَعَادَهَا أَبُو ذَرٍّ، فَأَعَادَهَا رَسُولُ اللَّهِ ﷺ.



**5127-** It is narrated on the authority of Anas Ibn Malik that he said: I have never seen the companions of the Messenger of Allah "Allah's blessing and peace be upon him" much happier with a thing than they were with the following: a man said: "O Messenger of Allah! A man might have love towards another for the good deed he does, even though he (the lover) might not do the like of it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Indeed, the man will be in the company of such as he loves."

**[123] What About Giving Counsel?**

**5128-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The consultant should be trustworthy (and sincere in his counsel)."

**[124] What About The Guide To The Good?**

**5129-** It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! I've come to be cut off the way (because my mount was damaged). Would that you provide me with a riding mount!" the Messenger of Allah "Allah's blessing and peace be upon him" said: "I could not find a riding mount to transport you. But you might go to so and so, perchance he might provide you with a riding mount." He went to him, and he provided him with a riding mount. He returned to the Messenger of Allah "Allah's blessing and peace be upon him" and informed him, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, such as guides to good receives the like of the reward of its doer."

**[125] (One Should Beware Of Following His Own) Inclination**

**5130-** It is narrated on the authority of Abu Ad-Darda' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Your (excessive) liking a thing makes you too blind and deaf (to see and pay attention to its defects)."

**[126] What About Intercession?**

**5131-** It is narrated on the authority of Abu Musa that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Use your good offices with me for each other, so that you will be given reward for that, and Allah decides what He wills on the tongue of His Prophet."

**5132-** It is narrated on the authority of Mu'awiyah that he said: "Intercede (with me for each other) so that you will be given reward:

**5127 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: حَدَّثَنَا خَالِدٌ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَيْتُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ فَرَحُوا بِشَيْءٍ، لَمْ أَرَهُمْ فَرَحُوا بِشَيْءٍ أَشَدَّ مِنْهُ. قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُحِبُّ الرَّجُلَ عَلَى الْعَمَلِ مِنَ الْخَيْرِ يَعْمَلُ بِهِ وَلَا يَعْمَلُ بِمِثْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

### [ت123/م113، 114] - بَابُ فِي الْمَشُورَةِ

**5128 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا شَيْبَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْتَشَارُ مُؤْتَمَنٌ».

### [ت124/م114، 115] - بَابُ فِي الدَّالِّ

#### على الخير كفاعله

**5129 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أَبْدَعُ بِي فَأَحْمِلْنِي. قَالَ: «لَا أَجِدُ مَا أَحْمِلُكَ عَلَيْهِ، وَلَكِنْ أَتَتْ فُلَانًا فَلَعَلَّهُ أَنْ يَحْمِلَكَ»، فَأَتَاهُ فَحَمَلَهُ. فَأَتَى رَسُولُ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ، فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

### [ت125/م115، 116] - بَابُ فِي الْهَوَى

**5130 -** حَدَّثَنَا حَيَّوَةُ بْنُ شَرِيحٍ: حَدَّثَنَا بَقِيَّةٌ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنْ خَالِدِ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنْ بِلَالِ بْنِ أَبِي الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ، عَنْ النَّبِيِّ ﷺ قَالَ: «حُبُّكَ الشَّيْءَ يُعْمِي وَيُصِمُّ».

### [ت126/م116، 117] - بَابُ فِي الشَّفَاعَةِ

**5131 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْفَعُوا إِلَيَّ لِتُؤَجَّرُوا، وَلَيَقْضِيَ اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

**5132 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ وَهْبِ بْنِ مُنْبِهِ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ:

indeed, I might have the intention to do a thing (for anyone of you) and delay it (to give you opportunity) to intercede for him and thus be given reward for that, for the Messenger of Allah "Allah's blessing and peace be upon him" said: "Intercede (with me for each other) so that you will be given reward for that."

**5133-** A Hadith like this is narrated on the authority of Abu Musa from the Messenger of Allah "Allah's blessing and peace be upon him".

#### **[127] With Whom Should One Start Writing The Message?**

**5134-** It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he was the viceroy of the Messenger of Allah "Allah's blessing and peace be upon him" on Bahrain, and whenever he wrote a message to him, he would start with himself.

**5135-** It is narrated on the authority of Al-Ala' Ibn Al-Hadrami that he wrote a message to the Messenger of Allah "Allah's blessing and peace be upon him", in which he began with (mentioning) himself. (i.e. he said: From Al-Ala' Ibn Al-Hadrami to the Messenger of Allah "Allah's blessing and peace be upon him").

#### **[128] How Should A Message Be Written To A Non-Muslim?**

**5136-** It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" wrote a message to Heraclius, in which he said: "From Muhammad, Allah's Messenger, to Heraclius the chief of the Romans: peace be upon such as follows the right guidance." It is narrated on the authority of Ibn Abbas that Abu Sufyan told him: We entered into Heraclius, who made us sit in front of him. Then, he asked for the message of the Messenger of Allah "Allah's blessing and peace be upon him" to be brought (and read for him), which went as follows: "In the Name of Allah, Most Gracious, Most Merciful: From Muhammad, Allah's Messenger, to Heraclius the chief of the Romans: peace be upon such as follows the right guidance: to go further."

#### **[129] Dutifulness And Kindness To One's Parents**

**5137-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "In no way could a son recompense his father (for his favor and kindness towards him) except in case he finds him a slave, and thus he purchases and emancipates him."

**5138-** It is narrated on the authority of Abdullah Ibn Umar that he said: I had a wife, and although I had love towards her, Umar had aversion



اشْفَعُوا تُوَجَّرُوا فَإِنِّي لأُرِيدُ الأَمْرَ فَأَوْخِرُهُ كَيْمَا تَشْفَعُوا فَتُوَجَّرُوا، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اشْفَعُوا تُوَجَّرُوا».

**5133 -** حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

### [ت127/م117، 118] - بَابُ فِيمَنْ يَبْدَأُ بِنَفْسِهِ فِي الْكِتَابِ

**5134 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ ابْنِ سِيرِينَ - قَالَ أَحْمَدُ: قَالَ مَرَّةً يَغْنِي هُشَيْمًا، عَنْ بَعْضِ وَلَدِ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ - أَنَّ الْعَلَاءَ كَانَ عَامِلَ النَّبِيِّ ﷺ عَلَى الْبَحْرَيْنِ، فَكَانَ إِذَا كَتَبَ إِلَيْهِ بَدَأَ بِنَفْسِهِ.

**5135 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا الْمُعَلَّى بْنُ مَنْصُورٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ مَنْصُورٍ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ الْعَلَاءِ، عَنْ الْعَلَاءِ بْنِ الْحَضْرَمِيِّ: «أَنَّهُ كَتَبَ إِلَى النَّبِيِّ ﷺ فَبَدَأَ بِاسْمِهِ».

### [ت128/م118، 119] - بَابُ كَيْفَ يَكْتُبُ إِلَى الذَّمِّيِّ؟

**5136 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ يَحْيَى قَالََا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَتَبَ إِلَى هِرْقَلٍ: «مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرْقَلٍ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى».

وَقَالَ يَحْيَى: عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَبَا سُفْيَانَ أَخْبَرَهُ قَالَ: فَدَخَلْنَا عَلَى هِرْقَلٍ، فَاجْلَسْنَا بَيْنَ يَدَيْهِ، ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى هِرْقَلٍ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى. أَمَّا بَعْدُ».

### [ت129/م119، 120] - بَابُ فِي بَرِّ الْوَالِدَيْنِ

**5137 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، قَالَ: حَدَّثَنِي سُهَيْلُ بْنُ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وَلَدٌ وَالِدَهُ، إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ فَيُعْتِقَهُ».

**5138 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ أَبِي ذُئْبٍ قَالَ: حَدَّثَنِي خَالِي الْحَارِثُ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ، وَكُنْتُ

towards her, thereupon he ordered me to divorce her, but I rejected (on account of my love for her). He went to the Messenger of Allah "Allah's blessing and peace be upon him", and made a mention of that to him, and the Messenger of Allah "Allah's blessing and peace be upon him" ordered me to divorce her (in dutifulness to my father).

**5139-** It is narrated on the authority of Bahz Ibn Hakim from his father from his grandfather that he said: I said: "O Messenger of Allah! To whom should I be more dutiful and kind?" he said: "To your mother, then your mother, then your mother, and then your father, and then such as next of kin." The Messenger of Allah "Allah's blessing and peace be upon him" further said: "No one asks anyone of his kith and kin (to give him) out of the surplus of anything he has and he withholds it from him but that on the Day of Judgement, the surplus of such a thing will be invited to him in the form of a bold-headed snake."

**5140-** It is narrated on the authority of Kulaib Ibn Manfa'ah from his grandfather that he went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! To whom should I be more dutiful and kind?" he said: "To your mother and father, then your sister and brother, and then your next of kin: this (which I've said) is true and binding, that you should keep good relations with your kinship."

**5141-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "It is one of the greatest major sins that a man curses his parents." They asked: "O Messenger of Allah! How could a man curse his parents?" he said: "He curses the father of another man, who, in turn, curses his (the former's) father, and he curses the mother of another one who, in turn, curses his (the former's) mother."

**5142-** It is narrated on the authority of Abu Usaid: Malik Ibn Rabie'ah As-Sa'idi that he said: While we were with the Messenger of Allah "Allah's blessing and peace be upon him", a man belonging to (the tribe of) Banu Salamah came to him and asked: "O Messenger of Allah! Does there remain anything of my dutifulness towards my parents therewith to show kindness to them after their death?" he said: "Yes. It is to invoke (for Allah's) prayer upon them, ask for (Allah's) forgiveness for them, carry out their covenant after their death, and keep the good relations (with your kith and kin) which are not kept except for their good pleasure, and deal generously with their friends (for their sake)."

أَجِبْهَا وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي طَلَّقْهَا فَأَبَيْتُ، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «طَلَّقْهَا».

**5139 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَبْرُ؟ قَالَ: «أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أَبَاكَ، ثُمَّ الْأَقْرَبَ فَلَا اقْرَبَ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسْأَلُ رَجُلٌ مَوْلَاهُ مِنْ فَضْلٍ هُوَ عِنْدَهُ فَيَمْنَعُهُ إِلَّا هُ، إِلَّا دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ فَضْلُهُ الَّذِي مَنَعَهُ شُجَاعًا أَفْرَعًا».

قال أبو داود: الأفرع الذي ذهب شعر رأسه من السَّمِّ.

**5140 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى: حَدَّثَنَا الْحَارِثُ بْنُ مَرَّةٍ: حَدَّثَنَا كُلَيْبُ بْنُ مَنَفَعَةَ، عَنْ جَدِّهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ مَنْ أَبْرُ؟ قَالَ: «أُمَّكَ، وَأَبَاكَ، وَأُخْتَكَ، وَأَخَاكَ، وَمَوْلَاكَ الَّذِي يَلِي ذَاكَ، حَقٌّ وَاجِبٌ، وَرَحِمٌ مَوْضُولَةٌ».

**5141 -** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ زِيَادٍ قَالَ: أَخْبَرَنَا (ح)، وَحَدَّثَنَا عَبَّادُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ» قِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ: «يَلْعَنُ أَبَا الرَّجُلِ فَيَلْعَنُ الرَّجُلُ أَبَاهُ، وَيَلْعَنُ أُمَّهُ فَيَلْعَنُ أُمَّهُ».

**5142 -** حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ، الْمَعْنَى، قَالُوا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سُلَيْمَانَ، عَنْ أَسِيدِ بْنِ عَلِيٍّ بْنِ عُبَيْدٍ مَوْلَى بَنِي سَاعِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي أَسِيدٍ مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، إِذْ جَاءَ رَجُلٌ مِنْ بَنِي سَلَمَةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ بَقِيَ مِنْ بَرٍّ أَبَوَيْ شَيْءٍ أَبْرَهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ: «نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَادُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا».



**5143-** It is narrated on the authority of Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "The greatest dutifulness and kindness (one has towards his parents) is to keep good relations with the people whom his father used to love (during his lifetime) after he dies."

**5144-** It is narrated on the authority of Abu At-Tufail that he said: I saw the Messenger of Allah "Allah's blessing and peace be upon him" distributing meat (among his companions) at Ji'ranah, and at that time I was still young, carrying the bone of a camel. Then behold! A woman came, for whom the Messenger of Allah "Allah's blessing and peace be upon him" spread his garment, on which she sat down. I asked: "Who is she?" they said: "His (foster) mother who suckled him."

**5145-** It is narrated on the authority of Umar Ibn As-Sa'ib that he was informed that one day, the Messenger of Allah "Allah's blessing and peace be upon him" was sitting when his foster father came, for whom he spread a portion of his garment, on which he sat down. Then, his foster mother came, for whom he spread half of his garment from the other side, on which she sat down. Then, his foster brother came, to whom the Messenger of Allah "Allah's blessing and peace be upon him" stood and made him sit in front of him.

### **[130] The Excellence Of Him Who Spends On An Orphan**

**5146-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has a daughter, whom he has not buried alive, nor has he humiliate her, nor has he given preference to his male child over her, Allah Almighty will admit him to the Garden."

**5147-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who spends on three girls, and undertakes their education and marriage, and deals with them kindly, Allah Almighty will admit him to the Garden."

**5148-** The same is narrated on the authority of Suhail through the same chain of transmission, in which he said: "Three girls or sisters, or two girls or sisters."

**5149-** It is narrated on the authority of A'waf Ibn Malik Al-Ashja'i that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and such of women as has become pale (out of the long time she has stayed without marriage and makeup) will be on the Day of Judgement

**5143 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَمَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْرَ الْبِرِّ صَلَةُ الْمَرْءِ أَهْلًا وَدُّ أَبِيهِ بَعْدَ أَنْ يُؤْلِيَ».

**5144 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو عَاصِمٍ، قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ عُمَارَةَ بْنِ ثَوْبَانَ: أَخْبَرَنَا عُمَارَةُ بْنُ ثَوْبَانَ: أَنَّ أَبَا الطُّفَيْلِ أَخْبَرَهُ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ يَقْسِمُ لَحْمًا بِالْجَعْفَرَانَةِ - قَالَ أَبُو الطُّفَيْلِ: وَأَنَا يَوْمَئِذٍ غُلَامٌ أَحْمِلُ عَظْمَ الْجَزُورِ - إِذْ أَقْبَلَتِ امْرَأَةٌ حَتَّى دَنَتْ إِلَى النَّبِيِّ ﷺ، فَبَسَطَ لَهَا رِداءَهُ فَجَلَسَتْ عَلَيْهِ، فَقُلْتُ: مَنْ هِيَ؟ فَقَالُوا: هَذِهِ أُمُّهُ الَّتِي أَرْضَعَتْهُ».

**5145 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ، قَالَ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ عُمَرَ بْنَ السَّائِبِ حَدَّثَهُ: أَنَّهُ بَلَغَهُ: «أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ جَالِسًا يَوْمًا، فَأَقْبَلَ أَبُوهُ مِنَ الرِّضَاعَةِ، فَوَضَعَ لَهُ بَعْضَ ثَوْبِهِ فَقَعَدَ عَلَيْهِ. ثُمَّ أَقْبَلَتْ أُمُّهُ، فَوَضَعَ لَهَا شِقَّ ثَوْبِهِ مِنْ جَانِبِهِ الْآخِرِ فَجَلَسَتْ عَلَيْهِ. ثُمَّ أَقْبَلَ أَخُوهُ مِنَ الرِّضَاعَةِ، فَقَامَ لَهُ رَسُولُ اللَّهِ ﷺ، فَأَجْلَسَهُ بَيْنَ يَدَيْهِ».

### [ت130/م120، 121] - بَابُ فِي فَضْلِ مَنْ عَالَ يَتِيمًا

**5146 -** حَدَّثَنَا عُثْمَانُ وَأَبُو بَكْرِ ابْنَا أَبِي شَيْبَةَ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ ابْنِ حُدَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أُنْثَى، فَلَمْ يَتَّخِذْهَا وَلَمْ يُهْنِهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا» قَالَ يَعْنِي الذَّكَورَ «أَدْخَلَهُ اللَّهُ الْجَنَّةَ». وَلَمْ يَذْكُرْ عُثْمَانُ، يَعْنِي الذَّكَورَ.

**5147 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا سُهَيْلٌ - يَعْنِي ابْنَ أَبِي صَالِحٍ - عَنْ سَعِيدِ الْأَعْسَى - قَالَ أَبُو دَاوُدَ: وَهُوَ سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُكَيْمِلِ الزُّهْرِيِّ - عَنْ أَيُّوبَ بْنِ بَشِيرٍ الْأَنْصَارِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ ثَلَاثَ بَنَاتٍ، فَأَدَبَهُنَّ وَرَوَّجَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ، فَلَهُ الْجَنَّةُ».

**5148 -** حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ بِمَعْنَاهُ، قَالَ: «ثَلَاثُ أَخَوَاتٍ، أَوْ ثَلَاثُ بَنَاتٍ، أَوْ بَنَاتَانِ، أَوْ أُخْتَانِ».

**5149 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا النَّهَّاسُ بْنُ فَهْمٍ، قَالَ: حَدَّثَنِي شَدَّادُ أَبُو عَمَّارٍ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخُدَيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ»، وَأَوْمَأَ يَزِيدُ بِالْوُسْطَى وَالسَّبَابَةِ:



(as close to each other) as those two (and Yazid pointed to both his index and middle fingers): i.e. a woman who has become widow (after the death) of her husband, and although she is of good status and beauty, she has restricted herself to her female orphans until they leave her or die."

### **[131] What About Such As Has An Orphan Under His Guardianship?**

**5150-** It is narrated on the authority of Sahl that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "I and the orphan guardian will be (as close to one another) as those (fingers) in the Garden." He gathered his middle and index fingers.

### **[132] The Right Of Neighbourhood**

**5151-** It is narrated on the authority of A'ishah that she said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Gabriel kept advising me to treat the neighbour so much well that I said: "He would make him one of the heirs.""

**5152-** It is narrated on the authority of Abdullah Ibn Amr that he slaughtered a sheep and said (to his family): "Have you given some of it as a gift to my Jew neighbour? No doubt, I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Gabriel kept advising me to treat the neighbour so much well that I thought he would make him one of the heirs."

**5153-** It is narrated on the authority of Abu Hurairah that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" with a complaint against his neighbour, thereupon he said: "Return and keep patient." He came to him twice or thrice with the same complaint, and the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "Go and throw your luggage on the road." He went and threw his luggage on the road, and whenever the people asked him about the reason for that, he told them the story, thereupon they went on sending their curses upon his neighbour, saying: "Might Allah do such and such (evil) to him!" then, his neighbour came to him and said: "Return to your home, and you will never see from me anything which you dislike."

**5154-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who has faith in Allah and the Last Day should deal generously with his guest; and he, who has faith in Allah and the Last Day should cause no harm to his neighbour; and he, who has faith in Allah and the Last Day should say good, otherwise, let him keep silent."



«امْرَأَةٌ آمَتْ مِنْ زَوْجِهَا ذَاتَ مَنْصِبٍ وَجَمَالٍ، حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا، حَتَّى بَانُوا أَوْ مَاتُوا».

### [ت131/م121، 122] - بَابُ فِي مَنْ ضَمَّ الْيَتِيمَ

**5150 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ، يَغْنِي ابْنَ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ»، وَقَرَنَ بَيْنَ إِصْبَعَيْهِ: الْوُسْطَى، وَالَّتِي تَلِي الْإِبْهَامَ.

### [ت132/م122، 123] - بَابُ فِي حَقِّ الْجَوَارِ

**5151 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى قُلْتُ لَيُورَثَنَّهُ».

**5152 -** حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى: حَدَّثَنَا سُفْيَانُ، عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّهُ ذَبَحَ شَاةً فَقَالَ: أَهْدَيْتُمْ لِحَارِي الْيَهُودِيِّ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ، حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

**5153 -** حَدَّثَنَا الرَّبِيعُ بْنُ نَافِعٍ أَبُو تَوْبَةَ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَشْكُو جَارَهُ فَقَالَ: «اذْهَبْ فَاصْبِرْ»، فَأَتَاهُ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ: «اذْهَبْ فَاطْرَحْ مَتَاعَكَ فِي الطَّرِيقِ». فَطَرَحَ مَتَاعَهُ فِي الطَّرِيقِ فَجَعَلَ النَّاسُ يَسْأَلُونَهُ فَيُخْبِرُهُمْ خَبْرَهُ، فَجَعَلَ النَّاسُ يَلْعَنُونَهُ، فَعَلَ بِهِ وَفَعَلَ وَفَعَلَ، فَجَاءَ إِلَيْهِ جَارُهُ فَقَالَ لَهُ: ازْجِعْ لَا تَرَى مِنِّي شَيْئًا تَكْرَهُهُ».

**5154 -** حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَوَكِّلِ الْعَسْقَلَانِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقُ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيُكْرِمْ ضَيْفَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِ جَارَهُ. وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا أَوْ لِيَضْمَتْ».

**5155-** It is narrated on the authority of A'ishah that she said: I said: "O Messenger of Allah! I have two neighbours: with which should I begin (when I intend to give in charity)?" the Messenger of Allah "Allah's blessing and peace be upon him" said: "With such as whose gate is much nearer to you."

### **[133] The Right Of A Slave (Upon His Master)**

**5156-** It is narrated on the authority of Ali that he said: The last statement said by the Messenger of Allah "Allah's blessing and peace be upon him" (before his death) was: "(Adhere to) prayer! (Adhere to) prayer! Fear Allah concerning those whom your hands possess."

**5157-** It is narrated on the authority of Ma'rur Ibn Suwaid: I saw Abu Dharr in Rabdhah wearing a coarse garment, and his slave was wearing a similar garment. We said to him: "O Abu Dharr! If you take the garment which is over your slave, and join it to yours to make a dress thereof, and let him have another garment (it would be better)." On that he said: "I had abused a person during the lifetime of Allah's Apostle "Allah's blessing and peace be upon him", and his mother was non-Arab, and I abused him for his mother. He came to Allah's Apostle "Allah's blessing and peace be upon him" and mentioned that to him. Upon this Allah's Apostle "Allah's blessing and peace be upon him" said: "You are a person who still has (some characteristics of the Days of) Ignorance. Your slaves are your brothers, over whom Allah has given you preference: so, sell such as whom you do not approve, and do not punish Allah's Creatures."

**5158-** It is narrated on the authority of Ma'rur Ibn Suwaid: We came to visit Abu Dharr in Rabdhah and he was wearing a garment, and his slave was wearing a similar garment. We said to him: "O Abu Dharr! If you take the garment which is over your slave, and join it to yours to make a dress thereof, and let him have another garment (it would be better)." On that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Your slaves are your brothers, whom Allah has put under your control. He who has his brother under his control, should feed him from what he eats and dress him from what he dresses. You should not overburden them, and if you overburden them, you should help them."

Abu Dawud says: The same is narrated on the authority of Al-A'mash.

**5159-** It is narrated on the authority of Abu Mas'ud Al-Ansari that he said: I was beating a slave belonging to mine when I heard a voice from behind me saying: "It should be known to you O Abu Mas'ud (twice or thrice) that Allah has more power over you than you have over him (your

5155 - حَدَّثَنَا مُسَدَّدُ بْنُ مُسْرَهْدٍ وَسَعِيدُ بْنُ مَنْصُورٍ: أَنَّ الْحَارِثَ بْنَ عُبَيْدٍ حَدَّثَهُمْ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ طَلْحَةَ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنْ لِي جَارَيْنِ بَأْيَهُمَا أَبَدًا؟ قَالَ: «بَأَذْنَاهُمَا بَابًا».

قال أبو داود: قال شعبة في هذا الحديث: طلحة رجل من فريش.

### [ت133/م123، 124] - باب في حق المملوك

5156 - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ الْفَضِيلِ، عَنْ مُغِيرَةَ، عَنْ أُمِّ مُوسَى، عَنْ عَلِيٍّ قَالَ: كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ ﷺ: «الصَّلَاةُ الصَّلَاةُ، اتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ».

5157 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ الْأَعْمَشِ، عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: رَأَيْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ وَعَلَيْهِ بُرْدٌ غَلِيظٌ وَعَلَى غُلَامِهِ مِثْلُهُ. قَالَ: فَقَالَ الْقَوْمُ: يَا أَبَا ذَرٍّ لَوْ كُنْتَ أَخَذْتَ الَّذِي عَلَى غُلَامِكَ، فَجَعَلْتَهُ مَعَ هَذَا، فَكَانَتْ حُلَّةً، وَكَسَوْتَ غُلَامَكَ ثَوْبًا غَيْرَهُ. قَالَ: فَقَالَ أَبُو ذَرٍّ: إِنِّي كُنْتُ سَابَيْتُ رَجُلًا وَكَانَتْ أُمُّهُ أَعْجَمِيَّةً، فَعَيَّرْتُهُ بِأُمِّهِ، فَسَكَانِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «يَا أَبَا ذَرٍّ إِنَّكَ امْرُؤٌ فِيكَ جَاهِلِيَّةٌ»، قَالَ: «إِنَّهُمْ إِخْوَانُكُمْ فَصَلِّكُمْ اللَّهُ عَلَيْهِمْ، فَمَنْ لَمْ يُلَايِمَكُمْ فَيُعَوِّهُ، وَلَا تَعْدُبُوا خَلْقَ اللَّهِ».

5158 - حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عِيسَى بْنُ يُونُسَ حَدَّثَنَا الْأَعْمَشُ عَنْ الْمَعْرُورِ بْنِ سُوَيْدٍ قَالَ: دَخَلْنَا عَلَى أَبِي ذَرٍّ بِالرَّبَذَةِ فَإِذَا عَلَيْهِ بُرْدٌ وَعَلَى غُلَامِهِ مِثْلُهُ، فَقُلْنَا: يَا أَبَا ذَرٍّ، لَوْ أَخَذْتَ بُرْدَ غُلَامِكَ إِلَى بُرْدِكَ فَكَانَتْ حُلَّةً، وَكَسَوْتَهُ ثَوْبًا غَيْرَهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخُوهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَكْسِهِ مِمَّا يَلْبَسُ، وَلَا يُكَلِّفْهُ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنِّهِ».

قال أبو داود: رواه ابن نمير عن الأعمش نحوه.

5159 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، قَالَ أَبُو مُعَاوِيَةَ. (ح)، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا: «اعْلَمْ أَبَا مَسْعُودٍ»، قَالَ ابْنُ الْمُثَنَّى مَرَّتَيْنِ، «لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ»، فَالْتَفَتْتُ فَإِذَا هُوَ



slave)!" I turned and behold! This was the Messenger of Allah "Allah's blessing and peace be upon him". I said: "O Messenger of Allah! He is free for the Sake of the Countenance of Allah Almighty." The Messenger of Allah "Allah's blessing and peace be upon him" said: "Had you not done so, the fire (of Hell) would have overtaken or touched you from all sides."

**5160-** The same is narrated on the authority of Al-A'mash, through the same chain of transmission, in which he said: "I was beating a black slave belonging to me with the whip..." no mention is made of the matter of emancipation.

**5161-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When any of your slaves is acceptable to you, then, feed him from what you eat and dress him from what you dress; and when any of them is disapproved by you, then, sell him; and do not punish Allah's Creatures."

**5162-** It is narrated on the authority of Rafi' Ibn Makith, and he was of those who took part in Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One's good faculty portends good omen, and one's bad character portends bad omen."

**5163-** It is narrated on the authority of Rafi' Ibn Makith, and he was from (the tribe of) Juhainah, and he took part in Hudaibiyah with the Messenger of Allah "Allah's blessing and peace be upon him", that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One's good faculty portends good omen, and one's bad character portends bad omen."

**5164-** It is narrated on the authority of Abdullah Ibn Umar that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "O Messenger of Allah! To what extent should we pardon a servant?" he kept silent and gave no reply to him. He repeated the question, and he kept silent once again. When it was in the third time the Messenger of Allah "Allah's blessing and peace be upon him" said: "Pardon him seventy times a day."

**5165-** It is narrated on the authority of Abu Hurairah that he said: Abu Al-Qasim, the Prophet of repentance "Allah's blessing and peace be upon him" said: "He, who launches a false charge against his slave, even though he is free from what he says about him, will be lashed on the Day of Judgement in accordance with the legal punishment (of launching a false charge)."

النَّبِيُّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ هُوَ خُرٌ لَوَجْهِ اللَّهِ. قَالَ: «أَمَا إِنَّكَ لَوْ لَمْ تَفْعَلْ لَلْفَعْتُكَ النَّارَ». أَوْ «لَمَسْتُكَ النَّارَ».

5160 - حَدَّثَنَا أَبُو كَامِلٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنِ الْأَعْمَشِ بِإِسْنَادِهِ، وَمَعْنَاهُ نَحْوَهُ قَالَ: «كُنْتُ أَضْرِبُ غُلَامًا لِي أَسْوَدَ بِالسَّوْطِ، وَلَمْ يَذْكُرْ أَمْرَ الْعِتْقِ».

5161 - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو الرَّازِيِّ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَاءَ مَكْمٍ مِنْ مَمْلُوكِيكُمْ، فَأَطَعِمُوهُ مِمَّا تَأْكُلُونَ، وَأَكْسُوهُ مِمَّا تَلْبَسُونَ. وَمَنْ لَمْ يُلَايِمْكُمْ مِنْهُمْ، فَيَعُوهُ. وَلَا تُعَذِّبُوا خَلْقَ اللَّهِ».

5162 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عُثْمَانَ بْنِ زُفَرٍ، عَنْ بَعْضِ بَنِي رَافِعِ بْنِ مُكَيْثٍ، عَنْ رَافِعِ بْنِ مُكَيْثٍ - وَكَانَ مِنْ شُهَدِ الْأُحْدَيْيَةِ مَعَ النَّبِيِّ ﷺ -: أَنَّ النَّبِيَّ ﷺ قَالَ: «حُسْنُ الْمَلَكََةِ يُمْنٌ، وَسُوءُ الْخُلُقِ سُؤْمٌ».

5163 - حَدَّثَنَا ابْنُ الْمُصَفَّى: حَدَّثَنَا بَقِيَّةٌ: حَدَّثَنَا عُثْمَانُ بْنُ زُفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ خَالِدِ بْنِ رَافِعِ بْنِ مُكَيْثٍ، عَنْ عَمِّهِ الْحَارِثِ بْنِ رَافِعِ بْنِ مُكَيْثٍ - وَكَانَ رَافِعٌ مِنْ جُهَيْنَةَ قَدْ شَهِدَ الْأُحْدَيْيَةَ مَعَ رَسُولِ اللَّهِ ﷺ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُسْنُ الْمَلَكََةِ يُمْنٌ، وَسُوءُ الْخُلُقِ سُؤْمٌ».

5164 - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ وَأَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ - وَهَذَا حَدِيثُ الْهَمْدَانِيِّ وَهُوَ أَتَمُّ - قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِيءُ الْخَوْلَانِيُّ، عَنِ الْعَبَّاسِ بْنِ جُلَيْدِ الْحَجَرِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، كَمْ نَعْفُو عَنِ الْخَادِمِ؟ فَصَمَتَ. ثُمَّ أَعَادَ عَلَيْهِ الْكَلَامَ، فَصَمَتَ فَلَمَّا كَانَ فِي الثَّالِثَةِ قَالَ: «اغْفُوا عَنْهُ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً».

5165 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، قَالَ: أَخْبَرَنَا. (ح)، وَحَدَّثَنَا مُؤَمِّلُ ابْنِ الْفَضْلِ الْحَرَّانِيُّ قَالَ: أَخْبَرَنَا عِيسَى: حَدَّثَنَا فُضَيْلٌ، عَنْ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: حَدَّثَنِي أَبُو الْقَاسِمِ نَبِيُّ التَّوْبَةِ ﷺ قَالَ: «مَنْ قَذَفَ مَمْلُوكَهُ وَهُوَ بَرِيءٌ مِمَّا قَالَ، جُلِدَ لَهُ يَوْمَ الْقِيَامَةِ حَدًّا» قَالَ مُؤَمِّلٌ: حَدَّثَنَا عِيسَى عَنِ الْفُضَيْلِ؛ يَعْنِي ابْنَ غَزْوَانَ.



**5166-** It is narrated on the authority of Hilal Ibn Isaf that he said: We were in the house of Suwaid Ibn Muqarrin and among us there was an old man of bad temper: he had a slave-girl whom he slapped on her face, thereupon I've never seen Suwaid much more angry that he was on that day. He said (to the old man): "Have you failed (to beat her on any part of her body other than) her face? I saw us when I was the seventh of seven sons belonging to Muqarrin, and we had only a servant-maid. The youngest of us slapped her face, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" ordered us to emancipate her."

**5167-** It is narrated on the authority of Mu'awiyah Ibn Suwaid that he said: I slapped a freed slave belonging to ours (on his face) and my father invited both of us and said to him: "Exact retribution from him. We, the offspring of Muqarrin, were seven during the lifetime of the Messenger of Allah "Allah's blessing and peace be upon him", and we had only a servant-maid. One of us slapped her on the face, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Manumit her!" they said: "We have no one to serve us other than her." On that he said: "Then, let her serve them until they become independent of her; and once they become independent of her, let them emancipate her."

**5168-** It is narrated on the authority of Zadhan that he said: I went to Ibn Umar by the time he had emancipated a slave belonging to him. He took a stick or something similar from the ground and said: "No reward I shall receive for (emancipating) this (slave) even (as trivial as) equal to this (stick), for indeed I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "If one beats his slave or slaps him on the face, the expiation for that should be to emancipate him."

### **[134] When A Slave Is Sincere (In His Deed To His Master)**

**5169-** It is narrated on the authority of Abdullah Ibn Umar that he said: "If a slave is sincere (in his deed) to his master, and perfect in worship of Allah will have a double reward."

### **[135] What About Such As Deceives A Slave To Instigate Him Against His Master?**

**5170-** It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who deceives a wife of anyone (to instigate her against her husband) or a slave of anyone (to provoke him against his master) does not belong to us."



**5166 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَّاضٍ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: كُنَّا نَزُولًا فِي دَارِ سُؤَيْدِ بْنِ مَقْرِنٍ وَفِينَا شَيْخٌ فِيهِ حِدَّةٌ، وَمَعَهُ جَارِيَةٌ فَلَطَمَ وَجْهَهَا، فَمَا رَأَيْتُ سُؤَيْدًا أَشَدَّ غَضَبًا مِنْهُ ذَلِكَ الْيَوْمَ، قَالَ: عَجَزَ عَلَيْكَ إِلَّا حُرٌّ وَجْهَهَا؟ لَقَدْ رَأَيْتُنَا سَابِعَ سَبْعَةٍ مِنْ وَلَدِ مَقْرِنٍ وَمَا لَنَا إِلَّا خَادِمٌ، فَلَطَمَ أَصْغَرُنَا وَجْهَهَا، فَأَمَرَنَا النَّبِيُّ ﷺ بِعِتْقِهَا.

**5167 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ كَهَيْلٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سُؤَيْدِ بْنِ مَقْرِنٍ قَالَ: لَطَمْتُ مَوْلَى لَنَا فَدَعَاهُ أَبِي وَدَعَانِي فَقَالَ: اقْتَصِرْ مِنْهُ، فَإِنَّا مَعَشَرَ بَنِي مَقْرِنٍ، كُنَّا سَبْعَةً عَلَى عَهْدِ النَّبِيِّ ﷺ وَلَيْسَ لَنَا إِلَّا خَادِمٌ، فَلَطَمَهَا رَجُلٌ مِنَّا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقُوهَا»، قَالُوا: إِنَّهُ لَيْسَ لَنَا خَادِمٌ غَيْرَهَا، قَالَ: «فَلْتُخْدِمْهُمْ حَتَّى يَسْتَغْنُوا، فَإِذَا اسْتَغْنُوا فليُعْتِقُوهَا».

**5168 -** حَدَّثَنَا مُسَدَّدٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ فِرَاسٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ زَادَانَ قَالَ: أَتَيْتُ ابْنَ عُمَرَ وَقَدْ أَعْتَقَ مَمْلُوكًا لَهُ، فَأَخَذَ مِنَ الْأَرْضِ عُودًا أَوْ شَيْئًا، فَقَالَ: مَا لِي فِيهِ مِنَ الْأَجْرِ مَا يَسْوَى هَذَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ لَطَمَ مَمْلُوكَهُ أَوْ ضَرَبَهُ، فَكَفَّارَتُهُ أَنْ يُعْتِقَهُ».

### [ت134/م124، 125] - بَابُ مَا جَاءَ فِي الْمَمْلُوكِ إِذَا نَصَحَ

**5169 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، عَنْ مَالِكٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرُهُ مَرَّتَيْنِ».

### [ت135/م125، 126] - بَابُ فِيمَنْ حَبَبَ مَمْلُوكًا عَلَى مَوْلَاهُ

**5170 -** حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنْ عِكْرِمَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَبَبَ زَوْجَةً أَمْرِيءٍ أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا».

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### [136] What About Asking For Permission?

**5171-** It is narrated on the authority of Anas Ibn Malik that he said: A man peeped into a room of The Prophet "Allah's blessing and peace be upon him". The Prophet "Allah's blessing and peace be upon him" stood up, holding an arrow head. It is as if I am just looking at him, trying to stab the man.

**5172-** It is narrated on the authority of Abu Hurairah that he heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who peeps into the house of a people without their permission, and they gouge out his eye, then, no blood-money is due upon them for it."

**5173-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When one's sight breaks into (the house of a people without their permission), then, there is no (need for) permission (since he will be regarded to have entered the house with no permission; and this is forbidden)."

**5174-** It is narrated on the authority of Huzail that he said: A man reported to be Sa'd Ibn Abu Waqqas came and stood by the gate of the Messenger of Allah "Allah's blessing and peace be upon him", to ask for permission to be admitted, and he stood facing the door, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to him: "As such you should keep away (your eyes from the door), for indeed, seeking permission has been (enjoined) because of the sight."

**5175-** The same is narrated on the authority of Sa'd from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

### [137] How Should Permission Be Sought?

**5176-** It is narrated on the authority of Kaldah Ibn Hanbal that he said: Safwan Ibn Umayyah sent me to the Messenger of Allah "Allah's blessing and peace be upon him" with (a gift of) milk, (the flesh of) a young deer and small fresh cucumbers, and at that time the Messenger of Allah "Allah's blessing and peace be upon him" was at the upper part of Mecca. I entered without bidding salutation, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Return and say: "Peace be upon you" (and then enter)." This event was after Safwan Ibn Umayyah had embraced Islam.

**5177-** It is narrated on the authority of Rib'i from a man belonging to the sons of Amir that he told that he sought permission to be admitted to the

## [ت136/م126، 127] - باب في الاستئذان

5171 - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَجُلًا أَطْلَعَ مِنْ بَعْضِ حُجَرِ النَّبِيِّ ﷺ، فَقَامَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ بِمَشْقَصٍ أَوْ مَسَاقِصَ قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَخْتَلُهُ لِيَطْعَنَهُ».

5172 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَطْلَعَ فِي دَارِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَّأُوا عَيْنَهُ، فَقَدْ هَدَرَتْ عَيْنُهُ».

5173 - حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُؤَدَّنُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ سُلَيْمَانَ - يَعْنِي ابْنَ بِلَالٍ -، عَنْ كَثِيرٍ، عَنِ الْوَلِيدِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا دَخَلَ الْبَصْرُ، فَلَا إِذْنَ».

5174 - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ. (ح)، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ هُزَيْلٍ قَالَ: جَاءَ رَجُلٌ - قَالَ عُثْمَانُ: سَعْدُ بْنُ أَبِي وَقَّاصٍ - فَوَقَفَ عَلَى بَابِ النَّبِيِّ ﷺ يَسْتَأْذِنُ فَقَامَ عَلَى الْبَابِ، - قَالَ عُثْمَانُ: مُسْتَقْبِلَ الْبَابِ - فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَكَذَا، عَنْكَ، أَوْ وَهَكَذَا، فَإِنَّمَا الْإِسْتِذَانُ مِنَ النَّظَرِ».

5175 - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ رَجُلٍ، عَنْ سَعْدِ نَحْوَهُ، عَنِ النَّبِيِّ ﷺ.

## [ت137/م030، 000] - باب كيف الاستئذان؟

5176 - حَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ. وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ: أَنَّ عَمْرُو بْنَ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ، عَنْ كَلْدَةَ بْنِ حَنْبَلٍ: «أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ إِلَى رَسُولِ اللَّهِ ﷺ بِلَبَنِ وَجِدَايَةٍ وَضَعَايِسٍ وَالنَّبِيُّ ﷺ بِأَعْلَى مَكَّةَ، فَدَخَلْتُ وَلَمْ أُسَلِّمْ، فَقَالَ: «ارْجِعْ فَقُلِ: السَّلَامُ عَلَيْكُمْ»، وَذَلِكَ بَعْدَ مَا أُسَلِّمَ صَفْوَانُ بْنُ أُمَيَّةَ».

قَالَ عَمْرُو: وَأَخْبَرَنِي ابْنُ صَفْوَانَ بِهَذَا أَجْمَعَ عَنْ كَلْدَةَ بْنِ الْحَنْبَلِ، وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْهُ.

قَالَ أَبُو دَاوُدَ: قَالَ يَحْيَى بْنُ حَبِيبٍ: أُمَيَّةُ بْنُ صَفْوَانَ، وَلَمْ يَقُلْ: سَمِعْتُهُ مِنْ كَلْدَةَ بْنِ حَنْبَلٍ. وَقَالَ يَحْيَى أَيْضًا: عَمْرُو بْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ أَخْبَرَهُ أَنَّ كَلْدَةَ بْنَ الْحَنْبَلِ أَخْبَرَهُ.

5177 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعٍ قَالَ: «أَخْبَرَنَا رَجُلٌ مِنْ بَنِي غَامِرٍ أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ، فَقَالَ: أَلَيْجُ؟



Messenger of Allah "Allah's blessing and peace be upon him" while he was in his house. He said: "Should I enter?" the Messenger of Allah "Allah's blessing and peace be upon him" said to his servant: "Come out to him, and teach him how he should seek permission. Tell him to say: "Peace be upon you: should I be admitted?" the man heard that thereupon he said: "Peace be upon you: should I be admitted?" the Messenger of Allah "Allah's blessing and peace be upon him" admitted him.

**5178-** It is narrated on the authority of Rib'i Ibn Hirash that he said: I was reported that a man belonging to the sons of Amir sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted...and the rest is the same.

Abu Dawud says: The same is narrated on the authority of Mansur, but no mention is made of a man belonging to the sons of Amir.

**5179-** It is narrated on the authority of Rib'i Ibn Hirash that a man belonging to the sons of Amir sought the permission of the Messenger of Allah "Allah's blessing and peace be upon him" to be admitted...and the rest is the same, with the following conclusion: I heard him and thus I said: "Peace be upon you: should I be admitted?"

### **[138] How Many Times Should One Bid Salutation While Seeking Permission?**

**5180-** It is narrated on the authority of Abu Sa'id Al-Khudri that he said: I was sitting in Medina with (some people from) the Ansar when Abu Musa came trembling with fear. We said to him: "What is the matter?" He said: "Umar sent for me. I went to him and greeted him thrice at (his) door but he made no reply to me with the result that I came back. Later, he (Umar) said: "What prevented you from coming to us?" I said: "I came to you and greeted you thrice at your door, but there was no reply. So I came back since The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you seeks permission thrice and he is not admitted, let him come back." Umar said: "Bring an evidence to support what you say (otherwise I shall trouble you)."" Ubai Ibn Ka'b said: "None should stand with him (as a witness) but the youngest among the people." Abu Sa'id said: "(Since I was the youngest from among the present people So) I stood up and went with him, and gave witness (to what he had said).

**5181-** It is narrated on the authority of Abu Musa that he went to Umar and asked his permission to be admitted saying: "Abu Musa is asking for permission to be admitted! Al-Ash'ari is asking your permission to be admitted! Abdullah Ibn Qais is asking your permission to be admitted!" but

فَقَالَ النَّبِيُّ ﷺ لِخَادِمِهِ: «اُخْرُجْ إِلَى هَذَا فَعَلِّمُهُ الاسْتِئْذَانَ، فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟» فَسَمِعَهُ الرَّجُلُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟ فَأَذِنَ لَهُ النَّبِيُّ ﷺ فَدَخَلَ.

5178 - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ: حَدَّثْتُ أَنَّ رَجُلًا مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ.

قال أبو داود: وَكَذَلِكَ حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ مَنْصُورٍ، وَلَمْ يَقُلْ: عَنْ رَجُلٍ مِنْ بَنِي عَامِرٍ.

5179 - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ: حَدَّثْتُ أَنَّ رَجُلًا مِنْ بَنِي عَامِرٍ: أَنَّهُ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ بِمَعْنَاهُ قَالَ: «فَسَمِعْتُهُ فَقُلْتُ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟».

### [ت138/م127، 128] - بَابُ كَمْ مَرَّةً يُسَلِّمُ الرَّجُلُ فِي الاسْتِئْذَانِ؟

5180 - حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدَةَ: أَخْبَرَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ خُصَيْفَةَ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: «كُنْتُ جَالِسًا فِي مَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ، فَجَاءَ أَبُو مُوسَى فِرْعَا، فَقُلْنَا لَهُ: مَا أَفْزَعَكَ؟ قَالَ: أَمَرَنِي عُمَرُ أَنْ آتِيَهُ فَأَتَيْتُهُ فَاسْتَأْذَنْتُ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي فَرَجَعْتُ، فَقَالَ: مَا مَنَعَكَ أَنْ تَأْتِيَنِي؟ قُلْتُ: قَدْ جِئْتُ فَاسْتَأْذَنْتُ ثَلَاثًا، فَلَمْ يُؤْذَنْ لِي، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَأْذَنْ أَحَدُكُمْ ثَلَاثًا، فَلَمْ يُؤْذَنْ لَهُ فَلْيَرْجِعْ». قَالَ: لَتَأْتِيَنِي عَلَى هَذَا بِالْبَيِّنَةِ، فَقَالَ أَبُو سَعِيدٍ: لَا يَقُومُ مَعَكَ إِلَّا أَصْغَرُ الْقَوْمِ، قَالَ: فَقَامَ أَبُو سَعِيدٍ مَعَهُ، فَشَهِدَ لَهُ».

5181 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى: «أَنَّهُ أَتَى عُمَرَ فَاسْتَأْذَنَ ثَلَاثًا، فَقَالَ: يَسْتَأْذِنُ أَبُو مُوسَى، يَسْتَأْذِنُ الْأَشْعَرِيُّ، يَسْتَأْذِنُ عَبْدُ اللَّهِ بْنُ قَيْسٍ، فَلَمْ يَأْذَنْ لَهُ، فَرَجَعَ فَبَعَثَ إِلَيْهِ عُمَرُ: مَا رَدَّكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَسْتَأْذِنُ أَحَدُكُمْ ثَلَاثًا، فَإِنْ أُذِنَ



no permission was given to him. Consequently, he returned. Umar sent to him and asked: "What has caused you to return?" he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let anyone of you ask for permission (if he so likes to be admitted) thrice: if he is given permission, (let him enter) otherwise, let him return." He said to him: "Then, bring about an evidence to that." He went and came back once again saying to him: "This is Ubai (Ibn Ka'b))!" Ubai said to him: "O Umar! Do not be (a source of) punishment upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him"." Umar said: "I'm not to be (a source of) punishment upon the companions of the Messenger of Allah "Allah's blessing and peace be upon him"."

**5182-** It is narrated on the authority of Ubaid Ibn Umair that Abu Musa sought the permission of Umar to be admitted...and the rest of the story is the same, in whose conclusion he told: On that Umar said: "Has this order of Allah's Apostle "Allah's blessing and peace be upon him" been hidden from me?" (Then he added): "I used to be busy trading in markets. But, you might bid salutation as much as you like, and it is not (necessary to) ask for permission."

**5183-** The same story is narrated on the authority of Abu Burdah Ibn Abu Musa from his father, in which he told that Umar said to him: "No doubt, I never accuse you (of telling a lie about the Prophet): but, to relate anything from the Messenger of Allah "Allah's blessing and peace be upon him" is a very difficult and serious matter."

**5184-** It is narrated on the authority of Rabie'ah Ibn Abu Abd Ar-Rahman that he said: Umar said to Abu Musa in this context: "Indeed, I never accuse you (of attributing a lie to the Prophet), but I fear the people might tell lies about the Messenger of Allah "Allah's blessing and peace be upon him"."

**5185-** It is narrated on the authority of Qais Ibn Sa'd that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came to visit us in our house. He said: "Peace and Allah's Mercy be upon you." Sa'd gave reply in a low unheard tone. I asked Sa'd: "Should you not admit the Messenger of Allah "Allah's blessing and peace be upon him"?" he said: "Let him invoke peace upon us so much." The Messenger of Allah "Allah's blessing and peace be upon him" said once again: "Peace and Allah's Mercy be upon you." Sa'd gave reply in a low unheard tone. The Messenger of Allah "Allah's blessing and peace be upon him" said (for the third time): "Peace and Allah's Mercy be upon you." (When there was no reply for the third time) the Messenger of Allah "Allah's blessing and peace be upon



لَهُ، وَإِلَّا فَلْيَرْجِعْ». قَالَ أَتَيْتَنِي بَيْنَتِي عَلَى هَذَا، فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: هَذَا أَبِي، فَقَالَ أَبِي: يَا عُمَرُ، لَا تَكُنْ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ عُمَرُ: لَا أَكُونُ عَذَابًا عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

5182 - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ: أَنَّ أَبَا مُوسَى اسْتَأْذَنَ عَلَى عُمَرَ بِهَذِهِ الْقِصَّةِ، قَالَ فِيهِ: «فَانْطَلَقَ بِأَبِي سَعِيدٍ فَشَهِدَ لَهُ، فَقَالَ أَخْفِي عَلَيَّ هَذَا مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ، أَلْهَانِي الصَّفْقُ بِالْأَسْوَاقِ، وَلَكِنْ سَلِّمْ مَا شِئْتُ وَلَا تَسْتَأْذِنُ».

5183 - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ شُعَيْبٍ: حَدَّثَنَا هِشَامٌ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، بِهَذِهِ الْقِصَّةِ قَالَ: «فَقَالَ عُمَرُ لِأَبِي مُوسَى: إِنِّي لَمْ أَتِهَمْكَ، وَلَكِنَّ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ شَدِيدٌ».

5184 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، وَعَنْ غَيْرِ وَاحِدٍ مِنْ عُلَمَائِهِمْ فِي هَذَا: «فَقَالَ عُمَرُ لِأَبِي مُوسَى: أَمَا إِنِّي لَمْ أَتِهَمْكَ، وَلَكِنْ خَشِيتُ أَنْ يَقُولَ النَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ».

5185 - حَدَّثَنَا هِشَامٌ أَبُو مَرْوَانَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، الْمَعْنَى، قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَمِعْتُ يَحْيَى بْنَ أَبِي كَثِيرٍ يَقُولُ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَسْعَدَ بْنِ زُرَّارَةَ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: «زَارَنَا رَسُولُ اللَّهِ ﷺ فِي مَنْزِلِنَا، فَقَالَ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، قَالَ: فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا. قَالَ قَيْسٌ: فَقُلْتُ: أَلَا تَأْذَنُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: ذَرُهُ يُكْثِرُ عَلَيْنَا مِنَ السَّلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ:

him" returned. Sa'd followed him and said: "O Messenger of Allah! I heard your salutation, and give you reply in a low unheard tone, so that you would invoke peace upon us so much." The Messenger of Allah "Allah's blessing and peace be upon him" came in with him, and Sa'd ordered that a (water should be brought for him) to take bath, and he took bath. Then, he gave him a sheet dyed with Saffron or Wars, with which he wrapped his body. Then the Messenger of Allah "Allah's blessing and peace be upon him" raised both his hands and said: "O Allah! Make Your prayers and Mercy be upon the family of Sa'd Ibn Ubadah!" then, the Messenger of Allah "Allah's blessing and peace be upon him" got from the food, and when he intended to go away Sa'd brought near to him a donkey, saddled with a piece of amaranth, on which the Messenger of Allah "Allah's blessing and peace be upon him" rode. Sa'd said to Qais (his son): "O Qais! Accompany the Messenger of Allah "Allah's blessing and peace be upon him" on the way!" the Messenger of Allah "Allah's blessing and peace be upon him" said to me: "Ride!" I refused, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "You should ride, otherwise, go away!" I went away.

**5186-** It is narrated on the authority of Abdullah Ibn Busr that he said: Whenever the Messenger of Allah "Allah's blessing and peace be upon him" came to the gate of the house of a people, he would not face the door, but he would rather stand in front of its right or left corner, and then say: "Peace be upon you! Peace be upon you!" however, at that time, the doors had no curtains over them.

### **[139] When A Man Seeks Permission To Be Admitted By Knocking The Door**

**5187-** It is narrated on the authority of Jabir that he went to the Messenger of Allah "Allah's blessing and peace be upon him" to consult him about the debts of his father. He said: I knocked the door, and he asked: "Who is (at the door)?" I said: "I." he (the Prophet) said: "I? (What is the significance of your saying) I?" he seemed to have disliked that.

### **[...] When A Man Knocks The Door Without Bidding Salutation**

**5188-** It is narrated on the authority of Nafi' Ibn Abd Al-Harith that he said: I came out in the company of he Messenger of Allah and entered into a garden surrounded with walls, and he said to me: "Catch hold of the door (to keep it from being opened)." Then, the door was knocked and I asked: "Who is this (knocker)?" ...and the rest is the same.

«السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ»، ثُمَّ رَجَعَ رَسُولُ اللَّهِ ﷺ وَاتَّبَعَهُ سَعْدٌ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَسْمَعُ تَسْلِيمَكَ، وَأَرَدْتُ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْثِرَ عَلَيْنَا مِنَ السَّلَامِ. قَالَ: فَانْصَرَفَ مَعَهُ رَسُولُ اللَّهِ ﷺ فَأَمَرَ لَهُ سَعْدٌ بِغَسْلِ فَاغْتَسَلَ، ثُمَّ نَاوَلَهُ مِلْحَفَةً مَضْبُوعَةً بِزَعْفَرَانٍ أَوْ وَزْسٍ فَاشْتَمَلَ بِهَا، ثُمَّ رَفَعَ رَسُولُ اللَّهِ ﷺ يَدَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدِ بْنِ عُبَادَةَ». قَالَ: ثُمَّ أَصَابَ رَسُولُ اللَّهِ ﷺ مِنَ الطَّعَامِ. فَلَمَّا أَرَادَ الانْصِرَافَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَأَ عَلَيْهِ بِقِطِيفَةٍ، فَرَكِبَ رَسُولُ اللَّهِ ﷺ، فَقَالَ سَعْدٌ: يَا قَيْسُ اصْحَبْ رَسُولَ اللَّهِ ﷺ، قَالَ قَيْسٌ: فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «ارْكَبْ»، فَأَبَيْتُ، ثُمَّ قَالَ: «إِنَّمَا أَنْ تَرْكَبَ، وَإِنَّمَا أَنْ تَنْصَرِفَ»، قَالَ: فَانْصَرَفْتُ.

قَالَ هِشَامُ أَبُو مَرْوَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَسْعَدِ بْنِ زُرَّارَةَ.  
قَالَ أَبُو دَاوُدَ: رَوَاهُ عُمَرُ بْنُ عَبْدِ الْوَاحِدِ وَابْنُ سَمَاعَةَ عَنِ الْأَوْزَاعِيِّ مُرْسَلًا، وَلَمْ يَذْكُرَا قَيْسَ بْنَ سَعْدٍ.

**5186 -** حَدَّثَنَا مُؤَمِّلُ بْنُ الْفَضْلِ الْحَرَّانِيُّ فِي آخِرِينَ قَالُوا: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى بَابَ قَوْمٍ لَمْ يَسْتَقْبِلِ الْبَابَ مِنْ تَلْقَاءِ وَجْهِهِ، وَلَكِنْ مِنْ رُكْنِهِ الْأَيْمَنِ أَوْ الْأَيْسَرِ، وَيَقُولُ: «السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ»، وَذَلِكَ أَنَّ الدُّورَ لَمْ تَكُنْ عَلَيْهَا يَوْمَئِذٍ سُتُورٌ.

### [ت139/م000، 000] - بَابُ الرَّجُلِ يَسْتَأْذِنُ بِالذَّقِّ

**5187 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: «أَنَّهُ ذَهَبَ إِلَى النَّبِيِّ ﷺ فِي دَيْنِ أَبِيهِ قَالَ: فَدَقَّقْتُ الْبَابَ، فَقَالَ: «مَنْ هَذَا؟» فَقُلْتُ: أَنَا. قَالَ: «أَنَا أَنَا»، كَأَنَّهُ كَرِهَهُ».

### [...] بَابُ فِي الرَّجُلِ يَدُقُّ الْبَابَ وَيُسَلِّمُ

**5188 -** حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ - يَعْنِي الْمَقَابِرِيَّ - حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ قَالَ: «خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى دَخَلْتُ حَائِطًا فَقَالَ لِي: «أَمْسِكِ الْبَابَ»، فَضَرَبَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟» وَسَاقَ الْحَدِيثَ.

قَالَ أَبُو دَاوُدَ: يَعْنِي حَدِيثَ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ فِيهِ: فَدَقَّقَ الْبَابَ.



### **[140] When A Man Is Invited: Should The Invitation Act As His Permission To Be Admitted?**

**5189-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "One's messenger to (invite) a man acts as his permission to be admitted to him."

**5190-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you is invited to a banquet and he comes with the messenger (who was sent to invite him), this should act as his permission (to be admitted)."

### **[141] Seeking Permission At The Three Times Of Undress**

**5191-** It is narrated on the authority of Ibn Abbas that he said: It is not that most of the people have been commanded to carry out it, i.e. the Holy Verse pertaining to seeking permission (at the three times of undress): and I'm going to command my slave-girl to seek my permission to be admitted (at those private times).

Abu Dawud says: The same is narrated on the authority of Ata' from Ibn Abbas.

**5192-** It is narrated on the authority of Ikrimah that some people from amongst the inhabitants of Iraq asked Ibn Abbas: "O Ibn Abbas! What is your concept of the following Holy Verse, in which Allah Almighty commands us to do what He commands us to do, even though upon which none acts?" "O you who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions, before morning prayer, the while you doff your clothes for the noonday heat, and after the late-night prayer: these are your three times of undress: outside these times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom." (An-Nur 58) on that Ibn Abbas said: "No doubt, Allah Almighty is Most Forbearing, Most Merciful to the faithful believers, and He likes to have all of them screened, and the people had no curtains over (the walls of) their houses, nor domes, and it happened that a servant, a child or the female orphan who was under the guardianship of anyone of men while he was over his wife (i.e. having sexual relation with her), thereupon Allah Almighty ordered them to ask permission at those private times of undress. Afterwards, Allah Almighty brought about curtains and

## [ت140/م128، 129] - بَابُ فِي الرَّجُلِ يُدْعَى أَيْكُونُ ذَلِكَ إِذْنُهُ؟

5189 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبٍ وَهْشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَسُولُ الرَّجُلِ إِلَى الرَّجُلِ إِذْنُهُ».

5190 - حَدَّثَنَا حُسَيْنُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ، فَجَاءَ مَعَ الرَّسُولِ، فَإِنَّ ذَلِكَ لَهُ إِذْنٌ».

قال أبو داود: يُقَالُ: قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ شَيْئًا.  
قَالَ أَبُو عَلِيٍّ اللَّوْلُؤِيُّ: سَمِعْتُ أَبَا دَاوُدَ يَقُولُ: قَتَادَةُ لَمْ يَسْمَعْ مِنْ أَبِي رَافِعٍ.

## [ت141/م129، 130] - بَابُ فِي الاسْتِئْذَانِ فِي الْعَوْرَاتِ الثَّلَاثِ

5191 - حَدَّثَنَا ابْنُ السَّرْحِ قَالَ: حَدَّثَنَا (ح)، وَحَدَّثَنَا ابْنُ الصَّبَّاحِ بْنِ سُفْيَانَ وَابْنُ عَبْدِ وَهَذَا حَدِيثُهُ قَالَا: أَخْبَرَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ: سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: «لَمْ يُؤْمَرْ بِهَا أَكْثَرُ النَّاسِ آيَةُ الْإِذْنِ، وَإِنِّي لَأَمُرُّ جَارِيَتِي هَذِهِ تَسْتَأْذِنُ عَلَيَّ».

قال أبو داود: وَكَذَلِكَ رَوَاهُ عَطَاءٌ عَنْ ابْنِ عَبَّاسٍ يَأْمُرُ بِهِ.

5192 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ عَمْرِو - يَعْنِي ابْنَ أَبِي عَمْرٍو -، عَنْ عِكْرَمَةَ: أَنَّ نَفَرًا مِنْ أَهْلِ الْعِرَاقِ قَالُوا: يَا ابْنَ عَبَّاسٍ كَيْفَ تَرَى فِي هَذِهِ الْآيَةِ الَّتِي أُمِرْنَا فِيهَا بِمَا أُمِرْنَا، وَلَا يَعْمَلُ بِهَا أَحَدٌ، قَوْلُ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَهُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَصُومُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوَرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَفَاتٌ عَلَيْكُمْ﴾ [النور: 58] قَرَأَ الْقُتَيْبِيُّ إِلَى ﴿عَلَيْكُمْ حَكِيمٌ﴾. قَالَ ابْنُ عَبَّاسٍ: «إِنَّ اللَّهَ حَلِيمٌ رَحِيمٌ بِالْمُؤْمِنِينَ يُحِبُّ السِّرَّ، وَكَانَ النَّاسُ لَيْسَ لِبُيُوتِهِمْ سُتُورٌ وَلَا حِجَالٌ فَرُبَّمَا دَخَلَ الْخَادِمُ أَوْ الْوَلَدُ أَوْ يَتِيمَةُ الرَّجُلِ وَالرَّجُلُ عَلَى أَهْلِهِ، فَأَمَرَهُمُ اللَّهُ بِالِاسْتِئْذَانِ



good for them and then I did not see anyone having acted upon this (command implied in the Holy Verse) after that."

### Chapters Pertaining To Peace

#### [142] Spreading Peace (Among The People)

**5193-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "By Him in Whose Hand is my soul! You will not enter the Garden until you have faith, and you will not have faith until you love each other! Should I not guide you to a thing and if you do it, you will come to love each other? Make peace prevalent among yourselves."

**5194-** It is narrated on the authority of Abdullah Ibn Amr that a man asked the Messenger of Allah "Allah's blessing and peace be upon him": "Which (deed in) Islam is the best?" he said: "It is to serve food (to the poor and indigent), and salute with peace such as you do or do not recognize."

#### [143] The Way Of Salutation

**5195-** It is narrated on the authority of Imran Ibn Husain that he said: A man came to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Peace be upon you." He returned the greeting to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Ten (good deeds have been recorded in your account)." Then, another man came and said: "Peace and Allah's Mercy be upon you." He returned the salutation to him and he sat down, and the Messenger of Allah "Allah's blessing and peace be upon him" said: "Twenty (good deeds have been written in your record of deeds)." A third man came and said: "Peace, Allah's Mercy and Blessing be upon you." He returned the salutation and the man sat down, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Thirty (good deeds have been recorded in your account)."

**5196-** The same is narrated on the authority of Sahl Ibn Mu'adh Ibn Sahl from his father from the Messenger of Allah "Allah's blessing and peace be upon him", with the following addition: Then, a fourth man came and said: "Peace, Allah's Mercy, Blessing and Forgiveness be upon you." He returned the greeting to him and when the man sat down he said: "Forty (good deeds have been written for you)." Then the Messenger of Allah "Allah's blessing and peace be upon him" commented: "As such the deeds of excellence should be!"



فِي تِلْكَ الْعَوْرَاتِ، فَجَاءَهُمُ اللَّهُ بِالسُّتُورِ وَالْخَيْرِ، فَلَمْ أَرْ أَحَدًا يَعْمَلُ بِذَلِكَ بَعْدُ.  
قَالَ أَبُو دَاوُدَ: وَحَدِيثُ عُبَيْدِ اللَّهِ وَعَطَاءٍ يُفْسِدُ هَذَا الْحَدِيثَ.

### أَبْوَابُ السَّلَامِ

#### [ت142/م130، 131] - بَابُ إِفْشَاءِ السَّلَامِ

**5193 -** حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ: حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أَدُلُّكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

**5194 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ، وَمَنْ لَمْ تَعْرِفْ».

#### [ت143/م131، 132] - بَابُ كَيْفِ السَّلَامِ

**5195 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُونَ»، ثُمَّ جَاءَ آخَرُ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ».

**5196 -** حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ الرَّمْلِيُّ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَظُنُّ أَنِّي سَمِعْتُ نَافِعَ بْنَ يَزِيدَ قَالَ: أَخْبَرَنِي أَبُو مَرْحُومٍ، عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ، عَنْ النَّبِيِّ ﷺ بِمَعْنَاهُ، زَادَ: ثُمَّ أَتَى آخَرَ فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ وَمَغْفِرَتُهُ، فَقَالَ: «أَرْبَعُونَ»، قَالَ: «هَكَذَا تَكُونُ الْفَضَائِلُ».

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#### [144] The Excellence Of Such As Starts With The Peace Salutation

**5197-** It is narrated on the authority of Abu Umamah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the closest among the people to (the Presence of) Allah Almighty is the first among them to salute with peace."

#### [145] Which Of People Is Most Fitting For Saluting With Peace?

**5198-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the young bid salutation to the older, the walker to the sitter, and the few (in number) to the great (in number)."

**5199-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Let the rider salute the walker..." and the rest is the same as the previous narration.

#### [146] When One Leaves Another And Then Meets Him Once Again: Should He Salute Him?

**5200-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you meets his (Muslim) brother, he should salute him; and in case a tree or a wall or a stone stood as a barrier between them and then he meets him once again, he should salute him too."

Abu Mu'awiyah says: A Hadith like this is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him", through another chain of transmission.

**5201-** It is narrated on the authority of Ibn Abbas from Umar that he went to visit the Messenger of Allah "Allah's blessing and peace be upon him" in an attic upper room and said: "Peace be upon you O Messenger of Allah! Peace be upon you! Should you admit Umar?"

#### [147] Saluting The Boys (And Girls)

**5202-** It is narrated on the authority of Thabit that Anas said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon some boys who were playing, thereupon he saluted them.

**5203-** It is narrated on the authority of Humaid that Anas said: The Messenger of Allah "Allah's blessing and peace be upon him" reached our place and I was still a boy (playing) among the boys, thereupon he saluted us, and then he took hold of my hand, and sent me with a message, and sat in the shade of a wall until I returned to him.

**[ت144/م132 ، 133] - بَابُ فِي فَضْلِ مَنْ بَدَأَ بِالسَّلَامِ**

**5197 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ الذُّهْلِيُّ حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ أَبِي خَالِدٍ وَهَبٍ، عَنْ أَبِي سَفْيَانَ الْجُمَيْيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ تَعَالَى مَنْ بَدَأَهُمْ بِالسَّلَامِ».

**[ت145/م133، 134] - بَابُ مَنْ أَوَّلَى بِالسَّلَامِ**

**5198 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامِ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ، وَالْمَارُّ عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

**5199 -** حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي» ثُمَّ ذَكَرَ الْحَدِيثَ.

**[ت146/م134، 135] - بَابُ فِي الرَّجُلِ يَفَارِقُ الرَّجُلَ ثُمَّ يَلْقَاهُ، أَيْسَلِّمُ عَلَيْهِ؟**

**5200 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ وَهَبٍ، قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ أَبِي مُوسَى، عَنْ أَبِي مَرْيَمَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ أَوْ جِدَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهُ فَلْيُسَلِّمْ عَلَيْهِ أَيْضًا».

قَالَ مُعَاوِيَةُ: وَحَدَّثَنِي عَبْدُ الْوَهَّابِ بْنُ بُخْتٍ، عَنْ أَبِي الزُّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ مِثْلَهُ سَوَاءً.

**5201 -** حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: «أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ فِي مَشْرَبَةٍ، فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَيْدُخُلْ عُمْرًا؟».

**[ت147/م135 ، 136] - بَابُ فِي السَّلَامِ عَلَى الصَّبِيَّانِ**

**5202 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ الْمُغِيرَةِ -، عَنْ ثَابِتٍ قَالَ: قَالَ أَنَسٌ: أَتَى رَسُولُ اللَّهِ ﷺ عَلَى غِلْمَانٍ يَلْعَبُونَ فَسَلَّمَ عَلَيْهِمْ.

**5203 -** حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ -: حَدَّثَنَا حُمَيْدٌ قَالَ: قَالَ أَنَسٌ: «انْتَهَى إِلَيْنَا رَسُولُ اللَّهِ ﷺ وَأَنَا غُلَامٌ فِي الْغِلْمَانِ، فَسَلَّمَ عَلَيْنَا، ثُمَّ أَخَذَ بِيَدِي، فَأَرْسَلَنِي بِرِسَالَةٍ وَقَعَدَ فِي ظِلِّ جِدَارٍ - أَوْ قَالَ: إِلَى جِدَارٍ - حَتَّى رَجَعْتُ إِلَيْهِ».



### [148] Saluting Women

**5204-** It is narrated on the authority of Asma' Bint Yazid that she said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were among some women, thereupon he saluted us.

### [149] Saluting The Non-Muslim Protectees

**5205-** It is narrated on the authority of Suhail Ibn Abu Salih that he said: I set out in the company of my father to Sham, and whenever they came upon a monastery having Christians, they would salute them, thereupon my father said to them: Do not start with saluting them, for Abu Hurairah related to us from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: "DO not start with saluting those (non-Muslims), and whenever you meet them on the way, confine them to the narrowest portion of it."

**5206-** It is narrated on the authority of Abdullah Ibn Umar that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of the Jews salutes you, he says: "Sam (death) be upon you", and in this case, let your reply be: "And the same be upon you.""

Abu Dawud says: The same is narrated on the authority of Abdullah Ibn Dinar.

**5207-** It is narrated on the authority of Anas that the companions of the Messenger of Allah "Allah's blessing and peace be upon him" asked the Messenger of Allah "Allah's blessing and peace be upon him": "The people of Scripture salute us: how should we reply to them?" he said: "Let your reply to them be: "And the same be upon you.""

Abu Dawud says: The same is narrated on the authority of A'ishah, Abu Abd Ar-Rahman Al-Juhani, and Abu Basrah Al-Ghifari.

### [150] Bidding Salutation On Standing From The Gathering

**5208-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When anyone of you reaches the gathering, let him bid salutation, and when he intends to stand (and leave) let him bid salutation, since the first (salutation) has no more right than the last."

### [151] It Is Undesirable To Say (As Salutation): "Upon You Be Peace"

**5209-** It is narrated on the authority of Abu Jurai Al-Hujaimi that he said: I went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Upon you be peace O Messenger of Allah!" on that he said:

## [ت148/م136، 137] - بَابُ فِي السَّلَامِ عَلَى النِّسَاءِ

**5204 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي حُسَيْنٍ سَمِعَهُ مِنْ شَهْرِ بْنِ حَوْشَبٍ يَقُولُ: «أَخْبَرْتُهُ أَسْمَاءُ بِنْتُ يَزِيدَ: مَرَّ عَلَيْنَا النَّبِيُّ ﷺ فِي نِسْوَةٍ، فَسَلَّمَ عَلَيْنَا».

## [ت149/م137، 138] - بَابُ فِي السَّلَامِ عَلَى أَهْلِ الذِّمَّةِ

**5205 -** حَدَّثَنَا حَفْصُ بْنُ غُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ قَالَ: خَرَجْتُ مَعَ أَبِي إِلَى الشَّامِ، فَجَعَلُوا يَمْرُونَ بِصَوَامِعَ فِيهَا نَصَارَى، فَيَسْلُمُونَ عَلَيْهِمْ، فَقَالَ أَبِي: لَا تَبْدُوهُمْ بِالسَّلَامِ، فَإِنَّ أَبَا هُرَيْرَةَ حَدَّثَنَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا تَبْدُوهُمْ بِالسَّلَامِ، فَإِذَا لَقَيْتُمُوهُمْ فِي الطَّرِيقِ، فَاضْطَرُّوهُمْ إِلَى أَضْيَقِ الطَّرِيقِ».

**5206 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، يَغْنِي ابْنَ مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْيَهُودَ إِذَا سَلَّمَ عَلَيْكُمْ أَحَدُهُمْ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكُمْ، فَقُولُوا: وَعَلَيْكُمْ».

قال أبو داود: وكذلك رواه مالك، عن عبد الله بن دينار، ورواه الثوري، عن عبد الله بن دينار قال فيه: «وعليكم».

**5207 -** حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسْلِمُونَ عَلَيْنَا، فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

قال أبو داود: وكذلك رواه عائشة وأبي عبد الرحمن الجهمي وأبي بصرة، يَغْنِي الْغَفَارِيَّ.

## [ت150/م138، 139] - بَابُ فِي السَّلَامِ إِذَا قَامَ مِنَ الْمَجْلِسِ

**5208 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُسَدَّدٌ قَالَا: حَدَّثَنَا بِشْرٌ - يَغْنِيَانِ ابْنَ الْمُفَضَّلِ -، عَنْ ابْنِ عَجَلَانَ، عَنْ الْمُقْبِرِيِّ - قَالَ مُسَدَّدٌ: سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمُقْبِرِيُّ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا انْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ، فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ».

## [ت151/م139، 140] - بَابُ كَرَاهِيَةِ أَنْ يَقُولَ: «عَلَيْكَ السَّلَامُ»

**5209 -** حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَبِي غَفَارٍ، عَنْ أَبِي تَمِيمَةَ الْهَجِيمِيِّ، عَنْ أَبِي جُرَيْجٍ الْهَجِيمِيِّ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ



"Do not say (as salutation): "Upon you be peace", since (the statement) "Upon you be peace" is the salutation of the dead people."

### **[152] What About One's Returning The Salutation On Behalf Of The Group?**

**5210-** It is narrated on the authority of Ali Ibn Abu Talib, tracing it up (to the Prophet) that he said: "It is sufficient for the group, whenever they come upon a people, to have anyone of them bid salutation on their behalf; and it is sufficient for the sitting men (whenever they are greeted) to have anyone of them return the greeting on their behalf."

### **[153] What About Shaking Hands?**

**5211-** It is narrated on the authority of Al-Bara' Ibn Azib that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "When two Muslims meet, shake hands with one another, praise Allah Almighty, and ask for His Forgiveness, their sins will be forgiven for them."

**5212-** It is narrated on the authority of Al-Bara' that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "No Muslims meet and shake hands with one another but that their sins will be forgiven for them before they depart."

**5213-** It is narrated on the authority of Anas Ibn Malik that he said: When the people of Yemen came the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, the right-handed people have come to you." However, they were the first to spread the act of shaking hands (as a part of salutation).

### **[154] What About Embracing One Another?**

**5214-** It is narrated on the authority of Ayyub Ibn Bushair Ibn Ka'b Al-Adawi from one belonging to Anzah that he said: I said to Abu Dharr when he was made to set out of Sham: "I want to ask you about one of the narrations which is attributed to the Messenger of Allah "Allah's blessing and peace be upon him"." He said: "I'm going to tell you unless this (which you will ask me about) is not secret." I said: "It is not secret: Was it the habit of the Messenger of Allah "Allah's blessing and peace be upon him" to shake hands with you whenever you met him?" on that he said: "I've never met him but that he shook hands with me; and once he sent (a messenger to invite) me, but I was not found among my family. When I returned home I was told that he had sent (somebody to invite) me. I went to him and he was on his bed, and he embraced me, and this was so much better."



فَقُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ، قَالَ: «لَا تَقُلْ: عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةَ الْمَوْتَى».

[ت152/م140، 141] - بَابُ مَا جَاءَ فِي رَدِّ الْوَاحِدِ عَنِ الْجَمَاعَةِ

5210 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ إِبْرَاهِيمَ الْجَدِّي: حَدَّثَنَا سَعِيدُ بْنُ خَالِدٍ الْخُزَاعِيُّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْفَضْلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ أَبُو دَاوُدَ: رَفَعَهُ الْحَسَنُ بْنُ عَلِيٍّ قَالَ: «يُجْزَى عَنْ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ، وَيُجْزَى عَنْ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ».

[ت153/م141، 142] - بَابُ فِي الْمُصَافَحَةِ

5211 - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا هُشَيْمٌ، عَنْ أَبِي بَلْجٍ، عَنْ زَيْدِ أَبِي الْحَكَمِ الْعَنْزِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا التَّقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمَدَا اللَّهَ عَزَّ وَجَلَّ وَاسْتَغْفَرَاهُ، غُفِرَ لَهُمَا».

5212 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ وَابْنُ نُمَيْرٍ، عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ، إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا».

5213 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ، قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ، وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ».

[ت154/م142، 143] - بَابُ فِي الْمُعَانَقَةِ

5214 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا أَبُو الْحُسَيْنِ - يَعْنِي خَالِدَ بْنَ ذَكْوَانَ -، عَنْ أَيُّوبَ بْنِ بَشِيرٍ بْنِ كَعْبٍ الْعَدَوِيِّ، عَنْ رَجُلٍ مِنْ عَنَزَةَ: أَنَّهُ قَالَ لِأَبِي ذَرٍّ حَيْثُ سِيرَ مِنَ الشَّامِ: «إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثِ رَسُولِ اللَّهِ ﷺ قَالَ: إِذَا أَخْبَرَكَ بِهِ إِلَّا أَنْ يَكُونَ سِرًّا، قُلْتُ: إِنَّهُ لَيْسَ بِسِرٍّ، هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَافِحُكُمْ إِذَا لَقِيتُمُوهُ؟ قَالَ: مَا لَقِيتُهُ قَطُّ إِلَّا صَافِحَنِي. وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي، فَلَمَّا جِئْتُ أَخْبَرْتُ أَنَّهُ أَرْسَلَ إِلَيَّ، فَأَتَيْتُهُ وَهُوَ عَلَى سَرِيرِهِ، فَالْتَزَمَنِي، فَكَانَتْ تِلْكَ أَجُودَ وَأَجُودَ».

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### [155] What About Standing (In Salutation Of The Comer)?

**5215-** It is narrated on the authority of Abu Sa'id Al-Khudri that when the tribe of Quraizhah submitted to the judgement of Sa'd Ibn Mu'adh pertaining to them, the Messenger of Allah "Allah's blessing and peace be upon him" sent (somebody) to invite him, and he came riding a very white donkey, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "Stand up to the chief or the best of you." He came until he sat in front of the Messenger of Allah "Allah's blessing and peace be upon him".

**5216-** The same story is narrated on the authority of Shu'bah, in which he told: When he came near the mosque, the Messenger of Allah "Allah's blessing and peace be upon him" said to the Ansar: "Stand up to your chief."

**5217-** It is narrated on the authority of A'ishah, the Mother of the Believers, that she said: I've never seen anyone more similar in appearance, guidance, character, good manners and speech to the Messenger of Allah "Allah's blessing and peace be upon him" than (his daughter) Fatimah. Whenever she came to visit him, he would stand to her, take hold of her hand, and kiss it, then make her sit in his sitting place; and similarly, whenever he came to visit her, she would stand to him, take hold of his hand and kiss it, and make him sit in her sitting place.

### [156] When A Man Kisses His Child

**5218-** It is narrated on the authority of Abu Hurairah that he said: Al-Aqra' Ibn Habis saw the Messenger of Allah "Allah's blessing and peace be upon him" while he was kissing Husain, thereupon he said to him: "I have ten children, and I've never done the same with anyone of them (i.e. I've never kissed anyone of them as you have done)." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who is not merciful (towards others) receives no mercy."

**5219-** It is narrated on the authority of A'ishah that she said: Then, he, i.e. the Messenger of Allah "Allah's blessing and peace be upon him" said: "O A'ishah! Receive the glad tidings for Allah has revealed your freedom (of sin) in the Qur'an." He recited (the Holy Verses pertaining to that in) the Qur'an. My parents said to me: "Stand and kiss the head of the Messenger of Allah "Allah's blessing and peace be upon him"." I said: "I only praise Allah Almighty and not you."

## [ت155م/143، 144] - باب ما جاء في القيام

5215 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: «أَنَّ أَهْلَ قُرَيْظَةَ لَمَّا نَزَلُوا عَلَى حُكْمِ سَعْدٍ، أُرْسِلَ إِلَيْهِ النَّبِيُّ ﷺ، فَجَاءَ عَلَى حِمَارٍ أَقْمَرَ فَقَالَ النَّبِيُّ ﷺ: «قُومُوا إِلَى سَيِّدِكُمْ، أَوْ إِلَى خَيْرِكُمْ»، فَجَاءَ حَتَّى قَعَدَ إِلَى رَسُولِ اللَّهِ ﷺ».

5216 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ بِهَذَا الْحَدِيثِ قَالَ: فَلَمَّا كَانَ قَرِيبًا مِنَ الْمَسْجِدِ، قَالَ لِلْأَنْصَارِ: «قُومُوا إِلَى سَيِّدِكُمْ».

5217 - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنْ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ أَنَّهَا قَالَتْ: «مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَهَدْيًا وَدَلًّا - وَقَالَ الْحَسَنُ: حَدِيثًا وَكَلَامًا، وَلَمْ يَذْكُرِ الْحَسَنُ: السَّمْتَ وَالْهَدْيَ وَالِدَّلَ - بِرَسُولِ اللَّهِ ﷺ مِنْ فَاطِمَةَ كَرَّمَ اللَّهُ وَجْهَهَا. كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ، قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ. وَكَانَ إِذَا دَخَلَ عَلَيْهَا، قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ، وَأَجْلَسَتْهُ فِي مَجْلِسِهَا».

## [ت156م/144، 145] - باب في قبلة الرجل ولده

5218 - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقْبَلُ حُسَيْنًا فَقَالَ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا فَعَلْتُ هَذَا بِوَاحِدٍ مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ لَا يَرْحَمُ».

5219 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عُرْوَةَ: أَنَّ عَائِشَةَ قَالَتْ: ثُمَّ قَالَ؛ تَعْنِي النَّبِيَّ ﷺ: «أَبْشُرِي يَا عَائِشَةُ، فَإِنَّ اللَّهَ قَدْ أَنْزَلَ عُذْرَكَ» وَقَرَأَ عَلَيْهَا الْقُرْآنَ، فَقَالَ أَبُوَاي: قُومِي فَقَبِّلِي رَأْسَ رَسُولِ اللَّهِ ﷺ فَقُلْتُ: أَحْمَدُ اللَّهَ عَزَّ وَجَلَّ لَا إِيَّاكُمَا.



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**[157] Kissing In Between Both Eyes**

**5220-** It is narrated on the authority of Ash-Sha'bi that the Messenger of Allah "Allah's blessing and peace be upon him" received Ja'far Ibn Abu Talib, whom he embraced and kissed in between his eyes.

**[158] Kissing The Cheek**

**5221-** It is narrated on the authority of Iyas Ibn Daghfal that he said: I saw Abu Nadrah having kissed Al-Hasan Ibn Ali in his cheek.

**5222-** It is narrated on the authority of Al-Bara' that he said: I came in (the house) with Abu Bakr once he arrived in Medina, and behold! A'ishah his daughter was lying, suffering from fever, thereupon he ran towards her and asked her: "How are you O my daughter?" he then kissed her cheek.

**[159] Kissing The Hand**

**5223-** It is narrated on the authority of Ibn Umar that he related a story in which he said: "Then, we approached the Messenger of Allah "Allah's blessing and peace be upon him" and kissed his hand.

**[160] Kissing The Body**

**5224-** It is narrated on the authority of Usaid Ibn Hudair, a man from the Ansar, that while he was talking to the people, and he was a man of fun, and he was trying to cause them to laugh, the Messenger of Allah "Allah's blessing and peace be upon him" poked him with a stick in his flank. He said: "Enable me to take reprisal He said: "Take reprisal." He said: "You have a shirt over you, and (when you poked me) I had none." The Messenger of Allah "Allah's blessing and peace be upon him" lifted his shirt, thereupon he (Usaid) went on embracing him, and kissing his waist. Then he said: "It is this which I have intended O Messenger of Allah."

**[161] Kissing The Foot**

**5225-** It is narrated on the authority of Zari', and he was a member of the delegation of Abd Al-Qais, that he said: When we arrived in Medina, we started dismounting and going to the Messenger of Allah "Allah's blessing and peace be upon him", and kissing his hand and foot. He expected for Al-Mundhir Al-Ashajj until he came to the store of garments, and wore his two garments, and then he went to the Messenger of Allah "Allah's blessing and peace be upon him" who said to him: "You have two good characteristics, which Allah and His Messenger love: forbearing and deliberateness." He asked: "O Messenger of Allah! Have I acquired them (as a part of) good manners, or has Allah Almighty ahs created me on them by nature?" the

## [ت157/م145، 146] - بَابُ فِي قُبْلَةِ مَا بَيْنَ الْعَيْنَيْنِ

5220 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَجْلَحَ، عَنِ الشَّعْبِيِّ: «أَنَّ النَّبِيَّ ﷺ تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ، فَالْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ».

## [ت158/م146، 147] - بَابُ فِي قُبْلَةِ الْحَدِّ

5221 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْمُعْتَمِرُ، عَنْ إِيَّاسِ بْنِ دَعْفَلٍ قَالَ: «رَأَيْتُ أَبَا نَضْرَةَ قَبَّلَ حَدَّ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ».

5222 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَالِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: «دَخَلْتُ مَعَ أَبِي بَكْرٍ أَوَّلَ مَا قَدِمَ إِلَى الْمَدِينَةِ، فَإِذَا عَائِشَةُ ابْنَتُهُ مُضْطَجِعَةٌ، قَدْ أَصَابَتْهَا حُمَّى، فَأَتَاهَا أَبُو بَكْرٍ فَقَالَ لَهَا: كَيْفَ أَنْتِ يَا بَنِيَّةُ؟ وَقَبَّلَ حَدَّهَا».

## [ت159/م147، 148] - بَابُ فِي قُبْلَةِ الْيَدِ

5223 - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ: وَذَكَرَ قِصَّةَ قَالَ: فَدَنَوْنَا؛ يَعْنِي مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ.

## [ت160/م148، 149] - بَابُ فِي قُبْلَةِ فِي الْجَسَدِ

5224 - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا خَالِدٌ، عَنْ حُصَيْنٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أُسَيْدِ بْنِ حُضَيْرٍ - رَجُلٍ مِنَ الْأَنْصَارِ - قَالَ: «بَيْنَمَا هُوَ يُحَدِّثُ الْقَوْمَ - وَكَانَ فِيهِ مُزَاحٌ - بَيْنَا يُضْحِكُهُمْ، فَطَعَنَهُ النَّبِيُّ ﷺ فِي خَاصِرَتِهِ بِعُودٍ، فَقَالَ: أَصْبِرْنِي، قَالَ «اصْطَبِرْ»، قَالَ: إِنَّ عَلَيْكَ قَمِيصًا وَلَيْسَ عَلَيَّ قَمِيصٌ، فَرَفَعَ النَّبِيُّ ﷺ عَنْ قَمِيصِهِ، فَاحْتَضَنَهُ وَجَعَلَ يُقَبِّلُ كَشْحَهُ، قَالَ: إِنَّمَا أَرَدْتُ هَذَا يَا رَسُولَ اللَّهِ».

## [ت161/م0000، 0000] - بَابُ فِي قُبْلَةِ الرَّجْلِ

5225 - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْسَى بْنِ الطَّبَّاعِ: حَدَّثَنَا مَطَرُ بْنُ عَبْدِ الرَّحْمَنِ الْأَعَنِّي: حَدَّثَنِي أُمُّ أَبَانَ بِنْتُ الْوَزَاعِ بْنِ زَارِعٍ، عَنْ جَدِّهَا زَارِعٍ - وَكَانَ فِي وَفْدِ عَبْدِ الْقَيْسِ - قَالَ: «لَمَّا قَدِمْنَا الْمَدِينَةَ فَجَعَلْنَا نَتَّبَادَرُ مِنْ رَوَاجِلِنَا، فَتَقَبَّلُ يَدَ رَسُولِ اللَّهِ ﷺ وَرِجْلَهُ، قَالَ: وَانْتَظِرَ الْمُنْذِرُ الْأَشْجَ حَتَّى أَتَى عَيْنَتَهُ فَلَيْسَ ثَوْبِيهِ، ثُمَّ أَتَى النَّبِيَّ ﷺ فَقَالَ لَهُ: «إِنَّ فِيكَ خَلْتَيْنِ يُجِبُهُمَا اللَّهُ وَرَسُولُهُ: الْحِلْمُ وَالْأَنَاةُ»، قَالَ: يَا رَسُولَ اللَّهِ، أَنَا أَتَخَلَّقُ بِهِمَا، أَمْ اللَّهُ جَبَلَنِي عَلَيْهِمَا؟ قَالَ: «بَلِ اللَّهُ جَبَلَكَ



Messenger of Allah "Allah's blessing and peace be upon him" said: "Allah Almighty has created you on them by nature." On that he said: "Praise be to Allah Who has created me by nature on two good characteristics which Allah and His Messenger love."

**[162] When One Says To Another: "Let My Life Be Sacrificed For You!"**

**5226-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" called me: "O Abu Dharr!" I replied: "I'm responding to your call O Messenger of Allah, let all happiness be for you, and my life be sacrificed for you!"

**[163] When One Says To Another: "Might Allah Bless An Eyes With You!"**

**5227-** It is narrated on the authority of Imran Ibn Husain that he said: During the pre-Islamic period of ignorance, we used to say (as salutation): "Might Allah bless an eye with you!" "Might the morning be blessed with you!" but when Islam came, we were forbidden to say so. Abd Ar-Razzaq says: According to Mu'ammarr, it is undesirable to say: "Might Allah bless an eye with you!" but there is no harm upon one to say: "Might Allah bless your eye!"

**[164] When One Says To Another: "Might Allah Save You (From Evil)!"**

**5228-** It is narrated on the authority of Abu Qatadah that the Messenger of Allah "Allah's blessing and peace be upon him" was on journey (with his companions), and they were given to severe thirst, thereupon the hasty among the people went (in search for water), and I adhered to the Messenger of Allah "Allah's blessing and peace be upon him" on that very night. On that he said to me: "Might Allah save you (from evil) in the same way as He saves His Prophet."

**[165] When One Stands (To Show Respect Towards Another**

**5229-** It is narrated on the authority of Abu Mijlaz that he said: Once, Mu'awiyah came out to receive both Ibn Az-Zubair and Ibn Amir, thereupon Ibn Amir stood (to show respect) towards him, while Ibn Az-Zubair kept sitting. On that Mu'awiyah said to Ibn Amir: "Sit down, for I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "He, who loves that men should stand (to show respect) towards him should occupy his seat in the fire (of Hell).""

**5230-** It is narrated on the authority of Abu Umamah that he said: Once, the Messenger of Allah "Allah's blessing and peace be upon him" came out to us, reclining against his stick, thereupon we stood (in respect) for him.



عَلَيْهِمَا»، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي جَبَلَنِي عَلَى خَلَّتَيْنِ يُحِبُّهُمَا اللَّهُ وَرَسُولُهُ.

[ت162/م149، 150] - بَابُ فِي الرَّجُلِ يَقُولُ: «جَعَلَنِي اللَّهُ فِدَاكَ»

5226 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ. (ح)، وَحَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ عَنْ حَمَّادٍ - يَعْنِيَانِ ابْنَ أَبِي سُلَيْمَانَ - عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَا أَبَا ذَرٍّ»، قُلْتُ: لَبَّيْكَ وَسَعْدَيْكَ يَا رَسُولَ اللَّهِ وَأَنَا فِدَاكَ.

[ت163/م150، 151] - بَابُ فِي الرَّجُلِ يَقُولُ: «أَنْعَمَ اللَّهُ بِكَ عَيْنًا»

5227 - حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ أَوْ غَيْرِهِ: أَنَّ عِمْرَانَ بْنَ حُصَيْنٍ قَالَ: كُنَّا نَقُولُ فِي الْجَاهِلِيَّةِ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا وَأَنْعَمَ صَبَاحًا، فَلَمَّا كَانَ الْإِسْلَامُ نُهَيْنَا عَنْ ذَلِكَ. قَالَ عَبْدُ الرَّزَّاقِ: قَالَ مَعْمَرٌ: يُكْرَهُ أَنْ يَقُولَ الرَّجُلُ: أَنْعَمَ اللَّهُ بِكَ عَيْنًا، وَلَا بَأْسَ أَنْ يَقُولَ: أَنْعَمَ اللَّهُ عَيْنَكَ.

[ت164/م151، 152] - بَابُ الرَّجُلِ يَقُولُ لِلرَّجُلِ: «حَفِظَكَ اللَّهُ»

5228 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ الْأَنْصَارِيِّ قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ لَهُ فَعَطِشُوا، فَانْطَلَقَ سَرْعَانُ النَّاسِ، فَلَزِمْتُ رَسُولَ اللَّهِ ﷺ تِلْكَ اللَّيْلَةَ فَقَالَ: «حَفِظَكَ اللَّهُ بِمَا حَفِظْتَ بِهِ نَبِيَّه».

[ت165/م152، 153] - بَابُ فِي قِيَامِ الرَّجُلِ لِلرَّجُلِ

5229 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَّادٌ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ أَبِي مِجْلَزٍ قَالَ: خَرَجَ مُعَاوِيَةُ عَلَى ابْنِ الزُّبَيْرِ وَابْنِ عَامِرٍ، فَقَامَ وَجَلَسَ ابْنُ الزُّبَيْرِ، فَقَالَ مُعَاوِيَةُ لَابْنِ عَامِرٍ: اجْلِسْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَحَبَّ أَنْ يَمُتَلَ لَهُ الرَّجَالُ قِيَامًا، فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ».

5230 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ مِسْعَرٍ، عَنْ أَبِي الْعَنْبَسِ، عَنْ أَبِي الْعَدَّسِ، عَنْ أَبِي مَرْزُوقٍ، عَنْ أَبِي غَالِبٍ، عَنْ أَبِي أُمَامَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مُتَوَكِّئًا عَلَى عَصَا، فَقُمْنَا إِلَيْهِ، فَقَالَ: «لَا

On that he said: "Do not stand (for me) in the same way as the non-Muslims stand in adoration to each other."

**[166] When One Says To Another: "So And So Sends Salutation To You"**

**5231-** It is narrated on the authority of Ghalib that he said: While we were sitting at the gate of Al-Hasan, a man came and related to us from his father from his grandfather that he said: My father sent me to the Messenger of Allah "Allah's blessing and peace be upon him" (for some need), saying: "Go to him, and salute him on my behalf." I went to him and said: "My father sends you salutation." He said: "Peace be upon you and your father."

**5232-** It is narrated on the authority of A'ishah that the Messenger of Allah "Allah's blessing and peace be upon him" told her: "Gabriel sends salutation to you." She said: "Peace and Allah's Mercy be upon him."

**[167] When One Calls Another, And He Replies In Response: "I'm Responding To Your Call, Let Happiness Be For You!"**

**5233-** It is narrated on the authority of Abu Abd Ar-Rahman Al-Fihri that he said: I took part with the Messenger of Allah "Allah's blessing and peace be upon him" in (the holy battle of) Hunain. We marched on a very hot day, whose heat was scorching and we halted under the shade of trees, and when the sun declined, I put on my armour and rode my horse, and then went to the Messenger of Allah "Allah's blessing and peace be upon him" in his tent and said: "Peace, Allah's Mercy and Blessing be upon you O Messenger of Allah! It is time for departure." He said: "Yes." Then he said: "O Bilal! Stand up!" he got up from underneath a huge tree, and his shade seemed as if it were a shade of a bird, and said: "I'm responding to you O Messenger of Allah! Let all happiness be for you, and my life be sacrificed for you!" he said: "Saddle the horse for me!" he brought out a saddle, whose edges were of date-palm fibre, and it had no traces of arrogance or haughtiness. He rode and we rode after him...and the rest of the narration is the same.

**[168] When A Man Says To Another: "Might Allah Make You Always In A State Of Smile!"**

**5234-** It is narrated on the authority of Ibn Kinanah Ibn Abbas Ibn Mirdas from his father from his grandfather that once, the Messenger of Allah "Allah's blessing and peace be upon him" laughed, thereupon Abu Bakr and Umar said to him: "Might Allah make you always in a state of smile O Messenger of Allah!"

تَقُومُوا كَمَا تَقُومُ الْأَعَاجِمُ، يُعْظَمُ بَعْضُهَا بَعْضًا.

[ت166/م153، 154] - بَابُ فِي الرَّجُلِ يَقُولُ: «فَلَانٌ يَقْرُنُكَ السَّلَامُ»

5231 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ غَالِبٍ قَالَ: إِنَّا لَجُلُوسٌ بِبَابِ الْحَسَنِ إِذْ جَاءَ رَجُلٌ، فَقَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، قَالَ: بَعَثَنِي أَبِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: ائْتِهِ فَأَقْرِئْهُ السَّلَامَ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: إِنَّ أَبِي يُقْرُنُكَ السَّلَامَ، فَقَالَ: «عَلَيْكَ وَعَلَى أَبِيكَ السَّلَامُ».

5232 - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ: أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ»، فَقَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

[ت167/م154، 155] - بَابُ فِي الرَّجُلِ يَنَادِي الرَّجُلَ

فَيَقُولُ: «لَبِيكَ وَسَعْدِيكَ»

5233 - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمَادٌ: أَخْبَرَنَا يَعْلَى بْنُ عَظَاءٍ، عَنْ أَبِي هَمَّامٍ عَبْدِ اللَّهِ بْنِ يَسَارٍ: أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْفَهْرِيَّ قَالَ: «شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، فَسِرْنَا فِي يَوْمٍ قَائِظٍ شَدِيدِ الْحَرِّ، فَنَزَلْنَا تَحْتَ ظِلِّ الشَّجَرِ. فَلَمَّا زَالَتِ الشَّمْسُ، لَبِسْتُ لَامِيَّ وَرَكِبْتُ فَرَسِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ فِي فُسْطَاطِهِ فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، قَدْ حَانَ الرَّوَّاحُ، فَقَالَ: «أَجَلٌ»، ثُمَّ قَالَ: «يَا بِلَالُ قُمْ» فَتَارَ مِنْ تَحْتِ سُمْرَةٍ، كَأَنَّ ظِلَّهُ ظِلُّ طَائِرٍ، فَقَالَ: لَبَيْكَ وَسَعْدِيكَ وَأَنَا فِدَاؤُكَ، فَقَالَ: «أَسْرِجْ لِي الْفَرَسَ»، فَأَخْرَجَ سَرَجًا دَفَقَاهُ مِنْ لَيْفٍ لَيْسَ فِيهِ أَشْرٌ وَلَا بَطْرٌ، فَركَبَ وَرَكِبْنَا وَسَاقَ الْحَدِيثَ.

قال أبو داود: أبو عبد الرحمن الفهري ليس له إلا هذا الحديث، وهو حديث نبيل جاء به حماد بن سلمة.

[ت168/م155، 156] - بَابُ فِي الرَّجُلِ يَقُولُ لِلرَّجُلِ:

«أَضْحَكَ اللَّهُ سِنَّكَ»

5234 - حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ الْبَرْكِيُّ وَسَمِعْتُهُ مِنْ أَبِي الْوَلِيدِ الطَّيَالِسِيِّ - وَأَنَا بِحَدِيثِ عِيسَى أَضْبَطُ - قَالَ حَدَّثَنَا عَبْدُ الْقَاهِرِ بْنُ السَّرِيِّ - يَعْنِي السُّلَمِيُّ -: أَخْبَرَنَا ابْنُ كِنَانَةَ بْنُ عَبَّاسٍ بْنِ مِرْدَاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: «ضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ أَبُو بَكْرٍ أَوْ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ» وَسَاقَ الْحَدِيثَ.



### [169] What About Building?

**5235-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon me while I was repairing a wall belonging to me and my mother, thereupon he asked: "What is that O Abdullah?" he said: "O Messenger of Allah! I'm mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "The matter (of death) will be sooner to come upon you than that."

**5236-** It is narrated on the authority of Abdullah Ibn Amr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came upon us and we were setting right a bower belonging to us, thereupon he asked: "What is that (which you are doing)?" we said: "It is a bower belonging to us, and it was about to collapse; and we are mending it." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "I do not think but that the matter (of death) will be sooner than that."

**5237-** It is narrated on the authority of Anas Ibn Malik that he said: The Messenger of Allah "Allah's blessing and peace be upon him" came out one day and found a high dome, thereupon he asked: "What is this?" his companions told him: "It belongs to so and so, a man from amongst the Ansar." He remained silent, and kept it in himself, until when that very man came to the Messenger of Allah "Allah's blessing and peace be upon him" and saluted him among the people, he turned back from him. He did the same many times, until the man came to know that he was angry with him, and that he had estrangement towards him. He complained of that to his companions and said: "By Allah, I disapprove of the conduct of the Messenger towards me." They said: "He came out and saw your dome." He then went to his dome and put it down, and leveled it with the ground. One day, the Messenger of Allah "Allah's blessing and peace be upon him" came out and did not see the dome. He asked: "What has happened to the dome?" they said: "Its owner complained to us your estrangement towards him, and we told him, thereupon he put it down." On that the Messenger of Allah "Allah's blessing and peace be upon him" said: "No doubt, every building might be (a cause of) destruction to its builder unless it is inevitably necessary."

### [170] What About Taking Rooms?

**5238-** It is narrated on the authority of Dukhain Ibn Sa'id Al-Muzani that he said: We came to the Messenger of Allah "Allah's blessing and peace be upon him", and asked him for food, thereupon he said: "O Umar! Go and

## [ت169/م156، 157] - بَابُ مَا جَاءَ فِي الْبِنَاءِ

**5235 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنِ أَبِي السَّفَرِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أُطِيقُ حَائِطًا لِي أَنَا وَأُمِّي، فَقَالَ: «مَا هَذَا يَا عَبْدَ اللَّهِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ شَيْءٌ أَضْلِحُّهُ، فَقَالَ: «الْأَمْرُ أَسْرَعُ لَكَ مِنْ ذَاكَ».

**5236 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَنَادٌ، الْمَعْنَى، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ بِإِسْنَادِهِ بِهَذَا قَالَ: مَرَّ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ خُصًّا لَنَا وَهَى، فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: خُصٌّ لَنَا وَهَى فَنَحْنُ نُضْلِحُّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ».

**5237 -** حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ حَاطِبٍ الْقُرَشِيُّ، عَنِ أَبِي طَلْحَةَ الْأَسَدِيِّ، عَنِ أَنَسِ بْنِ مَالِكٍ: «أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ فَرَأَى قُبَّةً مُشْرِفَةً، فَقَالَ: «مَا هَذِهِ؟» قَالَ لَهُ أَصْحَابُهُ: هَذِهِ لِفُلَانٍ - رَجُلٍ مِنَ الْأَنْصَارِ - قَالَ: فَسَكَتَ وَحَمَلَهَا فِي نَفْسِهِ حَتَّى إِذَا جَاءَ صَاحِبُهَا رَسُولُ اللَّهِ ﷺ يُسَلِّمُ عَلَيْهِ فِي النَّاسِ أَعْرَضَ عَنْهُ، صَنَعَ ذَلِكَ مِرَارًا حَتَّى عَرَفَ الرَّجُلُ الْغَضَبَ فِيهِ وَالْإِعْرَاضَ عَنْهُ، فَشَكَا ذَلِكَ إِلَى أَصْحَابِهِ، فَقَالَ: وَاللَّهِ إِنِّي لَأُنْكِرُ رَسُولَ اللَّهِ ﷺ، قَالُوا: خَرَجَ فَرَأَى قُبَّتَكَ، فَرَجَعَ الرَّجُلُ إِلَى قُبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بِالْأَرْضِ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا، فَقَالَ: «مَا فَعَلْتَ الْقُبَّةُ؟» قَالُوا: شَكَا إِلَيْنَا صَاحِبُهَا إِعْرَاضَكَ عَنْهُ، فَأَخْبَرْنَاهُ، فَهَدَمَهَا، فَقَالَ: «أَمَّا إِنَّ كُلَّ بِنَاءٍ وَبَنَاءٍ عَلَى صَاحِبِهِ إِلَّا مَا لَا»، إِلَّا مَا لَا، يَغْنِي: مَا لَا بُدَّ مِنْهُ.

## [ت170/م157، 158] - بَابُ فِي اتِّخَاذِ الْغُرَفِ

**5238 -** حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ مُطَرِّفٍ الرُّوَاسِيُّ: حَدَّثَنَا عِيسَى، عَنِ إِسْمَاعِيلَ، عَنِ قَيْسٍ، عَنِ ذُكَيْنِ بْنِ سَعِيدِ الْمُزَنِيِّ قَالَ: «أَتَيْنَا النَّبِيَّ ﷺ فَسَأَلْنَاهُ الطَّعَامَ فَقَالَ: «يَا عُمَرُ اذْهَبْ فَأَعْطِهِمْ، فَارْتَقَى بِنَا إِلَى عَلِيَّةٍ، فَأَخَذَ الْمِفْتَاحَ



give them!" he rose with us up to a high room, picked up the key (of the store) from his chamber and opened the door.

### **[171] What About Cutting Off A Lot-Tree?**

**5239-** It is narrated on the authority of Abdullah Ibn Hubshi that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who cuts off a lot-tree, Allah will direct his face to the fire (of Hell)."

Abu Dawud was asked about the significance of this Hadith, thereupon he said: It is abridged, and the complete version goes as follows: "He, who cuts off a lot-tree in a desert with whose shade the wayfarers and animals are shaded, and he does so playfully and wrongfully, with no just cause Allah will direct his face to the fire of Hell."

**5240-** The same is narrated on the authority of Urwah Ibn Az-Zubair, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him".

**5241-** It is narrated on the authority of Hassan Ibn Ibrahim that he said: I asked Hisham Ibn Urwah about cutting off the lot-trees and they were reclining against the walls of the palace of Urwah (his father), thereupon he said: "Do you see those doors and posts? Those are made of the lot-trees of Urwah, which Urwah used to cut off from his land, and he said: "There is no harm in that." In the narration of Humaid, there is the following addition: He said: "O Iraqi one! You've brought about a religious heresy." I said: "No doubt, the religious heresy has come from you. I heard such as says in Mecca that the Messenger of Allah "Allah's blessing and peace be upon him" cursed the one who cut off a lot-tree."

### **[172] Removing What Is Harmful From The Road**

**5242-** It is narrated on the authority of Abu Buraidah that he said: I heard the Messenger of Allah "Allah's blessing and peace be upon him" having said: "Everyone has three hundred and sixty joints (in his body), and an object of charity is due upon each joint of his body (everyday)." They said: "Who could endure that O Messenger of Allah?" he said: "To bury a sputum in the mosque (is an object of charity), and to move away a harmful thing from the road (is an object of charity); and if you do not find anything to do, then, offering the Duha two-rak'ah prayer suffices you (for charity)."

**5243-** It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Every joint of the body of anyone of you has to give in (its share of) charity everyday: to salute with peace whomever you meet is an object of charity to



مِنْ حُجْرَتِهِ فَفَتَحَ»

[ت171/م158 ، 159] - بَابُ فِي قَطْعِ السِّدْرِ

**5239 -** حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عُمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ حَبْشِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَطَعَ سِدْرَهُ، صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ».

سُئِلَ أَبُو دَاوُدَ عَنْ مَعْنَى هَذَا الْحَدِيثِ فَقَالَ: «هَذَا الْحَدِيثُ مُخْتَصَرٌ، يَعْنِي: مَنْ قَطَعَ سِدْرَهُ فِي فَلَاةٍ يَسْتَظِلُّ بِهَا ابْنُ السَّبِيلِ وَالْبَهَائِمُ عَبَثًا وَظُلْمًا بِغَيْرِ حَقٍّ يَكُونُ لَهُ فِيهَا، صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ».

**5240 -** حَدَّثَنَا مَخْلَدُ بْنُ خَالِدٍ وَسَلَمَةُ - يَعْنِي ابْنَ شَيْبٍ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ عُمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ رَجُلٍ مِنْ ثَقِيفٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ نَحْوَهُ.

**5241 -** حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ بْنِ مَيْسَرَةَ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا حَسَّانُ بْنُ إِبْرَاهِيمَ قَالَ: «سَأَلْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ قَطْعِ السِّدْرِ وَهُوَ مُسْتَنِدٌّ إِلَى قَصْرِ عُرْوَةَ، فَقَالَ: أَتَرَى هَذِهِ الْأَبْوَابَ وَالْمَصَارِعَ؟ إِنَّمَا هِيَ مِنْ سِدْرِ عُرْوَةَ، كَانَ عُرْوَةُ يَقْطَعُهُ مِنْ أَرْضِهِ وَقَالَ: لَا بَأْسَ بِهِ. زَادَ حُمَيْدٌ فَقَالَ: هِيَ يَا عِرَاقِي جِئْتَنِي بِبِدْعَةٍ، قَالَ: قُلْتُ: إِنَّمَا الْبِدْعَةُ مِنْ قَبْلِكُمْ، سَمِعْتُ مَنْ يَقُولُ بِمَكَّةَ: لَعَنَ رَسُولُ اللَّهِ ﷺ مَنْ قَطَعَ السِّدْرَ»، ثُمَّ سَأَلَ مَعْنَاهُ.

[ت172/م159 ، 160] - بَابُ فِي إِمَاطَةِ الْأَدَى عَنِ الطَّرِيقِ

**5242 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ قَالَ: سَمِعْتُ أَبِي بُرَيْدَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فِي الْإِنْسَانِ ثَلَاثُ مِئَةٍ وَسِتُّونَ مَفْصِلًا، فَعَلَيْهِ أَنْ يَتَصَدَّقَ عَنْ كُلِّ مَفْصِلٍ مِنْهُ بِصَدَقَةٍ، قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «النَّخَاعَةُ فِي الْمَسْحِدِ تُدْفِنُهَا وَالشَّيْءُ تُنَحِّيهِ عَنِ الطَّرِيقِ. فَإِنْ لَمْ تَحِذْ، فَرُكِعْنَا الضُّحَى تُجْزَنُكَ».

**5243 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ. (ح)، وَحَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، عَنْ عَبَادِ بْنِ عَبَّادٍ، وَهَذَا لَفْظُهُ وَهُوَ أَتَمُّ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمَرٍ، عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ ﷺ قَالَ: «يُضْبَحُ عَلَى كُلِّ سَلَامٍ مِنْ ابْنِ آدَمَ صَدَقَةٌ: تَسْلِيمُهُ عَلَى مَنْ لَقِيَ صَدَقَةٌ، وَأَمْرُهُ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيُهُ عَنِ الْمُنْكَرِ صَدَقَةٌ،

enjoin what is right is an object of charity; to forbid what is evil is an object of charity; to remove what is harmful from the road is an object of charity; and to have sexual relation with his wife is an object of charity." They said: "O Messenger of Allah! Should he fulfill his desire (from her) even though it is considered as an object of charity?" on that he said: "Tell me: if he fulfills it unlawfully: should he not be sinful? But to offer a two-rak'ah prayer at forenoon (everyday) suffices you for all of that."

**5244-** The same is narrated on the authority of Abu Dharr, through another chain of transmission; and a mention here is made of the Messenger of Allah "Allah's blessing and peace be upon him" in its middle portion.

**5245-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "A man, who has never done good, moved a branch of thorn away from the road, and it was either in a tree, and he cut it off and threw it away, or on the road, and he moved it away, thereupon Allah appreciated his deed, and admitted him to the Garden for it."

### [173] What About Extinguishing The Fire At Night?

**5246-** It is narrated on the authority of Salim from his father, tracing it up to the Messenger of Allah "Allah's blessing and peace be upon him", that he said: "Do not leave the fire kindled in your houses when you go to bed (at night)."

**5247-** It is narrated on the authority of Ibn Abbas that he said: A mouse came and went on dragging the fuse and brought it until it threw it in front of the Messenger of Allah "Allah's blessing and peace be upon him", on the sheet on which he was sitting and burnt as little as the like of a Dirham place, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said: "When you go to bed (at night), extinguish your lamp, for Satan guides such (a mouse) to that (fuse) therewith it burns you."

### [174] Killing The Female-Snake

**5248-** It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "We never make peace with those (female-snakes) since we waged war against them, and he, who retracts from killing anyone of them out of fear does not belong to us."

**5249-** It is narrated on the authority of Abdullah Ibn Mas'ud that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said:

وَأَمَاطَتُهُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَهُ، وَبُضِعَتْهُ أَهْلُهُ صَدَقَهُ» قَالُوا: يَا رَسُولَ اللَّهِ، يَأْتِي شَهَوَتُهُ وَتَكُونُ لَهُ صَدَقَةٌ! قَالَ: «أَرَأَيْتَ لَوْ وَضَعَهَا فِي غَيْرِ حَقِّهَا أَكَانَ يَأْتُمُ؟» قَالَ: «وَيُجْزَىءٌ مِنْ ذَلِكَ كُلِّهِ رَكْعَتَانِ مِنَ الصُّحَى».

قال أبو داود: لَمْ يَذْكُرْ حَمَّادُ الْأَمْرَ وَالنَّهْيَ.

**5244 -** حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ، عَنْ وَاصِلٍ، عَنْ يَحْيَى بْنِ عُقَيْلٍ، عَنْ يَحْيَى بْنِ يَعْمُرٍ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ بِهَذَا الْحَدِيثِ، وَذَكَرَ النَّبِيُّ ﷺ فِي وَسْطِهِ.

**5245 -** حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «نَزَعَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ غُصْنَ شَوْكٍ عَنِ الطَّرِيقِ، إِمَّا كَانَ فِي شَجَرَةٍ فَقَطَعَهُ فَأَلْقَاهُ، وَإِمَّا كَانَ مَوْضِعًا فَأَمَاطَهُ، فَشَكَرَ اللَّهُ لَهُ بِهِ، فَأَدْخَلَهُ الْجَنَّةَ».

### [ت173/م160، 161] - بَابٌ فِي إطفاءِ النَّارِ بِاللَّيْلِ

**5246 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ رِوَايَةً، وَقَالَ مَرَّةً: يَبْلُغُ بِهِ النَّبِيُّ ﷺ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ».

**5247 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ التَّمَّارُ: حَدَّثَنَا عَمْرُو بْنُ طَلْحَةَ: حَدَّثَنَا أَسْبَاطُ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ فَاْرَةٌ فَأَخَذَتْ تَجُرُّ الْفَتِيلَةَ، فَجَاءَتْ بِهَا فَأَلْقَتْهَا بَيْنَ يَدَيِ رَسُولِ اللَّهِ ﷺ عَلَى الْخُمُرَةِ الَّتِي كَانَ قَاعِدًا عَلَيْهَا، فَأَخْرَقَتْ مِنْهَا مِثْلَ مَوْضِعِ الدَّرْهِمِ، فَقَالَ: «إِذَا نِمْتُمْ فَأَطْفِئُوا سُرْجَكُمْ، فَإِنَّ الشَّيْطَانَ يَذُلُّ مِثْلَ هَذِهِ عَلَى هَذَا، فَتُحْرِقُكُمْ».

### [ت174/م161، 162] - بَابٌ فِي قَتْلِ الْحَيَّاتِ

**5248 -** حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا سَأَلْنَا هُنَّ مِنْذُ حَارَبْنَاهُنَّ، وَمَنْ تَرَكَ شَيْئًا مِنْهُنَّ خِيفَةً، فَلَيْسَ مِنَّا».

**5249 -** حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَيَّانٍ السُّكْرِيُّ، عَنْ إِسْحَاقَ بْنِ يُونُسَ، عَنْ شَرِيكِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ



"Kill all the female-snakes; and I have nothing to do with such as fears their retribution (and thus withdraws from killing them)."

**5250-** It is narrated on the authority of Ibn Abbas that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who leaves (killing) the female-snakes for fear of their anger does not belong to us: indeed, we never make peace with them since we waged war against them."

**5251-** It is narrated on the authority of Al-Abbas Ibn Abd Al-Muttalib that he said to the Messenger of Allah "Allah's blessing and peace be upon him": "We intend to sweep (and clean the will of) Zamzam, but it has such of those young female-snakes (as you know)." On that the Messenger of Allah "Allah's blessing and peace be upon him" ordered that they be killed.

**5252-** It is narrated on the authority of Salim from his father that the Messenger of Allah "Allah's blessing and peace be upon him" said: "Kill the female-snake (in general), and that of two white lines on the back and that of short or mutilated tail in particular, for they damage the sight and cause miscarriage." He further said: Abdullah then went on killing every female-snake he found, and once, Abu Lubabah or Zaid Ibn Al-Khattab saw him while he was pursuing a female-snake, thereupon he said: "It was forbidden to kill those who live in houses."

**5253-** It is narrated on the authority of Abu Lubabah that the Messenger of Allah "Allah's blessing and peace be upon him" forbade killing the female-snakes which live in houses, unless it belongs to such as has two lines on the back, or has its tail sort or mutilated, since both damage the sight and cause miscarriage.

**5254-** It is narrated on the authority of Nafi' that Ibn Umar found a female-snake in his house after that, i.e. after Abu Lubabah had related to him that narration, thereupon he ordered that it be brought out and taken to Baqi'.

**5255-** The same story is narrated on the authority of Nafi' who said: Afterwards, I saw it in his house.

**5256-** It is narrated on the authority of Abu Yahya that he went with his friend to Abu Sa'id Al-Khudri in order to visit him and enquire about his health: We came out from his house, and met a companion of us, having the intention to visit him and enquire about his health. We both went to the mosque, and sat there. Then, he came and told us that he heard Abu Sa'id having said: The Messenger of Allah "Allah's blessing and peace be upon

قال: قال رَسُولُ اللَّهِ ﷺ: «اقتُلُوا الْحَيَّاتِ كُلَّهِنَّ، فَمَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنِّي».

**5250 -** حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ عِكْرِمَةَ يَرْفَعُ الْحَدِيثَ فِيمَا أَرَى إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلِبِهِنَّ، فَلَيْسَ مِنَّا. مَا سَأَلَمْنَاهُنَّ مِنْذُ حَارِبْنَاهُنَّ».

**5251 -** حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مُوسَى الطَّحَّانِ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَابِطٍ، عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: «إِنَّا نُرِيدُ أَنْ نَكْنِسَ زَمْزَمَ وَإِنَّ فِيهَا مِنْ هَذِهِ الْجِنَّانِ - يَعْنِي الْحَيَّاتِ الصَّغَارَ - فَأَمَرَ النَّبِيُّ ﷺ بِقَتْلِهِنَّ».

**5252 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنِ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اقتُلُوا الْحَيَّاتِ، وَذَا الطُّفَيْتَيْنِ، وَالْأَبْتَرَ، فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ، وَيُسْقِطَانِ الْحَبْلَ»، قَالَ: «وَكَانَ عَبْدُ اللَّهِ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ أَوْ زَيْدُ بْنُ الْخَطَّابِ وَهُوَ يُطَارِدُ حَيَّةً، فَقَالَ: إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ».

**5253 -** حَدَّثَنَا الْقَعْنَبِيُّ، عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنْ أَبِي لُبَابَةَ: «أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا أَنْ يَكُونَ ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَخْطِفَانِ الْبَصَرَ، وَيُطْرِحَانِ مَا فِي بُطُونِ النِّسَاءِ».

**5254 -** حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: «أَنَّ ابْنَ عُمَرَ وَجَدَ بَعْدَ ذَلِكَ - يَعْنِي بَعْدَمَا حَدَّثَهُ أَبُو لُبَابَةَ - حَيَّةً فِي دَارِهِ، فَأَمَرَ بِهَا فَأُخْرِجَتْ، يَعْنِي إِلَى الْبَقِيعِ».

**5255 -** حَدَّثَنَا ابْنُ السَّرْحِ وَأَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي أُسَامَةُ، عَنْ نَافِعٍ فِي هَذَا الْحَدِيثِ، قَالَ نَافِعٌ: «ثُمَّ رَأَيْتُهَا بَعْدُ فِي بَيْتِهِ».

**5256 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ مُحَمَّدِ بْنِ أَبِي يَحْيَى قَالَ: حَدَّثَنِي أَبِي أَنَّهُ انْطَلَقَ هُوَ وَصَاحِبٌ لَهُ إِلَى أَبِي سَعِيدٍ يَعُودَانِهِ، فَخَرَجْنَا مِنْ عِنْدِهِ فَلَقِينَا صَاحِبًا لَنَا، وَهُوَ يُرِيدُ أَنْ يَدْخُلَ عَلَيْهِ، فَأَقْبَلْنَا نَحْنُ فَجَلَسْنَا فِي الْمَسْجِدِ، فَجَاءَ فَأَخْبَرَنَا: أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْهُوََامَ مِنْ



him" said: "The female-snakes belong to the jinns: so, whoever sees anyone of those let him drive it away thrice, and if it returns after that, let him kill it, for in this case it is a devil."

**5257-** It is narrated on the authority of Abu As-Sa'ib that he said: I went to Abu Sa'id Al-Khudri, and while I was sitting, I heard something moving underneath his bed. I caught a glimpse and behold! There was a female-snake! I got up, thereupon Abu Sa'id asked me: "What is wrong with you?" I said: "There is a female-snake here." He asked: "Then, what you intend to do?" I said: "To kill it." He pointed to a house in front of his and said: "In that house, there was a paternal cousin of mine, and when it was the day of the Confederates, he took the permission from the Messenger of Allah "Allah's blessing and peace be upon him" to visit his wife, since it was a very short time after consummating his marriage, and the Messenger of Allah "Allah's blessing and peace be upon him" gave him permission, and told him to take his weapon with him. He came home, and found his wife standing at the gate of the house. He pointed to her with the spear, and she said to him: "Do not be hasty until you see what caused me to get out." He came in and found a disprovable female-snake, which he stabbed with the spear. Then, it came out carrying it in the spear, and it was moving: I do not know which of them died first: he or the female-snake. His people went to the Messenger of Allah "Allah's blessing and peace be upon him" and said: "Invoke Allah to forgive our companion!" he said: "Ask for (Allah's) Forgiveness for your companion." He further said: "A group of jinns have embraced Islam in Medina. So, if you see any of them, give it three warnings, and then if it seems to you to kill it after those three, kill it."

**5258-** The same is narrated on the authority of Ibn Ajlan, in which he said: "Let him inform it (to leave thrice), and if it seems to him after that let him kill it, for it is a devil."

**5259-** It is narrated on the authority of Abu As-Sa'ib that he visited Abu Sa'id Al-Khudri...and the rest is the same, even though more complete, in which he said: "Give it a three-day warning (to leave), and if it seems to you after that, kill it, for it is a devil."

**5260-** It is narrated on the authority of Abd Ar-Rahman Ibn Abu Laila from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" was asked about the female-snakes of houses, thereupon he said: "If you see anything of those, say: "I beseech you by the covenant taken upon you by (the Prophet) Solomon not to harm us." If they return afterwards, then kill them."



الْحِجْنَ، فَمَنْ رَأَى فِي بَيْتِهِ شَيْئًا، فَلْيُحْرِجْ عَلَيْهِ ثَلَاثَ مَرَّاتٍ. فَإِنْ عَادَ، فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ».

**5257 -** حَدَّثَنَا يَزِيدُ بْنُ مَوْهَبٍ الرَّمْلِيُّ: حَدَّثَنَا اللَّيْثُ، عَنْ ابْنِ عَجْلَانَ، عَنْ صَيْفِيٍّ أَبِي سَعِيدٍ مَوْلَى الْأَنْصَارِ، عَنْ أَبِي السَّائِبِ، قَالَ: أَتَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ. فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ، سَمِعْتُ تَحْتَ سَرِيرِهِ تَحْرِيكَ شَيْءٍ، فَنَظَرْتُ فَإِذَا حَيَّةٌ فَقُمْتُ، فَقَالَ أَبُو سَعِيدٍ: مَا لَكَ؟ فَقُلْتُ: حَيَّةٌ هَهُنَا، قَالَ: فَتَرِيدُ مَاذَا؟ قُلْتُ: أَقْتُلُهَا، فَأَشَارَ إِلَى بَيْتٍ فِي دَارِهِ يَلْقَاءُ بَيْتَهُ، فَقَالَ: إِنَّ ابْنَ عَمِّ لِي كَانَ فِي هَذَا الْبَيْتِ، فَلَمَّا كَانَ يَوْمُ الْأَحْزَابِ اسْتَأْذَنَ إِلَى أَهْلِهِ - وَكَانَ حَدِيثَ عَهْدٍ بِعُورَسٍ - فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَهُ أَنْ يَذْهَبَ بِسِلَاحِهِ، فَأَتَى دَارَهُ فَوَجَدَ امْرَأَتَهُ قَائِمَةً عَلَى بَابِ الْبَيْتِ، فَأَشَارَ إِلَيْهَا بِالرُّمْحِ، فَقَالَتْ: لَا تَعْجَلْ حَتَّى تَنْظُرَ مَا أَخْرَجَنِي، فَدَخَلَ الْبَيْتَ فَإِذَا حَيَّةٌ مُنْكَرَةٌ فَطَعَنَهَا بِالرُّمْحِ، ثُمَّ خَرَجَ بِهَا فِي الرُّمْحِ تَرْتَكِضُ قَالَ: فَلَا أَذْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا الرَّجُلُ أَوِ الْحَيَّةُ، فَأَتَى قَوْمَهُ رَسُولُ اللَّهِ ﷺ فَقَالُوا: ادْعُ اللَّهَ أَنْ يَرُدَّ صَاحِبَنَا، فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ»، ثُمَّ قَالَ: «إِنَّ نَفَرًا مِنَ الْحِجْنَ أَسْلَمُوا بِالْمَدِينَةِ، فَإِذَا رَأَيْتُمْ أَحَدًا مِنْهُمْ فَحَذِّرُوهُ ثَلَاثَ مَرَّاتٍ. ثُمَّ إِنْ بَدَأَ لَكُمْ بَعْدَ أَنْ تَقْتُلُوهُ، فَاقْتُلُوهُ بَعْدَ الثَّلَاثِ».

**5258 -** حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ عَجْلَانَ بِهَذَا الْحَدِيثِ مُخْتَصَرًا قَالَ: «فَلْيُؤْذَنُ ثَلَاثًا، فَإِنْ بَدَأَ لَهُ بَعْدُ، فَلْيَقْتُلْهُ فَإِنَّهُ شَيْطَانٌ».

**5259 -** حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الْهَمْدَانِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ، قَالَ: أَخْبَرَنِي مَالِكٌ، عَنْ صَيْفِيٍّ مَوْلَى ابْنِ أَفْلَحٍ قَالَ: أَخْبَرَنِي أَبُو السَّائِبِ مَوْلَى هِشَامِ بْنِ زُهْرَةَ: أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدٍ الْخُدْرِيَّ، فَذَكَرَ نَحْوَهُ وَأَتَمَّ مِنْهُ، قَالَ: «فَإِذْنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

**5260 -** حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ هَاشِمٍ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ عَنْ حَيَاتِ الْبُيُوتِ، فَقَالَ: «إِذَا رَأَيْتُمْ مِنْهُمْ شَيْئًا فِي مَسَاكِنِكُمْ، فَقُولُوا: أَنْشُدْكَ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكَ نُوْحٌ، أَنْشُدْكَ الْعَهْدَ الَّذِي أَخَذَ عَلَيْكَ سُلَيْمَانُ، أَنْ تُوْذِنَا. فَإِنْ عُذِنَا، فَاقْتُلُوهُنَّ».

5261- It is narrated on the authority of Ibn Mas'ud that he said: Kill all the female-snakes barring the white jinn among them which seems as if it is a rod of silver.

Abu Dawud says: Some body told me that such a jinn walks straight with no crookedness. If it is so right, it is a sign of it Allah Willing.

### [175] Killing Salamander

5262- It is narrated on the authority of Amir Ibn Sa'd from his father that he said: The Messenger of Allah "Allah's blessing and peace be upon him" ordered that the salamander should be killed; and he called it the wicked mischief-doer.

5263- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "He, who kills a salamander from the first strike will have such and such good deeds; and he, who kills it from the second strike will have such and such, lesser than the former; and he, who kills it from the third strike will have such and such, lesser than the second (and so on)."

5264- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "Seventy (good deeds) will be received (by such as kills a salamander from) the first strike."

### [176] Killing Gnats

5265- It is narrated on the authority of Abu Hurairah that the Messenger of Allah "Allah's blessing and peace be upon him" said: "One from amongst the Prophets halted under a tree, thereupon an ant bite him. On that he ordered that his luggage be brought out from underneath it (the tree), and ordered that the ants there should be burnt. Allah Almighty revealed to him: "Why have you not burnt only the very ant (which bite you)?"

5266- It is narrated on the authority of Abu Hurairah that he said: The Messenger of Allah "Allah's blessing and peace be upon him" said: "An ant bite one of the Prophets, thereupon he ordered that the sect of ants should be burnt. Allah almighty revealed to him: "Is it that because an ant has bitten you, you ruined one of the sects which (Allah has created and they) glorify (Allah Almighty)?"

5267- It is narrated on the authority of Ibn Abbas that the Messenger of Allah "Allah's blessing and peace be upon him" forbade the killing of four insects: the ant, the bee, the hoopoe, and the Surd.

**5261 -** حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: «اقْتُلُوا الْحَيَّاتِ كُلَّهَا، إِلَّا الْجَانَّ الْأَبْيَضَ الَّذِي كَأَنَّهُ قُضِبُ فُضَّةٍ». قَالَ أَبُو دَاوُدَ: فَقَالَ لِي إِنْسَانٌ: الْجَانُّ لَا يَنْعَرِجُ فِي مَشِيَّتِهِ، فَإِنْ كَانَ هَذَا صَحِيحًا، كَانَتْ عَلَامَةٌ فِيهِ إِنْ شَاءَ اللَّهُ.

### [ت175/م162، 163] - بَابٌ فِي قَتْلِ الْأَوْزَاعِ

**5262 -** حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: «أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزَغِ، وَسَمَاءَهُ فَوْسِقًا».

**5263 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَزَغَةً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ أَذْنَى مِنَ الْأُولَى، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّالِثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةٌ أَذْنَى مِنَ الثَّانِيَةِ».

**5264 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ سُهَيْلٍ قَالَ: حَدَّثَنِي أَخِي أَوْ أُخْتِي، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِي أَوَّلِ ضَرْبَةٍ سَبْعُونَ حَسَنَةً».

### [ت176/م163، 164] - بَابٌ فِي قَتْلِ الذَّرِّ

**5265 -** حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنِ الْمُغِيرَةِ - يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ -، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِجَهَارِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُخْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: فَهَلَّا نَمْلَةٌ وَاحِدَةٌ!».

**5266 -** حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُخْرِقَتْ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَفَبِي أَنْ قَرَصَتْكَ نَمْلَةٌ، أَهْلَكَتْ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ!».

**5267 -** حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ أَرْبَعٍ مِنَ الدَّوَابِّ: النَّمْلَةُ، وَالنَّحْلَةُ وَالْهُذُودُ، وَالصُّرْدُ».



**5268-** It is narrated on the authority of Abd Ar-Rahman Ibn Abdullah from his father that he said: We were on journey with the Messenger of Allah "Allah's blessing and peace be upon him" when we saw a small bird having two babes, which we picked up, thereupon the mother bird came and started spreading its wings. The Messenger of Allah "Allah's blessing and peace be upon him" came and asked: "Who has aggrieved this by taking its babes? Restore its babes to it." On the other hand, he saw a sect of ants which we burnt, thereupon he said: "Who has burnt this?" we said: "We have done." On that he said: "It is not befitting for anyone to punish with the fire except for the Lord of the fire."

#### **[177] What About Killing The Frog?**

**5269-** It is narrated on the authority of Abd Ar-Rahman Ibn Uthman that a physician asked the Messenger of Allah "Allah's blessing and peace be upon him" to use (the blood of) a frog in his medicine, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" forbade him to kill it.

#### **[178] What About Throwing With Pebbles?**

**5270-** It is narrated on the authority of Abdullah Ibn Mughaffal that he said: The Messenger of Allah "Allah's blessing and peace be upon him" forbade the throwing with pebbles and said: "It never catches a game, nor does it injure an enemy: but even it gouges out the eyes, and breaks the teeth."

#### **[179] What About Circumcision?**

**5271-** It is narrated on the authority of Umm Atiyyah that a woman used to practice circumcision (of girls) in Medina, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" said to her: "Do not be extreme in reducing the height of the clitoris, since (leaving the greatest portion of) it is more ready to cause pleasure to the woman, and more delightful in the sight of her husband."

Abu Dawud says: The same is narrated on the authority of Abd Al-Malik through the same chain of transmission.

#### **[180] What About Women's Walking With Men On The Same Road?**

**5272-** It is narrated on the authority of Hamzah Ibn Abu Usaid Al-Ansari from his father that he heard the Messenger of Allah "Allah's blessing and peace be upon him", when he came out of the mosque, and saw how men mixed with women on the street, thereupon the Messenger of Allah "Allah's blessing and peace be upon him" addressed women saying: "Move

**5268 -** حَدَّثَنَا أَبُو صَالِحٍ مَحْبُوبُ بْنُ مُوسَى: أَخْبَرَنَا أَبُو إِسْحَاقَ الْفَرَارِيُّ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ ابْنِ سَعْدٍ - قَالَ أَبُو دَاوُدَ: وَهُوَ الْحَسَنُ بْنُ سَعْدٍ - عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَاَنْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْحَانٌ، فَأَخَذْنَا فَرْحَيْهَا فَجَاءَتِ الْحُمْرَةُ، فَجَعَلَتْ تُعْرِشُ، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا». وَرَأَى قَرِيَةً تَمْلُ قَدْ حَرَّقَتْهَا، فَقَالَ: «مَنْ حَرَّقَ هَذِهِ؟» قُلْنَا: نَحْنُ، قَالَ: «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ».

### [ت177/م164، 165] - بَابُ فِي قَتْلِ الضَّفَدَعِ

**5269 -** حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ: «أَنَّ طَبِيبًا سَأَلَ النَّبِيَّ ﷺ عَنْ ضِفْدَعٍ يَجْعَلُهَا فِي دَوَاءٍ، فَتَهَاهُ النَّبِيُّ ﷺ عَنْ قَتْلِهَا».

### [ت178/م165، 166] - بَابُ فِي الْحَذَفِ

**5270 -** حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ عُثْبَةَ بْنِ صُهَبَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْحَذَفِ، قَالَ: «إِنَّهُ لَا يَصِيدُ صَيْدًا وَلَا يَنْكُحُ عَدُوًّا، وَإِنَّمَا يَفْقَأُ الْعَيْنَ وَيَكْسِرُ السِّنَّ».

### [ت179/م166، 167] - بَابُ مَا جَاءَ فِي الْخِتَانِ

**5271 -** حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدَّمَشْقِيُّ، وَعَبْدُ الْوَهَّابِ بْنُ عَبْدِ الرَّحِيمِ الْأَشْجَعِيُّ، قَالَا: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا مُحَمَّدُ بْنُ حَسَّانَ، قَالَ عَبْدُ الْوَهَّابِ الْكُوفِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أُمِّ عَطِيَّةَ الْأَنْصَارِيَّةِ: أَنَّ امْرَأَةً كَانَتْ تَخْتِنُ بِالْمَدِينَةِ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «لَا تَنْهَكِي؛ فَإِنَّ ذَلِكَ أَحْظَى لِلْمَرْأَةِ، وَأَحَبُّ إِلَى الْبُعْلِ».

قال أَبُو دَاوُدَ: رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ عَبْدِ الْمَلِكِ بِمَعْنَاهُ وَإِسْنَادِهِ.  
قال أَبُو دَاوُدَ: وَلَيْسَ هُوَ بِالْقَوِيٍّ وَقَدْ رَوَى مُرْسَلًا. يَقُولُ: وَمُحَمَّدُ بْنُ حَسَّانَ مَجْهُولٌ، وَهَذَا الْحَدِيثُ ضَعِيفٌ.

### [ت180/م167، 168] - بَابُ فِي مَشْيِ النِّسَاءِ مَعَ الرِّجَالِ فِي الطَّرِيقِ

**5272 -** حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي ابْنَ مُحَمَّدٍ -، عَنْ أَبِي الْيَمَانِ، عَنْ شَدَّادِ بْنِ أَبِي عَمْرٍو بْنِ حِمَّاسٍ، عَنْ أَبِيهِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ الْأَنْصَارِيِّ، عَنْ أَبِيهِ: «أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ خَارِجٌ مِنَ الْمَسْجِدِ، فَاخْتَلَطَ الرِّجَالُ مَعَ النِّسَاءِ فِي الطَّرِيقِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلنِّسَاءِ: «اسْتَأْجِرْنَ، فَإِنَّهُ لَيْسَ لَكُنَّ

backward, since it is not fitting for you to be in the middle of the road (to mix up with men): I advise you to stick to both edges of the street!" from that time on, women used to stick to the walls(while they were walking) to the extent that the garment of anyone of them would hang to the wall because of her sticking to it.

**5273-** It is narrated on the authority of Ibn Umar that the Messenger of Allah "Allah's blessing and peace be upon him" forbade that a man should walk between two women.

### **[181] When One Abuses The Time**

**5274-** It is narrated on the authority of Abu Hurairah from the Messenger of Allah "Allah's blessing and peace be upon him" that he said: Allah Almighty says: "Mankind does harm to Me: he abuses the time, even though I'm the time (i.e. the Causer and Doer of all things which you ascribe to the time): all the matter is in My Hand, and I turn both night and day (which come in succession with no interval between them)."



أَنْ تَحْقُقَنَّ الطَّرِيقَ عَلَيْكَ بِحَافَاتِ الطَّرِيقِ»، فَكَانَتْ الْمَرْأَةُ تَلْصُقُ بِالْجِدَارِ، حَتَّى أَنْ تَوْبَهَا لِيَتَعَلَّقَ بِالْجِدَارِ مِنْ لُصُوقِهَا بِهِ».

**5273 -** حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ: حَدَّثَنَا أَبُو فُتَيْبَةَ سَلَمُ بْنُ فُتَيْبَةَ، عَنْ دَاوُدَ بْنِ أَبِي صَالِحٍ الْمُزَنِيِّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: «أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَمْشِيَ - يَعْنِي الرَّجُلَ - بَيْنَ الْمَرَأَتَيْنِ».

**[ت181/م168 ، 169] - بَابُ فِي الرَّجُلِ يَسُبُّ الدَّهْرَ**

**5274 -** حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ بْنِ سُفْيَانَ وَابْنُ السَّرْحِ، قَالَا: حَدَّثَنَا سُفْيَانُ، عَنْ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: يُؤْذِنِي ابْنُ آدَمَ: يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي الْأَمْرُ، أَقْلُبُ اللَّيْلَ وَالنَّهَارَ». قَالَ ابْنُ السَّرْحِ: عَنْ ابْنِ الْمُسَيَّبِ مَكَانَ سَعِيدٍ، وَاللَّهُ أَعْلَمُ.

بعونه تعالى وتيسيره تم كتاب السنن لأبي داود السجستاني  
والحمد لله رب العالمين

Al-Imām Muslim Ben Al-Ḥajāj Al-Naysābūrī

# SAḤĪḤ MUSLIM

The authentic hadiths  
of Muslim

With full arabic text

صحيح مسلم

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Volume 1

Dar Al-Kotob Al-Ilmiyah  
Beirut - Lebanon